The Christian Bible Its Prophets and Mediums

Compiled by
Peggy Barnes

Opal Keys

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Compiled by

Lena Barnes Jefts

(Peggy Barnes)

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Introduction

These lectures are written with the hope that we may be able, in a brief way, to give you an understanding of mediumship as it was taught and practiced by the prophets of the Bible.

It is necessary that we, as students, become familiar with the Bible and be able to draw a comparison between the psychic manifestations of the prophets of old and the phenomena of our present day Spiritualism. After reading the lectures, I am sure you will agree that one cannot consistently accept the phenomena of the Bible and deny those of Spiritualism.

Lecture One

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THE CHRISTIAN BIBLE

In this series of lectures devoted to the psychic phenomena of the Bible, we shall first touch briefly upon the history of that book.

The Christian Bible consists of two parts: the old Testament written in Hebrew, containing the Law, the Prophets, and the sacred writings; and the New Testament written in Greek, consisting of the four gospels, the Book of Acts, the Epistles of Paul and other apostolic writers, and the Apocalypse or Book of Revelation. The Book of Revelation is the only strictly prophetic book it contains. The Roman Catholic version of the Bible accepts, in addition to these certain of the books of the Apocrypha. These books were taken from the Septuagint, or Greek version of the Old Testament, written by Jewish scholars under the Ptolemies, 297-284 B. C.

The Pentateuch is the Hebrew version of the first five books of the Old Testament, said to have been written by Moses.

The Vulgate is a Latin version of both Old and New Testaments prepared by Jerome at the end of the 4th century A. D.

The first complete translation of the Bible into English was that of Wycliff about 1353. The first English versions to be printed were those of Tyndale and Coverdale 1524-1535. The first authorized version in England was called Matthew's Bible, compiled by John Rogers, who lived in Queen Mary's time. Much of it was copied from the Tyndale and Coverdale versions and it was authorized by King Henry VIII.

There are many other versions, among them the Lutheran Bible written in German and compiled by Martin Luther in 1521-1534, and the authorized King James version, authorized by King James I, early in the 16th century. It was the work of forty-seven scholars who were appointed by the King. The revised King James version was printed in 1881 and the American revised version in 1901. This last version was copyrighted in order to prevent unauthorized changes in its text and in 1928 the copyright was acquired by the International Council of Religious Education and thus passed into the hands of the churches of the United States and Canada, who were associated in this Council. The Council appointed a committee to investigate the text of the American Revised version and to report to the Council as to whether a new translation was necessary. After a study of nearly two years the committee reported that a revision was

necessary. Since the American Revised Version was printed in 1901, our knowledge of the Greek and Hebrew texts had increased owing to the finding of old manuscripts, and in order to comply with this new understanding a revision was necessary. The committee also urged that words and phraseology be changed to comply with our present day understanding of English. They also suggested that the new version stay as close to the Tyndale King James version as possible. In 1937 the revision was authorized by the Council and thirty-two scholars were appointed to make the revision. This revision was also reviewed by an Advisory Board of fifty representatives of cooperating religious denominations. The Revised Standard Version of the New Testament was printed in 1946. The Standard Version of the Bible containing both Old and New Testaments was authorized by the National Council of the Churches of Christ in 1951. Needless to say, thousands of copies of this new Bible have been sold.

There have been many changes in wording, but little change in the real text. Of interest to Spiritualism is the fact that the words "those that have familiar spirits" have been replaced by the word "mediums" in the 28th chapter of 1st Samuel—verse 9.

The Bible has been revised many times by both Catholic and Protestant divines and since 1804, translations of the Bible or portions of it, have been published in more than two hundred and twenty-five languages.

There are thirty-nine books in the King James revised version of the Old Testament, and they are concerned mostly with the history of the Jewish race. We will not go into a study of its pages; only so far as they prove to be valuable evidence of the fact that psychic phenomena were known and demonstrated by means of mediumship during the lifetime of Moses and other Old Testament prophets just as they are today by our present day mediums.

Spiritualism accepts the Christian Bible but places more importance upon the New Testament than upon the Old Testament as its philosophy is based upon The Sermon on the Mount and the teachings of the Man of Galilee. However, it does not believe the Christian Bible, or any other Bible, to be the absolute word of God. The books of the Bible were written by many different men and are saturated with personal beliefs. To be of value to the people who lived at the time they were written, they had to contain a solution of their particular problems and because of the different translations, much of the original meaning has been entirely changed. The prophets of the age in which the Old Testament was written were obliged to give lessons of moral value in symbolic form that their people could understand but

those who later translated the Bible have interpreted many of these symbols literally and have thus created much confusion. This has caused many scholars to say that a statement can be proven in one part of the Bible and denied in another part.

Spiritualism believes in the theory of evolution and religion cannot be excepted from the action of that law. Man grows Godward as he develops mentally and becomes more spiritually conscious, therefore we do not believe that God gave us all there was to know about religion when the Bible was written for man was not then ready to receive it. Religion is a matter of growth and as the ultimate has never been reached and never will be reached, if we hope to progress, we must always be open to new convictions. To restrict a religion to certain tenants and beliefs, with no opportunity to grow or progress, is to cause it to become stagnant and this eventually must cause its downfall. This the church is discovering to its sorrow for the Nicean Council and the Council of Trent placed fetters on the Christian religion which it has never been able to break.

Spiritualism is non-sectarian. It accepts truth wherever it is found, therefore it does not confine itself to any one Bible. It finds many things of moral and spiritual value in the Vedas of Brahminism; the Talmud of Judaism, the Avesta of Zoroastrianism, the Tripitikas of Buddhism, the Kings and the Shu Books of Confucianism, the Koran of Mohammedanism, in many of the inspired writings of our more recent prophets and seers as well as in the Old and New Testaments of the Christian Bible.

THE NICENE CREED

In 313 A. D., the Roman Empire gave the Christian faith protection by law.

In 325 A. D., the Council of Nicea met in Nicea in Asia Minor. The Council presided over by Constantine, denoted the triumph of the early Christian Church over pagan faith.

This summary of the chief articles of the Christian faith was originally adopted in the following form:

"We believe in one God, the Father Almighty, maker of all things, both visible and invisible; and in one Lord, Jesus Christ the Son of God, begotten of the Father, only begotten, that is to say, of the substance of the Father, God of God and Light of Light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both things in heaven and things on earth; who, for us men and for our salvation, came down and was made flesh, made man, suffered, and rose again on the third day, went up into the heavens, and is come again to judge both the quick and the dead; and in the Holy Ghost."

The Nicene Creed has been changed since its adoption, but by what authority is unknown. It is next oldest to the Apostle's Creed.

World Book Encyclopedia, 1944

In 451 A. D., some changes were made in the creed but little change in its original doctrine.

THE PROTESTANT REVOLT

For political, religious and economic reasons, many of the people of Northern Germany, Scandinavia, Dutch Netherlands, most of Switzerland, Scotland and England, and parts of France and of Hungary separated themselves between 1520 and 1570 from the great religious and political body that had been known for over a thousand years as the Christian Catholic Church. The name Protestant was first applied exclusively to the followers of Martin Luther who protested against the indulgences of the Catholic church which Luther claimed was swindling the poor people. Later, it became commonly used as a word covering all who rejected the Catholic religion. Of the Protestant Christianity, the first three forms which appeared in the 16th century were Lutheranism, Calvinism and Angelicanism.

THE REFORMATION

During the years 1545-1563, a group of sincere Catholics who deplored the separation of the churches had gathered together and demanded that some of the customs of the church be changed. The Council of Trent was the result of this effort. However it did not succeed in bringing harmony between the Catholics and the Protestants. Many minor things were changed at the Council of Trent but the creed of the church remained practically the same. In the year 1600, only half of the Catholic subjects remained true to their church. The others had gone over into Protestantism.

The Protestants retained much of the Catholic theology but they held other doctrines which separated them entirely from the Catholics. They denied the claims of the papal government and its jurisdiction; they rejected purgatory, indulgences, invocation of saints, and the veneration of relics. They also insisted upon the right of the individual to interpret the Bible according to his own light while the Catholic church insisted that all must accept the Bible as the church interpreted it. This individual interpretation of the Bible eventually led to the many sects of the Protestant religion.

We have herein given you a brief resume of the history of the Christian Bible and the growth of Christianity and now we shall confine ourselves to an understanding of this Book of Books according to science and our understanding of Natural Law.

Lecture Two

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THE MIRACLES OF THE CHRISTIAN BIBLE

Spiritualism does not accept the word "miracle" in its literal sense. Webster tells us that a miracle is "an event due to a supernatural agency"; the Spirit Teachers tell us that all happenings in this and the Spirit World are governed by Natural Law and there can be no happenings above or beyond this law for it is God's Law. Therefore, the word supernatural is, to our minds, a misnomer.

We believe that some of the so-called miracles of the Bible were meant to be symbolical while others were brought about by the action of a law not then understood by the people. We must also realize that the priests of this early age believed that the more mysterious and incomprehensible were the rites of the church the more interested the people became and thus they strengthened their hold over them. This is still true in our present day and age for there are many who would rather believe in a religion that is incomprehensible to them than to believe in one that is logical and in harmony with nature's laws. Many seem to be afraid to believe in a religion that can be analyzed, classified and proven by science. The wide breach between theology and science has been caused by the fact that the church has tried to force science to accept things which cannot possibly be proven by the action of the law upon which science bases its findings.

The Old Testament, especially, is filled with these so-called miracles and it would take much time and space to analyze them all. To those who wish to go into a more intensive study along these lines we would suggest the reading of Hull's "Biblical Spiritualism" and Sprague's "All the Spiritualism of the Christian Bible". They will give you much food for thought.

And now we will touch briefly upon a few of these so-called miracles. One that is perhaps the easiest for us to understand is found in Exodus. In chapter three, verse two, we read,

> **"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush and he looked and, behold, the bush was not consumed."**

Surely this is not difficult for us to understand. We see spirit lights that are like tiny flames in almost every seance and sometimes a flash of light seems to permeate the entire room. Often we see a glow of light about a medium or teacher who is working for the spirit people and Ancient

Greek History tells us that Pythagoras was enveloped in a glow of red light whenever he talked to the people in the temple.

This spirit (angel of the Lord) that appeared to Moses out of the bush was undoubtedly trying to attract his attention that he, the spirit, might give Moses his instructions as to his coming mission for he was the instrument chosen to lead the Jewish people out of bondage in Egypt, and into a land "flowing with milk and honey". Joshua 5:6.

In the sixth chapter of Joshua we read of the fall of the walls of Jericho. There are several ways of interpreting this phenomenon. **First,** let us apply our knowledge of the laws of vibration to this so-called miracle and see how easily it becomes understandable. By reading the latter part of the fifth chapter of Joshua, we learn that Joshua was standing outside Jericho and as he looked up he beheld a man with his sword drawn in his hand. When Joshua questioned him as to who he was, he replied that he was "the captain of the hosts of the Lord". Joshua perceived then that he was a spirit and he fell upon his face to worship him. The spirit then gave Joshua directions as to how he should take the city of Jericho. He commanded that the priests and the soldiers should encompass the city once around for six days; on the seventh day they were to march around the city seven times, the priests bearing the ark and the seven trumpets of rams' horns, the armed men marching before them. When they had encompassed the city seven times, as they were told, they were to blow the trumpets mightily and the moment the people heard the trumpets they were to shout loudly together. In the tenth verse we read,

"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."

