

BIBLE MARVEL WORKERS,

AND

THE POWER WHICH HELPED OR MADE THEM
PERFORM MIGHTY WORKS, AND UTTER
INSPIRED WORDS:

TOGETHER WITH

SOME PERSONAL TRAITS AND CHARACTERISTICS OF
PROPHETS, APOSTLES, AND JESUS;

OR,

NEW READINGS OF "THE MIRACLES."

BY

ALLEN PUTNAM, A. M.,

AUTHOR OF "NATTY, A SPIRIT," "SPIRIT WORKS REAL, BUT NOT MIRACULOUS,"
"MESMERISM, SPIRITUALISM, WITCHCRAFT, AND MIRACLE,"
AND "TIPPING HIS TABLES."

The Lord spake to the prophets "by spirits . . . whom the Lord
filled with his aspect, and thus inspired words which they spake
to the prophets."

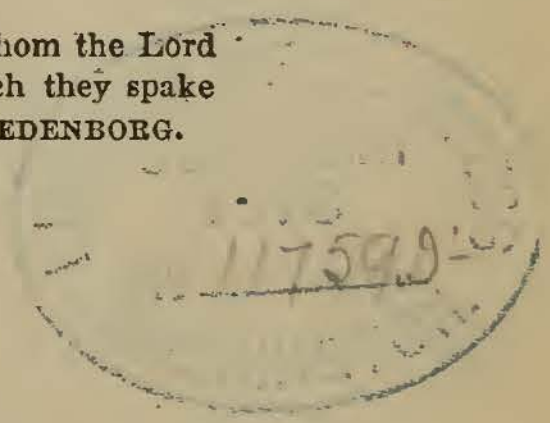
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P R E F A C E .

VERY deep and wide-spread reverence for the Bible as ultimate authority in all matters of which it makes any mention, prevails so extensively, that upon the presentation of any new view in science, in philosophy, or in the interpretation and classification of strange phenomena, the popular mind asks whether the view conflicts with the Scriptures or not. If it does, or is supposed to, its correctness is instantly questioned, and the view is assumed to be unsound. The popular argument, briefly stated, is this : “The Omniscient One has said otherwise *in the Bible* — therefore the novel doctrine is not true.” This mode of reasoning is a great barrier to ready reception of new-found facts among the works of the same Omniscient One, and of deductions fairly made from them by genuine science and sound philosophy. Still, if all statements which the Bible contains are absolutely and unqualifiedly the very words of an Omniscient and Infallible Inspirer, the popular mode of reasoning from it is commendable and philosophical.

The fundamental question whether the Bible *is*, in such a sense or to any such extent as the popular mind assumes it to be, “*the word*” of one who never errs, is always properly open for further consideration. Theologians, divines, and scholastics have discussed and re-discussed it for centuries, have thrown upon it all the light available at their several stand-points, and have reached widely different conclusions. Forgetting now, or ignoring as far as possible, all that such teachers have said, an attempt is made in the following work to let the Bible manifest its own statements and exhibit

its own implied arguments relating to its origin and to the agents and circumstances of its production. With much distinctness it indicates that the inspirers of some of its human authors, and the unseen helpers of its Marvel Workers sometimes, were finite intelligences, and therefore beyond question were both fallible and restricted in power. To let that book itself reveal its own paternity and nativity is the leading purpose of the Author, who feels confident that if those who most sincerely and persistently proclaim the Bible to be their guide, will but examine its teachings in light now available, they will cease to regard parts of it as the *immediate* word of an infallible author, and will put themselves into much more favorable positions than they have heretofore occupied for receiving light in whatever way Heaven may please to send it, whether that way be up from the rocks beneath us, down from the stars above us, out from the depths within us, or by inspirations from unseen realms. Genuine mental freedom to listen trustfully whenever God speaks, and to look reverently whenever He manifests himself, would be a most beneficent boon to every Bible reader. That we may help some to the possession of it is our prayer, and the hope that we may do so moves our pen.

Significant utterances of very varied import and worth, also startling and instructive actions upon men and matter, all claiming supernal visitants as their authors, are quite common in this age. These are very properly inciting the world to search for, and if possible detect and define, some occult forces and agents which must exist and be operating in its very midst; and they are broadening the fields and deepening the wells which yield God-made foods and drinks for the intellects and affections of men.

Do the marvels which are being wrought out through spirit mediums now, spring from similar sources, and are they by nature such very close kindred with those which were wrought through prophets in Judea of old, as that they may guide man to knowledge of sources from which those elder marvels came? Perhaps they do. The inquiry is worth pursuing; and the Bible's words and facts will give a

more widely credible and conclusive answer than those from any other source. Its response should carry with it great weight to all minds which rank its authority high, and should receive in such a very cordial welcome.

Modern phenomena have already prompted many persons to open and read anew the biblical accounts concerning the doers of mighty works, and recorders of significant revelations in past ages. They find therein much information never definitely noticed before relating to the source of help which the biblical penmen received, and to their inspirers and helpers. *Who* gave personal aid to those writers and MARVEL WORKERS — to ancient prophets and apostles? What *measure of help* did they need and receive for speaking and writing as they did, and for working “signs and wonders” by which the Supernal Source of their words and powers was confirmed? Belief that the Omniscient One immediately inspired their words, and that the Omnipotent One immediately put forth power through them, has extensively prevailed, and still exists in the minds of many Bible readers. But does that book itself either demand or justify such a belief in relation to *all* the parts of itself? Most clearly, no. For what does it disclose? An answer to this question is involved in many significant statements and illustrative facts extracted from it and made to constitute the substance of the following work, where they are interspersed with, and accompanied by, such statements as the Author’s observations of the action of finite spirits upon men at the present day make him deem helpful to a common-sense and philosophical comprehension of the nature and source of ANCIENT MARVELS.

This work is not a labored one — is not critical — is very far from exhaustive; it lacks the graces of rhetoric and the accuracies and finish of scholarship. The Author’s view of the Bible has here purposely been only such an one as may come before every intelligent reader who peruses, even rapidly, King James’s English version only. Forgetting past theories and biasses as far as possible, he takes up the ancient record, gives a cursory glance at its contents from page

to page, thus gathers its most obvious accounts and indications relating to its own paternity, and attempts a plain report of his findings. His desire is to make a distinct presentation of biblical facts, accompanied by views and thoughts resultant from them, which shall indicate some actual agents and processes through which man has been favored with super-mundane revelations and manifestations. He is animated by a firm persuasion that the OVERRULING POWER has always been self-consistent in processes, agents, and instrumentalities for illuminating the minds of men, and in manifesting before them the operations of an intelligent force superior to any they can put forth. Any successful effort to generate a similar conviction in other minds, must, in his judgment, conduce to their better appreciation of the character and methods of the Supreme Being. Accurate knowledge of Him and of his ways is surely helpful to man.

If facts are recorded in the guide-book of Christendom which have been almost entirely overlooked or ignored by those who have sought for and used its directions, it may be a work of kindness and beneficence to draw public attention to them. If education has caused men to adopt theories concerning the Bible's origin which obviously must be false, provided they do not harmonize with facts presented in the Bible itself, no one who truly trusts to the guidance of that book with more confidence than he does to his existing creed, can but be thankful for any light that will aid him to truer conceptions of what the Bible clearly teaches upon that or any other point whatever.

Light emanating from modern marvels illuminates and makes manifest pathways along which ancient ones may have made a legitimate, natural advent to man. Guided by that light, the Author designs to lead his readers along ways in which the Bible itself may be seen refuting some very prevalent assumptions relating to the immediate source and the amount of its own inspiration. He prepares his work for the common Christian mind, and spends no time or thought for the special purpose of making it satisfactory to

scholars and critics. His thoughts, while writing, are upon common Bible readers of fair intelligence, and especially upon such among them as desire to adhere to its teachings, and at the same time would be glad to hold communion through mediums with their own loved ones who have passed on, or get help through such for the sick ones around them, if they can see the way clear to do this without violence to their biblical fidelity. Perhaps light has come into the world, in which the Bible itself may be seen to invite its readers and pupils to drink of these outflowings of fresh inspiration. The ancient and modern marvels may be reciprocally explanatory of each other, and each may be a source of healthful instruction and aid.

Any merit which this work may have will lie in the running argument which *Bible facts* themselves will be putting forth in *proof*, that the biblical revelations might all have come, and in part surely did come, from out of the invisible realms, while yet they were produced by many distinct finite intelligences in spirit life, who obtained means of utterance and action through different men, and through the same often confirmed their super-mundane citizenship by "signs and wonders following" their words. Much evidence lies on the very surface of its own leaves, which proves parts of that volume to be only records of the sayings and doings of various finite departed spirits, possessing unequal powers and dissimilar characters, speaking through distinct and widely differing mediumistic men. Much of that evidence is here brought together, that it may be seen more in connection, or in a more compact mass, than it can be in its existing scattered positions between the Bible's covers.

That book is not the Author's idol now as it was in his youth, and yet it retains very firm hold upon his respect and gratitude. To him, and to millions of other persons, pain is given by the very many inconsiderate, intemperate, and flippant attacks made with a view to disparage a Book which he regards as intrinsically very valuable, because he deems much of it the product of high inspiration,

and the whole Book highly instructive upon many natural, historical, spiritual, and religious subjects.

Science, Spiritualism, and common perception are learning that the book is not what theology has long claimed it to be, and are therefore tending to underestimate, or entirely ignore, its inherent merits. Such being the Author's feelings and views, "some man may say," Is not the Bible here to be wounded "in the house of its friends"? Confessedly it will be *probed* there, but the probing will be performed by a friendly, though he may be an unskillful, surgeon, who sees death approaching, and about to claim the patient, if the knife be spared. The philosophical spirit of the age will not long continue to pay much respect to a book which claims to have been born, and to be living, high above the sweep of philosophical vision, and beyond the reach of philosophical investigation. The leading minds of this age, the philosophers and scientists of both this country and Europe, with great unanimity, are moving in directions, and reaching conclusions, which detect and unearth fallacy in the long-asserted claims of the Bible to plenary inspiration and to be a succession of communications made to man directly by the Omniscient One.

