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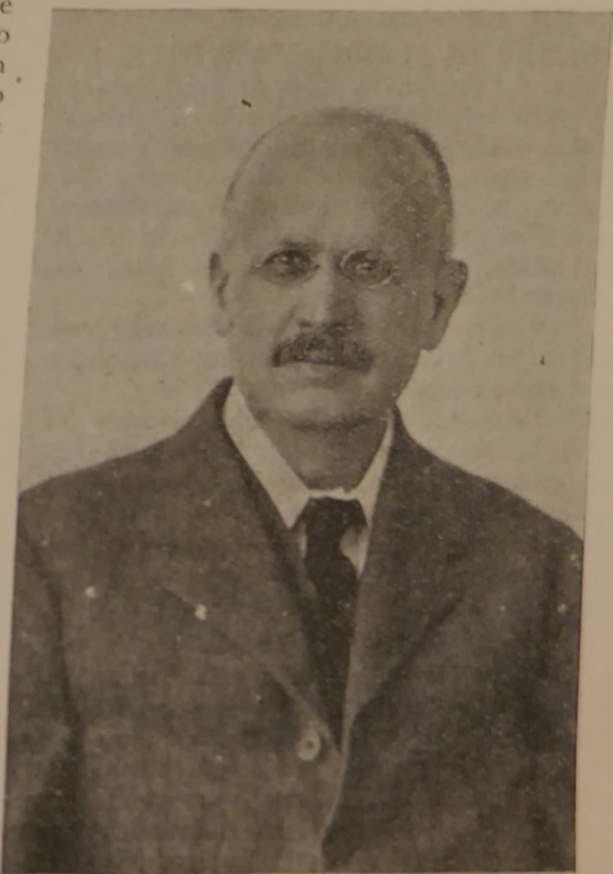
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Price Twopence.

The Story of Stephen the First Martyr.

AS RELATED IN "THE CHRONICLE OF CLEOPHAS."

BY FREDERICK BLIGH BOND



The Rev. WALTER WYNN.

The choice of the seven Deacons or Sharers was left to the company of the Saints—that is, the baptised members of the Church at Jerusalem. All these seem to have been Greek youths, and it has been thought that they were selected as likely to be more careful of the interests of the Grecians or Grecian Jews, who were the aggrieved parties. Among them was Philip, who afterwards spread the gospel in Samaria. The Seven were chosen within a year of the Crucifixion—or so it is held by Biblical scholars. In Acts vi. we learn of the election of these Deacons, and we are told that their appointment was followed by a great accession of converts to the Faith. Stephen did great wonders among the people, and was gifted with inspired wisdom. But he was speedily accused of blasphemy by some of the "outlander" Jews, some of whom belonged to a synagogue described in the Acts as that of the "Libertines." This word has been a puzzle to critics. But the Chronicle seems to settle the matter for us, as it calls them *Libyans*, and this is probable as there were Jews settled in Libya, who would be represented in Jerusalem. Otherwise the word *Libertines* suggests "freedmen." But the expression is almost certainly a geographical one, coupled as it is with *Cyrenians* and *Alexandrians*.

Acts vii. is given to the recital of Stephen's answer to his accusers, and shows how his words lashed them to fury so that they stoned him: "and the witnesses laid down their clothes at the feet of a young man named Saul. And they stoned him."

Why those who testified against Stephen should have cast their clothes at Saul's feet is not explained in the Biblical record.* But, as in so many other cases, the Chronicle makes it clear, in an explanatory passage, which is all the more convincing because no question had been asked or information sought upon this subject. In no case have Miss Cummins or myself been in the least aware beforehand of these developments of the Messenger's theme. So it was on the evening of the 29th June. I had been a little in doubt as to a passage in the previous script referring to a conversation of Gamaliel with St. John, and wished for repetition. The Messenger sensed the difficulty, for his first words were "Grace and peace to you, Brother. Have I made my Chronicle plain to you? I seek to shape the thought so that the words I find within the well (of memory) shall make it clear to thee. Let ye change it if there be confusion." On reading him the passage, which I do with my hand on Miss Cummins's, he said "I have lost the memory, Brother. I gather them and bear them to you. I will tell you later of this. I be charged with another memory now." And he then proceeds to speak of Stephen. One gets the impression that a certain section of the narrative is prepared for each evening, and that it is not easy for the

*The words "and they stoned him" coming, as they do, at the conclusion of the Scriptural passage, distinctly suggest that the "witnesses" relieved themselves of their clothes in order to free their bodies for the work. But, as we shall see, the Chronicle gives a very different explanation.

exultation of the Spirit, goes forth, and under angelic guidance, enters a house and restores a dead child to life under circumstances of a distressing nature affecting the peace of the household. The story of the miracle goes round and excites the greatest admiration, for:—

"it was a miracle that at that time did overpass those even that had been wrought by Peter (for it was at a later time that he called back the soul of Dorcas to her body); so the Saints marvelled. . . Thus was this sign a matter of high import for the Church."

Jerusalem was full of gossips, and soon the miracle wrought by Stephen became many miracles, and when Stephen was to preach in the synagogue it became so crowded that the hall could not contain the press.

At this time Saul, a young and ambitious Pharisee, was in the city, and he was greatly disturbed in mind. Already he had hated Stephen, and now his hatred was much increased. Saul was already intriguing with the merchants and notables for the downfall of the Christians, whispering tales of their intent to destroy the city. And he named this youth Stephen as a ringleader.

"The elders and merchants believed his tale, and yet were they afraid of the people. 'If we lay hands on these men,' said they, 'we shall mayhap be stoned or slain; for these ignorant people believe in the signs and wonders wrought by Stephen.'"

So Saul thought he would take matters into his own hands, and he took counsel with some of the "outland" Jews, and poisoned their minds against the Saints, saying:

"that if they were not destroyed, the old faith would meet with destruction, and then would the Jewish race be scattered and lost."

Saul therefore persuaded these men to argue with Stephen in the synagogue, and confound him with questions and charges of blasphemy against the Jewish faith. Accordingly a disputation arose in which Stephen was able to worst his opponents through his knowledge of the Law of Moses. And while the controversy was at its height, certain other men hired by Saul, men who hated the Christians, mingled with the crowd with deadly intent. These men had received money and clothes from Saul as bribes for the work, and they were ready at a signal to overbear the young teacher and drag him before the High Priest.

"So, when Stephen had worsted the strangers who disputed with him, those who were in waiting rose up, and shouting that he was a blasphemer and the messenger of the Evil One, laid violent hands upon him. And he struggled not, suffering them to strike him and to spit upon his face: for glad was he to be chastened for the Lord's sake."

Stephen was not put in prison, but was judged in haste, for fear of the people. He, however, faced his accusers with such power and grace that Saul feared he might not receive condemnation. So he bethought him

Messenger to alter his programme. He will very willingly answer a question. But I am not sure that we are justified in expecting perfectly satisfactory answers on the spur of the moment to any question that may not be strictly relevant to that part of his theme that he has before him at the time. Often I have found the answer deferred for quite a long period—in fact, it may be given most unexpectedly when the point has been quite lost sight of. But to proceed. The Messenger goes on to say:

"I would speak of Stephen, the first among the seven: one who was dear to John. . . . Now Stephen yearned to draw the Tongue of Fire to him—the visible sign of the Holy Presence; and so he hearkened diligently unto John, as also did Philip and Nicolas."

They therefore kept vigil, and at dawn partook of the Feast of Remembrance, breaking bread and tasting wine; and after that they kept the Hour of Watch, just as the Twelve did at the Pentecost.

"They watched about the table . . . with joined hands. And then the great quiet fell upon all, and they waited in faith till the wind shook the chamber, and little blooms of fire did shape themselves upon the air, and Stephen, Philip and Nicholas were filled with the Spirit and spoke in strange tongues. And all the while John, who had prayed for the bestowal of this light upon these three, did lie as one dead, the Spirit passing through the aid of his body of Light to the three youths that had watched all the night through."