And in the twentieth verse we read:

"So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpets, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city."

Evidently the people did not understand the laws of vibration but the spirit did and he knew that the combined vibrations of the trumpets and the voices of the people could shatter the walls of Jericho. We have heard of many instances where vibration has caused damage to material

things. The officers commanding a company of soldiers always order them to break step when they are crossing a bridge lest they damage it by the combined vibrations of their footsteps and cause it to fall. We know that certain vibrations of sound can cause glass and even heavier bodies to be shattered.

Second, We, who understand psychic law, know that the spirit people are able to change the vibration of matter thus changing its status. This is proved to us by the production of apports and by the dematerialization of matter. A spirit is able to pass through solid matter with the greatest ease. We know that solid matter can be dematerialized in a closed room and materialized again into its same status outside the room. It is quite conceivable to us that the spirit who instructed Joshua about the fall of the walls of Jericho would be able, through an ectoplastic force, to change the vibrations of the foundations of the wall so that the collective sound of shouting voices and the blast of the trumpets could cause it to collapse. That these events can happen is proven by psychic investigators under the strictest test conditions.

Among the miracles of the New Testament, we read that Jesus was able to raise the dead. If this were true it would indeed be a miracle. We are told by the Spirit Teachers that the spirit enters into the soul of the unborn child at the moment of conception. We are also told that the soul and spirit are connected to the physical body by a cord.

> **"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern,**
>
> **Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."**
>
> Eccles. 12:6, 7.

Once that cord is broken, the spirit cannot return to the physical body. This is a natural law, and of course Jesus understood that law but he also possessed great clairvoyant power and he could see that the cord had not been broken and he could heal the physical body that the spirit and soul might be drawn back again into their physical tenement.

In Luke 8:49-56, we read of the healing of the daughter of Jairus. Jairus had but one daughter and he loved her very dearly. When she became very ill he sought Jesus, asking him to come and heal her. While he was talking to Jesus one came from the house of the ruler of the Synagogue saying, "Thy daughter is dead. Trouble not the Master." Jesus heard him and answered saying, "Fear not, believe only and she shall be made whole."

Jesus came into the house of Jairus taking with him Peter, James, John and the father and mother of the maid. Jesus, seeing that the cord had not been broken, said unto them, "Weep not, she is not dead but sleepeth." Seeing that they did not believe him he sent them all from the room and taking the maiden by the hand said to her, "Maid, arise," and straightway she arose and Jesus commanded them to give her meat (food). He charged the parents to tell no man what he had done. Jesus knew that they would accredit him with raising her from the dead and he did not want that. He tells us in Matthew 5:17,

> **"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."**

In all of these so-called miracles you can see action of a psychic law not then understood or by analyzing the story you can realize its symbolism.

Let us use our logic in analyzing these things and seek to find their meaning by natural means rather than attribute them to the super-natural.

Lecture Three

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THE PSYCHIC PHENOMENA OF THE OLD TESTAMENT

CLAIRVOYANCE

Before we start our study of the psychic phenomena of the Old Testament it is quite necessary that we understand some of the terms of the Bible and interpret them according to the belief of Spiritualism. So many different terms that are identical in meaning are used in the same chapter that they become confusing to the average reader. Some of these terms used to designate the spirits of the dead are: "spirits", "the spirit", "Lord, Lord God", "God", "Ghost", "Angels of the Lord", "Angels of heaven", "Angels", and "men in bright clothing".

The "Word of God", or the "Word of the Lord", means a spirit message. The term, "man of God", means one who has spiritual faculties, "a medium", "a prophet", "a seer", "a psychic", or one who possesses spiritual gifts.

Some theologians would have us believe that angels are of a different origin than men, but we find no evidence of this in the Bible nor have we received such a statement through spirit communication. We believe the term "Holy Ghost" to mean "spirit power" ("he was filled with the Holy Ghost") or "spirit control". The Oxford Dictionary tells us that a ghost is "a dead person appearing to the living", it defines the word "holy", as "one of high moral and spiritual excellence", therefore it is logical for us to believe that the Holy Ghost is a disembodied spirit of high moral and spiritual character. The term "familiar spirit" means a spirit teacher or guide and in every instance recorded in the Old Testament we believe "the Spirit", "the Lord", etc., to be a Spirit guide or teacher.

After studying and analyzing psychic law and then reading the Christian Bible we must come to the logical conclusion that it was written by Spiritualists for Spiritualists even though the term Spiritualism was unheard of at that time. It is truly a psychic book and must be psychically interpreted to be understood.

We are greatly criticized by the theologians because we believe that a spirit produces raps on a table or wall as a method of communication and for the use of a crystal or glass of water for concentration. In the Old Testament we read of the Ephod, the Urim and Thummim, that are used in a similar manner, as a method of communication with departed spirits. In the instruction given to Moses by the spirit as to the building of the tabernacle, we read that Aaron was

told to wear the Ephod and the breastplate especially made to hold the oracular stones the Urim and the Thummim. No one knows what these stones were but we do know that they were the oracles by which Yahweh made his will known.

We will take our first references for clairvoyance and clairaudience from the mediumship of Moses. In the story of the Burning Bush, already discussed as a miracle, we read that Moses saw the spirit clairvoyantly.

> **"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush.** Exodus 3:2.

In the fourth and fifth verses of the same chapter we read,

> **And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.**
> **And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."**

The nineteenth Chapter of Leviticus begins with these words,

> **"And the Lord spake unto Moses saying,"**

The entire chapter is an explanation of the law heard clairaudiently by Moses. In the sixteenth verse the spirit tells him,

> **"Thou shalt not go up and down as a tale bearer among the people."**

Evidently Moses was prone to talk too much.

In the seventeenth verse:

> **"Thou shalt not hate thy brother in thy heart."**

And in the eighteenth verse,

> **"Thou shalt not avenge, nor bear any grudge against the children of the people, but thou shalt love thy neighbor as thyself; I am the Lord."**

Truly these were the teachings of a spirit of high moral character. In our seance rooms today we are privileged to hear teachings of the same lofty spiritual nature through the Higher Teachers or Guides from the Spirit World.

In the twenty-eighth chapter of Samuel, we read of the Woman of Endor who was a medium "possessed of a familiar spirit". It seems that Saul had put away from the land all those who were seers and prophets and affixed a penalty of death for those who sought to give spiritual communion to the people. However, Saul knew that communication with the so-called dead was possible and when he saw the Philistines camping outside Israel in great numbers he was worried and felt the need of spiritual advice. He tried to con-

tact the spirit people by dreams or visions but he failed so finally he asked his servant if he knew of a woman with a "familiar spirit". The servant told him of the Woman of Endor so he disguised himself and went to visit her by night. At first she refused to see him saying that he was "laying a snare for her life". But he promised that no harm should come to her and she permitted him to come in and asked whom he wished to see. He replied,

"Bring me up Samuel."

Samuel had been in the spirit world for many years and Saul knew that he would tell him the truth.

As soon as she saw Samuel she knew that it was Saul to whom she was talking and she was sore afraid but he assured her that she was safe from harm and asked her,

"What form is he of?"

The woman described him to Saul and he knew of a certainty that it was Samuel whom she saw. Although some call this a reference for materialization it seems a better evidence for the clairvoyance of this woman. She described the form that she saw. Saul perceived that it was Samuel and they conversed together, perhaps through the medium entranced or by direct-voice.

Samuel's message was not to Saul's liking for he told him that Israel would be delivered into the hands of the Philistines and that on the morrow he and his sons would be with him (in the Spirit World). The thirty-first chapter tells us of the death of Saul and his sons and the defeat of the Israelites.

Now let us turn to the eighth chapter of Daniel. Here we read of the clairvoyant visions of Daniel and in the thirteenth verse of that chapter we find evidence of his clair-audience for he hears the saints (spirits) conversing together. His visions of the goat and the ram were symbolical and are explained in the latter part of the same chapter. The entire Book of Daniel is filled with the evidence of Daniel's ability as a medium.

In the sixth chapter of Isaiah, we read of the mediumship of Isaiah, beginning with his visions of "the Lord" and his purification from evil words by hot coals of fire upon his lips (symbolical). The spirit is anxious for a prophet who shall teach the people, just as our spirit teachers are today, and Isaiah, hears the voice. Verse 8,

"Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me:"

Isaiah goes on to relate his instruction by the Lord (spirit). The entire book is filled with evidence of clairvoyance and clairaudience.

In I Kings, we read of the medium Elijah. He is familiar to us as the prophet who was fed by the ravens and who ascended into heaven in a chariot of fire. All through I Kings 17, we read of the psychic powers of Elijah. The Lord (the spirit) talks to him repeatedly giving him instructions as to his mission as a prophet. In this same chapter in verses 21 and 22, we find one of the few references to Spiritual Healing in the Old Testament, accomplished through the mediumship of Elijah.

In I Kings 19:12, 13, we have a reference for clairaudience. Elijah hears the spirit voice,

> **"And after the earthquake a fire; and after the fire a still small voice.**
> **"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice into him, and said, What doest thou here Elijah?"**

And then he received advice from the spirit as to the anointing of Elisha to be prophet in his place, for the spirit knew that Elijah had nearly completed his mission and the time was close at hand for his transition. The symbolical story of Elijah being taken up to heaven in a chariot of fire is found in II Kings, chapter 2. In the ninth verse, Elijah asks Elisha what he can do for him before he is taken away and Elisha said,

> **"I pray thee let a double portion of thy spirit be upon me."**

And Elijah answered, (verse 10):

> **"Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be upon thee; but if not, it shall not be so."**

We interpret this to mean that Elisha must have had his mediumship developed to the point where he was able to see Elijah clairvoyantly as he made his ascension else he was not worthy of becoming his successor. The story goes on to tell that Elisha did see him as he ascended and he picked up his mantle and wrapped it about him. Those who viewed this psychic demonstration agreed that Elisha was indeed worthy to wear the mantle and to carry on the work of the great prophet, Elijah.

Let us not confuse the three names Elijah, Elias and Elisha. Elias is the Greek form of the name Elijah, and Elisha was the prophet who succeeded Elijah.

Lecture Four

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THE PSYCHIC PHENOMENA OF THE OLD TESTAMENT PROPHECY

The Old Testament is filled with references on prophecy and we shall try to choose a few of the most interesting in the brief space permitted in this lecture.

One cannot read the pages of the Old Testament without being convinced that the people of those days firmly believed in prophets and prophecy. That they relied upon their prophets and were at a loss when they did not have an opportunity to consult them is proven to us in Psalms 74:9.

> **"We see not our signs; there is no more any prophet; neither is there among us any that knoweth how long."**

In the book of Joel, we read of the mediumship of Joel. The entire book is devoted to the sayings of the spirit guide (the Lord) and his instructions to the people through the instrumentality of Joel. Mediumship was greatly prized by the people and in Joel 2:28, we read of the promise made by the spirit guide,

> **"And it shall come to pass afterward, that I will pour out 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."**

This is only one of the many instances where the spirit has promised that the people shall be filled with the Holy Ghost (spirit power) and shall be able to prophesy and discern spirits.