The hand which is here laid upon that Book is not unfriendly to it. Frankness, however, is free to avow that the workings of that hand, so far as its powers shall operate, will tend to make the book *take itself down* from a skyey height to which theology long ago ballooned it, and cause itself to rest on a natural foundation. It must either put itself within the reach of science, or be shelved as a relic of little further use to the world.

The words "miracle" and "supernatural" will be shunned in these pages, because their use unexplained might often prevent correct apprehension of the thought that was seeking expression. "Miracle" was once frequently employed to designate something very wonderful because of the mysterious power needful for its production, which yet might be only the power of finite beings. In that sense it would be appropriate to the Author's general view.

But the word has come now generally to signify such things as require for their production a suspension or abrogation of natural forces by the direct and immediate action of the Almighty One, — a process which probably never occurred. Therefore the word miracle will not be employed; marvel is substituted in its place, and hence our title, MARVEL Workers.

“Nature” may properly be so used as to embrace all things in all worlds; and when employed in that broad and comprehensive sense, there is no room left for anything *supernatural*, that is, anything above or beyond nature. We give this broad meaning to the term, and therefore have no space left in which to place anything above or beyond *Nature*. That word is often, and perhaps generally, restricted in its meaning to objects and forces which may be taken cognizance of by the external senses. Natural forces or laws are very frequently understood to be such only as come within the occupied domain of the physical sciences. But position is here taken which induces us to refer to all the unchanging laws or forces which act upon or through either matter or mind anywhere in the vast universe as *natural* ones; and therefore nothing is conceded to be *supernatural*.

The words “faith” and “belief,” and the phrase “Holy Ghost,” the reader will find having sometimes significations attached to them which are uncommon. The Author’s interpretation of these in some places is drawn, not from dictionaries, but from the facts which they are obviously made to designate *where and as* the biblical authors employed them.

Because of discarding the terms “miracle” and “supernatural,” it has been necessary to employ others for indicating that many of the works and words of old, had authors who were below God and yet above embodied man. No doubt is felt that in Bible times there were found and used, *within* the realms of broad nature, forces and conditions which enabled unseen finite intelligences to speak to man by operating tongues of flesh, and also to perform mighty works in his presence by the aid of elements or properties residing in some human systems. Such agents and forces will fre-

quently be called supernal or super-mundane, but even these terms may occasionally mislead, because the spirit world exists within, below, and around earth, atmosphere, and man, as well as above them.

Persons or forces coming from beyond where man ordinarily takes cognizance, so that he calls them *supernatural*, are in this work termed sometimes spirit beings and spirit forces, sometimes supernal, sometimes super-mundane, sometimes unseen intelligences or forces, whatever the direction from which they become manifest. The rather indefinite phrase, "the unseen," has frequently been used as equivalent to the abode of either angels or devils, that is, the dwelling-place of spirits. The adjective *spiritual* is mostly dispensed with, and the noun spirit turned into an adjective as its substitute, because the writer has been accustomed, perhaps without good cause, to attach more *moral* significance to the former than to the latter; since he is seeking here to exhibit natural philosophy rather than any other, he prefers spirit to spiritual when used in conjunction with the beings, forces, and works under consideration.

Assumption is made throughout the work that laws or forces complied with, or availed of, by either man, spirit, angel, God, or any other intelligence, pervade, partially at least, both the material and spirit, the physical and psychic, realms of nature; and that, by means of these, some connection is naturally formed and perpetuated between these realms which permits inter-action between inhabitants of the two; also, that such forces are subject to free use by any intelligences who possess knowledge and power enough to control them. Saints and sinners, angels and devils, have equal freedom in the use of spirit, as of material, forces and instrumentalities. He that sends the rain upon the just and unjust alike, is equally impartial in all his bestowments, permissions, and helps. Law reigns supreme everywhere and always. Nothing "contrary to the established constitution and course of things" ever transpired. A theological miracle is but a myth. Natural miracles, or marvels, — that is, signs, wonders, and mighty works, wrought by

finite disembodied intelligences availing themselves of nature's latent forces, — have appeared in all ages and nations.

This work, though born of Spiritualism, and permeated with its teachings, is not a treatise upon that subject. No design exists to exhibit here any proofs that spirits now communicate with men. It is assumed that the phenomena of Spiritualism are the products of action put forth by finite unseen intelligences. The conclusions which those phenomena have produced, and the lights which they furnish, are used freely and extensively, — so much so, that the work is exceedingly dogmatical in its modes, and is designedly so. Such compression as adapts it to the means and wants of common readers invites the dogmatism. Observation and reflection, commencing back more than twenty years ago, and continuing down to the present day, have produced convictions which are now and here made use of without stating with any fullness the facts and reasons on which they are founded. Such, or similar, grounds of belief lie scattered all through the records of Spiritualism; are there accessible by the world, though perhaps not very widely known. It is the world's fault rather than ours, if it lacks the kind of knowledge needful to comprehend the bases of our positions and assertions. The designed limits of this book will not permit such knowledge to be furnished here. Essentially, for the time being, the Author assumes that many unobserved things in the Bible may be brought to light through observed things in Spiritualism. Strange as some of his statements or implications relating to the powers of spirits may appear, they were suggested by the words or acts of spirits themselves, or by some experiences of mortals, accounts of which he has received and credits. In other words, none of them are the productions of his own imagination. He holds himself responsible only for their accordance with acts, teachings, or foreshadowings that the world has received through modern mediums.

No facts are remembered which exclude the supposition that spirits claiming to be man's friends and kindred, at no time prior to this century strove in throngs to manifest their presence to him.

In all past ages he bowed in awe before supernal visitants, and made no inquiry as to their nature or the conditions which gave them access to him. So long as he was thus unfavorably affected by their approaches, it may have been wise and kind in them to make their visits "few and far between." But the world has now made advances in both mental courage and inquisitiveness. It can to-day ask any intelligence who or what he is, and also whence, why, and how he came. This advance changes immensely the mutual relations of the two worlds, and multiplies and intensifies the inducements to construct and keep open highways of travel between them. Teaching us, as spirits now do, that the processes and helps for return are all provided for in the comprehensive economy of broad Nature, and that they themselves are advancing in knowledge of and power over the elements, forces, instrumentalities, and processes which they use when approaching and acting upon man and matter, there is ground for expecting that their travels earthward will constantly become more frequent, and their familiarity with us, and ours with them, will increase as fast as we become fitted to receive benefit from their more constant intercourse with us. Within the last twenty-five years many millions of earth's inhabitants have become convinced that some departed friends revisit us for our enlightenment and elevation. Science has failed for a quarter of a century to give the world, by her accustomed forces and processes, an acceptable and satisfactory explanation of the cause of the phenomena called spiritual, and she now begins to admit the action of a psychic or spiritual force. The promises of this hour are, that the existence of spiritual phenomena among us is to be embraced in the catalogue of natural occurrences, and regarded by the world as one of Heaven's established processes for elevating man. Is the process new? No; most surely, No.

Appearances of spirits to mortals occurred as far back as human history reaches, and they have never been entirely discontinued. The disembodied have been seen and heard by some men in every known nation and age. Faith in their advent, however, had been

dropping out of the mind of Protestant Christendom very fast, from early in the eighteenth century to near the middle of the nineteenth, when it was seldom avowed. Mrs. Fox and her little daughters, at the village of Hydesville, N. Y., on the evening of March 31, 1848, discovered that the author of certain mysterious noises could "count ten." How great a matter that little fire kindled! Circumstances soon made it the world's wonder, and induced thousands, both on earth and in spirit abodes, to inquire whether there was provision "in the nature of things" for voluntary and legitimate return by departed men. The visitor at Hydesville gave no indication of possessing cloven hoofs; and during the twenty-five intervening years since he knocked at the cottage door, spirits have been eagerly seeking avenues, and availing themselves of facilities for recommunings with their loved ones left here on earth, and for elucidating the laws, conditions, and processes of their return.

During centuries immediately preceding 1692, comers from out the unseen had generally, by Protestants especially, been regarded as the Evil One or his imps, and were met in the spirit of determined and deadly hostility. Belief that he and his could do their peculiar kind of mighty works only through some embodied human being, *who had voluntarily covenanted with him to be his obedient servant*, made kindly, wise, and beneficent spirits perceive that their access to man was unadvisable, because they saw that mischief outcoming from such a faith would be showered upon any person whom they should be known to approach. That diabolical faith, that formidable bar to familiar and beneficent advent of spirits to mortals, was mortally ruptured by the strains it encountered when it wrought up and executed the horrid tragedy of Salem witchcraft, and the wounds it then experienced soon extinguished its woeful efficiency. Salem Village was a battle-ground on which world-wide mental emancipation from a cloister-born and direful dogma was achieved.

From that time forth the American mind was gradually emancipating itself from slavery to diabolism, and gaining freedom of

thought and philosophical tendencies, so that when, in 1848, a spirit knocked at the door of a human habitation, instead of being anathematized as the devil, and having the door shut in his face, he was asked who he was and why he came. Though his answer failed to define a very welcome guest, it was at once seen that a road which gave him access might be trod by more welcome feet; and better spirits, finding that visits by them would now be tolerated, and that no faith devilward would harm the friends in earth life in consequence of being visited by supernals, soon began to mingle in the crowd of travelers earthward. All qualities and classes of the departed have been coming — some to give and some to receive affection, pleasure, and instruction; some for fun, frolic, and waggyery; some in deep earnest, to give joyful tidings or wise instructions, to bathe anew in the waters of reciprocal affection with their friends on earth, or to lure men on in the ways of wisdom, philanthropy, and holiness. The highway they travel is free to all who can comply with the conditions of the return journey, and therefore representatives of all classes that have graduated from earth avail themselves of the facilities for return. Thus, at Hydesville in 1848, civility toward a distressed spirit inaugurated a new era of spirit intercourse with man. Japan like, Protestant Christendom then opened her ports to those whom she, through many ages, had denied admission, or maltreated if perchance they came to her uninvited.