Here again we see that precise parallel to the séance of to-day, which we noted in the Pentecostal story. The Chronicle proceeds to narrate how Stephen, filled with the

"THE CHRISTIAN SPIRITUALIST" IS THE PAPER THAT IS AWAKENING CHRISTENDOM.

of a different kind of pitfall for Stephen's feet. This he had prepared with cunning foresight. Being influential with the priesthood—for he was a prospective member of the Sanhedrin and had powerful connections—he demanded that Stephen should be taken out of the hall for a space:

"And was there borne into the place of assembly a man whose body had rotted so that he had but half his limbs. . . . And Stephen was led back by his guards when the trap was set for him; and Saul . . . charged him, if he were not an imposer and blasphemer, to render unto this leper the limbs that had crumbled away, and to make him whole and clean in the sight of the people on that hour."

Stephen was spent and weary, for he had been teaching for many hours, and was empty of strength and will, and quite unfitted for such a trial. His heart failed him.

"He prayed, yet doubted the answer to his prayer. So the Holy Spirit fell not upon him and was there no touch of healing in his hands when he laid them upon the leper, and in the name of the Father, Son and Holy Ghost bade him be whole."

In silence Saul, gazing on Stephen, taunted him, and he strove again; but without success. A great outcry ensued, and poor Stephen was dragged forth and violently buffeted. But a miraculous power and light was seen to envelop him, and his persecutors wavered, muttering to one another, "He is a man of God. Let him go in peace. Behold the light."

"And Saul, perceiving that the temper was changed, called unto those he had hired, telling them to accomplish their task. And some obeyed, and they did stone: for this purpose had they provision made. And he, who was the youngest of the Seven, was the first to yield up his spirit, dying without pain, blessing those that slew him; passing from them as stilly as a bird floateth through the air till it be beyond the sight of men."

And now we get the explanation of the passage in Acts which I quoted earlier. Even these hired assassins were disgusted. Struck with remorse, they repudiated the gifts that had been bestowed upon them by Saul. The script ends thus:

"They feared they had slain one who was the Chosen of the Lord. So, when the drunkenness of their anger had passed from them, they left the body of the dead Saint upon the road, and they sought out Saul, saying: 'This be an ill thing that ye have done, and we shall have no share in it.' So cast they the cloaks he had bestowed unto them before him, and also the price of their hire, then departing from his presence with shamed faces and fear in their hearts: for in that last hour of Stephen the martyred one, they had seen God."

(All rights reserved.)

Jesus, Thou joy of loving hearts,
Thou Fount of life, Thou light of men,
From the best bliss that earth imparts,
We turn unfilled to Thee again.
Thy Truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee, All in all.
We taste Thee, O Thou Living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain Head,
And thirst our souls from Thee to fill.
Our restless spirits yearn for Thee,
Where'er our changeful lot is cast;
Glad, when Thy gracious smile we see,
Blest, when our faith can hold Thee fast.
O Jesus, ever with us stay;
Make all our moments calm and bright;
Chase the dark night of sin away;
Shed o'er the world Thy holy light.

BERNARD OF CLAIRVAUX, tr. RAY PALMER.

Doyle's Lecture to the Jews.

HOW THE "DAILY NEWS" REPORTED IT.

To be present at a meeting addressed by Sir Arthur Conan Doyle, as I was on Sunday night, is an astonishing experience.

Of necessity I have listened to many hundreds of public speakers of all kinds, ranging, say, from a Welsh revivalist to Lord Birkenhead, but I have never heard anyone make such staggering statements with so complete an air of conviction as Sir Arthur Conan Doyle.

In quiet conversational tones, free from any picturesque rhetoric, and without the slightest hesitation, he says the most stupendous things. One after the other they come easily from his lips—amazing statements that could hardly fail, if generally accepted, to change the whole outlook of society.

STUDY IN BLACK AND WHITE.

He stood on the platform at the Literary and Philharmonic Circle, Finchley Road—a strong, solid, John Bullish figure of a man. On his right, in violent contrast, was the Rev. A. A. Green, Rabbi of West Hampstead Synagogue, a subtle study in black and white, with an occasional glint of humour in his eye.

Then came Lady Conan Doyle, who was said by Sir Arthur to be "strongly mediumistic and an automatic writer."

The crowded audience was entirely of Jews. Many were conspicuously up-to-date young women, shingled or Eton-cropped.

The Rabbi opened by saying that Jews always had a welcome for anyone who was misunderstood or misrepresented. Their own experience prompted this.

"AMPLE PROOF."

Then Sir Arthur spoke for an hour. He said quietly that he and Lady Conan Doyle had decided to devote the rest of their lives to spreading the great truths of Spiritualism. He protested, still in the same quiet, even voice, against the way these truths had been treated by the Press, "who had stood between God and man," and then he went on to describe how ample proof had been given to him not only of survival, but of communication with the dead.

He described how he saw at a séance the materialised face of his mother, who kissed him and wrote a message. He said that his son, killed in the war, was now more accessible to him than if he were living in Australia.

Then he went on to give a detailed description of life in the next world, derived from messages that had been received by himself and many people.

In the same quiet, unemotional tones, as if he were demonstrating an unassailable problem in Euclid, he said that our "etheric body" is an exact duplicate of our earthly body, and that the next world, while superficially a duplicate of this one, is a vast improvement. "Everything that has life," he added, "is duplicated on the other side. We shall find all our favourite pets there."

BABIES GROWN UP.

Then he explained that although the very young and the very old "passed over" in this condition they did not remain so for long. "The little baby," he said, "is received by loving women who give it every care, but this is not necessary for long. The baby grows up, but does not grow old. As for the old, they gradually become younger till they reach a stage when they are at their best. Eventually everyone is at his best. The cripple becomes straight, the blind see, and the deaf hear."

Anticipating, perhaps, a question that might be asked at the end of the lecture, he said that people who lived unhappily together on earth were not necessarily together in the next world. "The nagging wife will not find herself with her husband, but on a lower plane, from which she can progress only by becoming more spiritually worthy."

All this he said in the same matter-of-fact way as if he were describing some commonplace incident of everyday experience.

In an hour, of course, he said much else, but it is impossible, however anxious one may be to do justice to Sir Arthur, to give more than this brief summary of the things that most impressed me.

RABBI'S QUEST.

The Rabbi rose "to give our distinguished guest time to rest." He said many nice things. He spoke of the debt the world owed Sir Arthur for his books, of the entertainment he had given millions of readers, and of his sincerity and earnestness. For five minutes he spoke in this way, while Sir Arthur smiled his thanks. Then, very tactfully and gradually, the Rabbi came to the question of Spiritualism.

"Twenty years ago," he said, "I lost a child. Many people came to me to tell me how to get in touch with my child. I tried. I tried often . . ."

He paused as if he feared to go on and run the risk of disappointing Sir Arthur, who looked up anxiously.

The Rabbi leant forward, and said, very slowly: "I went to many séances . . . and I was often interested . . . and often perplexed . . . but I did not . . . get in touch . . . with my child."

MODERN YOUTH.

Some questions followed. Young men asked for "scientific proof" of what Sir Arthur had said.

"I have seen the face of my mother. What better proof do you want?"

"Scientific proof, sir," was the new generation's half-apologetic reply.

IS SPIRITUALISM CHRISTIAN?

A Spiritualist writes denying that Spiritualism is Christian. He speaks from an experience of years of attendance in various Lancashire and Yorkshire towns which he mentions. As proof he states that only in one single instance has he heard the name of Jesus Christ so much as mentioned as Lord and Saviour.