In the sixteenth chapter of Genesis, we read of Sarai (later called Sarah) and of Abram (Abraham) and the prophecy that had been made to them that Sarai should bear a son. It had been ten years since the prophecy had been made and they were getting very old.

Beginning to lose faith in the promise of Yahweh, Sarai suggested that Abram take Hagar, her maid, to wife that he might thereby have the son that she, Sarai, could not bear him. Abram did as Sarai suggested and Moses tells us that the moment Hagar knew she was with child she began to despise Sarai. Conditions became so unpleasant between the two women that Hagar finally ran away but the spirit appeared to her and urged her to return to Sarai.

> **"And the angel of the Lord said unto her, Return to thy mistress, and submit thyself unto her hands."** Genesis 16:9.

And then the angel prophesied,

> **"And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shall**

call his name Ishmael; because the Lord hath heard thy affliction." Genesis 16:11.

In due time a son was born to Hagar and Abram and he was named Ishmael. Abram was then eighty-six years old. When he was ninety-nine Yahweh (the spirit guide) appeared to him again and renewed the covenant saying that he should become the father of many nations.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Genesis 17:5.

And God said unto Abraham, As for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be." Genesis 17:15.

And then the spirit again promised that Sarah should bear a son. Abraham fell upon his face and laughed that he, so old, should have a child, and that Sarah, that was ninety, should bear him.

The spirit chided him for his disbelief and told him that he had blessed Ishmael and made him fruitful but it was through Isaac, the son of Sarah and Abraham, that the covenant should be fulfilled.

Moses quotes the spirit as saying,

"But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Genesis 17:21.

The spirit returned a second time and Sarah was within the tent and heard him when he spoke of the coming child and she too laughed aloud. The spirit heard her and said,

"Is anything too hard for Yahweh?"

We all know the rest of the story and the fact that the son was born, as Yahweh (the spirit guide) prophesied and he was named Isaac. After his birth, conditions between Sarah and Hagar became more and more difficult and finally the jealousy of Sarah caused Hagar to take Ishmael and go out into the world alone. In the later story of Mohammedanism, we are told of an ancient Arabian legend. The story claims that Hagar and Ishmael wandered into the desert after they had been driven out by Sarah and they became very thirsty. The spirit led them to the sacred spring, Zem Zem, and while they were quenching their thirst the Black Stone of Mohammedanism fell at their feet and the spirit promised Ishmael that he should become even more powerful than Isaac.

In the second chapter of II Kings, we read of a King who believed in prophets and prophecy, as many did at that time, and was brave enough to consult a medium openly without "disguising himself or going by night". The medium consulted was Huldah the Prophetess, and the king, Josiah. Huldah was little more than a girl but well versed in the phases of mediumship and her interpretation of the spirit was accepted as authority. It seems that Hilkiah the High Priest

had found a book buried in the temple wall and he took it to Shapen the Scribe to read. Shapen decided that Josiah should know about it as it was a Book of Law, so he took it to him and read it aloud. Josiah was greatly alarmed for it was indeed a Book of Law—the Covenant with Yahweh. The people had been breaking the covenant at every point and undoubtedly Yahweh was very angry with them. The king told Shapen and the High Priest to go at once to Huldah the Prophetess and consult her as to what they should do. Huldah's spirit guides told them that Yahweh was very angry with them and he prophesied that disaster was coming to Jerusalem for their disobedience. However, he said, judgment would be held off until the death of Josiah because he had humbled himself before the spirit teachers and sought their guidance. The king immediately began to purge the city of its corruption according to the instructions received through Huldah and it was not until Josiah had been slain that Jerusalem was taken by Nebuchadnezzar.

In the sixteenth chapter of Isaiah, we read a prophecy of the birth of Jesus. Ahaz was greatly disturbed because of threats against Jerusalem, and Judah, and the spirit advised the prophet Isaiah to meet him and bring him to a place where he might talk to him. In other words he was to arrange a seance for Ahaz and his son that Yahweh (the spirit guide) might talk to them through the mediumship of the prophet Isaiah. The spirit told Ahaz to fear not and promised him that better times were coming. In the fourteenth verse, he promises,

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Of course we know that this prophecy came true and we find its verification in the New Testament, Matthew 1:18-23.

In chapter 60:8 of the same book Isaiah, we read what we believe to be the prophecy of the airplane.

"Who are these that fly as a cloud, and as the doves to their windows?"

In Nahum 2:4, we also read a prophecy of the automobile and it is indeed quite an accurate description of our speed-mad drivers of today,

"The chariots shall rage in the streets, they shall justle one another in the broad ways: they shall seem like torches, they shall run like lightning."

These are only a few of the prophecies found in the Old Testament. Surely here is ample evidence of the fact that prophecy through prophets or mediums was greatly valued and believed in during these early days. One cannot consistently deny the psychic phenomena of Spiritualism and accept these prophets and prophecies of the Old Testament.

Lecture Five

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THE PSYCHIC PHENOMENA OF THE OLD TESTAMENT

SPIRIT WRITING

Spirit writing is one of the outstanding phases of our psychic phenomena of today.

We shall endeavor to prove to you with incidents and references from the Old Testament that this phase of mediumship was well known and appreciated in the days of Moses and other ancient prophets.

Our first and outstanding reference for independent writing is found in Exodus 31:18,

> **"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."**

This was the first writing of the Ten Commandments. In Exodus 32, we learn that the people had decided, when Moses was so long upon the mount, that he was not returning to them and they wanted a more tangible god than a Yahweh, that they could not see, so they went to Aaron and said to him,

> **"Up, make us gods, which shall go before us; for as for this Moses, the man who brought us up out of the land of Egypt, we wot not what is become of him."**

So Aaron made them a golden calf and they worshipped it as a god and placed offerings before it.

Moses was still on the mount communing with the spirit-guide Yahweh and the spirit told Moses what had happened and advised him to go down to his people before he, Yahweh, consumed them in his wrath. Moses went down and when he saw his people worshipping this golden calf and singing praises to it, he became very angry and cast the two tables of stone, "written by the finger of God", upon the ground and smashed them to bits. Later when he had chastised his people and restored their belief in the power of Yahweh, the spirit again called Moses to the mount for communication. This time he was upon the mount forty days and forty nights. Yahweh had instructed him to bring two more tables of stone that he might rewrite the Ten Commandments to replace those that Moses had broken. When the communication was finished Moses came down from the mount and brought the two tablets containing the Ten Commandments, received by means of independent writing, from the spirit, Yahweh. Theologians call this a miracle but Spiritualists know that it was a manifestation of mediumship similar to those received today through our mediums.

In Daniel 5:5, we find another reference to independent writing as well as materialization.

King Belshazzer was having a great feast and he commanded that the golden vessels used in the temple be brought to them to drink their wine at the feast. As they drank and sang praises to their gods of metal and stone, a materialized hand appeared and wrote upon the palace wall. In the fifth verse we read,

> **"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.**

Immediately the king became terror stricken and sent for the sooth sayers and astrologers asking them to interpret the writing. None could do so and finally some one suggested that the king send for Daniel, saying,

> **"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 Nebuchadnezzer, thy father, the king, I say thy father, made Master of the magicians, astrologers, Chaldeans, and sooth sayers."** Daniel 5:11.

So Daniel was sent for and asked to interpret the handwriting upon the wall. Daniel reminded Belshazzer of the iniquities of his father and the punishment that Yahweh had sent upon him. He told Belshazzer that he was no better than his father for he too had lived a wicked life. He had not only brought the sacred vessels into the banquet hall that he and his concubines might drink wine and feast; but he had worshipped gods of metal and stone and had failed to glorify Yahweh: Daniel told the king that the hand he saw was sent by Yahweh and he interpreted the writing as follows,

> **"And this is the writing that was written, Mene, Mene, Tekel, U-pharsin.**
>
> **This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it.**
>
> **Tekel: Thou art weighed in the balances, and art found wanting.**
>
> **Peres; thy kingdom is divided, and given to the Medes and Persians."** Daniel 5:25-28.

That very night Belshezzer was slain and Darius, the Median, took over his kingdom.

We find in this story not only a reference for materialization and spirit writing but one for prophecy as well.

In I Chronicles 28, we find an excellent reference to automatic writing. In this phase of mediumship the hand of the writer is directed by the spirit force and the thoughts written are from the mind of that entity, the mentality of the

medium not being used. The story referred to was that of King David who received full directions for the building of the temple, written by the hand of the Lord (the spirit). In the nineteenth verse we read,

"All this, said David, the Lord made me understand in writing by placing his hand upon me, even all the works of this pattern.

This automatic writing was turned over to Solomon, David's son, who was to reign after David and he built the temple according to directions. With so much evidence at hand how can we doubt that the Israelites believed in spirit communion through mediums just as we do today?

TRUMPET

There are many references in the Old Testament to spirit voices through a trumpet but lack of space permits us to discuss but one. We have already heard the story of the Ten Commandments received through independent writing but by reading Exodus 19, we discover that these same commandments were first given by a spirit voice through a trumpet.

This chapter tells of Moses meeting "the Lord" upon the mount and the spirit comes in a thick cloud. Undoubtedly that cloud was formed of the substance we now know as estoplasm. In the sixteenth verse we read,

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled."

And in the nineteenth verse we read,

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice."

In Exodus 20:1, we read,

"And God spake all these words, saying,

And then the spirit gave the Ten Commandments through the trumpet. The eighteenth verse of this same chapter assures us that not only Moses but all the people heard the voice of the trumpet. This was also a dark seance for we read in the twentieth verse that Moses drew near unto the thick darkness where God (the spirit) was.

As we read this chapter, we wonder at the inconsistencies of man. So many people believe absolutely in the words of the Bible and yet they do not believe that a spirit voice can come through a trumpet today and they scoff because a trumpet seance is held in the dark and yet here is direct evidence of the fact that darkness was necessary for a trumpet seance even through the mediumship of Moses.

Lecture Six

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THE PSYCHIC PHENOMENA OF THE OLD TESTAMENT TRANCE AND MATERIALIZATION

We find in the Old Testament many references to trance mediumship. In Genesis 12:15, we read,

> **"And when the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him."**

In verses 13-21, the story goes on to tell of the message received by Abram while in this trance condition.

It is quite evident that Daniel was also a trance medium for we read in Daniel 8:18, that he went into a deep sleep and fell with his face to the ground and the spirit touched him and set him upright.

This occurred after Daniel had seen the vision of the goats and the ram and the spirit voice of Gabriel was explaining the meaning of the vision.

In the tenth chapter of Daniel we are again told that Daniel was entranced. This also happened after Daniel had seen a vision. In verses 7-10, we read,

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

In the early history of the Quakers we read of the quaking and shaking of the people when they were inspired by the spirit, so this too is quite understandable to us.

> **"Therefore, I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet I heard the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.**
>
> **And behold, a hand touched me, which set me upon my knees and 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 the word unto me I stood trembling."**

There is little difference between the trance mediumship in Daniel's time and that of our present day. We have

many mediums whom the spirit guides are able to entrance and speak through, just as this spirit spoke through Daniel. Many valuable and evidential communications have been received through this phase of mediumship.

MATERIALIZATION

In Exodus 13:21, 22, we read,

"And the Lord went before them by day in a pillar of a cloud, to lead them 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 before the people."