We apprehend that it is a very prevalent opinion among all classes of minds that genuine spirits, if such ever inspire Marvel Workers, can, if so disposed, operate whenever, wherever, and just as men may ask them to. Semi-Omnipotence and Omniscience are fancied to inhere in them. Such a notion is born of an egregious misapprehension of facts, if the teachings of spirits are correct. Jesus, “*because of their unbelief*, did not many mighty works” in his own country and among his acquaintances. Recent disclosures render it probable, almost certain, that the *unbelief* there designated was a lack of the auras and other conditions needful to spirit operations. Common mental unbelief in the minds of his kindred and

acquaintances seemingly would have been an incentive to his putting forth in their presence marvels enough to convince them that he was commissioned from on high ; it would have been a cogent reason for his doing more "mighty works" in his own country than in any other place. But obviously the statement is essentially without intelligible purport, unless the nature of the "unbelief" referred to was, in and of itself, a bar to such performances. We have become convinced, as will appear in the body of this work, that *belief*, *faith*, *unbelief*, and *Holy Ghost* were frequently used in the Scriptures to designate mediumistic states and conditions. The lack of suitable facilities at a particular time made Jesus unable to perform marvels freely and extensively among his own people. That *lack of right conditions* was expressed by the word *unbelief*. Such conditions, probably, were physical much more than mental or moral.

The assertions of spirits very generally, and their many observed failures to operate where their disposition to do so is manifest, teach that the conditions needful to their successful workings of marvels are very nice, and not constantly attainable. Seemingly they must be able to command and manipulate the auras of all strong-willed spirits and mortals immediately present at a séance, and thence produce an harmonious compound aura to use as an essential instrumentality for distinct communication to man. This compound they can make only where they can command some distinguishing properties which exist abundantly in such organisms as are termed *mediumistic* ; and this they can seldom do, even when near by a medium, if either atmospheric conditions or the mental states of bystanders are very strongly unfavorable. Do you ask why *your* friend, making a return voyage across the spirit ocean, does not steer his bark into your waters? The probable reason is, that nature has given to your harbor neither anchorage-ground, space, nor deep water. Nature bars him out from you as effectually as she does ocean steamers from inland towns. The stationary dweller on the sides of Mount Hoosac may, perhaps, almost as rationally

disbelieve in the advent of huge steamers to New York, because none such ever ascend the little tributary to the Housatonic, that runs by his door, as you may doubt the return of any spirits because none of them ever made your premises their port of entry. Natural obstacles to their close grappling with gross matter are great enough to make the perceptible return of most spirits a somewhat difficult and exhausting process at any time ; and it is entirely impracticable excepting where a special quality of a compound aura can be generated, kept, and supplied. This aura, compound probably of emanations from or properties of both spirits and men, was in the Bible often called the Holy Ghost — that is, a whole, or sound, or wholesome spirit, or aura, or breath, or atmosphere. “Holy” is from the same root as “whole,” and often signifies soundness, completeness, excellence ; while “Ghost” is a translation of the Greek *pneuma*, which is sometimes rendered spirit, sometimes wind, and sometimes ghost. A sound or helpful aura is all that the phrase holy ghost need import, unless something in the context where it is used requires its greater extension.

What makes some persons very much more susceptible than others are to mesmeric influences, or the forces which emanate from embodied minds ? It is probably some peculiarities of constitution, temperaments, or fluids. This is a vague reply, but it is as definite as our knowledge permits ; and who will tell us more and better ? Something causes the differences in men’s susceptibility to the action of mesmeric passes ; and the same something probably causes some persons to be much more subject to the action of disembodied minds than others are. It is through none but susceptible persons that spirits can make their presence manifest, and put forth their thoughts in human language. And even within such limits, still narrower bounds confine them. Long-continued observation teaches that there must be harmonious coalescings or blendings between the spheres or auras of not only the controlling spirit and the subject he operates upon, but between the spirit bands then attendant upon the controller and the controlled. Harmony and affinity far

around are needful to success. The reader will find, when he comes to the experience of Daniel, that he had to wait in mourning three full weeks before the services of a special spirit could be had, whose powers were nicely adapted to meet his needs. But the simple presence of the coalescent auras, or magnetisms, or spheres, is not all that the case requires. These auras are but raw materials out of which spirits construct grappling irons, by which to hold themselves to matter, and also various other implements by which to operate upon matter and man. Possibly the nervous fluid by aid of which any individual's mind is enabled to control his body, is as good an emblem of the need and offices of the aura essential to spirit action among us, as anything else that science attempts to deal with.

What are the marvelous works of the present age, which have called forth such a re-examination of ancient marvels and marvel workers, as resulted in the composition of these pages? What the prominent mighty works which have been wrought out through spirit mediums? Little raps, and tippings of tables, came first. Soon there followed many fluent and occasionally lofty and polished utterances through the lips of some who had never learned. Sometimes, too, the utterances were in languages which the seeming speakers were entirely ignorant of. Anon, pencils in the hands of either the educated or the illiterate would record all grades of composition, from the nonsensical, botched, and foolish, to the profound, methodical, polished, and wise. Many a time, too, the pencil has done its own writing without help, so far as man could see. Clairvoyance and clairsaudience have been unfolded, which let individuals see and hear spirits, describe their appearances, forms, and dress, and report their words of hate or folly, of love or wisdom. Again, these spirits would signify their presence by touch, and give to a friend precisely the sensation he would experience if his arm or any part of his body was grasped, patted, or pressed, by a veritable hand of flesh and bones. Furniture, untouched by human limb or by machinery, has tipped out responses to inquiries. Wa-

ter has been changed into wine. A man has been slowly raised from the floor so high that he chalk-marked the ceiling overhead, ten feet above the floor, and was let down again gently as a dove. Internal surgical operations upon the human system have been most beneficially performed by spirits. They have even overcome the hold of paralysis by entering into the paralytic, and then, by applying a foreign will power to the nerves of motion, have exercised the crippled limb till it became sound. They have given hearing to the deaf, sight to the blind, speech to the dumb, power of locomotion to the crippled, and health to the sick of almost every variety of malady. Also they have given comfort to the mourning and bereaved, joy to the desponding, faith to the infidel, and *demonstration* of a life beyond the grave to the world. To all such performances the writer avows himself a personal witness. Many other striking works have come out upon and around mediums remarkable for physical manifestations. Such have been transported through the air and over broad waters by unseen forces; have had put upon their necks and wrists solid iron rings which could not admit the passage of head or hand, and had the same removed. Spirits have enabled a hand to hold live coals of fire without being burned. Odic or spirit lights they often produce; they play upon a great variety of musical instruments; they transport material objects from place to place, and often over great distances. They are, recently, in great numbers, so materializing themselves, as to be visible to the external eyes of many persons simultaneously, and large numbers of them have been photographed.

Some portions of such occurrences abound in every city, town, and hamlet. The ostensible authors of these are of all ages, conditions, characters, and attainments. These marvels have been exhibited before a scrutinizing world for twenty-five years without being satisfactorily accounted for by Science; they claim to be produced by spirits, and are establishing claims for recognition among things fraught with immense influences upon man for good or for evil; and thus they invite to themselves the careful and candid ex-

amination of all philanthropists. One of their effects has been the generation of light, in which the Bible here spreads out before the public eye those of its own pages which tell the story of their own birth. It is an intelligible story, comprehensible by reason, in harmony with nature, and can be adopted by common sense and rational philosophy, if it be in accordance with the facts. Does such accordance exist? Read on and see.

ALLEN PUTNAM.

426 DUDLEY STREET, BOSTON HIGHLANDS,
May 15, 1873.

P. S. A reason may be asked why we have departed from custom, and used the words *to sense, sensing, and foresensing*. Spirits, through *mediums*, and mediums, too, when "in the spirit," or entranced, speak of their senses as being, seemingly, all combined into one faculty of perception, so that seeing, hearing, tasting, feeling, and smelling are not such distinct sensations with them as with mortals in their ordinary condition. Spirits and mediums often use the word *sense* as a verb. That example we have frequently followed. We might have written *perceive*, but preferred to say *sense*, deeming the latter expressive of quicker perception and more persuasive knowledge.

This publication is an unpremeditated *side issue* from another and more labored one in which we propose to exhibit the similarities and distinctions which exist between what was called *witchcraft*, centuries ago, and the Spiritualism of to-day.

After we had finished putting in manuscript our gatherings from the Bible, to be used in elucidation of those subjects, we perceived that the matter was vastly more in quantity than there would be occasion to use in constructing the work for which the compilation had been specially made.

Believing that many persons may be interested in views which

invest the Bible in new charms for us, we here put them forth, though in a less thorough and finished manner than we should have labored for had we contemplated their separate publication originally. The work is sent forth as but a pioneer to blaze a route along which others may perhaps be pleased to construct a smoother, more substantial, and satisfactory pathway to knowledge of some immediate fountains of man's inspiration in all ages.

A. P.

Should any reader desire to look at facts and philosophy which generate such views as pervade the following pages, he can find much information, very clearly stated in scholarly manner, in such works as "Mental Medicine" and "Mental Cure," by Rev. W. F. Evans, in "The Debatable Land," by Robert Dale Owen, in "Spirit Manifestations," by Adin Ballou, in "Planchette ; or, the Despair of Science," by Epes Sargent, and in many other works from various authors who have been inspired penmen.

MARVEL WORKERS.

JOHN, THE REVELATOR.

THE first verse of the book of Revelation reads as follows: "The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it, by his *angel*, unto his servant John."

That verse teaches that the revelation was in some sense from *God*, who imparted it to Jesus Christ; Christ then imparted it to an angel, and sent him forth as the bearer of a message, which he imparted to John while he was "in the spirit," or was entranced. John, Rev. i. 10, says, "I was *in the spirit* on the Lord's day, and I heard behind me a great voice, . . . and, 12, I turned to see the voice that spake with me; and, 17, when I saw him I fell at his feet as dead; and he laid his hand upon me, saying unto me, Fear not; I am the first and the last: 18, I am he that liveth and was dead, and behold, I live forevermore."

It will be noticed that this personage, who was heard and seen by John, and at whose feet he fell as dead, spoke and communicated his revelation when John was *in the spirit*. What condition did he intend to signify by that phrase? "The first voice which I heard, iv. 1, was as it were of a trumpet talking with

me, and, 2, immediately I was *in the spirit*." Therefore he heard the trumpet before he was *in the spirit*; and immediately afterward passed into a state which could hardly have been his normal one. At the sound of the trumpet his condition was changed. A supposition that he was entranced is very natural. This being *in the spirit* was obviously some abnormal condition, very like entrancement, into which John was thrown by the action of unusually near and operative spirit presence.