We would point out that the fact that speakers do not mention Christ is no ground for asserting Spiritualism to be un-Christian. The speakers do not constitute Spiritualism. True, many of them think they do. It is the people who constitute Spiritualism. In course of time the people will find that they have tongues, and votes, and influence. They will then insist upon having the right kind of speaker. They will then find that some speakers can attune themselves to requirements—there are many of that kind about to-day. But there are also many Christian speakers—many, many more than of the accommodating kind, and the opposing kind.

But very rightly he contends that it is not all the fault of the orthodox Churches, for Spiritualists "are not children," and they know how to discern right from wrong. We agree. The fact that they are taking and selling "The Christian Spiritualist" by thousands every week, is proof that they know what is true, and have made up their mind to assert it.

Many London friends of the Rev. Walter Wynn will look forward with interest to meeting him at the Conversazione preliminary to the Lecture he is giving on the Great Pyramid and Biblical Prophecy, at St. Luke's, Queen's Road, Forest Hill, S.E. on Thursday, February 11th. St. Luke's can be reached in half an hour from most parts of London by either train, tram or bus. See advt. on back page of this issue.

A shorthand reporter is urgently needed to report the sittings of the Counsellor Circle in full. Application should be made to the Editor of this paper.

A Christian View of Spiritualism.

May we discuss the subject quietly and without any unkind thoughts about those from whom we differ? The subject is of vital importance.

I am a Christian, and believe in miracles. This is to say, I have faith in the Christ of the New Testament and of experience, and I believe that super-normal phenomena have, and do, often occur.

Am I then a Spiritualist? I am. But I hardly like to say so lest my friends might misunderstand me. So I tell them that I am a *Christian Spiritualist*—one of a vast and ever-increasing multitude of persons who have no belief whatever in the anti-Christian teachings propagated by the leaders of *modern organised Spiritualism*.

Then are the members of the various Spiritualist societies anti-Christian? By no means. But a certain number, a diminishing number, of these societies are linked up with an old anti-Christian union. It is the leaders, not the members, who are anti-Christian.

See how it has all come about: A family is bereaved. One or more of its members seeks comfort and enlightenment in the church to which they belong. They find little of either. They then meet a friend who urges them to attend the Spiritualist's meeting at Union Hall. They go. A clairvoyant sees their lost loved one, and gives a faithful description, and delivers a comforting message from the departed. This opens a new field of thought and life to the bereaved. They are thrilled. They are comforted. They are helped and enlightened. And they continue to attend the meetings at Union Hall.

But they are still Christians, and it does not occur to them that the religious teachings which lie behind the organisation at Union Hall are anti-Christian. They have not, as yet, had time to give any thought to the matter. They are in touch with their lost loved one. They have seen pictures of Christ hanging upon the walls at Union Hall. They have sung spiritual hymns. They have heard the leader at Union Hall pray to God, and possibly read a lesson from the New Testament. And there is little or nothing to suggest to their minds an anti-Christian element.

And when they are told that the name of Jesus Christ is not mentioned in the hymn-books, that at least some of the members at Union Hall (usually the leader and one or two others) are not at all sure that Jesus ever lived, and that the children are only taught that He is *supposed* to have lived, they are horrified.

Yes, an ever-increasing number of the members of these Spiritualist societies are awakening to the fact that, while they themselves are, and always have been, Christians, the leaders of *modern organised Spiritualism* are anti-Christian.

I am not here suggesting that the religious teachings of modern organised Spiritualism (I wonder how far it is organised at this moment; or is it *disorganised* as a result of having met that overwhelming army of Christian Spiritualists!) are inferior to the teachings of Jesus Christ. I am only maintaining that they are most certainly not Christian.

We cannot have it both ways. Either Jesus Christ was Who He said He was, and Who His disciples believed Him to be, or He was not.

He cannot be at one and the same time One "in Whom dwelt the fulness of the Godhead bodily," and a man who had some rare psychic gifts—if indeed he ever lived.

Now, it is perfectly true that there is nothing necessarily religious in being able to speak to discarnate loved ones. It is also perfectly true that there is no reason in the nature of things why any discarnate person should know more of God and Christ and man than we may know here on earth.

By the REV. G. MAURICE ELLIOTT.
(Rector of Snitterby, Lincs.).

if we choose. Immortality does not give us Eternal Life. God gives us that. And it is the Christian belief that Eternal Life is given us in Jesus Christ, that Jesus Christ is Here quite as much as He is There. Eternal Life is not at the end of our days, but at the heart of them. Time and Space do not prepare us for Eternal Life; rather do they afford an opportunity—a vitally important opportunity—for Eternal Life to be distilled into us *here*.

That being so we *test* the Spirits by the Spirit of Christ.

To the uninitiated spirit-intercourse acts as a kind of intellectual champagne. They are disposed to accept everything a spirit may tell or teach them, forgetful of the fact that They are There as We are Here. Do we Here accept all we are told from the desk or from the pulpit? Of course not. We use our commonsense. We *test* men.

In just the same way we test spirits and the religious teachings given by spirits. And if those teachings are opposed to the teachings of Christ we do not say that they have emanated from the Devil, we say that they are not the teachings of Christ and we reject them.

We do our loved ones and our Guides an injustice when we ascribe to them infallibility. And we do Jesus Christ an injustice when we suggest that He may have been mistaken in matters *essential* and *fundamental*.

And because all this is true there has arisen in our midst a vast body of *Christian Spiritualists* who accept the facts of Psychic Science, who themselves have super-normal experiences of one kind or another, but who have no belief whatever in the anti-Christian teachings of *modern organised Spiritualism*, which has had its day and is ceasing to be.

As a priest of the Church of England, I know many clergy and more laity who are keenly interested in psychic matters. But they have feared to join the ranks of Spiritualism. Why? Because they know perfectly well that, when they have attended the meetings of the societies of modern organised Spiritualism, they have been silently asked, through the hymns, prayers and readings, to surrender their faith in Jesus Christ as Saviour and Redeemer of Mankind.

To-day, however, there is an overwhelming body of Spiritualists who are of the opinion that the whole subject of psychic science should be put in a Christian setting—supremely so as this is a Christian country.

Hitherto the churches have quite rightly held aloof from the old anti-Christian form of Spiritualism. They were forced to do so for two reasons: (1) because it was anti-Christian, (2) because it regarded the churches as creed-bound, mind-bound and effete.

And that leads me to say this: That Christianity cannot be judged by the opinions of this parson or that, or this minister or that. It can only be judged by the teaching of the New Testament taken as a whole, by the teaching and practice of the Early Church, by the spiritual experience of Christians as a whole, and by what the Church as a whole has believed from the very beginning. Is not that so?

May I implore those Spiritualists who are not quite sure what is, and what is not, "the Christian position" to re-study their New Testaments, and to read the really great books by the master-minds on the subject. Supposing, for example, they want to know what the New Testament teaches in regard to the Death of Christ. There are only two ways in which they can find out: (1) they

can go to the New Testament and find out what Christ Himself thought and taught of His own Death, and what the writers of the Epistles thought and taught concerning it; (2) they can read such a book as Dr. Dale's "Atonement," where the facts are all marshalled and the evidence presented in a most readable form. In either of these ways they can get to know the facts. They need not, of course, accept Dr. Dale's own explanation of the facts. But it is most essential that they should *know the facts*.

Now, the Church has a perfect right to ask that the facts be duly known and considered by all who profess and call themselves Christians. And the Spiritualists have a perfect right to ask that the facts of Psychic Science be known and considered by all who profess and call themselves Spiritualists. It is utterly dishonest for a professed Churchman to label the New Spiritualism "of the Devil." And it is equally dishonest for a Spiritualist to label the Churches "Creed-bound and effete." It is not only dishonest; it is very ignorant and very silly.

The Editor would be doing us all an immense service if he would ask one of the really great students of the New Testament to give us the teaching of the New Testament—taken as a whole on the fundamentals of the Christian Faith. We do not want to know the private opinions of any student. We want to know what the New Testament actually teaches. We can then draw our own conclusions. But until we know the facts we cannot even have an opinion on the subject.