This is quite comprehensible to those who have seen ectoplastic forms in the seance room, in their flowing ethereal robes, they do indeed look like "a pillar of cloud".

We have also seen spirit forms in the seance rooms that wear spirit lights so bright that they might be likened to "a pillar of fire". All of these things are logical and understandable to a spiritualist.

Moses called all the Israelites together and told them that they must obey the laws and keep the covenant made at Horeb, for he said,

"The Lord talked to you face to face in the mount out of the midst of the fire."

If Moses and the Israelites talked to "the Lord God", (the spirit guide) "face to face", he must have been materialized or they could not have seen him.

In Numbers 12, we find another reference for materialization. Moses had married the Ethiopian woman (a colored woman) and Miriam and Aaron disapproved of it and talked against Moses to the people. Yahweh (the spirit guide) was angry because of this and he materialized in the door of the temple, called Miriam and Aaron forth and scolded them. In the fifth verse we read,

"And the Lord came down in the pillar of a cloud and stood in the door of the tabernacle and called Aaron and Miriam; and they both came forth."

Many instances of transfiguration are found in the records of Psychical Research. The spirit people are able, through the use of ectoplasm draped over the face and form of the medium, to transfigure the medium's face and form into a replica of their own former human bodies. Many times the transfiguration is luminous and gives forth a soft glow. Evidently Moses possessed this phase of mediumship for we read in Exodus 34:29, 30,

"And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shown; and they were afraid to come nigh him."

The following verses tell us that his face shone so brightly that he had to put a veil over his face when he was talking with the people, removing it when he went within the temple to talk with the Lord (the spirit).

LEVITATION

In the early history of Spiritualism we find many instances of levitation through spirit power. Doniel Dunglas Home was levitated by the spirit forces and carried from one building to another many stories above the ground. Nettie Colburn Maynard, a strong physical medium, was able through her spirit forces to levitate a piano with several men sitting upon it. This happened at the White House and Abraham Lincoln was present at the seance. Levitation occurs at every trumpet seance, the trumpet being levitated by means of ectoplasmic rods and masses. Telekinesis is a more recent term which also covers these manifestations of mediumship. Its definition is as follows,

"Movement at a distance from the motive cause or agency without material connection."

In the Old Testament, we find references which prove that this phase of mediumship was also manifested during these early days. In Ezekiel 3:12, we read,

"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 his place."

And in the fourteenth verse, we read,

"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."

Again in the eleventh chapter of Ezekiel we read of his being levitated through spirit power,

"Moreover the spirit lifted me up, and brought me into the east gate of the Lord's house which looketh eastward."

Surely the foregoing lectures on the Psychic Phenomena of the Old Testament give us ample proof of the fact that all of the phases of mediumship, known and demonstrated to-

day, were a part of the religious teachings of the prophets of old. Knowing that these things were prevalent in the early days we cannot consistently deny their reality today. They were made possible through a manifestation of Natural Law and that same law can be manifested today if we have the instrument (medium or prophet) through whom the phenomena is made possible.

We who are Spiritualists must recognize the fact that while the Old Testament is filled with instances of psychic phenomena it portrays Spiritism and not Spiritualism. A Spiritist is one who believes in spirit communication and a Spiritualist is one who believes in the Science, Philosophy and Religion of Spiritualism. The war, hatred and fear, taught by the prophets of the Old Testament, finds no counterpart in the beautiful teachings of the Men of Galilee upon which Spiritualism bases its philosophy. A true Spiritualist is one who strives to live according to the highest attributes of our philosophy and religion based upon spirit communication by means of mediumship.

Lecture Seven

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THE BIRTH OF THE NAZARENE

Theology teaches us that Jesus was of miraculous birth, the only Son of God. Spiritualism, being based upon Natural Law, contends that he was of natural birth the same as all other men. It does not believe him to be the only Son of God for it teaches that all men are the children of God and Jesus is our elder brother. It is evident that Jesus did not believe himself to be of miraculous birth for we find evidence in the Bible that he repeatedly called himself the son of man. In Luke 9:22, we read,

> **"Saying, The Son of Man must suffer many things and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."**

In Matthew 8:20, Matthew 13:41, and Mark 2:28, we find like evidence. In John 20:17, we also find evidence that Jesus did not believe himself to be the only Son of God.

We believe, however, that Jesus was endowed by God with a dynamic message to mankind. It was his mission to prove to all men the continuity of life, the communion of spirit and to teach men to love God rather than to fear him.

We believe that we are all of one spirit (God) and the same spirit (God) dwells within each of us, the only difference being in the degree that we manifest our God qualities. Jesus recognized fully his relationship to the Father and he was a Master in the art of right living. It is quite evident that he taught his disciples not to fear death for they fearlessly faced death many times. That he must sacrifice his life and prove his teachings by returning himself was a foregone conclusion. That his psychic ability was understood by his disciples and that many of them developed phases of mediumship is quite evident if we read the New Testament.

The birth of Jesus is recorded in the New Testament in a manner that would make it seem miraculous and yet to those who understand psychic manifestations it is quite comprehensible. For instance, we read in Matthew 2:9, 10,

> **"When they had heard the king they departed; and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.**
>
> **When they saw the star they rejoiced with exceeding great joy."**

We who know the immutability of Nature's Law know that a star could not change in its course even to lead wise

men to the birthplace of the Holy Child. This star was, undoubtedly a spirit light produced by the Higher Forces of the Spirit World to lead these men to the Saviour. In our seance rooms and even in our homes, we are often privileged to see these psychic lights that denote the presence of some spirit guest.

Now let us analyze and classify, according to Spiritualism, the five dreams or visions of Joseph upon which Christianity rests.

In Matthew 1:20, 21, we read,

"But while he thought on these things, behold, the angel of the Lord appeared unto him 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.

And she shall bring forth a son, and thou shalt call his name Jesus for he shall save his people from their sins."

We must remember that Jesus left no written word and the four gospels, Matthew, Mark, Luke and John, are the only records we have of his birth and teachings and these were written some thirty or forty years after the crucifixion. It was natural for the disciples to surround the birth of Jesus with mystery for he had already risen from the dead and walked among them after his crucifixion, appearing at least ten times before his ascension and surely, according to the disciples, no man, born of woman, could do this. No doubt they borrowed a great deal of the story surrounding his birth from the stories of the ancient prophets, for the birth and life of Krishna the prophet of Brahminism are strangely similar to those later tales woven about the Nazarene. It is quite logical to believe that one sent with such a message to mankind would be "overshadowed" and protected by the Higher Forces until his mission was accomplished. The importance of his ministry can be clearly understood for his three brief years of teaching and demonstrating truth have given to mankind a religion that has endured for nearly two thousand years.

In Matthew 2:12, we read of the second vision of Joseph,

"And being warned of God in a dream that they should not return to Herod they departed into their own country another way."

King Herod had heard of the birth of Jesus and all Jerusalem knew of the ancient prophecy regarding the coming of the Messiah that should rule Israel. Herod was much disturbed. He was determined that the child should not live so

he sent the Wise Men to Bethlehem telling them to search for the child and bring him word of his whereabouts that he too might worship him.

The Spirit Forces that surrounded the babe knew of Herod's intentions to have him put to death. The Wise Men had found Jesus and had departed another way when Joseph was warned in a third vision,

> **"And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young child to destroy him."** Matthew 2:13.

When Herod saw that "he was mocked of the Wise Men" he ordered that all the male children in Bethlehem and coastal towns, under the age of two, be killed. Joseph had outwitted him, however, for he had already obeyed the voice of Spirit and had taken the child and his mother and fled into Egypt. They remained in Egypt until Herod died and then Joseph received his fourth vision,

> **"But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life."** Matthew 2:19-21.

Joseph obeyed the Spirit and started for Israel but hearing that Archelaus, the son of Herod, was reigning in his stead he became alarmed. At once he was warned in a fifth vision,

> **"Being warned of God in a dream, he turned aside into the parts of Galilee;**
>
> **And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."** Matthew 2:22, 23.

To a Spiritualist, there is nothing mysterious about the visions nor the birth of the Nazarene, for it is in harmony with Natural Law as we understand it, and that law is still being demonstrated today as it was nearly two thousand years ago.

Lecture Eight

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ST. JOHN THE BAPTIST

In the preceding lecture we spoke at length of the psychic phenomena surrounding the birth of Jesus. Now let us turn to St. Luke and read about John the Baptist who was born just six months before Jesus. The story of his birth is so closely interwoven with that of the Nazarene that it is well for us to be familiar with the psychic happenings surrounding both.

Zacharius, the father of John the Baptist, was a priest in the temple and he and his wife, Elisabeth had long wanted a son but none had been born unto them. One day as Zacharius was burning incense in the temple, he saw a spirit standing by the altar, "an angel of the Lord", and the spirit told him that his prayers would be answered and he should have a son, whom he should call John.

Luke 1:14-16.

"And thou shalt have joy and gladness; and many shall rejoice at his birth.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost, even from his mother's womb.

And many of the children of Israel shall he turn to the Lord their God."

Luke tells us that this was the angel Gabriel, the same spirit that later appeared to Joseph and Mary and foretold the birth of Jesus. Zacharius doubted the words of the angel for both he and his wife were very old. Gabriel chided him for his doubt and said that he should be stricken dumb as a punishment. Luke tells us that Zacharius was speechless when he came out from the temple and did not regain his voice until after his son was born.

According to the prophecy of the angel, Elisabeth conceived and when she was six months with the child the angel appeared to Mary and prophesied the birth of Jesus. Mary, being a cousin to Elisabeth, went to visit her to tell her of the good news and Elisabeth rejoiced with her that she was to be the mother of "our Lord".

When Elisabeth's full time came, she was delivered and brought forth a son. In accordance with the instruction of the angel he was called John. That John was destined to be guided by spirit is quite evident for in Luke 1:17, we read,

"And he shall go before him in the spirit and power of Elias 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."

Of course we know that Elias had been dead for many years and it is logical for us to believe from this statement that they expected John to be guided by the spirit Elias.

At the birth of John, Zacharius regained his speech and Luke tells us that he was filled with the Holy Ghost (spirit power) and began to prophesy.

> **"As he spake by the mouth of his holy prophets, which have been since the world began: and he prophesied that his son John should be called the prophet of the Highest."** Luke 1:70.

Zacharius tells us of John's mission in the seventy-ninth verse of the same chapter,

> **"To give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace."**

As to the further development of the child John, we read in the eightieth verse,

> **"And the child grew and waxed strong in spirit and was in the desert until the day of his shewing unto Israel."**

Surely one could not find a more fitting place for the development of spiritual consciousness than in the silence of the desert close to the heart of nature. Here John was prepared for his coming ministry by the Spirit Forces.

We next read of John in the third chapter of Luke as he was preaching and baptizing in the country round about Jordan. As the people were attracted to him, many of them wondered if he was the Christ whose coming had been foretold by the prophets. In Luke 3:16, we read his answer.

> **"I indeed baptize you with water, but one mightier than I cometh, the latchet to whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire."**

Of course John had known since childhood that Jesus was the Christ that had been prophesied and when Jesus came to him for baptism he hesitated because he felt himself to be unworthy. We shall take up the baptism of Jesus in our next lecture.