Who was the angel that Jesus sent to John, that he might make the Revelation and show unto the servants of Jesus "things that must shortly come to pass"? The true, the unquestionably true, and very instructive answer is written in the Revelation itself, xxii. 8, 9: "I John saw these things and heard them, and I fell down to worship before the feet of the *angel* which showed me these things. Then he saith unto me, See thou do it not; for I am thy *fellow-servant*, and of *thy brethren the prophets*. Worship God." It had previously been written, xix. 10, as follows:—

"And I fell at his feet to worship him. And he said unto me, See thou do it not. I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy." *That* communicating *angel*, that immediate inspirer of John, was John's "fellow-servant," and was one of his "brethren the prophets;" yet he so impressed John, that even he who himself had "the testimony of Jesus," that is, had "the spirit of prophecy," even he, fell down to worship this brother prophet, and was stopped by the angel's statement

that he was but John's fellow-servant, and that God was the proper object of worship. Thus on the very surface of the Bible itself lies proof that at least one of its books was nothing else than a description of presentations and a statement of communications furnished by a spirit to and through the organism of John, and proof also that John was so impressed by the appearance and influence of a returning prophet as to deem him God, for he fell down to worship him.

What was the appearance of one manifesting spirit? He was, i. 13, "like unto the *Son of man*, clothed with a garment down to the foot; his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace." Such is a biblical description of the appearance of one biblical angel; of an angel who seemingly said of himself, "I am the first and the last; I am he that liveth and was dead; and behold, I live forevermore." Yes, the narrative seemingly makes either Jesus or his messenger — his angel — whom he sent to John, claim for himself eternal duration, both in the past and the future. His meaning possibly may have been *only* that he was mediately a representative of the *Eternal One*. The foregoing account furnishes the following facts: —

1. The revelation, in some sense,
 was *from* God.
2. It was the revelation *of* Jesus Christ.
3. It was a revelation *by* an angel.
4. It was a revelation *to a man* "in the spirit."
5. The communicating angel was a human spirit.
6. That angel was, or appeared
 to be, clothed.

These six points are severally worthy of remembrance, and elicit a few comments.

First. Modern opinion, as molded and directed both by the scientific thought of the times and by the revealments of spirits, generally refers all occurrences to One Infinite Source of Power, whence *all* things emanate by *law*. However much minds may differ as to who or what that One Infinite is, a general habit exists of referring all things to him or it as primal cause. There will be general assent to the statement that the revelation of Jesus Christ was in some sense that "which God gave unto him."

Second. There probably will be wide differences in opinion as to whether a *personal* God gave definite instructions to Jesus. Was that done? or did Jesus, of his own volition, using at discretion the powers and faculties he had derived from the Infinite Source, on which he ever felt dependence, and to which, under the name of Father, he referred all things—did he *originate* the Revelation? It is called the Revelation of *Jesus Christ*, and therefore may be considered as originating with him in the sense in which the word *originate* is usually applied to mental productions.

Third. An angel was sent to an embodied man by Jesus. Such a process for communication from out the heavens was in harmony with the declared methods of eminent spirits at the present day. We are told that the higher intelligences make much use of the lower as messengers and telegraphers. Eminent ones, and especially associations of eminent ones, take more or less supervision of vast numbers of people on the earth, and employ hosts of other spirits as

their agents in communicating with and acting upon man.

Fourth. As to-day, so in olden times, the recipients of revelations from out the unseen, were sometimes put into "the spirit," or into trance — a condition in which either their own perceptions were quickened, and their own understandings enlarged, or in which they were made to be simply organs for uttering things beyond their own knowledge or powers of comprehension.

Fifth. The fact that an angel, who had once been a human spirit, was the immediate communicator to John, *requires* us to regard one, and, so far as the records will sustain the course, *permits* us to regard any other communicator through prophets and apostles, as having once been an intelligence inhabiting a mortal body on this earth.

Sixth. Modern carpers have sometimes pronounced it absurd that a spirit, deemed to be in itself almost absolutely an immateriality, should appear to wear substantial clothing. The fact of seeing spirits in robes is not new in our day, for an angel appeared to John, "clothed with a garment down to the foot, and girt about the paps with a golden girdle." It would be hard to name among all earth's metals and substances many things more substantial than John's vision-seen, New Jerusalem, which was "pure gold, like unto clear glass." Appearances of firmest materiality are not evidence against the essential spirituality of objects.

An intelligent mind can hardly fail to perceive, a candid one, seemingly, must admit, that the book of Revelation contains in itself proof that its own im-

mediate communicator was an angel, and that that angel was the spirit of one of the old prophets. Whoever newly finds such facts, and has been previously a believer in the infallibility of all Bible teachings, must be very rashly predetermined not to admit that his own creed as to biblical inspiration may be extensively erroneous, if he shrinks from looking at such evidence as the Bible itself shall furnish that some other books in that volume had finite intelligences for their authors. We request lovers of the Bible to hold in abeyance for a little time any long-cherished notions as to who dictated the words and who performed the mighty works found in that book, and without bias go with us in search of the instruction which that volume itself furnishes relative to the grade of intelligences whose opinions and performances are there recorded for our instruction. Biblical facts and truths can hardly be deemed dangerous, viewed in any light whatsoever, which science or experience can bring to their elucidation.

The substance of one book — the Revelation — was furnished by a finite spirit making presentations and uttering words to one man when he was abnormally “in the spirit.” If one book was thus furnished, why may not the substance of others have been furnished in the same or a similar manner? Why is it not the first and fairest presumption that the method was essentially the same in producing the other books? Science, philosophy, and common sense unite in saying that such presumption will stand firm until it is shown — not merely assumed, but shown — that some other of the books in the Bible were inspired by a defined agent differing in nature from a

finite intelligence, and by processes different from that of putting a human organism into "the spirit" or trance, and then using it for the impartation of truths and facts from the world unseen. Whatever things are known to pertain to one of a class raise fair presumption that the like pertain to each other member of the same class.

The recorder of the book of Revelation appears to have been an entranced *seer* and *hearer*, but not a worker of signs and wonders. If he was in early life "the disciple whom Jesus loved," — if he was the author of the Gospel according to John, and of three short but tender and loving Epistles to the early Christians, — his entrancement wrought in him wonderful transformation as a writer. Simple and perspicuous, especially in his Epistles, he rises to the grand, mystical, gorgeous, terrific, and obscure when under the angelic afflatus.

Having thus designated the immediate teacher of John, and shown that he was not the Infinite God, but a departed human spirit, and in doing that having indicated our stand-points of observation and judgments, and also whither biblical facts may lead us, we shall soon give attention to some other biblical writings and personages connected with *marvels*, bringing them forth in such order as may be judged most conducive to an intelligible and instructive presentation of the general subject.

JEHOVAH.

CLASSIC literature shows clearly that the gods of the ancient gentiles were often understood by their

worshippers to be the deified spirits of men. The Jews necessarily felt the influence and were much swayed by the conceptions and practices of the nations surrounding them. And though some minds among them conceived of a *Most High* and of an *Almighty* God, who was far above deified spirits of men, still such minds made much use of the words *Elohim* and *Adonai* to designate invisible intelligences that ruled over them and demanded their obedience. The words *Elohim* and *Adonai* are both plural, and each often signifies gods or spirits, and not necessarily *one sole* Spiritual Ruler. JEHOVAH, no doubt, designated a being higher than departed spirits ever are.

In this work we are treating of the Bible as it is given us in the English language. In our Bibles the word JEHOVAH occurs only four times — Ex. vi. 3, Ps. lxxxiii. 18, Isa. xii. 2, and xxvi. 4. In our version we find JEHOVAH prayed to only once, and that in the Psalm. Isaiah speaks to him as his *salvation*, his *strength*, and his *song*, or as the source of power and inspiration. But he is nowhere in the English Bible spoken of as an actor. We are not told anything that he did. The Psalmist, by praying to him, implied his faith that JEHOVAH could act; and perhaps the prophet, in calling him his salvation, strength, and song, implied that he had the same belief. We are aware that a better translation of the Bible would bring JEHOVAH before the English reader much more frequently, and show him under different aspects.

But in the received version enough is furnished to make it apparent that some of the Jews had conceptions of, and sometimes called upon, a Being whom they conceived to be far above deified spirits — conceived to be a *Supreme Source* — to be our *God* of to-day.

It is obvious, also, that if we had a more consistent rendering of the Hebrew into our language, we should see much more ascribed to JEHOVAH than we now do; and also, and especially, is it obvious that we should see much more consulting of and obedience to Elohim and Adonai — i. e., to gods or spirits, in the worship of the Jews. When some competent person shall give us the Hebrew Scriptures in an English dress, in which the words Jehovah, Adonai, and Elohim shall be uniformly made to present their just significance, we may find that the God of the worshiping Jews was quite as often spirits as he was The Almighty One.

The fact that either awe or reverence kept that people from frequent utterance of the word JEHOVAH indicates the possibility — ought we not to say probability? — that they held their spiritual communings mostly with beings of less Awful Majesty than he whose name they shrank from speaking — that they communed with Elohim and Adonai — with spirits.

We think the reader will find sufficient evidence as he goes on to satisfy himself that the term LORD often, and that the term *God* frequently, if not generally, was employed by Jewish worshipers and writers to designate beings whom they conceived to be inferior to Jehovah — inferior to *our* God.

ABRAHAM.

PASSING by the experiences and works of Noah, and some others named in the earlier chapters of the Bible, by and around whom marvelous works are said to have occurred, we read, in Gen. xv., that “the Lord came unto Abram in a vision, . . . saying, Tell the stars, if thou be able to number them, . . .

so shall thy seed be.” The childless old man *believed* the promise in such manner that his faith was counted unto him for righteousness ; and yet his mental faith in the sure coming of some things then promised by the Lord was faltering, for he asked, “ Whereby shall I know that I shall inherit the land in which I now am ? ” The answer was given mainly in deeds, not words ; it came in action upon the questioner himself, for “ when the sun was going down, a deep sleep fell upon Abram, and lo, a horror of great darkness fell upon him.” Such terms point to something more than natural sleep. Intense blackness is no uncommon herald of entrancement, or vision, with mediums to-day, whose experience, therefore, is explanatory of the state in which Abram soon found himself. “ And when the sun went down, and *it was dark*, behold, a smoking furnace, and a burning lamp that passed between ” certain pieces of a heifer, of a she-goat, and of a ram, which Abram, by command, had previously slain, cut up, “ and laid each piece one against another.” If the smoking furnace and burning lamp mean natural fire and light produced by man’s common processes, the words are devoid of any marvelous significance. Obviously they were designed to state the existence and presence of abnormal lights there and then. Those lights were exhibited when *it was dark*. It is not wonderful that any exhibitor of fireworks should defer display till the shades of night come on ; but some may possibly inquire why mention should be made of the fact that it was not till “ the sun was going down ” that the “ deep sleep,” or entrancement, came upon this host of the Lord. No answer will be attempted, beyond the single statement that evening

and night are generally found more favorable for most kinds of spirit operations upon human beings than midday. The recorder of Abram's experiences may have had reasons, drawn from knowledge of laws or conditions of spirit control, which made him thus particular in specifying that he was operated upon, and had his vision opened, during or after the hours of waning light.