If we are to be Christian Spiritualists we must know the facts of Psychic Science and the facts of Christianity.

NO SECOND LIFE.

A reader asks if we are of the opinion that there is any great desire for a "Second life"—meaning the life of the world that follows this. We do not know of any second life at all. Life is one, and eternal. Life here and life there is one, else life is not eternal. But there is such a thing as "entering into" life, in the sense of becoming conscious of it, or realising it. We already exercise our faculties in at least two states of consciousness; and there may be countless states of consciousness to be experienced before we shall have embraced or comprehended all that is made up of reality; but life is one throughout. The extent to which a soul in any one state reaches out after another—higher or lower—is a matter that we are not competent to judge; but it is a feature of life that is in constant operation in every soul, however ignorant he may be of the fact. Yet he need not be ignorant of it. Aspiration is born of the perception of this fact; and aspiration it is which makes one seek the higher consciousness: just as degradation induces us to seek the lower. The man in whom the animal passions flame in mature years, and who fails to control them, is an instance of the latter. The man who keeps the body under, and practises communion with God, is an instance of one aspiring to the higher consciousness, and knows it. He is the man who "enters into" life; and who approximates to some understanding of its meaning and fulness and power.

"It is in the supernatural that the true strength of the Church is found."

—Rev. John Lamond, D.D.

Spiritualism is God's Main Highway.

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THIS PAPER IS FOUNDED AND CONTINUED ON PERSONAL SACRIFICE.

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Gifts are earnestly requested from sympathizers toward this cost.

	£	s.	d.
Previously acknowledged	...	390	0 6
Received this week	...	56	8 0

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'See that YE ABOUND in THIS grace also.'

MIRACLES IN OUR MIDST.

We are glad to announce that Mr. C. A. Simpson, the healer who has placed himself at the disposal of "The Christian Spiritualist," so that he can test his mediumistic powers, has now been established in a building near Victoria, where, last week, he began his work of healing the poor and needy.

We can only say that the first case we placed under his care was that of a middle-aged woman who was ill with cancer, for which she had been operated upon. After her first treatment, her useless arm was made so strong that she could lift it to her head, and all the swelling had disappeared. After two treatments, she was much better. At the third sitting, lumps in her throat, on her shoulder and under her arm were dispersed; she seems now well on the way to recovery.

It seems like a miracle; yet it should be remembered that not only Christ, but many of His disciples could heal, and that there have been many healers, both before the time of Christ and since, who have worked, apparently, under spirit guidance.

Spiritualism teaches nothing new. It merely brings evidence from everyday life to prove that the Bible is not false, but true.

Normally, Mr. Simpson knows nothing of diagnosis. But, when he is in trance, his spirit guide, Dr. Lascelles, diagnoses easily.

It would be absurd for sceptics to argue that, in an abnormal condition, he suddenly acquires medical knowledge which he has never learned.

We thank God for our healer. We hope he will do great work in proving to sceptics that Spiritualism is something more than the table-rapping at which they jeer.

SPREADING THE GOSPEL.

Two weeks ago, following a letter from the Rev. V. G. Duncan, Rector of St. Andrew's Episcopal Church, Edinburgh, we asked some rich man in Scotland if he would give £50, so that a copy of "The Christian Spiritualist" could be sent by Mr. Duncan,

who now represents the Society of Communion in Scotland, to every clergyman in Scotland.

The other day the £50 came from a Scottish gentleman who desires to remain anonymous, but who wrote kindly encouragement of our work.

Not many of our readers can afford to be as generous as this; but every one can pass on his copy of "The Christian Spiritualist" and ask friends to subscribe to it. The work it is destined to do for Spiritualism is enormous; but it depends upon its supporters.

OUR CASE FOR PHOTOGRAPHY.

Spirit photography, the most maligned kind of Survival's proof, has had two additional scraps of evidence supporting it during the last few days.

Sir Arthur Conan Doyle has received from Lady Palmer, a member of the famous biscuit family of Reading, a photograph taken of her by a friend, while she was standing by a Joan of Arc shrine in a French chapel. On the plate, appear pictures of two priests in their robes—priests who were not visible to the ordinary eye.

This is a case where no charge of fraud can be brought, where collusion cannot be suggested. In fact, it is with such cases as these that the claims for spirit photography are built up.

In the other case, the son of a famous judge, whose name is known to us, was told at a voice sitting that his daughter was there. He denied knowledge of a daughter, until told that she was still-born, and that she had grown to the age of twenty-seven in the spirit world.

"If you go to a spirit photographer," she said, "I will show you what I am like."

Quite anonymously, the sitter went to the brothers Falconer, who have recently been attacked, really because some pictures of theirs were reproduced without a proper explanation; at that sitting, the judge's son obtained a photograph of a beautiful young woman. Underneath it appeared, as identification, a photograph of a still-born child.

In this case, also, it is impossible to discover an explanation of how something known only to the sitter can be reproduced pictorially by two photographers who did not know who the sitter was or any of the circumstances in which he had visited them.

CHALLENGE ALL THE TIME!

We cannot but admire the boldness with which Dennis Bradley challenged, at the British College, S. G. Soal's record of his sittings with Mrs. Blanche Cooper.

During one of them, Mr. Soal reported to the S.P.R., a message from a so-called dead man turned out to be a reference to a man who was alive.

It must be remembered that these things have happened and do happen in psychic enquiries. During the long series of Valiantine sittings last year, Mr. Bradley himself was present when a message was thought to come from "Joseph Honner," who, subsequently, turned out to be alive in China. It may be that, sometimes, names are used as reference to someone else, to establish identity in a round-about way. Anyway, on the one or two occasional cases come across, in a long experience, theories are built up, too ridiculous for words.

The S.P.R. has finished its work. Where it is right, it is merely rediscovering what was known years ago. When it is wrong, it is usually wrong through its cold-blooded attitude, that not only upsets seance conditions, but kills them.

THE NEW SCIENTIST.

Spiritualism will probably owe more to Harry Price, whose National Laboratory of Psychical Research, erected in Kensington, to test mediums, has cost £3,000.

How far Mr. Price has got towards conviction we do not know; but it is obvious

that his methods are more sane than those of the Society for Psychical Research, which cannot get mediums to sit for it, and which still seems to be arguing how many angels cannot sit on the point of a needle.

Mr. Price will certainly be able to invite conjurers who want publicity because the films are killing their business; for, unlike most mediums, themselves—they are often very simple folk—he will know how to protect genuine mediums from lying accusations, such as those of Houdini in the Margery case.

Mr. Price's first tests, it seems, will be made with Stella C., a young English nurse, who is a physical medium, and who sat for Mr. Price thirteen times in 1923.

At one of these sittings, she described, on April 12th, what the advertisement would be on the front page of the "Daily Mail" on May 19th. The prediction was right in ten definite points, although, at the time of the seance, a quite different advertisement was intended to occupy the front page of the "Daily Mail" on the day she had mentioned.

The whole facts were placed before the editor of the "Daily Mail," who wrote that he was "quite convinced by the evidence submitted," adding, however, that if he were to have the case written up, 90 per cent. of his readers would put it down as an advertising dodge.

HE "EXPOSED" TOO MANY.

All sorts of over-stated claims are made during a discussion on psychic phenomena; but the most exaggerated we remember is that sent to a newspaper in reply to a statement by Sir Arthur Conan Doyle.

"I have attended hundreds of seances, with all the popular mediums, in all parts of the country," writes "Mr. C. Baines, Tooting, S.W." "I have seen figures, had spirit hands touch me, heard voices through a trumpet, etc. Yet I have always found the medium, or one of the sitters, a confederate acting the ghost."

You would think that any man of sense, having attended one hundred seances and found that the mediums, or the sitters, were always faking, would then leave off. But, no! "Mr. Baines" apparently had to go on attending hundreds more.

We shall be glad if he will give us one case in which, at the time, he protested against fraud.