Now Herod was the Governor (Tetrach) of Galilee and he had heard John and appreciated his ability as a prophet and did many of the things that John had told him. But when Herod became interested in Herodias, his brother Phillip's wife, and wanted to take her for his own, John reproved him and told him that it was the wrong thing for him to do.

> **"It is not lawful for thee to have thy brother's wife."** Mark 6:18.

This made Herodias very angry and she hated John forever after that and sought his death. She caused Herod to

cast him into prison and there he remained for many days. While John was in prison he heard of the wonderful works that Jesus was doing and he sent two of his disciples to see if the stories were true.

Jesus told them to return to John and to tell him what they had seen and heard.

> **"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."** Matthew 11:5.

Jesus paid tribute to John by saying,

> **"Verily I say unto you, among them that are born of women there hath not risen a greater one than John the Baptist."** Matthew 11:11.

Because of her hatred of John, Herodias was determined that he should die and she sought every opportunity to accomplish her purpose. On Herod's birthday a feast was held and the daughter of Herodias danced before Herod.

He was so pleased with her dancing that he told her she could have whatever she asked even to half his kingdom. She went to her mother and said, "What shall I ask?" and Herodias said, "The head of John the Baptist". Now Herod was exceedingly sorry for in his heart he knew that John was a just and holy man. He held naught against him but he had given his oath and could not refuse her so he sent for his executioners and ordered the head of John to be brought. So John was beheaded in prison and the head was brought to the damsel who gave it to her mother, and thus was accomplished the purpose of a wicked woman. When the disciples of John heard this they came and took the body and placed it in a tomb and straightway they went to Jesus and told him all.

Jesus was performing many wonderful works and they were being talked about all over the land. When Herod heard this he was afraid and he said,

> **"That John the Baptist was risen from the dead, and therefore mighty words do shew forth themselves in him."** Mark 6:14.

Others thought that the spirit of Elias was working through Jesus but Herod said,

> **"It is John, whom I beheaded: for he is risen from the dead."** Mark 6:16.

In this lecture we have ample evidence that the people who lived in these early centuries believed that the dead returned and could communicate through those whom they called prophets (mediums). They not only believed this to be true but it is evident that they appreciated and followed the guidance of the Spirit people.

Lecture Nine

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THE MAN OF GALILEE

Every year the parents of Jesus went to Jerusalem to attend the feast of the passover. When Jesus was twelve they followed their usual custom taking the child with them. After the feast was over they started on their way back to Nazareth for it was many days' journey. Thinking that the boy was among them they did not look for him until the end of the day. The child was not with them and they sought him among friends and relatives all to no avail for Jesus had tarried behind in Jerusalem. Joseph and Mary then turned back to seek him and after three days' search they found him in the temple. St. Luke tells us in chapter 2, verses 46 and 47:

> **And it came to pass after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.**
>
> **And all that heard him were astonished at his understanding and answers.**

When Joseph and Mary saw him they were amazed and Mary reproached him for causing them so much trouble saying—Luke 2:48—

> **Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.**

Even at this early age Jesus must have been aware of his coming ministry and he seemed amazed that his father and mother could not understand that he had a work to do, for he answered them saying—

> **How is it that ye sought me? Wist ye not that I must be about my Father's business?**

He must have been told of the prophecy of his future mission and he knew that he must be preparing for that work. Mary did not quite understand what Jesus meant when he said he must be about his Father's business but she kept all these sayings in her heart. St. Luke tells us in the 52nd verse of this same chapter:

> **And Jesus increased in wisdom and in stature, and in favour with God and man.**

The four gospels tell us little of Jesus after this contact with the priests and wise men at the temple but psychic revelations lead us to believe that during the interval between this time and his baptism by John, that he was being prepared by the Higher Forces for his coming message to the people of Israel.

At the age of thirty Jesus came to John to be baptized. Let us turn to the 3rd chapter of St. Matthew for the story of the baptism. Now John knew that Jesus was destined to become far greater than he and when he asked to be baptized he forbade him saying, (St. Matthew 3:14)

I have need to be baptized of thee, and comest thou to me?

But Jesus answered him saying, (St. Matthew 3:15)

Suffer it to be so now; for thus it becometh us to fulfill all righteousness.

So John baptized him and as he arose out of the water St. Matthew tells us that the heavens were opened unto him and he saw the Spirit of God ascending in the form of a dove and lighting upon him. The story of the baptism ends with this last verse of the same chapter—

And lo a voice from heaven saying, this is my beloved son, in whom I am well pleased.

Of course we believe that this was a psychic manifestation made possible through the mediumship of these two wonderful psychics.

Evidence that we have received leads us to believe that the audible spirit voices spoken of so many times in the Bible and purporting to be "the voice of God"; "the voice of the Lord" or "the voice of the spirit" were undoubtedly the voices of the prophets and loved ones who had made the change called death, produced by means of mediumship. The spirit of Joseph, the father of Jesus would be quite apt to be well pleased with his son and to voice his appreciation of the baptism in the words expressed by St. Matthew.

After his baptism Jesus went into the wilderness and remained there for forty days and forty nights. This was his final preparation, by the Spirit Forces, for his coming ministry. St. Matthew tells us that during this time Jesus was tempted by the devil (evil) and a material kingdom was offered to him.

St. Matthew 4:8-9—Again the devil taketh him up unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

And saith all these things will I give thee, if thou wilt fall down and worship me.

But Jesus refused saying—(St. Matthew 4:10)

Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And thus Jesus overcame evil in the form of material glory and chose instead to serve in the spiritual kingdom of the Father. This was the final test to see if he could be swayed from his holy purpose by the offer of great riches but the God (good) in Jesus predominated and he won his victory over temptation. Soon after his stay in the wilderness Jesus left Nazareth and came to Capernaum. Here he began to preach to the multitudes and to heal the sick. (St. Matthew 4:17).

And from that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

As he was walking by the Sea of Galilee he saw two brothers, Simon called Peter, and Andrew. They were fishers and were casting their nets into the sea. Jesus said to them —(St. Matthew 4:19-20)

Follow me and I will make you fishers of men. And straightway they left their nets and followed him.

And these two were the first of his twelve disciples that he gathered together and developed spiritually and psychically to carry on his work. All through Galilee he preached and healed the sick and great crowds came to him to be healed of their sickness. Leaving the multitude Jesus sought quiet on the mountain top calling his disciples to him he began to teach. That which he taught them is called the Sermon on the Mount and is found in the 5th, 6th and 7th chapters of St. Matthew. The philosophy of Spiritualism is based upon these teachings, and they contain the explanation of God's natural law as we understand it today. Jesus knew the laws governing right living and he demonstrated them perfectly in his ministry. He said in the sermon (St. Matthew 5:17-18),

Think not I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill.

For verily I say unto you till heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled.

This is conclusive evidence that Jesus believed that God's law never changed and that which was demonstrated by him could be done by others if they followed the law. He tells us in St. John 14:12—

Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father.

Lecture Ten

❖

THE PSYCHIC POWER OF JESUS
MATERIALIZATION

Today we have many mediums who are able to produce materialization. This consists of the production of an ectoplasmic replica of the spirit entities former human body by means of physical mediumship. Mediums who have been placed under the strictest test conditions have been able to produce phenomena that gave most conclusive evidence that the so-called dead can return and give indisputable proof of the survival of the human personality, through this phase of mediumship.

We know that Jesus was able to produce materialization for the New Testament gives us many instances of such manifestations. The story of the Mount of Transfiguration is outstanding among the so-called miracles of the Bible. We find references for the transfiguration in each of the four gospels and also in II Peter. We shall choose the 9th chapter of Mark for our reference.

Jesus knew that the time for his crucifixion was drawing near and undoubtedly he felt the need of guidance from his Spirit Teachers so he called Peter, James and John his brother and they went up onto a high mountain apart. Jesus knew that these three, out of all his disciples, were the nearest ready for the phenomena that they were about to witness. St. Mark tells us that Jesus was transfigured before his disciples—St. Mark 9:3-4—

> **And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.**
>
> **And there appeared unto them Elias with Moses: and they were talking with Jesus.**

St. Mark does not tell us what Moses and Elias said to Jesus but it is quite understandable that they would be talking about the coming crucifixion and resurrection.

The disciples realized the importance of the occasion and Peter suggested that they build three tabernacles, one in honor of Jesus, one for Moses and one for Elias and then St. Mark tells us in the 7th verse—

> **There was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son; hear him.**

The spirit voice speaking out of the cloud of ectoplasm and the materialized forms of Moses and Elias were too much for the disciples to bear and they fell on their faces in fright.

Jesus came to them and touched them and told them to fear not and when they looked up again Jesus was alone. One sees here the result of fear vibrations on an ectoplasmic formation for fear and doubt are most destructive to any physical phenomena. The first materialization that one sees is truly an awe-inspiring spectacle and one can easily understand the fear of Peter, James and John.

When they came down from the mountain James counselled them to tell no man what they had seen, St. Mark 9:9 —Till the Son of man were risen from the dead.

The disciples wondered what Jesus meant when he said, "risen from the dead" and they talked of it among themselves.

And now let us turn to the well known story of the resurrection, choosing the 20th chapter of St. John as our reference.

Early in the morning, the first day of the week, after the crucifixion, Mary Magdalene, Mary the mother of Jesus and some of the other women went to the sepulchre and saw that the stone had been rolled away. Mary Magdalene ran to tell Simon Peter and John, saying "they have taken Jesus away." The disciples came and seeing the linen clothes lying on the floor of the sepulchre and finding Jesus gone, they went out wondering among themselves. They did not yet know that the Master had truly arisen. But Mary could not leave, she stood outside weeping and stooping down to look into the sepulchre she saw two angels, one at the head and one at the foot of the place where Jesus had lain. They asked her why she was weeping and she said—St. John 20:13-14—

> **Because they have taken away my Lord, and I do not know where they have laid him.**

And when she had thus said she had turned herself back and saw Jesus standing but she did not know him. Thinking that he was the gardner she asked him to tell her where they had laid Jesus that she might take his body. And then—St. John 20:16-17—

> **Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God.**

This was the Master's first materialization after the crucifixion and it is evident that even he who knew the law so well could not materialize perfectly the first time else Mary would have recognized him at once.

Jesus materialized eleven different times including his ascension forty days after Easter. We shall enumerate these briefly—

The first—with Mary in the garden; the second—when he met Mary the mother of James, Salome and Joanna, on their return to the city (St. Matt. 28:8-10); the third—he was seen by Peter (Luke 24:34 and I Corinthians 15:5); the fourth—seen by two of the disciples on the road to Emmaus. He walked and talked with them and expounded the scriptures but they did not know him until he sat at meat with them and broke bread and blessed it and gave it to them. Then they knew him but he disappeared (dematerialized) at once. They rose and went on to Jerusalem anxious to tell the rest of the disciples what had happened. As they were telling of the meeting with the Master he appeared among them and they were startled and afraid. He reassured them and began to talk to them of their responsibility in the carrying on of his work. This was his fifth appearance. Sixth appearance—with the disciples when Thomas was with them on the Sunday evening after Easter. Thomas had said—

> **St. John 20:25—Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.**

There are still many doubting Thomas's today—those who must literally "feel the print of the nails" before they will believe. The disciples were talking together in the upper chamber, having locked the doors because of their fear of the Jews. Suddenly Jesus was among them. He said to Thomas—(St. John 20:27)—

> **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.**

How many, many times have I heard the spirit people say, after they have given indisputable evidence of survival, "Never doubt again. Please do not doubt that I live and can return to you."