After his name had been changed to Abraham, "the Lord appeared unto him," xviii., in the forms of "three men," whom he addressed as "my Lord," saying, "My Lord, if now I have found favor in thy sight, pass not away ;" that is, stop with me a while, rest under the tree, wash, and take something to eat. Yes, he conceived that that Lord who then appeared unto him was subject to all human wants. When he and Sarah, his wife, had prepared a meal, "he stood by the three men under the tree, *and they did eat.*" So Abraham thought. Did he deem such visitors the infinite Maker and Ruler of all worlds? the one omniscient and infallible Teacher? Only extreme credulity can conceive that he did. The rules of grammar are confusingly set at defiance in the narrative ; yet the reader is forced to find that "the Lord " which appeared, and "my Lord " whom Abraham addressed, were, according to his apprehension, three men, and such men as "did eat." These men "rose up, and looked toward," or started on the way toward, "Sodom." "And there came," xix., "two men to Sodom at even, . . . and Lot, seeing them, rose up to meet them, . . . and they turned in unto him, and entered into his house, and they did eat." And when the Sodomites "pressed sore upon the

man, even Lot, and came near to break the door, . . . *the men* put forth their hand, and pulled Lot into the house, . . . and smote the men that were at the door with blindness; . . . and when the morning arose, then the *angels* hastened Lot'' away from his home.

In the above account of the operations of those who made themselves visible to mortal eyes just preceding the destruction of Sodom, the terms "the Lord," "my Lord," "three men," "two men," and "the angels" were interchangeably used to designate the author or authors of both the prophecy that Abraham's very aged wife should yet become a mother, and of the destruction of Sodom and Gomorrah. These persons ate with Abraham, and also with Lot; they put forth their hands to pull Lot into his house; they acted like men; they were treated as mere men would be. What were they? The correctness of their prophecy of an event which would be aside from Nature's usual course, and their most marvelous action upon the cities of the plain, and upon Lot's wife, bespeak them more than mortal, while their appearance and many of their acts bespeak them less than *He* whom we at this day call God, or Lord.

Neither Abraham nor Lot on this occasion appears as a direct marvel worker, though they both probably were mediumistic, and helpful to the angel workers. Their visitants must be credited with what was then performed. If the statement that Lot's wife became a pillar of salt means what such words plainly import, the spirit chemistry, both analytical and synthetical, which was there manifested, must have been very efficient; and no less a marvel was wrought in raining

fire and brimstone upon the cities. But who knows the powers of those who, disrobed from flesh, become themselves more sublimated than the most ethereal elements and gases ever manipulated by mundane chemists? Who knows their powers over the materials and forces of nature? Or who knows what degree of approximation to the Omniscient and Almighty God in power one need make, before he is competent to produce such marvels as are alleged to have transpired around the righteous man of Sodom?

Abraham on one occasion is credited with the capacities of a healing medium. "God said to Abimelech in a dream," xx., "Abraham is a *prophet*; and he shall pray for thee, and thou shalt live." Seemingly the prayer would be efficacious, not because of Abraham's piety, righteousness, or sincerity, but because he was a prophet. That word which to-day is generally employed to designate only such a one as foretells events, was in Bible times applied to any who were susceptible of visions, who manifested marked intuitive perceptions, or were unusually impressible. Its application was just about as broad as the word *medium* is with us, and it was used to indicate properties and acts like those which are now called mediumistic. The statement which implies that Abraham's prayer would heal Abimelech, *because Abraham was a prophet*, thereby implies that he would be, in that act, a healing medium. Many things came to him from the Lord, or, in other words, he often received communications and impressions from unseen intelligences.

His readiness to sacrifice his dear, cherished son, Isaac, the child of his old age, and also of promise

from the angel world, is a manifestation of obedience to a supernal call which stands out so prominently as to make him emphatically the world's Man of Faith and the father of the faithful. The record says, "God did tempt Abraham" on to the brink of murder. The temptation, the seemingly unnatural and barbarous call upon him, was perhaps for a trial of his faith in the wisdom of him whose voice he heard from on high, and of his consequent readiness to obey any command whatsoever from that source. To us it wears also and especially the appearance of a trial of his subjectibility for mediumistic usages.

What was the nature of the particular faith thus tempted or tried? Was it simply, or even mainly, an intellectual belief? It has already been stated that, though Abram's belief was such that it was counted unto him for righteousness, yet his intellect was so distrustful that he still asked, "Whereby shall I *know*?" It, therefore, is questionable whether his commended faith was an intellectual conviction. It wears the appearance of something measurably different from that. It looks more like a forefeeling of a truth or future fact; more like a sensing of something by the inner perceptive faculties; like the "*substance* of things hoped for," Heb. xi., "*the evidence* of things *not seen*." In that chapter where the writer defines faith, and goes on to enumerate the works which were performed by it, he mentions that it was the instrumentality by which "Enoch was translated;" by which "Noah was warned of God;" by which "Abraham went out, *not knowing whither he went*;" by which the superannuated "Sarah herself received strength to conceive seed;"

by which "Joseph made mention of," that is, *foretold*, "the departing of the children of Israel;" by which the Israelites "passed through the Red Sea as by dry land;" by which "the walls of Jericho fell down;" by which "the *harlot* Rahab perished not with them that believed not;" by which Daniel "stopped the mouths of lions;" by which "women received their dead raised to life again." Such works of *faith* indicate that *such faith* was much more like what are now called impressions, made, not only upon, but all through, impressible people by unseen controlling intelligences, and who are thereby often moved blindly on to the seeming self-performance of acts not devised by their own intellects, and upon which their consciences pass no judgment. These ancients were commendable because they were pliant and reliable tools in the hands of spirit operators. Their faith was what we now call mediumship, and its righteousness, or right doing, was their pliancy as tools for doing anything which the controlling mind deemed right, or, more accurately, desired to accomplish. So far as Abraham and others of his class were concerned with marvelous works, these men were physical tools mainly, and in no sense morally responsible for what their tongues uttered or their hands performed. Had his moral faculties put forth their normal action, they would have palsied the arm that moved as if it was about to take the life of a beloved and loving son. Some God here tried the measure of Abraham's plasticity and reliability as a medium, and probably so smothered his self-consciousness, that, with no more compunction than the knife itself, he might have had his own arm moved to plunge the knife into

the heart of his son. The measure of his *faith* was the depth and security of his mental and moral suppression by force applied from without. Thus viewed, Abraham stands acquitted of shocking devotion to a cruel God. The God, too, loses his unmerciful aspect when viewed in light which shows him to have been only testing the feasibility of suppressing and holding in abeyance the deepest sensibilities of his animated instrument, and thus ascertaining how far he could rely upon it in emergencies. The ordeal through which this good man and good medium passed might surely have been imposed by a being of no higher grade than he who awed John into deepest reverence.

MOSES.

WE come now to inspection of one among the very marked and extraordinary men named in the biblical records. Moses, "learned in all the wisdom of the Egyptians," is the reputed author of the first five books of the Bible, and was the most prominent visible actor in introducing, expounding, and administering the theocratic government of the Hebrew nation. All remember the story of his infancy, Ex. ii.; remember his cradling in the flags on the banks of the Nile; the compassion felt for him by Pharaoh's daughter, and his preservation through her management. After he had grown to manhood, seeing an Egyptian smiting an Hebrew, "he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand."

It would be pleasant to regard him as having committed that murder in the heat of blinding and uncontrollable passion ; but his deliberate care to first satisfy himself that there would be no tell-tale witness of his act, and his hiding the body of his victim, deprive us of that pleasure. Knowledge of his unlawful deed soon transpired, so that to escape merited punishment he fled out of Egypt.

His fundamental motive to that bloodshed may not have been bad. A lordly Egyptian smote, and probably with much severity, an enslaved Hebrew. Retaliation of wrong done to his countryman moved him to his act of violence. Resentment of oppression is oftentimes very commendable ; few, however, will justify the process by which Moses manifested his indignation. Personal safety required his flight, and he escaped into Midian. His first known and gallant act there was an obvious outworking of the same fundamental sentiment. Some ungracious shepherds there kept back the seven daughters of Ruel and their flocks from the watering-troughs, until these boors and their animals had slaked their thirst to satiety. Such selfish, ungallant conduct aroused the indignant spirit of Moses, and made him demand for the damsels equal privileges with the men. He promptly took the part of the fair ones, and immediately helped them draw water for their flocks. Such kindness, or gallantry, opened for him a door to both a home and a wife in the house of Ruel. He may have been about forty years old then, and also may have lived about forty years with his new-found friends, following with them the peaceful pursuits of a shepherd ; for Ex. vii. 7, “ Moses was fourscore years old, and

Aaron fourscore and three years old, when they spake unto Pharaoh," which they did shortly after Moses had seen the marvelous *burning bush*.

That brilliant event, the illumination of a bush with non-consuming light, is described in Ex. iii., and has long held a prominent place among the world's engaging marvels.

"Moses kept the flock of his father-in-law, and came to the mountain of God, even to Horeb." Certain places, certain substances, certain human beings have been, through all past history, and are to-day, found to be specially favorable for spirit use in communicating with man. Mediumistic capabilities are constitutional and hereditary, about as much so as those for music. Moses was one of a mediumistic family, for Aaron, his brother, and Miriam, their sister, sometimes manifested prophetic functions. Mount Horeb was the ostensible birthplace of the active and pronounced mediumship of Moses; that was, too, in later years, the scene of more momentous and startling operations. That mount was to Hebrews what Delphos was to Greeks—a favorable spot for the reception of oracles. By its atmosphere both Moses and his rod were mediumistically impregnated. That rod was ever afterward an efficient talisman.