His story, of course, is merely a lot of nonsense. Yet a newspaper prints it seriously as an answer to Crookes, Lombroso and Lodge!

PSYCHIC BOOM AND ART.

Sir Barry Jackson made the astounding assertion, the other day, that one of the chief reasons for the success of "The Immortal Hour," an English opera which has enjoyed a great vogue in London, is the growing interest in psychic things.

We print this merely as a proof of how intelligent men like Sir Barry are conscious of the extent to which Spiritualism is now attracting attention.

"The Immortal Hour" has nothing to do with Spiritualism; but its music has a mystical quality that grows upon the higher senses, the more it is heard. In some respects its spiritual qualities are like those of the Celestial music in "The World Requiem," which John Foulds declares was given him from the Other Side.

"The doorway of death is a doorway. Therefore, regard it not as a wall. Behold, it is as a doorway that may be opened from either side, through faith and prayer, by any aspiring soul, eager for the welfare of humanity. Love can always find a key to the door, but the love must be unselfish."

"The Thinning of the Veil," by Mary Bruce Wallace.

Life is one continuous evolution until you reach the Godhead.

Dennis Bradley, a Mourner, and a Parson.

Only the men and women who have become prominent in Spiritualism have any idea of the way in which their postbag is filled with letters from enquirers of all kinds. Since he became convinced, over two years ago, Mr. H. Dennis Bradley has been called upon to answer thousands of such letters.

As an idea of the additional work he has crowded into an already busy life, we print below some correspondence, which starts with a letter to Mr. Bradley from a manufacturing chemist in the Midlands. We purposely suppress his name.

A LETTER FROM A MOURNER.

Dear Mr. Bradley,—Allow me to thank you very heartily for your books "Towards the Stars" and "The Wisdom of the Gods."

I have recently lost one of the best wives God ever gave to mortal man, and your book gave me more real consolation and encouragement to carry on than all the pious platitudes of the parsons, who mean well, but know no more of the Hereafter than I do, and that's nothing.

Belief is all very well when love rules and all goes well, but the death of a beloved one makes life a Hell to those who think and feel that life can never be the same again, however much faith one possesses in a loving Father.

To come to the reason of my letter, I have just been reading the enclosed booklet and you will see that the author who is a cultured man (and clairvoyant) declares that the dead cannot return, the spirits who return are lost souls who annex the astral shades of the departed, and consequently know their whole life history and imitate them at seances, and are quite capable of deceiving the very dead.

Now I want your candid opinion of this statement. I do not like troubling you, as I know you are a very busy man; but the mental suffering of a bereaved soul will, I know, enlist your sympathy. Please enlighten me as to the truth or otherwise of the author's remarks.

I felt so happy for a time after devouring your books, but that man has upset me more than you can imagine. Your reply will be deeply appreciated and will earn my undying gratitude, if it relieves my aching heart to know my dear one is still near me though missed. Pray excuse my halting phraseology; I am a poor hand at expressing my deepest thought in words.

Yours sincerely,

WHAT THE PARSON SAID.

The following is an extract from a booklet enclosed by the manufacturing chemist—a booklet called "Koinonia Ek-Klesias," by the Rev. Holden E. Sampson.

"A movement that has revived the study and consciousness of psychic powers in man, and the reality of communication with 'spirits' (as Spiritualists suppose) of persons who have departed this life; and thereby it is believed that the survival of personality has been demonstrated. That these assumptions are sound and true has never been questioned by religious people. But Spiritualists have much to learn, and unlearn, concerning the actual *modus operandi* of spirit-communication. The phenomena of spiritualism are generally quite genuine, as real phenomena. But what is the entity that communicates? Spiritualists are convinced that it is the real true personality. Truthfully this is not the case.

"The entity communicating is a lost spirit of the Astral plane, or Hades, occupying the astral or atmosphere body shed by the departing 'spirit' as it ascends to the planetary regions or 'paradisical' homes during the intermediate states before reincarnation. These astral bodies are mere shells, so to speak, floating in the earth's atmosphere, to dissolve in due time as the earth-body decomposes in the earth.

A GLIMPSE INTO THE POSTBAG OF A SPIRITUALIST.

They are perfect 'records' of all that was said, thought, done, or experienced in the lifetime, and they are, of course, the exact image of the personality that had lived in it, both in appearance, voice and habits.

"Therefore, unless the person receiving these spirit-communications is aware of this trickery, he cannot but form the conclusion that the actual personality is communicating. But this is not so, for the personality, clothed in the spiritual or heavenly body, is far away from the earth and Astral plane. 'Abraham's bosom' is a metaphorical term meaning 'Paradise' and between these planetary spheres (the homes of departed souls) and the earth there is 'a great gulf fixed,' so that none can return to earth from Paradise, and none can communicate with, or visit Paradise from the earth.

"Spiritualists are not tricksters, they are only dupes through ignorance of, or refusal to accept, these facts. To Spiritualism, Mysticism is indebted for the recovery of the sinister knowledge concerning the evil astral environment of this world, the air, and the 'power of the air,' and the evil malignant and deceiving denizens of the air, 'demons,' 'wicked,' and 'unclean spirits,' and the foul 'powers of the darkness.'

"Also, against the scepticism and materialism that prevailed so largely in the nineteenth century arose the testimony of Spiritualism, proving to the scientific investigator the existence of further dimensional fields of observation than the material. Whilst Spiritualism satisfies the sceptic that 'there is no death,' it can go no further, and, as a rule, its leaders and votaries scorn and refuse every part of the true Mysticism, the Path of the Divine Mysteries, and the 'Koinonia Ek-Klesias.'

"Yet many a one-time Spiritualist is now a disciple of the Path of the Divine Mysteries, having come through the dangerous forest of spiritualism and its astral delusions by sheer force of the Spirit of God urging them to escape and find refuge and Rest in His true Fold."

MR. BRADLEY'S REPLY.

Dear Mr. —,—I am very pleased to hear that my two recent books have brought you comfort.

I have read the paragraph on Spiritualism by the Rev. H. E. Sampson. May I advise you to dismiss the many unfounded statements that he makes?

My books contain direct and incontrovertible evidence of survival, corroborated by hundreds of witnesses. This Mr. Sampson has no evidence to offer, and no facts to give. He understands nothing of spirit communication and has no experience whatever to go upon.

Let the man read, before he dares to make such statements as he does. He talks loosely of reincarnation, although there is not one particle of evidence that has ever been received in the history of the world to prove that such a thing as reincarnation has existed.

What is the use of making such a statement as he does in the following:

"Between these planetary spheres (the homes of departed souls) and the earth there is 'a great gulf fixed,' so that none can return to earth from Paradise, and none can communicate with, or visit Paradise from the earth."

Spiritualists are not tricksters, they are only dupes through ignorance of, or refusal to accept, these facts."

These facts! Where does this man Sampson get his facts? If he asserts that they are facts, let him prove them.

He goes on to say that the communi-

cations come through evil, malignant and deceiving denizens of the air, "demons," "wicked," and "unclean spirits," and the foul "powers of the darkness."

Such ignorant and disgusting statements as these are sufficient to make any intelligent man sick. Would he dare to suggest that the communications which I have put into two long books—all of which show that the spirits are endeavouring to express and inspire us with a more beautiful conception of life, and in which they exude the most perfect sympathy and love towards us—are evil?

Such a contention would be not only illogical; it would be inhuman.

I sympathise with you, with all my heart, in the great sorrow and loneliness which you must feel at the loss of your wife.

Ask yourself one question. You have read two of my books which prove survival, and you tell me that they gave you more real consolation and encouragement to carry on than all the pious platitudes of the parsons! Then you read a short statement, based upon no knowledge whatever, by a clergyman, and his statements bring you misery.

Which of these two philosophies represents good and which represents evil? I say deliberately that the statements made by Sampson are evil because of their petty theories. Because new discoveries affect his old ideas and his powers of imposing these ideas upon an unintelligent herd, he seeks to throw mud.