The seventh appearance—Jesus had made an appointment with the disciples to meet him on the mountain (St. Matt. 28:16-20). Eighth appearance at the Sea of Tiberias where he charged Simon "feed my lambs." At his ninth appearance he was seen by the five hundred brethren at once (I Corinthians 15:6 and St. Matt. 28:16). The tenth appearance—seen by James and later all the apostles (Acts 1:3-8 and I Corinthians 15:7). His eleventh materialization was at his ascension. Forty days after Easter he took his disciples

out on the road to Bethany after giving them final instructions to tarry in Jerusalem until they were filled with the Holy Ghost (spirit power) and advised by the spirit as to their next step in carrying on his work. As he raised his hands to bless them St. Luke tells us—Chapter 24, verse 51—

He was parted from them and carried up into heaven.

St. Matthew in his story of the ascension gives us this beautiful promise made by Jesus—(St. Matthew 28:20)—

And, lo, I am with you alway, even unto the end of the world—Amen.

Surely here is evidence enough to prove to the most doubting that the so-called dead can return and manifest in an ectoplasmic replica of their former human body.

There are those who believe that these appearances of Jesus were in a physical body and in fact he is quoted as saying (St. Luke 24:39)—handle me and see; for a spirit hath not flesh and bones, as ye see me have.

Now of course Jesus knew that the disciples were terrified because he was a spirit and he had to reason with them in some way that he might instruct them as to the work they had to do. Many can testify to the fact that a materialized form has weight and can be as solid and tangible to the touch as a physical body yet it can disappear (dematerialize) just as Jesus did after he had broken bread with the two disciples at Emmaus. Nature's law proves to us that flesh and blood cannot enter into the heaven world, only the spirit and its spiritual body ascends into the world of higher vibration at the time of so-called death. Therefore we do not believe that the physical body of Jesus made its ascension to the Father.

We are also asked what became then of the physical body of Jesus?

Possibly it was stolen and buried by those who loved him. However it is most logical to believe that he himself dematerialized it for the scriptures tell us in many instances of his knowledge of the laws of materialization and dematerialization of matter. After all what does it matter what became of that physical tenement? He was through with it and had gone on to continue his teachings in the higher expression of life. It is the truths that he proved to us and the teachings that he gave to us that should concern us most.

Lecture Eleven

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THE PSYCHIC PHENOMENA OF JESUS HEALING

It is regretable that the early Christian church gradually grew away from the acceptance of the manifestation of psychic power and taught its followers that the so-called miracles of the Bible were produced by the early prophets but ceased at their death.

However, we find ample evidence in the Bible that Jesus knew that these manifestations would continue after his death for he said—(St. John 14:12)

> **Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.**

He also said that he did not come to destroy the law but to fulfill it and that the law would not change in any way until all was fulfilled (St. Matthew 5:17). Therefore we believe that the works of Jesus and the other prophets have been carried on down through the centuries by men and women whom God has endowed with similar gifts. The law that prevailed during the lifetime of Moses and Jesus is still demonstrated today for God's law is immutable.

Undoubtedly spiritual healing was the outstanding phase of the Master's mediumship and the Bible is filled with instances of his marvellous healing power. We also have evidence of the fact that his disciples were endowed with the gift of healing, especially Peter, and in St. Matthew 10:8 we read the instructions given by Jesus to his disciples—

> **Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.**

Now let us touch upon some of the marvellous manifestations of healing produced by Jesus and see how they compare with our present day phenomena.

When Jesus came down from the mountain after preaching the Sermon on the Mount he entered into Capernaum and soon there came to him a centurian seeking his aid. The servant of the centurian was very ill and he, believing in the psychic power of the Master, asked Jesus to heal him. Jesus said that he would come to the home of the centurian to see the servant but the man said that his house was not worthy of the presence of the Master—if Jesus would but speak the word he was sure that his servant would be well. Jesus was surprised at his great faith and said—(St. Matthew 8:10-14)—

Verily I say unto you, I have not found so great a faith, no, not in Israel.

Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

We who are Spiritualists know that, through the power of prayer which is the sending of constructive thought vibrations to God, man can come into harmony with Him, especially if he has faith in the power of the Father to make him whole. We have ample evidence of the truth of this statement in our present day and age. One of our outstanding scientists, Alexis Carrell, makes the statement in his wonderful book, Man the Unknown, that through the power of prayer even malignant diseases have been cured.

The day after Jesus had healed the servant of the centurian he and his disciples went into the city called Nain. When he came near to the gates of the city he saw a dead man being carried out. The man was the only son of a widow and many of the people of the city were following after her sorrowing with her for her loss. When Jesus saw her he had compassion for her and said, "Weep not." He went over to the bier and touched the young man saying— St. Luke 7:14-15—

Young man, I say unto thee, arise.

And he that was dead sat up and began to speak. And he delivered him to his mother.

As explained in the Lecture on Miracles, we believe that had the cord been broken that connects the spirit and the soul with the physical man, no one, not even Jesus, could reunite the physical and the spiritual. Jesus, being clairvoyant, could see that the cord had not been severed, but the man was in a coma rapidly approaching death, and through his power of healing he was able to bring him back to consciousness again.

Continuing in that same chapter we read the story of the healing of Peter's mother-in-law. The healing of the centurian's servant was that which we of today call Mental Healing but the healing of Peter's mother-in-law was the Laying on of Hands.

St. Matthew 8:14-15, **And when Jesus was come into Peter's home he saw his wife's mother laid, and sick of fever.**

And he touched her hand and the fever left her: and she arose and ministered unto them.

That these "greater works" are still carried on can easily be proven for our Spiritual Healers of today have per-

formed marvellous cures and in many cases the medical doctors have declared the sickness incurable. How true the words—all things are possible with God.

In the 9th chapter of St. John we read of the man born blind who received his sight through the healing power of Jesus. The Master spat upon the ground and mixing the clay with his hands placed it upon the eyes of the blind man saying—St. John 9-7—

Go, wash in the pool of Si-loam (which is by interpretation Sent). He went his way therefore, and washed and returned seeing.

The neighbors could not believe that it was he but thought it was someone resembling him. Later he became a follower of the Nazarene.

This is not unusual for we hear of many instances where sight has been restored to those with defective eyesight. I personally know of one instance where sight was restored and another where glycoma, a disease of the eye pronounced incurable by eye specialists, was entirely cured. To us that is just another demonstration of God's Law.

It is evident that even the garments of the Nazarene were impregnated with his spirit power for in St. Matthew 9:20-21-22, we read,

"And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him and touched the hem of his garment:

For she said within herself, If I may but touch his garment, I shall be whole.

But Jesus turned him about, and when he saw her, he said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour."

In St. Matthew, 9th chapter, we read of the man sick with palsy. They brought this man to Jesus lying on a bed and asked him to cure him. Jesus said unto the man—

"Son, be of good cheer;
thy sin be forgiven thee.

The scribes began talking among themselves saying that Jesus blasphemed because he said that the man's sins were forgiven. Jesus knew their thoughts and he said to them—(St. Matthew 9:4-7)—

"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? But that ye may know that the Son of Man hath power on earth to for-

give sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house.

And he arose, and departed to his house."

In the 1st Epistle of St. John 3:4 we read—

"Whosoever committeth sin transgresseth also the law for sin is the transgression of the law."

The writer of this book was the favorite disciple of the Master, the one whom he left in charge of his mother, at his crucifixion, and he knew the teachings of the Master. He knew that sickness was a sin because it was a transgression of the law. We know that we can be brought back into harmony with God through the psychic power of healing mediums but we also know that that healing cannot be permanent unless we cease to break the law that originally caused it.

Lecture Twelve

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THE MEDIUMSHIP OF THE DISCIPLES

It is quite natural for us to believe that Jesus returned after his crucifixion to help the disciples to carry on his work. His teachings, based upon his mediumship, must be carried on if the truths that he taught were to persist down through the ages. He had promised his disciples that he would return to them and they believed him.

> **"But after that I am risen, I will go before you into Galilee."** Mark 14:28.

In the upper chamber, where he materialized after he had risen, he gave his chosen disciples their instructions as to how they should carry on the work. Luke writes,

> **"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. Until the day in which he was taken up, after that he, through the Holy Ghost had given commandments unto the disciples whom he had chosen.**
>
> **To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."** Acts 1:1-3.

How can one doubt that the disciples firmly believed in life after death and that Jesus could and did return and communicate with them after that change?

Let us see what the scriptures tell us about the mediumship of these men that Jesus had left to carry on his work.

Jesus told the disciples not to leave Jerusalem but to wait until they should be "baptized with the Holy Ghost" (spirit power) and they would be guided then as to their future conduct. After he had talked with them, Luke tells us,

> **"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.** Acts 1:9.

In the tenth verse we read,

> **"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel."**

These two spirits told the disciples that Jesus would appear to them again just as he had left them (in materialized form). Then Luke goes on to tell of the seance conducted by Peter. He tells us that there were about one hundred and twenty in this group. The object of this seance was to choose one who should fill the place of Judas.

"The Holy Ghost, by the mouth of David, spake before concerning Judas, which was a guide to them that took Jesus." Acts 1:16.

Judas had betrayed the Master and was no longer worthy of being one of them so he must be replaced by one who was chosen by the spirit. They nominated two for the office, Barsabas and Matthias. We read,

"And they prayed and said: Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Acts 1:24-26.

In the second chapter of Acts, we read of the Pentecostal Feast and "the speaking with tongues". Evidently this was the combined force of all the disciples and many different tongues were spoken, tongues that were unknown to the simple Galilean souls whom Jesus had elected to carry on his work. Luke tells us, "And when the day of Pentecost was fully come they were all with one accord in one place."

If they were "all of accord" they were all in harmony and this condition of mental harmony is conducive of good results in any seance. Luke also speaks of a rushing of wings and in the third verse he says,

"And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them."

The "rushing wind" and the spirit lights upon each of them are familiar to all who have attended seances. These things are not miracles, neither are they supernatural. They are manifestations of a natural law with which we are familiar today. Then these disciples, or mediums, began to speak in "unknown tongues". In verses 9, 10 and 11, we are told that some eighteen different tongues were spoken. We could tell you of many instances in our seances today where foreign tongues are spoken through mediums who understand only the English language. Just as many investigators today try to discount psychic phenomena by stating some trivial reason for their disbelief, so these men of old tried to turn this evidence aside by saying that the disciples were "drunk with new wine".

After this manifestation of spirit power, we are told that Peter gave an inspirational lecture that converted nearly three thousand people. Truly, Peter must have been a great medium. He firmly believed in spirit communion and the fact that the spirit of Jesus worked through him for in Acts 2:32, 33 we read,

"This Jesus hath God raised up, whereof we all are witnesses.

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."

Peter and John were both healing mediums and in the third chapter of Acts we read the story of the healing of the man lame from his mother's womb. This man was begging at the steps of the temple and Peter said to him, "Look on us." The lame man expecting alms from them raised his eyes and looked at them and Peter said to him,

"Silver and gold have I none, but such as I have give I thee: In the name of Jesus of Nazareth rise up and walk."