Moses came with his flock to Horeb. "There 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. And Moses said, I will now turn aside, and see this *great sight, why the bush is not burned*." Obviously he spoke of the light alone as being an angel of the Lord. He manifested no purpose to converse with, or examine, a per-

sonal angel. He sought only to see *why* the bush was not consumed. He approached it with that special object in view. No doubt there was some invisible intelligence near him, seeking to arrest the attention of the man. And when that God, that invisible intelligence, saw that he had, by a display of non-consuming odic, or spirit light in a bush, arrested the attention and excited the wonder of the man, then from "out of the midst of the bush" he called out, "Moses, Moses!" the man responded, "Here am I." Then said the voice, "Draw not nigh hither;" do not disturb the manifestation by your auras or magnetism; and put off your shoes, that you may absorb spiritual magnetisms with which the ground around here is made holy, with which it is being charged while this wonderful light is being sustained. Shoes might impede one's reception of elements which spirit operations in the bush were infusing into the surrounding soil, and therefore hallowing it, and would hallow whoever stood upon it *also*.

A personal being of some grade was in the bush, and produced the seeming fire which did not consume fuel. The voice was audible, but no form of personality was seen. Moses "was afraid to look upon God," and "hid his face." He saw no personality. Who or of what rank was the personal angel of the Lord, who thus spoke from out that dazzling light? Moses himself asked the same question, and the response was, "I AM THAT I AM." Who can find, in such a declaration, any meaning beyond what the following will convey? viz., I am myself, and you need not seek to learn anything more. The voice had previously said, "I am the God of thy father, the God

of Abraham, the God of Isaac, and the God of Jacob." Therefore the speaker probably was, in some sense, special guardian of the Hebrews, whatever his rank in the scale of being. The words and phrases, Lord, God, God Almighty, the Most High, and Jehovah, are now almost exclusively used by writers and speakers, to shadow forth, as well as they may, their conceptions of one Infinite Source of all things. But, with the exception of Jehovah, all of the above, together with "Angel of the Lord," and "Word of the Lord," are in the Scriptures often applied to designate also any intelligence whatsoever who was deemed to be above embodied man, and some of them to designate any appearance which was greatly at variance with the usual effects of natural forces. The hidden cause of the non-consumption of the bush was to Moses "an angel of the Lord" before he heard the voice.

No finite intelligence can comprehend the Infinite in full. When any man, clairvoyantly or otherwise, beholds a being transcendently radiant with brightness and glory, or listens to soul-stirring utterances from an unseen one, that being may be to him God; words from him may be the words of God; he may bow to him in deepest possible reverence and adoration, and may, in all honesty, deem him and speak of him as God Most High; he may feel toward him as John did toward his angel visitant, and act, as John would have acted, if not restrained, toward a beautified and ascended human being. Moses saw a non-consuming light, and that was to him "an angel of the Lord." Spirit lights, equally non-consumers of material substances, are now frequently seen, and the voices of those who produce them are heard. In Bible times

such an appearance, or such a voice either, would have been an angel of the Lord.

Another wonder soon followed iv. 3. Moses, as commanded, cast *a rod* which was in his hand upon the ground, and it became a serpent. Then he caught it by the tail, and it became a rod again. He put his hand into his bosom, and the hand became leprous as snow. He put it in a second time, and it was restored to health. The obvious purpose of these marvels was to induce Moses to go into Egypt in faith of a mission from heaven, and there attempt the deliverance of his kindred and people from bondage. But Moses plead his own lack of eloquence and his slowness of speech as disqualification for the work, and so decidedly declined to engage in the mission, that "the anger of the Lord was kindled against him." What must have been the quality of that Lord? Distrust of one's own qualifications, and telling the Lord to select a better man for office than himself, could not excite the anger of such a being as Christians now designate by the term Lord or God. Moses was speaking to some one easily angered, and therefore to some less exalted Lord than him whom we worship to-day. His alleged objection was overcome by arranging that Aaron, Moses' brother, should "be the spokesman unto the people." The Lord said of Aaron, "I know that he can speak well; he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Evidently Moses was a very desirable personage for receiving and comprehending what the Lord should in the future desire to say and teach. But Aaron would be a better enunciator of supernal teachings to the people.

The aid of Aaron having been procured, and the promise having been made that by the *rod* he should do “signs and wonders,” Moses was induced to undertake the great and hazardous work of delivering an enslaved nation from bondage. Accordingly he took leave of his father-in-law, and other friends in Midian, and, accompanied by his wife and family, and bearing with him “*the rod of God*,” which was the identical rod that had been once changed into a serpent, he started on his way to Egypt.

During that journey — strange, strange indeed — “it came to pass *in the inn* that the Lord met him, and sought to kill him.” Ponder well that statement. The place of the encounter — at a wayside tavern — might in modern times be suggestive of the action of other spirits than invisible ones ; but we have no purpose to indicate a suspicion that any other than intelligent spirits beset this traveler at his temporary lodgings. The Lord which there met him, “sought to kill him.” The bearing of this strange fact in elucidation of the nature and rank of *that* Lord, is what specially arrests attention. Moses was making his journey in obedience to the behests of the Lord, and yet the Lord *sought to kill him*. Was the Lord who called him to go to Egypt, and the Lord who sought to kill him, one and the same Lord ? Or did different Lords try to control him ? The prevalent notions of Christendom as to the Lord of Moses admit of no explanation of this scene at the inn which does not make The Infinite God fickle and murderous. But admit that Moses, like mediums of to-day, could hear the commands, feel the influences, and be subjected to the handlings of spirits of diverse character and pur-

poses, and the supposition comes directly forth, that some spirit hostile to that spirit band who were seeking the deliverance of the Israelites, some spirit whose sympathies were with the Egyptians, then beset Moses, and in downright earnest sought actually to kill him, and thus put an effectual stop to the disasters threatening Egypt through their mediumistic instrument. Certainly the doings and disposition of that Lord who met Moses in that inn were not characteristic of that Father whom Jesus worshiped, or any God whom enlightened Christendom worships at this day.

Possibly, however, it was one and the same Lord who both started Moses on his journey, and who sought his life. Turn to Ex. iv. 24, 25, and perhaps the conjecture may arise that *possibly* the Lord insisted that Moses should circumcise his son, and that the mother, not being a Hebrew, objected to it. To bring the woman to consent, the Lord so belabored Moses in some way that Zipporah, to save her husband from threatened death, took a stone, and with that dull instrument barbarously circumcised her boy, upon which the "Lord let Moses go," that is, let him alone; and she said to Moses, with good reason, "A bloody husband thou art, because of the circumcision." If the common supposition be retained that our Christian God was the Lord who then threatened murder, what an imputation rests upon his humanity and benignity! Few, few minds can be brought willingly to conceive of him as the barbarous assailant of his own chosen agent, proceeding on his way to execute the commission which this same Lord had induced him to assume.

The very distinct and multiplied evidence now existing, that some spirits often labor adroitly and powerfully to thwart purposes which other spirits are bent upon executing through mediums, makes it very probable that Moses was beset by some spirit desirous of preventing the accomplishment of Hebrew deliverance by taking the life of Moses, or, at least, by so tormenting him that he would desist from his purpose.

If, however, any one prefers to see him always disciplined by the same Lord, then supposition can be made that some stern spirit, righteous in his purposes, but rigid in his exactions, saw that only by hard usage of Moses and his family could he break in and manage the high temper which, long before, slew an Egyptian, and hid him in the sand; and that, having curbed that fiery man, he could make him a mighty instrument in redeeming an oppressed, and ruling a rebellious people, and therefore put him through severe training. By such a supposition we can leave Moses under the control of one Lord only, but one not very lovable, and not such as the true disciple of Jesus will cling to very closely. The angel seen by John would be more acceptable as an object of love and worship.

The assignment of special parts of prophetic or mediumistic functions to Moses, and of other functions to Aaron, is a point of some interest. Each was needed to help the other, and it was only when conjoined that the mediumship was complete. Moses was the great clairaudient, or the hearer of the supernal utterances, which he first received, and then repeated to Aaron, who, therefore, "before the

children of Israel, spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people." Aaron was the speaker generally, and it was he too, generally, that *held the rod* and did the signs. Ostensibly he was the greater marvel worker of the two. But the commands as to what and when to speak and to act were given primarily to Moses, who "was to Aaron instead of God."

After Moses and Aaron had met and assumed their mission, and their several parts in its execution, the Lord said unto Moses, Ex. vii. 1, "I have made thee *a god* unto Pharaoh, and I will harden his heart, and multiply *thy* signs and wonders in the land of Egypt." Again he says, xi. 9, "Pharaoh shall not hearken unto you, that *my* wonders may be multiplied in the land of Egypt." In the first of those statements, the wonders were to be ascribed to Moses, *thy* signs; while in the second, his Lord calls them *my* wonders. The purpose of hardening the king's heart was to make opportunities for an accumulation of marvels which the controller of Moses had in contemplation, while the credit of working them might attach to either the medium Moses, or to the spirit who should work through him.

Remembrance here comes up of youthful chagrin, that the good God, whom parental judgment and teachings generally presented to the young mind and heart as altogether lovely, and perfect in all his ways, should have been guilty of a deliberate hardening of a man's heart, or of making him an unmerciful oppressor. Such an act was to God's discredit. Perhaps others may have suffered in like manner. The record plainly and repeatedly says that "the Lord

hardened Pharaoh's heart." With equal plainness, and about the same frequency, it says, "and Pharaoh's heart was hardened;" and once, x. 32, the language is, "and Pharaoh hardened his heart at this time also." This phase implies that he was, through all those scenes, in some sense, the hardener of his own heart, or, perhaps it implies only that he yielded to those spirit influences that were thrown upon him to keep him obstinate till wonders enough had been wrought to meet the purposes of the spirit who controlled Moses. The One Infinite God had no *special* connection with those performances.