The Churches will have to alter their views very considerably in the near future—or, empty as their churches are now, they will soon find them utterly desolate and unoccupied.

Yours sincerely,

H. DENNIS BRADLEY.

MESSAGES FROM THE TOMB.

More Proofs from Home Circles.

Mr. Hannen Swaffer visited St. Luke's Church, Forest Hill, the Mother Church of the Spiritual Evangel and of the Society of Communion, last Thursday, when he spoke to a large audience for an hour, on his remarkable experiences; the result of an enquiry which he might never have undertaken but for the fact that the Rev. J. W. Potter sent him an invitation to attend the St. Luke's Circle, when he read the original Northcliffe interview in "The People."

Two ladies had come from Bedford specially to hear Mr. Swaffer speak. There were others present from Yorkshire and other distant parts.

Before he spoke, one of the Bedford ladies told Mr. Swaffer she had felt impressed to come to hear him. Her story was mentioned briefly in Mr. Swaffer's address, which emphasized the fact that so many Spiritualists, instead of being convinced, as outsiders supposed, by professional mediums, obtained evidence in their own homes first, while still ignorant of psychic matters, and then felt pushed into the movement from outside.

"This was so in the case of Valiantine," said Mr. Swaffer. "It was so in the case of Mrs. Pruden. Certainly it was true of this lady from Bedford."

She was a professional singer who, not long ago, lost, first, her three-year-old child and then, last September, her husband. She had read nothing about Spiritualism and knew nothing of it—her father and grandfather were Nonconformist clergymen—but, when messages started to come to her in her own home, her husband bitterly opposed it. When the messages started, she read nothing about Spiritualism. She wanted to go on independently.

Simply dressed in black, this charming

woman was an extraordinary proof of the value of Spiritualist faith.

"I would not have my child back," she said. "I have evidence of its happiness and the child is always with me in my home."

Overwhelming sorrow had been turned into abundant joy.

Recently, it seemed, this lady had obtained some automatic writing from the purported spirit of St. Dominic.

"I do not accept it," she said. "I merely state that these messages have come. I have never read anything about St. Dominic, and, purposely, since the messages began, I have refrained from learning anything about him at all. But several statements made in the writings have been checked by a friend. The so-called St. Dominic has given me an extraordinary story. One of the evidential points if checked, would need a journey to a town south of the Tiber. The enquirer would have to turn up an old book, not spoken of very specifically, but so described that it might be found."

This lady is the author of "God's Wonderland."

Another woman, Mrs. Allen, whose sister had heard Mr. Swaffer speak at Glasgow on the previous Sunday, was another Spiritualist of the same type. She had been made a Spiritualist in her home circle. Her husband had died and she had lost members of her family. One day there came a sound in the room, and, in consequence, an experimental sitting at a table, about which Mrs. Allen had heard. Although an ordinary attendant at a Presbyterian church, she knew nothing whatever about Spiritualism. In her own circle, only members of her family being present, there came, in the course of time, direct voices without the help of a trumpet, four or five voices at a time, the bringing in of objects as tributes of love, strange things like cheroots and scent, these being apparently brought from some foreign clime.

Yes, the wonders had never ceased.

Mrs. Allen said how worry had made her ill, but now she had returned to perfect health again. Every Tuesday night she sits in her own circle, in the sanctity of her own dwelling, and is in sacred communion with her living dead.

"For a long time we kept quiet about this," she said. "We did not dare to tell a neighbour. We did not say a word. It was all so wonderful, and yet, we did not dare to ask anybody."

Sceptics should try and obtain evidence of this type. It is based on the love which lives eternally. The hostile sceptic knows nothing of it and is never told. He merely thinks that a medium charges half-a-crown or half-a-guinea, and that's as far as he ever gets.

In fact, as Mr. Swaffer said in his speech, most scientists, in investigating psychic matters, go a long way round to get nowhere. In illustrating this point, Mr. Swaffer used the striking simile of Capt. Scott, whom he knew, he said, and who died in the Antarctic wastes in such a way that his story will live as long as the English language is spoken.

"The only evidence we have," he said, "was that in his tent, with the frozen bodies of Scott and his companions, was found a diary and a photographic film. The one tells you that, when Scott arrived at the South Pole, he found his Norwegian rivals had reached it before him. The film showed a Norwegian flag floating on a stick, which, indeed, might have been erected anywhere. There is no scientific proof; yet we accept the word of Scott, just as we accepted, for two days, the word of Capt. Cook, who did not discover the North Pole, after all, and just the same as most of the world still accepts the word of Capt. Peary that he discovered the North Pole, although the

American Geographical Society has recently proved that his story, also, was untrue."

Scientists accept evidence of Scott's story; yet supposing Capt. Scott had come back from the North Pole and said that he had heard the voice of his mother, most of them would have united in calling him a liar.

CAPITAL PUNISHMENT.

A reader somewhat surprises us by writing regret that we, in common with other papers in our movement, "mention such outside matters as anti-vivisection and capital punishment." Since when have these become "outside" matters? And why are they mentioned? Because both vivisection and capital punishment are wrong, and because the spirit-world continually asserts their wrongness. We have to learn that life is a sacred thing. The pathologist may learn all that he can perceive along allowable lines of investigation. Life is given to man and beast for a beneficent purpose; and a beneficent end justifies only beneficent means; and the taking of animal life is not a beneficent procedure.

As to capital punishment, the whole world is suffering from a persistence and increase of crime because it persists in legalising murder. To hang a man is to commit murder—murder that carries the consent of every subject of the State that allows it. The crime is not lessened, but gravely increased because it is judicial murder. The spirit-world stands aghast at our folly in permitting it, and blames us all equally for allowing it, and authorising it, and seeking benefit from it—a benefit that never accrues. The whole business is worse than farcical, it is diabolic, and insane, and grossly criminal in God's sight, and not one of us escapes the punishment we bring upon ourselves by being party to it, even if we are the most insignificant subject of the Realm. There is not a good spirit in Heaven but who condemns it strongly; there is not a sane thinker on earth but who condemns it likewise. The crime of judicial murder is a revolting one, the acme of barbarism, and is a disgrace to the whole nation. If anyone wishes this to be proved, we can easily prove it—let that one be compelled to do the foul work of executioner! He will speedily alter his thought. We marvel that a man has been found to consent to do this foul work for others. We would start by making the Judge to do the executing; then the Premier; then the Archbishops.

We—a Christian nation (?)—hurl men into the other world who are the victims of our environment and education and inhumanity and sins; and we foolishly think we are cleansing our nation by murdering them by method and of deliberation. Could spiritual blindness receive a greater attestation than that which we supply every time we murder a man—or a woman; for we condescend to that horrible barbarism—on the scaffold? But—we must not omit to say that we are sufficiently Christian to *drug* the women before we murder them. That, at least, is one virtue to be proud of!

We are *with* the spirit-world in our abhorrence of the murders that are legalised by the State; which murders carry the consent of every man and woman in the land, and who cannot purge themselves from complicity by any amount of confession at the altar; for the blood of their brother-man cries from the ground, before that sacred spot, with voice louder and fiercer than any incarnate tongue could utter. And it reaches the ears of the God of Heaven. Meanwhile, the worshippers may content themselves that the world has made no progress since the murder on Calvary!

CIRCLE GUIDE.

Monday, Feb. 8th. Hymn 6; (No. 1 Sheet). Is. 40, 9-11.

IMPERATOR ON MARRIAGE.

FROM "SPIRIT TEACHINGS."