Peter took him by the hand and lifted him up and he arose and walked into the temple with them.

Stephen was also a wonderful medium. Luke says of him,

"And Stephen, full of faith and power, did great wonders and miracles among the people." Acts 6:8.

In the tenth verse of this same chapter we read,

"And they were not able to resist the wisdom and the spirit by which he spake."

Stephen was very courageous and he feared not to speak his mind and this eventually caused his death. He was arrested and taken before the council. The fact that he possessed the phase of transfiguration is quite evident for we read,

"And all that sat in the council, looking steadfastly on him, saw his face as if it had been the face of an angel." Acts 6:15.

As Stephen stood before the council, the High Priest asked him if the charges brought against him were true. Stephen began to talk rebuking the people for their treatment of Jesus and of Moses before him. He reminded them of the "signs and wonders" which both had done and he went on to say,

"Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.

Who have received the law by the disposition of angels, and have not kept it." Acts 7:52-53.

And then we find another reference for his clairvoyance for Luke says,

"But he, being full of the Holy Ghost, looked up stedfastly 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." Acts 7:55, 56.

At this they cried out with one accord and cast him out of the city and stoned him to death. Poor gentle Stephen whose only fault lay in the fact that he had the courage of his own convictions and was not afraid to speak that which he believed to be true. And like the Master his last words were a prayer for those who so ignorantly took his life,

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:60.

Lecture Thirteen

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SAUL OF TARSUS

Biblical history tells us that Saul never saw the Nazarene in the physical body yet he was a bitter foe of the religion that Jesus taught. Saul was a conforming Jew and also a Roman citizen and he had all the prejudice of both against any thought that would be contrary to the traditions of the day and age in which he lived.

We first contact Saul as an active enemy of the disciples who were endeavoring to carry on the Master's work after his crucifixion. They called themselves followers of "the way" or "the road" and they were earnest in their work, knowing that Jesus manifested himself through their mediumship that the great truth might be carried on. Saul had received permission to go into the homes of all who gathered with the disciples and to arrest and bring them to court. He was present at the stoning of Stephen and undoubtedly one of the chief instigators of the riot that caused Stephen's death.

> **"And they cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul."** Acts 7:58.

And we also read,

> **"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles."** Acts 8:1.

Luke goes on to tell us that Saul made havoc of the church, entering into the homes of the followers and taking them to prison.

Having scattered the believers in Jerusalem, Saul decided to carry his persecution farther so he went to the high priest and asked for letters of authority that he might go into Damascus and break up their meetings.

> **"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,**
>
> **And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."** Acts 9:1, 2.

As he journeyed to Damascus with his heart filled with hatred toward the disciples the psychic manifestation occurred which changed his whole life and made him as ardent a defender and preacher of the religion of the Nazarene as he had formerly been a persecutor. Saul was journeying on his way to Damascus when suddenly a bright light shone upon him from the heavens and he fell to the earth in fear. Then he heard a voice saying,

"Saul, Saul, why persecutest thou me?" Acts 9:4.

Saul was astounded and trembling he asked who it was,

"And he said, who are thou Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks." Acts 9:5.

It is probably that Jesus meant the goading of Saul's own conscience when he said it was hard for him to kick against the pricks. The spirit of the Nazarene was already preparing Saul to be an instrument of the Spirit World and causing him to doubt his attitude toward "the way", and undoubtedly the face of Stephen as he gave his life for truth had been indelibly impressed upon his memory.

Saul then asked Jesus what he would have him do and Jesus told him to arise and go into the city and there it should be told him what to do. When Saul arose from the earth he was blinded and could see no one and he had to be led into the city.

"And the men which journeyed with him stood speechless, hearing a voice but seeing no man." Acts 9:7.

Saul was in Damascus for three days and during that time he was blind and he did not eat or drink. Now there was one of the disciples at Damascus, one named Ananias, and Jesus appeared to him in a vision telling him to go to Saul and heal him.

"And the Lord said unto him, Arise and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth. And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." Acts 9:11, 12.

Ananias questioned this command because Saul had caused so much harm to come to the disciples, but Jesus answered,

"Go thy way: for he is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel." Acts 9:15.

So Ananias followed the command given by Jesus. He entered the house of Judas and placed his hands upon Saul and immediately he received his sight and Luke tells us that he was filled with the Holy Ghost (spirit power). After Saul had eaten and had became stronger he sat with the disciples at Damascus and conferred with them. Shortly after that, Saul began to preach Christ in the synagogues and to say he was a Son of God.

This sudden change placed Saul in a rather difficult position for the disciples distrusted him because of his earlier persecutions and the Jews were amazed at his sudden change of heart. After a time the Jews realized that Saul really believed what he was preaching and they banded together and sought a chance to kill him. Their intentions were known to Saul and the disciples and one night they helped him to escape by letting him down in a basket outside the walls of the city.

Biblical history tells us that Saul went to Arabia, after he escaped from Damascus, and remained there for three years. During this time he was probably preparing himself for his ministry. At last he felt that he was prepared and he decided to go to the disciples at Jerusalem. The disciples were uneducated and Saul had been taught in the synagogues by Gamaliel. It is quite likely that he believed, because of his education and the fact that Jesus had said that he was his "chosen vessel", that the disciples might accept him as their leader. However, the disciples did not welcome him and even after Barnabas had told them that Saul had seen Jesus and spoken to him and that he had been preaching "Christ and him crucified" in the synagogues, they still distrusted him and would not make him one of them. So Saul left Jerusalem and went to his old home in Tarsus. As before stated, Saul was a Jew but he was also a Roman citizen and he made use of this fact several times for his own protection when he was about to be beaten by the people. Finally Barnabas went to Tarsus and asked Saul to come with him to Antioch where "the way" was making great progress. Saul went with Barnabas and here his ministry really began. It was at Antioch that the followers of "the way" were first called Christians.

> **"And the disciples were called Christians first in Antioch."** Acts 11:26.

Biblical history tells us that this name was given because of the need of differentiating between the ordinary Jew and the Jews who believed in Christ.

Saul remained a year in Antioch and did a great work preaching and demonstrating his mediumship. After that he went with Barnabas to his home on the Isle of Cyprus. Mark, the nephew of Barnabas, accompanied them. They made friends with the governor Sergius Paulus and undoubtedly Saul chose his new name, Paulus or Paul, because of his admiration for the governor. We find the first Bible reference for the name Paul after his visit to Cyprus. Sergius Paulus had sent for Saul and Barnabas to expose a false prophet.

"Then Saul (who also is called Paul) filled with the Holy Ghost, set his eyes upon him." Acts 13:9.

We do not have the space here to record the interesting history of Paul as he journeyed from city to city establishing his mediumship to Jew and Gentile alike. He suffered many hardships and accomplished much in his efforts to give Christianity to the world. We are involuntarily reminded of the Laws of Compensation and the stoning to death of poor Stephen when we read that Paul was beheaded in 68 A. D. for teaching heresy.

Lecture Fourteen

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THE WRITINGS OF PAUL

Among the writings attributed to Paul we find some of our most valuable references for the continuity of life and the communion of spirit.

To Paul belongs the credit for writing the first book or letter that was later to become a part of the New Testament. He had made his journey to Europe and had preached in many cities with more or less success. In Thessalonica he had aroused the interest of many but had failed to find those who were really sufficiently interested to carry on the work. After his memorable sermon in Athens, he went on to Corinth, leaving Timothy and Silas behind. He was worried and disheartened feeling that his efforts had not been successful. He was on the verge of a nervous breakdown when Timothy and Silas found him at Corinth. They were far from discouraged, however, and they had wonderful news to impart. All of the churches were going splendidly and Thessalonica was most successful. Paul was so elated that he sat down at once and dictated a letter to the Thessalonians. This letter became our First Thessalonians of the New Testament. After that Paul wrote many letters to the different churches, most of them being incorporated in the New Testament. Paul went to Corinth in 51 A. D. and the gospels were not written until nearly ten years later. Bruce Barton tells us in the Book That Nobody Knows, that Mark was written first of the four gospels, Matthew the second, Luke the third and John the fourth, and the first of these is dated between 60 and 70 A. D.

Paul's letters to the Corinthians are among the most important of his writings. In the first letter he gives us the keynote to his entire ministry when he says,

> **"For I am determined not to know anything among you, save Jesus Christ, and him crucified."** I Corinthians 2:2.

This undoubtedly led to a belief in the blood atonement or Vicarious Atonement that became a part of the creed of practically every orthodox church. Spiritualism believes that Jesus proved the continuity of life by returning after his crucifixion but it does not believe that his blood was shed as a reparation for the sins of humanity. Spiritualism also believes that the teachings of Jesus are almost as important as his return after death. The latter proved the continuity of life and the communion of spirit but the former taught man how to live in preparation for that kingdom that Jesus promised after the change called death.

Paul also makes a statement in this same letter which finds its counterpart in our Spiritualist Churches of today.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." I Corinthians 2:4.

How true these words are for the majority of our people come to church just to hear the manifestations of spirit and they pay little heed to the sermon. However, we must realize that the Masters of the Spirit World have brought to us, through mediumship, a philosophy that has led us into a more abundant way of living while yet of the "earth earthy", and have also brought us evidence of a life hereafter that has taken away all fears of eternal damnation.

In the twelfth chapter of First Corinthians, Paul tells us quite plainly of the value of spiritual gifts. Many of the phases of mediumship with which we are familiar today are mentioned in this ancient letter to the church at Corinth. In the first verse we read,

"Now concerning Spiritual gifts, brethren, I would not have you ignorant."

As Paul stated in the earlier part of this letter, he knew that it was really the demonstration of spiritual gifts that interested the people and he wished them to know all about them.

He tells the Corinthians that there is a diversity of gifts but all from the same spirit and he also adds that the manifestation of spirit is given to every man for his own profit. This thought coincides with that of our Spirit Teachers when they tell us that every human soul has some phase of mediumship that can be developed, but all cannot possess the same phase. In the eighth verse we read,

"For to one is given by the Spirit the word of wisdom."

How many times have we heard "words of wisdom" from our lecturers, inspired by the Master Teachers of the Spirit World.

And then he goes on to say,

"To another the world of knowledge by the same Spirit."

Teachers of our philosophy can truly speak with authority when they receive their knowledge from the Spirit.

In verse nine we read,

"To another faith by the same Spirit; to another the gifts of healing by the same spirit;"

How wise of Paul to combine faith and healing in one verse. Without faith there can be little healing. Spiritual healing is one of the most valuable phases of mediumship today.

Verse Ten,

"To another the working of miracles;"

This we interpret to mean the physical phases such as trumpet, materialization, etc. These things are as miracles to those who do not understand them. And then he goes on to say,

"To another prophecy;"

This too is a familiar spiritual gift in our day.

"To another discerning of spirits;"

To discern spirits one must be clairvoyant and we have some of the best clairvoyants in our churches today.

"To another divers kinds of tongues; to another the interpretation of tongues."

Speaking in tongues was an outstanding phase of the mediums of the Bible. This same phase is known today among the manifestations of our own mediums and was also a part of the psychic basis of some of our early orthodox religions.

Paul goes on to show that the various spiritual gifts are all important by drawing a comparison between the members of the body and the diversity of spiritual gifts.

Even in the literature of Spiritualism one cannot find a clearer explanation of the phases of mediumship.