The hardening of the heart of the king seems like the temporary effect of influences thrown upon him for the purposes of making him hold himself in unrelenting mood till wonders enough could be wrought to satisfy all the people of Egypt that the controller of Moses and Aaron was superior to the Egyptian gods, and that their own preservation could be purchased only by letting Israel go free from bondage. As an act of policy on the part of a finite and partisan spirit this is admissible, but as an act of the common Father of all men and nations, it must seem to man like a departure from the ways of impartial justice, and an impeachment of God's perfections. Admit that Moses was spoken to and aided by a finite spirit, and the character of our God receives no tarnish here. The Lord said he would make Moses a *God* to Pharaoh, and it was such a god, a mediumistic man, who, as an instrument of a spirit, performed all the special hardening that then took place.

It would be tedious to go over the many wonders in detail which were wrought through Moses and

Aaron using *the rod*. The changing of waters into blood, of rods into serpents, and the evoking of armies of frogs, was accomplished both by Egyptian magicians and Hebrew mediums. But the Hebrew marvel workers went on and evoked clouds of lice, flies, and locusts, and also inflicted boils, hail, darkness, and death of the first born. It is obvious that beings called gods—that unseen helpers of man—were very numerous in those times. These gods varied in powers, and their human instruments were both plenty and of unequal capabilities. What reader fails to surmise that the Egyptian magicians needed and received help from the spirit world for performance of the wonders they accomplished? What rational doubt can there be that the wonder workers on both sides received help from unseen intelligences? Either the helpers of Moses and Aaron were intrinsically superior to the helpers of the Egyptian mediums, or Moses and Aaron were more ample reservoirs and fountains of the peculiar properties of mediumship than the Egyptian sorcerers. The contest was essentially between finite invisible spirits.

The *rod*, used sometimes by Moses, but generally by Aaron, was the same which, near the burning bush, had been changed into a serpent, and there charged with properties which probably ever afterward made its presence and use specially helpful in putting forth mighty works.

When plague after plague had nearly exhausted the powers of Egyptian endurance and resistance, and the obdurate king was near being forced to thrust the children of Israel forth from his presence, the Lord of Moses said, “Speak now in the ears of the

people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.” Yes, when they were about to go forth from Egypt not to return, they were either enjoined or advised to borrow freely of their Egyptian neighbors what they could have no opportunity to return. Advice to perpetrate such a breach of confidence, such abuse of neighborly kindness, is not compatible with modern estimate of the attributes of the Most High God, of the Infinite Source of justice and truth. There comes relief from the supposition that such advice emanated from some being distinct from, and inferior to, *our God* ; relief from the supposition that some finite God was the suggester of such dishonesty.

The guiding pillar, looking like cloud by day and fire by night, may have been a mass of spirit aura, or atmosphere, dim in daylight, but brilliant in the darkness. The power needful to divide the waters of the Red Sea, and hold them up as walls on the sides of a passage-way, to assemble quails in countless numbers, and to clothe the land in manna, was obviously great ; but the vast space between man and the *Infinite Power* may be the home of myriads of beings, rising rank on rank higher and higher above us, and yet falling far below *our God* ; some such unseen beings may have been the immediate deliverers and protectors of the Israelites.

At Marah, Ex. xv. 25, bitter waters were made sweet by casting into them a particular tree, which the Lord pointed out to Moses. The opinion is growing up under spirit teachings that the reason why certain varieties of wood answer much better purpose as divining-rods than others, is because they are more

ready recipients of spirit auras, and hence more subject to spirit manifestations and control. His controlling God pointed out one particular tree for Moses to use in the accomplishment of a special purpose.

The *ark of the covenant* was constructed expressly for use as a *spirit battery*, or an instrument through which to give forth the commands of the Lord. The special care taken to have the ark and all its appurtenances charged with the auras or magnetisms of a selected class of workmen, becomes very interesting in these days, when much wonder is expressed at the customary stickling of spirits and mediums for right conditions. Biblical history furnishes precedent for great particularity when constructing a cabinet for manifestations. The point is of sufficient interest to justify rather full elucidation.

The Lord said to Moses, Ex. xxxi. 6, "In the *hearts* of all that are *wise-hearted* I have put *wisdom*, that they may make all that I have commanded thee," namely, the tabernacle, the ark, the mercy-seat, the table, the altar, the clothes of service, the anointing oil, and sweet incense,—all these things that designated class of workmen shall make; all these must be manufactured exclusively by the *wise-hearted*. And who were they? What is meant by putting *wisdom* into their *hearts*? The language is peculiar, and seemingly is intended for closer application to the heart than to the head, which is usually regarded the appropriate receptacle of *wisdom*. Hiram, who in later days made the ornaments for Solomon's Temple, "was filled with wisdom, and understanding, and cunning to work all works in brass;" but there is no special reference to his *heart*, and no indication that

any assistants he should have in prosecuting his labors must be possessed of peculiar *heart* powers. For constructing the ark, however, and its accompaniments, very many, seemingly all, the workmen had received from God *heart wisdom* to guide and control them.

We put forth no philological explanation of the above, but only remark that those who have been observant of the many indications there exist that every workman imparts some of his own properties to whatever metals or substances his skill is expended upon, and that those properties gain an abiding lodgment in the articles he manufactures, will be at no loss to conjecture a reason why the God of Moses, when fitting up an ark or instrument *specially for communication*, was careful to select workmen whose impartations to the materials wrought would be mediumistic, that is, would infuse impartations favorable to spirit operation. Such is a common course with some susceptible persons at this day, even in reference to paper-hanging, bread-making, and many other common arts, and especially in reference to anything immediately pertaining to spirit manifestations. Medicines compounded and prepared by mediums often become charged with unwonted healing properties. This fact has been verified in our own home.

That ark, wrought by such workmen, was made of choice shittim wood, and overlaid with gold within and without. It was about four and a half feet long, and two feet nine inches in height and in breadth. Within this were to be placed and kept the testimony, i. e., two stone slabs, on which the commandments were to be "written by the finger of God." Upon

this ark was set a mercy-seat, of the same length and breadth as the ark, made of pure gold, with a golden cherubim on each end of it, the two cherubim facing each other, and covering the mercy-seat with their wings; from between those cherubim were to come forth the subsequent commands of the God of Moses. Yes; the ark was prepared specially to be an instrument for spirit communication. The two stone plates, written upon by spirit fingers, and that too amid the charged atmosphere of Mount Sinai, would probably become thoroughly permeated by spirit emanations; and being placed within walls of gold, which from its fineness and density might be very tenacious of whatever it infolded or had imbibed, and being approached only by the mediumistic priesthood, great precaution was taken to keep the ark an ever-charged battery for spirit use in communicating, or in operating in other ways.

Fitting instrumentalities having been thus prepared, Moses went up into the mount, and tarried there so long that the people grew uneasy; demanded some other *God*; furnished Aaron with golden earrings, which he cast into the fire, and "there came out this calf." When Moses came down to the people, his "anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Such behavior on the part of these chosen agents of some God is not, in modern estimation, very creditable to either them or him. Aaron certainly acted the renegade — turned away from the God of Moses; for he made his golden calf into a God, built an altar to it, and said, "To-morrow is the feast of the Lord." Obviously that "Lord" was symbolized by the

golden calf, and had burnt-offerings and peace-offerings brought to it. Moses, too, was then quite devoid of so much *meekness* as the primer ascribes to him, for his "*anger waxed hot.*" His reverence for the handiwork of his God must have then run low, since he brake in pieces the tables which that God had made, and on which he had written with his own finger.

The intelligent, calm, and candid intellect of to-day must veil its vision in the mists of its infantile reverence, if it perceives anything in the manifested character and actions of either Aaron, or Moses, or their God, which lifts them above some existing mediumistic men, and some spirits manifesting themselves to-day. This God said to Moses, "Let me alone, that my wrath may wax hot against the children of Israel." He was so exasperated that Moses had occasion to calm him, and said, "Lord, why doth thy wrath wax hot against thy people? Remember Abraham, Isaac, and Israel, to whom thou madest promises." Thus reproved, "the Lord *repented* of the evil which he thought to do unto his people." Such a God surely fails to embody all the amiable and adorable qualities and the self-control which any loving heart and wise head now find in any satisfactory *ruler of the worlds*, or object of the heart's best offerings.

Subsequently Moses was instructed to hew out two other stone slabs like the former ones. He did so, and took them with him up into the mount, where he remained "with the Lord forty days and forty nights; he did neither eat bread nor drink water. And *He* wrote upon the tables the words of the covenant, the

ten commandments." Upon his descent from the mountain the face of Moses shone, and shone so brightly that the people were afraid to come nigh him, so that he put a vail on his face. Such fastings, during which the external body receives sustenance and clarification through the spiritual organs, and sometimes becomes luminous, have been put upon some mediumistic persons in the present era and in New England.

Turning forward to Numb. xii., we find something like a family jar. Moses had married an Ethiopian woman, which displeased his sister Miriam and his brother Aaron. Presumably he had said to them that he had been told by the Lord to take that woman as a wife, for Miriam and Aaron say, "Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?" Here comes out a very distinct intimation of persuasion in the minds of Aaron and Miriam that God had spoken by them as well as by Moses, and that he had talked differently through them than he did through Moses. If they felt at liberty to sometimes distrust Moses, and dissent from the teachings of his God, may we not allow their judgment and action to have some weight when we would judge whether he was always a revealer of instruction from the unerring *One*, and from none other? How distance does lend enchantment to many views!

The God of Moses, however, who either was the most powerful one operating upon that family, or else had the most efficient medium, soon put Miriam and Aaron down, and enabled Moses to triumph. But we will remember that Moses himself is the reputed reporter and recorder of that transaction, and may have

been influenced by a common propensity in writers to justify the part they personally have taken in any quarrel. In that narration either Moses himself, or some one else for him, says, in parenthesis, "Now the man Moses was very meek, above all the men that were upon the face of the earth." But the word *meek* must bear a very strange meaning when made descriptive of the slayer of the Egyptian and the angry breaker of the commandment tables; pugnacious and wrathful seem more accurately descriptive of him in some of his moods.

There is mention in Numb. xvi. of very extraordinary occurrences attendant upon the revolt of Korah and others against the government of Moses. There Moses avows that he has not done his works "of his own mind;" that he was controlled from without, and adds, "If these men die the common death of all men, . . . then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain to them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them, and the earth opened her mouth and swallowed them up, and their houses, and all the men that pertained unto Korah, and all their goods; they, and all that appertained to them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation."