"Some of your advanced reformers have seen the vast importance which attaches to the subject of marriage. . . . We do but allude to the subject as being intimately bound up with the great questions of disease, crime, poverty, insanity, which vex and disturb us in our dealings with men. To the folly, and worse, to the criminal recklessness, and not less criminal and more foolish conventional law which governs the marriage customs among you, very much is chargeable. And this no less among those whom you call the educated and refined than among the ignorant and uncultured, rather, perhaps, does the greater sin rest with the rich. You must unlearn much that men have dreamed; you must undo much that society has sanctioned in the trafficking that goes under the name of marriage; and you must learn truer and diviner rules for happiness and progress than you now tolerate, before you wipe away the great original source of deterioration and retrogression. Mistake us not! We are no advocates of license—no apostles of social freedom so called. Liberty ever degenerates with the foolish into license. We spurn such notions with contempt, even with more than we view the infamous buying and selling, the social slavery into which you have degraded the holiest and divinest law of life."

A SPIRIT'S VIEW OF CHRIST.

Given by automatic writing, May 17th, 1853, through Judge Edmonds and Dr. Dexter, of New York:—

"Yes, there are spirits who know everything in relation to the circumstances which gave birth to Christ. They are far above my position. They occupy those glorious spheres where all that can be known of God is revealed to them. But those omnipotent truths we are not permitted to know for a certainty, till we are divested of all that is gross in our organisation, and all that is of error in our minds. Certainly it is not to be told you again, that there is as much conflict of opinion on the true nature of Christ here as with you. But I am reasoning from causes which come under the full operation of the principles on which they are founded, and the effect of which is observed in everything which emanates from God—everything natural, everything divine.

"One great feature of all the operations of our Creator, in all His acts, in all the laws he has instituted, is, that He never acts or manifests Himself unconnected with matter. Therefore for the human mind properly to comprehend any of His attributes separate from this union, would be entirely impossible. . . .

"When you cast your reflection back on the spiritual condition of the world at the time Christ was said to be born, you will understand all the necessity which existed. The laws, both natural and divine, were perverted; and though God was acknowledged by a few, yet almost the whole of what was called the civilised world denied His existence, and worshipped a thousand gods, of as many attributes.

"The idea, as I understand it, was to establish the belief of God, not of Christ. Jesus was a Reformer. By Him the first true idea of what belonged to man as of himself, and to God as the Creator, was given to the world. Christ taught nothing of Himself. He called for no belief that of Himself he could accomplish anything. But He taught that man was a part of God, that in his spirit existed the elements of eternal progression, and that all that was required of him was to believe in God, to love one another, and to develop the powers and faculties with which that God had gifted him. . . .

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February 3rd, 1926.

The Words "Prophecy," "Dream," "Trance."

By the REV. WALTER WYNN.

I now come to the last three key or root words in the Bible that I propose to deal with. There are others, but they will be dealt with *in loco*. It must be clear to my readers that I can only lightly touch these three words, and hand them on as keys in order that they may open the otherwise closed cabinets of revealed truth. Rewards are promised to the reader and searcher of the Scriptures. They are hermetically sealed to any other type of searcher after fact and truth. For instance, the man who relies on a message that purports to come from a "messenger" who contradicts the Authority on which the Christian Gospel is founded would be rejected by the Apostles. Jesus and His Apostles supported every great affirmation they made by the authoritative texts of the Old Testament. Those texts spoken by the Lord Jesus Christ closed discussion. "If an angel from Heaven preach any other gospel let him be cursed!" said St. Paul, who evidently knew of the possibility of such "messengers" knocking about. The Apostles damned them. And, to the Biblical student, such condemnation is not bigotry, but logical common sense, if the Bible contains revealed truth, which it does. Therefore, when one of these well-known "angels" tells us we can be taught nothing if we rely on what he calls "texts," we have only to reply that we have read his communications and have heard his opinions stated much better by atheistic orators at the Marble Arch. We close his book, and pass on with silent thoughts.

Let us get on with our work. Revealed truth will conquer. Modern pulpits have never yet given it to the world in clear, modern language; and with the Divine Help I shall hope to justify my words. I intend to dance no diplomatic tight-ropes in order to catch the popular ear and please people who never read the Bible. I desire to prove that the Bible reveals Christ as the Divine Incarnation of God, and the Lord of Time. This is accomplished by a study and mastery of three words: *Prophecy*, *Dream*, *Trance*. It is clear that these words, and similar Biblical ones, can only be accepted, in the sense of denoting working forces in the universe, after scientific demonstration of their truth. What do they imply and involve in the Scriptures? Martineau never mastered their force or range. As to the Higher Critics—in Germany and elsewhere—the inferences to be drawn from such words never seem to dawn on their minds.

Three parts of the Bible is occupied with the statement, and exact fulfilment, of prophecy. Biblical prophecies are not a collection of unauthorised and irresponsible opinions by some unseen communicator who makes silly remarks about "texts"—remarks as rational as for us to say: "We can teach you nothing about Geometry and Higher Mathematics if you quote as authorities Euclid and Simon." It is really too absurd! Are you surprised at St. Paul's: "Let him be anathema"? The Person and Gospel of the Lord Jesus Christ were predicted exactly in point of time on the authority of Almighty God, and nearly all the Biblical prophecies have been actually and literally fulfilled to the year, the day, the hour, the minute. Yet, in the light of this fact, we are asked to believe people on the Other Side who say they can teach us nothing if we rely on texts! We prefer verified prophecy to their *obiter dicta*. "We have a more sure word of prophecy" (Peter ii. 1-19).

The words *prophecy*, *prophecy*, *prophesying*, *Prophet*, and *Prophetess* occur in the Bible at least six hundred and sixty times. I hardly think, therefore, that the modern preacher is studying to show himself approved unto God, or dividing aright the word of truth by ignoring altogether the subject of biblical prophecy. We ministers have to preach the *whole* truth. Yet I

admit that without great care much harm can be done by the ventilation of undigested knowledge. For instance: lack of information as to the exact shades of meaning to be attached to the different Hebrew and Greek terms will cause any expositor to invest certain texts with fantastic meanings. This, however, can be said: all the original terms imply a message received from the Invisible, even when its *literal* meaning carries with it only the idea of public exposition, preaching, or a mere flow of language. Hence there can be true or false prophets or preachers. We will ignore all such texts, despite the fact that the message preached was *given* to them. The questions I desire to answer are these: are there any Bible prophecies that could *not* have come from the conscious minds of the Prophets? My answer is a dogmatic affirmative. By what words is the word *Prophecy* denoted in such cases? The answer is profoundly significant.

Will you kindly follow my reasoning carefully? You have heard the negro word *Massa*, have you not?—"Yes, *Massa*"; "No, *Massa*"; "I go; I obey; *Massa*." Have you heard negroes utter these words, in obedience to the orders, the prophecies of the "Boss"? The simple-minded, black-skinned negro little knows his own origin or that of the word he uses. That word "*Massa*" is an Echo out of the Vaults of Time! It is Hebrew. It occurs only once in the Bible (Proverbs xxx. 1), and I have never heard a sermon on it. It is part of a sublime passage (1-6). It means *Prophecy*—the authoritative word. It, and the entire text, has baffled all the expositors. To the average reader it will appear as dry as chalk, as do all Bible passages that contain most oil for the lamps in the spiritual tabernacle. Here it is:

"The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal." Dry enough—eh? But wait. Patience, my friends! I need your kind patience, but the Bible needs it more, if you are to pocket its nuggets of gold. Wordsworth is verbal sand, sand with marvellous jewels in it. Read the above text again. Who was "Agur"? "Jakeh"? "The Man"? "Ithiel"? "Ucal"? Who uttered the *Massa*? With whose words are we dealing? Jewish interpreters, together with Jerome, Cheyne, and a score of other able men have tackled this text, and given it up! They say that who Agur and Jakeh were is utterly unknown. But surely they have a meaning? Why give it up? Perhaps the words are symbols of spiritual realities? Let's try that hypothesis. The word *Agur* means Collector, Gatherer, or Convener. *Jakeh* means obedient Utterer. *Massa* (interpreted *prophecy*), means the burden of a prophetic speech, or order; by the Divine Oracle. "Ithiel" means "God with me," and "Ucal" means "consumed." Now daylight is breaking, I hope? And one would have thought that such men as Hitrig, Zöckler, Delitzsch, Böttcher, and Nowack, not to mention the late Dr. McLaren, of Manchester, would have sensed it. Oh, for a translation of the Bible! Here is the rational free translation of Proverbs xxx. 1:

"The words of a Convener of a meeting, a Collector and Gatherer of words; the son of the Obedient Utterer of the Oracle's Prophecy; the burden (*Massa*) of the Invisible Man who uttered it to those who were consumed and controlled by the conscious Presence of the Invisible."