In the fifteenth chapter of the same letter, we find the well known sermon on the resurrection of the dead. That chapter of the Bible has been used by ministers of every denomination since the early centuries. Paul makes it very clear that he believes in immortality for all men by saying,

"If the dead rise not, then is not Christ raised;
And if Christ be not raised, your faith is vain;"

And then he goes on to say,

"But now is Christ risen from the dead and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead." I Corinthians 15:16-21.

How can any man preach these words and doubt that there is life after death? How can any minister stand in front of an open casket and hesitate to give comfort to the bereaved by assuring them that they will meet again, yes even before they meet in the Spirit World. Paul **knew** because he

had seen Jesus after he had **risen.** It is all there, written very plainly that all may understand.

Then Paul speaks of the body celestial and the body terrestrial, the body celestial being the spiritual body and the body terrestrial, the physical body. In the forty-fourth verse, he makes this very plain to us for he says,

> **"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."**

This, of course, is absolutely in harmony with our own teachings. In the forty-ninth verse we read,

> **"And as we have born the image of the earthy, we shall also bear the image of the heavenly."**

And then in the fifty-fifth verse we read the well known words,

> **"O death, where is thy sting?**
> **O grave, where is thy victory?"**

Where could we find better evidence of a belief in life after death? That same evidence is given to us today through our own prophets (mediums) and yet there are still so many who doubt and must "feel the nail prints in his hands" before they will believe.

Lecture Fifteen

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THE MEDIUMSHIP OF PAUL

We are indebted to Luke, who wrote The Acts, for practically all of the information we have regarding Paul and his mediumship for the Acts and the Epistles that Paul wrote to the different churches give the entire history of Paul's ministry. It is evident that Luke regarded The Acts as a continuation of the gospel of St. Luke. Both books are addressed to Theophilus and in the first chapter of Acts, Luke says,

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach."

The first part of Acts was written from information given to Luke by those who had witnessed the events but in the latter part we find chapters where he slips from the third person into the first and thus indicates his own presence when some of these things happened.

For instance, after Paul had seen in a vision the man from Macedonia, who prayed for him to come and help them, Luke says,

"And after he had seen the vision, immediately we endeavored to go to Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Acts 16:10.

In the twentieth and twenty-seventh chapters, the actual presence of Luke is also indicated. Biblical history tells us that Luke was with Paul in Rome both times when he was imprisoned. Paul was not a well man at any time and Luke was a physician so he was probably with him to help in safeguarding his health. Many writers claim that Acts is the connecting link between the gospels and the epistles.

Now let us search through Acts and the Epistles that we may find references for the phases of mediumship demonstrated by Paul.

We know that both Paul and Barnabas were mediums and able to produce psychic phenomena for we read,

"Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Acts 14:3.

That Paul possessed the phase of spiritual healing is proven by the story of the young man born a cripple,

"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 people saw what Paul had done, they lifted up their voices saying in the speech of Lyca-oni-a, The gods are coming down to us in the likeness of men." Acts 14:8-11.

During his journey to Rome, Paul was cast upon an island inhabited by barbarians and here he again manifests his healing power. In the twenty-eighth chapter of Acts, the eighth verse, we read of his healing the father of the barbarian chief and in the ninth verse,

"So when this was done, others also, which had diseases in the island, came and were healed:"

Paul was also a trance medium. He was telling of his experiences on the road to Damascus and his conversion: he went to Jerusalem, he said, but Jesus warned him not to stay, for they would not receive Saul's testimony regarding him.

"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." Acts 22:17-18.

In the story of the shipwreck when Paul, a prisoner, was on his way to Rome, we find a reference to prophecy. Paul, with several other prisoners, was on his way to Italy. A terrible storm came up and the sailing was slow and dangerous. Paul warned them of trouble to come.

"Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

And said unto them, "Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives." Acts 27: 9-10.

Luke goes on to tell of the storm and as it increased in intensity, Paul arose and said,

"And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of 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 Caesar: and lo, God hath given thee all them that sail with thee." Acts 27:22-24.

As Paul had prophesied the ship was wrecked but all on board were saved and came ashore on this island peopled with barbarians. They stayed there three months before they again started on their journey to Rome. Luke tells us that they did many signs and wonders among these people. This was one of the instances where Luke was present as is indicated by the "we" and he could truly speak with authority. Prophecy must have been Paul's favorite phase of mediumship for in his letter to the Corinthians, he speaks of prophecy as a spiritual gift to be most desired.

In the book of Hebrews we find a verse that is of value to every Spiritualist,

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us." Hebrews 12:1.

We know how true these words are and how fortunate we are to be conscious of this "great cloud of witnesses." If we listen to their words they will lead us aright and help us to solve our every problem.

The Book of Revelation, written by John, is the only strictly prophetic book contained in the New Testament. John wrote this book to the seven churches of Asia Minor and his prophecies are so involved with symbolism, because of his fear of the Romans, that they are difficult to understand. However, we do know that John's prophecies regarding the destruction of Jerusalem and the downfall of the Roman Empire all came true and the religion taught by the Christ and carried on by the apostles was the only thing that saved them all from utter chaos.

In closing this lesson, we will quote the words of the Spirit Jesus, spoken through the medium John. We Spiritualists who have been permitted by the grace of God to contact the great Masters of the Spirit Realms, can truly understand their meaning.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." Revelation 22:5.

Lecture Sixteen

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BIBLE RELIGIONS OF THE WORLD

Spiritualism recognizes the fact that the Christian Bible is not the only Bible containing truth. There is truth in all Bibles and the fundamentals governing good behavior are the same whether they be derived from the Vedas, the Avesta, the Koran, or the New Testament.

There is a psychic basis in all religions and all have had prophets, mediums and psychic manifestations.

In our study of comparative religions, we find that there are, literally speaking, seven religions that are based upon a Holy Book and it is these religions that have lived down through the ages.

The first of the Bible religions is **Brahminism—**
Prophet and Seer—Krishna.
Date—Approximately 3200 B. C.
Holy Books—The Vedas and later Upanishads.
Country—India.
Gods—Chief Spirits, Agni, Indra and Varuna.
Followers—Approximately Two Hundred Million.

I am sure that the following will be invaluable to you in your comparison of religions. Upon religious tolerance (translated from the Upanishads):

"Altar flowers are of many species, but all worship is one. Systems of faith differ, but God is one. The object of all religions is alike; all seek the object of their love, and all the world is love's dwelling place."

In regard to immortality—

"Give to the plants and to the waters thy body which belongs to them; but there is an immortal portion of thee, transport it to the world of the holy."

The second is **Judaism—**
Prophets and Seers—Abraham, Moses and Jeremiah.
Date—Approximately 1300 B. C.
Holy Books—The Talmud, The Gemara, The Old Testament.
Country—Israel.
Deity—Yahweh, sometimes miscalled Jehovah.
Followers—Approxiamtely fifteen million.

From the Jewish books of religion we quote this thought on tolerance:

"Wisdom in all ages entering into Holy Souls maketh them friends of God and prophets. Are we not all children of one Father? Hath not one God created us?"

From the Jewish book of law we get this version of the golden rule:

"Whatsoever ye do not wish your neighbor to do to you do not unto him. This is the whole law. The rest is a mere exposition of it."

The third is **Zoroastrianism—**

Prophet and Seer—Zarathustra, more generally known as Zoroaster.

Holy Book—The Avesta, sometimes incorrectly called the Zend-Avesta.

Deity—Ahura Mazda, God of Light, and Angra Mainyou, God of Evil.

Date of Birth—Approximately 660-583 B. C.

Country—Persia.

Followers—Approximately one million.

From the Avest we quote the following regarding religious tolerance:

"Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty? Broad indeed is the carpet which God has spread and many are the colors which he has given it. Whatever road I take joins the highway which leads to the Divine."

The Gathas deserve rank among humanity's most valuable literary survivals from early times, and I shall quote from a verse of one of them translated into English by J. H. Moulton, that will give you an idea of their character.

"Tell me truly as I ask Thee, Lord, illuminate my mind: Light and darkness, who hath made them? Who such wondrous skill could find? Who the hours of sleep and waking hath ordained with wisest skill, Dawn of day and noon's refreshment, and the late approach of Eve., Set to call the man of knowledge quests of duty to fulfill."

The fourth is **Buddhism—**

Prophet and Seer—Gautama the Buddha.

Holy Book—The Tripitakas consisting of the Three Baskets: Sermon, Discipline and Doctrinal.

Deity—Gods of good and evil, but no particular attention to them by Buddha.

Country—India, later spreading to China and other countries.

Date—500 B. C.

Followers—Four hundred and fifty million.

Quoting from Charles Francis Potter, we have the following information about Buddha:

"Buddha was the first man on this planet to assert that man's salvation and peace came not from the outside Gods but from the control of his own mind."

The following quotations are translated from the Pitakas:

"The root of religion is to reverence one's own faith and never to revile the faith of others. My doctrine makes no distinction between high and low, rich or poor. It is like the sky; it has room for all, and like water it washes all alike."

"All that we are is the result of what we have thought: it is founded on our thoughts. If a man speaks or acts with a poor thought, happiness follows him like a shadow that never leaves him."

"Hatred does not cease by hatred at any time; hatred ceases by love. This is an old rule."

"If one man conquers in battle a thousand times a thousand men, and if another conquers himself, he is the greatest of conquerors."

Buddah also said: **"The soul is myself; the body is my dwelling place. Death is not death; the soul merely departs and the body falls."**

The fifth is **Confucianism—**

Prophet and Seer—Confucius.

Holy Books—The Kings (Canonical books), The Shu Books (Classics).

Deity—Chief god—Tien. Confucius, like Buddha, had no particular belief in gods.

Country—China.

Date—500 B. C.

He gave to his followers this precept—

"He who attends diligently to his own business and does it well has more religion than he who utters a thousand prayers in indolence."

"The Master said, how abundant and rich are the powers possessed by Spiritual Beings! We look for them, but do not see them; they enter into all things and nothing is without them. They cause all under Heaven to fast and purify themselves, and to array themselves in their richest dressings in order to attend their sacrifices. Then like over-flowing water, they seem to be over the heads and on the left and right (of their worshippers)."

The sixth of the Bible religions is **Christianity** and we have arleady taken that up in the foregoing lectures.

The seventh is **Mohammedanism—**

Holy Book—The Koran.

Country—Arabia.

Prophet and Seer—Mohammed.

Followers—Today around two hundred and thirty million.

God—Allah.

Date—Founded 625 A. D.

One of the passages of the Koran which stands out because of its similarity to the teachings of Jesus and Paul is as follows:

"Good and evil shall not be termed alike, repel evil with what is best and lo! He between whom and thyself was enmity is as though he were a warm patron."

Other translations:

Golden Rule—**"Let no man treat his neighbor as he himself would dislike to be treated."**

"For Allah loves the kind."

"To endure and to pardon is the wisdom of life."

"Let us be like trees that yield their fruit to those that throw stones at them."

"One hour of justice is worth more than seventy years of prayer."

"Every good act is charity, bringing water to the thirsty, removing stones and thorns from the road, even smiling in thy brother's face."

Thus we learn to be tolerant regarding the other man's religion and we recognize the fact that **truth is truth** — wherever and whenever it is found.