What about that? Anything dry, ortedious, or doubtful about that? Now read the august message from Prov. xxx. 1-6, and onwards. First the cry of brute man; then the answer of The Man!

Go a step further. All the exact date-prophecies of scripture were delivered by The Man, and history has verified them. How did The Man deliver them? The answer to that question involves Divine Spiritualism. In the First Chapter of *The Revelation* you will see the method adopted. God—the Man—the Angel—John. Read Moses, Daniel, Zachariah, Ezekiel, and Paul, and you will find the same order followed. I know that Mr. Dry-as-Dust-University-Hebraist will inform me that my free translation of Prov. xxx. 1., is contrary to all the rules of Syntax, Juxtaposition, balance, euphony, and the rest of it. But Robert Browning is not understood by any of these things; yet he is worth mastering. The Bible is not a verbal dust bin, but a Chariot of Fire. Canst thou see it, my friend, in a world stuffed with lexicons? Thinkest thou that a verbal chimney is a suitable place for a telescope?

The word *dream*, or its equivalent, in all languages is of profound interest to the psychologist, but the indisputable fact it denotes in human experience is of interest to everybody. Flammarion records marvellous dreams. Anybody you meet will tell you some. The best, the most thrilling, and the most important I ever read are in the Bible. There is no "if" or "but" about its records, which are as matter-of-fact as Carlyle's account of the battle of Naseby. Dreams run all through the Bible. Do you desire a wonderful mental treat when time hangs heavy? I will give you one. Turn to the following: Gen. xx. 3; xxxi. 10; xxxi. 24; xxxvii. 5 to xlii. 9; Numbers xii. 6; I. Kings iii. 5; Job xxxiii. 15; Daniel i. 17; Joel ii. 28; Jude viii. I have not given you many, so add the following: Matt. i. 20; ii. 12; ii. 13; ii. 19; ii. 22; xxvii. 19. Pause over each text, and *think* about it. Ask such questions as these: "What does this record *imply*? What personal or other forces were at work, and *where*, to produce such dreams, especially the date-prophecies in *Daniel* and elsewhere in the Bible? What history, changes, destinies did these dreams make? Are we, after all, such stuff as dreams are made of?" The more the word *dream* is studied the more unthinkable becomes the hypothesis that Man is simply material.

And finally (as we ministers say)—*trance*. It is a pity we have no better and clearer term to express the Greek word used three times in the *Acts* (x. 10; xi. 5; xxii. 17). *Ecstasy* resembles the Greek in form, but in modern English does not convey its meaning. When we use the word *trance* we mean a state in which the Soul appears to be absent from the body or rapt in visions. There is a temporary suspension of sensation and volition while the heart and lungs continue to move. We do not mean a swoon or a cataleptic condition of the body. If we use the word *ecstasy* to denote the state of being beside one's self, not in conscious excessive joy, but in a state resembling catalepsy, we come very close to the meaning of the Greek term used in *Acts*. But not quite. What was that word? *Ekstasis*. What did it mean? Take it carefully to pieces. Ek=out. Stasis=standing. *Ekstasis*=standing out. What stood out? Peter; Paul. The men themselves? Yes. Turn to the passages. St. Paul on another occasion was "caught up," and said he did not know whether he was in or out of the body. And have we Christian Spiritualists personally witnessed modern proofs of the verity of such Biblical records? Yes; many times. The exact word is in the Book, defining perfectly the phenomenon: *Ekstasis*. That is Trance.

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CHURCHES AND MEETINGS.

Where this Paper is on sale; and times of Sunday Services.

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 Brixton.—Sp. Br. Ch., 143a, Stockwell Pk. Rd., 11.15; 3; 7.
 Eltham.—R. A. Co-op. Rooms, Well Hall, at 7.
 Grotian Hall.—Wigmore Street, 11; 6.30.
 Hendon.—Co-operative Hall, Ravenhurst Avenue, 3; 6.30.
 Hornsey.—Felix Hall, 29, Felix Avenue, Crouch End, 7; Th. 8.
 Kentish Town.—17, Prince of Wales' Crescent, 3.30; 7; Th. 8.
 St. Luke's, Queen's Road, Forest Hill, S.E.; 6.30 p.m.
 Wood Green, N.—Bourne Hall, Trinity Road, 7.
 Alfreton.—
 Altrincham.—Moss Lane, 3; 6.30.
 Atherton.—Ch. Sp. Ch., Bolton Road, 3; 6.30; 8.
 Bargoed.—4, John Street, 6.30. Thursday at 8.
 Barking.—Municipal Rest., East Street, Wed., at 8 p.m.
 Belfast.—
 Bentley, Doncaster.—
 Bexhill.—Spiritual Mission.
 Birmingham.—Co-op. Rooms, Sparkhill, 3, and 6.30.
 Bishop Auckland, St. Helen's.—71, Main Street, 6.30; Weds., 7.
 Blackwood, Mon.—Assembly Rooms, High Street, 6.
 Bolton.—Sp. Alliance, Henry Street, 3; 6.30; 8.
 Bootle.—Argos Hall, Stanley Road, 6.30.
 Bournemouth.—Ch. Sp. S., 14, Lansdowne Road, Tu. 3.15; Th. 8.
 Bradford.—Belle Vue Chambers, 3; 6.30; 8.
 Brighton.—Athenæum Hall, North Street, 11.15; 7; Wed. 8.
 Brighton.—Old Steine Hall, 52a, Old Steine; 11.30; 7; 8.30.
 Bristol.—Temple, 19, Lower Redland Road, 6.30.
 Cardiff.—Cathays, Brydges Place, 6.30.
 Carnetown, Abercynon.—2.30; 6.
 Chatham.—Queen's Hall, Military Road, 7.
 Cheetham Hill.—Halliwell Lane, 2.45; 6.30.
 Chiswick.—67, Flanders Road, 11; 6.45.
 Congleton.—Park Road, 3; 6.30.
 Coventry.—Broadgate Prog. Sp. Soc., I.L.P. Rooms, 6.30.
 Devonport.—Hydesville Inst., Cannon Street, 6.30; Tues. 7.30.
 Devonport.—Progressive, Ferry Hall, Ferry Road, 6.30.
 Edinburgh.—Association of Spiritualists, 9 Gayfield Square, 6.30.
 Glasgow.—Burns Hall, 379, Parliamentary Rd., 11.30; 6.30; 8.15.
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 Gosport.—"Boyne Hall," Forton, 7.
 Guildford.—The Borough Hall, Upper Room, 6.30.
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 Hastings.—4, Claremont, Sat., 7; Sun., 11 and 6.30; Mon., 3.
 Heckmondwike.—Tower Street, 2; 3; 6.
 Horwich, Lancs.—Chorley New Road, 10; 6.15; Mondays 7.30.
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 Radcliffe.—Sion Street, 6.30.
 Reading.—56, Bartholomew's Road, 6.30.
 Richmond.—Free Ch., Ormonde Road, 7.30; Wed. 7.30.
 Romford.—Psychic Research Soc., 163, Brentwood Road, 6.30.
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 St. Helen's, Lancs.—Mas. Buildings, Hall Street, 10.30 and 6.30.
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 Sutton.—Co-op. Hall, Benhill Street, 6.30.
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