Such is the account. No remembrance is held of any description of works by spirits in recent times which

closely resemble the above. No opening of the earth by spirit power for the special purpose of destroying rebels has been resorted to in these later days. If the same God rules the nations now who then took charge of Moses, his methods of procedure with the disobedient have been changed. If it is admissible to suppose that finite spirits, by ordinary methods, deriving powers, as all do, from the Infinite, but using them in accordance with their own judgments and dispositions, did then, and do now, act upon nations and individuals, those spirits themselves may be progressive in knowledge and clemency, and we can understand, and ought to expect, that as the world advances out of barbarism, the processes of its control and punishment will soften from age to age ; and, therefore, if spirits have power to open the earth so that it shall swallow up men, the enlightenment of these modern times would restrain them from so doing.

“ And there came out a fire from the Lord, and consumed two hundred and fifty men that offered incense.” These men were adherents of Korah, and suffered as rebels against Moses and his God. The remarks just made concerning the opening of the earth, are applicable also to the calling of fire from out *the Unseen*. The incompatibility of many ancient methods of punishment with the more humane sentiments of this day would restrain the spirit world from suffering their repetition now.

Moses was a remarkable man. Some one, in a postscript to the book of Deut., xxxiv., which book Moses himself is reputed to have written, — some one there says, “ Moses was an hundred and twenty years old when he died ; his eye was not dim, nor his natu-

ral force abated." He spent his youth in Egypt, a protégé of the daughter of King Pharaoh, and presumably with as good advantages for education as that country and age could furnish. Sympathy with his oppressed kindred aroused him to such unlawful violence of action that he sought escape from punishment by flight into Midian, where he lived a shepherd's life till near eighty years old, when he returned to Egypt, became deliverer of his people, and for nearly forty years their prophet and ruler. His eulogist says, that "the children of Israel wept for Moses thirty days; and there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt, . . . and in all that mighty hand, and in all the *great terror which Moses showed in the sight of all Israel.*"

The last phrase in that quotation is apparently very just in its presentation of the effects of the wonders wrought through this prophet. He was the instrument of *terror*. He was high-spirited, strong, energetic, and terrible in action, especially when inspired by The God who took special charge of the deliverance and discipline of the stiff-necked, superstitious, and rebellious Israelites, who were ever prone to go after other gods than the one that controlled Moses. This was no sinecure office, and he discharged its duties in terrible majesty.

A distinguishing feature of his mediumistic properties was apprehended and indicated by the writer of the foregoing obituary. That feature was the ability which his properties furnished spirits to materialize or plate themselves when in his presence, so that the

Lord could see Moses face to face, i. e., could so far enrobe himself in visible matter, as both to behold the external Moses, and also, in turn, become visible by the eyes of Moses. Ex. xxxiii. 11. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." There is need of caution against interpreting the above too literally, for in verse 20 the language is, "Thou canst not see my face; for there shall no man see me and live." What violence should we do the meaning here, were we to understand the Lord as saying, You cannot see my *true* spirit face, but only an externalized mask which I put on? No one can see my spirit face till after his own death, till he becomes a spirit, because the essential relations of matter and spirit forbid.

A strange course for the *Infinite One* to take is set forth in the following verses: The Lord said, "Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass that while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by, and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." That statement is not very lucid, but no attempt will be made to explain and harmonize its parts. The quotation is a basis for the question, whether the transaction, as an whole, does not comport better with the supposition that some finite spirit was the immediate companion and interlocutor of Moses, than that the INFINITE AND PERFECT ONE was. Each reader will furnish his own answer. The immediate God of Moses, as he apprehended God, was, in fact, mediate between a higher one and Moses. This mediate God

selected locations, provided helps, and arranged conditions. He behaved like one conscious of limitations in power and wisdom. As such we must regard him — we must class him with John's angel and Daniel's man Gabriel.

Moses, as a medium, as one susceptible to spirit influence and control, must be ranked high. But neither he nor his special God wins from us much *love*. They do, however, individually and unitedly, command our admiration for the power, energy, and majesty with which they brought spirit force to bear upon man and matter, and with which they strove to teach, guide, and rule over a barbarous and fractious people.

BALAAM.

TURN to the twenty-second and two following chapters of Numbers, and you will find a particular and very suggestive account of some marvels wrought in the presence of Balaam, the son of Beor, of Mesopotamia. Lively interest attaches to this spirit medium, because of his nationality and of his being, at least by education and national ties, the worshiper of some other Deity than the God of Abraham. He was not of the children of Israel, but belonged to an heathen people. Still his renown as a diviner, or as one having influence with some god, was such, that when the near presence of the Israelites greatly alarmed the king of Moab, "he sent elders of Moab and Midian, with the *rewards of divination* in their hands, unto Balaam," and with instructions to say to him, "Come, curse

me this people, . . . for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."

When the invitation had been received, Balaam consulted "the Lord" as to whether he should accept it. And "God" said, "Thou shalt not go; thou shalt not curse the people." Balaam, accordingly, declined the king's request.

King Balak, however, again sent "princes more and more honorable" than his first messengers, and with more tempting offers. Balaam replied to them, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." Upon his second consultation of his heavenly guide, God said, ". . . go with them; but yet the word which I shall say unto thee, that shalt thou do."

Therefore, having permission from the Lord his God, on the following morning Balaam "saddled his ass and went with the princes of Moab." Strange though it seems, some "god's anger was kindled because he went, and the angel of the Lord stood in the way for an adversary against him." That surely was a singular God, who in the night gave him permission to go, and the next morning was angry because he did go. Did not two different gods or spirits speak to him?

The narrative of the sequel is too familiar to need copying. The beast was ahead of his rider in seeing the opposing angel: the long-used, trustworthy animal shied, "crushed Balaam's foot against the wall," and received a beating for her friskiness. Soon after she fell down under her rider, and because of that,

was beaten again. Then "the Lord opened the mouth of the ass," who pleaded her own former good behavior as reason why she should not be smitten with a staff. Our interpretation of this involves no supposition that the intellect of the beast constructed and comprehended the sentences ascribed to her, or that her organs of speech uttered them; but only that some quasi spirit ventriloquism from the angel beguiled Balaam into a perception of speech as by his beast. Then the Lord opened the eyes of Balaam, and he, too, saw the opposing angel "standing in the way with his sword drawn."

Modern instruction is teaching — as perhaps Paul did in his declaration that there is both a natural and a spiritual body — that animals, both human and brute, possess a double set of all the organs in their systems, — the outer set physical, the inner spirit, — and that any action which calls the spirit organs into sufficient play, renders spirit objects cognizable by the senses. Instances of perceptions of spirits by birds, dogs, cats, and horses, and of the control of brutes by spirits, are extensively believed in, because of observed facts which logically lead to such belief.

Assume that both Balaam and his beast were highly mediumistic, — i. e., were such that their inner or spirit senses were brought into action, — and then all their experiences are readily accounted for, being strictly natural, though rare in earth life.

What may be said concerning the God of this heathen diviner and prophet? What said of a God who gave Balaam permission to go to Balak, and then was angry with him because he did go? The Gentile Balaam and Hebrew Moses, each designates his Deity

by the same terms. Balaam uses God, The Lord, The Lord my God, The Almighty, and The Most High. This is a significant and instructive fact. The terms by which the Hebrews designated what they supposed to be their invisible tutor and object of worship are nearly or quite all applied by this heathen to his Lord or God. He calls his controller The Almighty, and The Most High. Using such appellations in common as Moses and Balaam did, how can it well be supposed that there existed any great differences in their conceptions of the nature and character of their respective deities? No doubt they actually supposed that they heard, obeyed, and worshiped different gods. Admit that each of them held communion with beings of the same rank as the one to whom John listened, and they may have held like conceptions of God, and at the same time have been servants of distinct and contentious gods. A medium under calm and easy influence, in modern times, generally is made to feel conscious that great truth and power both reside in the operating intelligence. Scarcely one—not a single remembered one—has ever hinted that his or her special controller was inferior to the highest and best spirits that ever control human organisms. But as the pen which we are using to-day may be held by a different hand to-morrow, and then be made to record things in direct conflict with what it is now registering, so many a medium, passing under new control, may hear, sense, and utter, in all good faith and sincerity, things very inconsistent with what he says to-day. One God may have permitted Balaam to go to Balak, and another, which he supposed was the same, may have been angry with him for going. Such

God-power as had long been put forth to control the gentile Balaam, might also be exercised over him by some other spirit agent. Therefore we may raise the question whether a spirit friendly to the Israelites did not suddenly come and get control of Balaam, and force him to act in ways opposed to those which his own familiar or ordinary controller had intended or would approve. Suppose that Balaam's usual controller did, in the night, give him permission to go to Balak, and that some *other* spirit, one friendly to Israel, put an adversary in Balaam's way in the morning, — suppose that, and the character of Balaam's God, for consistency, is unimpeached. The whole Mosaic narrative makes the God or Gods, then acting, so easily exasperated and so addicted to repentances or changes of purposes, that a considerable feebleness in Balaam's God is needful to hold him down on a par with other Gods of that age. What valid reason is there — judging them by their doings — for supposing that any of those Gods were different *in nature*, however unlike in character, from the angel whom John fell down to worship because he was godlike, and yet was, in fact, only a departed human being?

It would be ungenerous to close our consideration of this heathen *diviner* without noticing some special utterances by and through him. He says, quite distinctly, that he was obliged to do and say just as much as, and could not possibly do more, than his God dictated, — says that Balak's houseful of silver and gold could not make him a free agent in prophecy. Thus he showed that he was subject to absolute control. Under such control, no doubt, he was, when there came from his lips the following utterances,

prompted, seemingly, by a vision viewing the events of the far-off future:—

“He hath said who heard the words of God and knew the knowledge of the Most High, who, falling into a trance, but having his eyes open, saw the vision of the Almighty,” — he hath said, “There shall come a star out of Jacob, and a scepter shall arise out of Israel. . . . Out of Jacob shall come He that shall have dominion.” He who saw and said these things was Balaam, the son of Beor. Here a man speaks of himself as falling into a trance, yet having his eyes open, as knowing the knowledge of the Most High, and as uttering predictions which have been cherished in all subsequent ages by Jew and Christian, and regarded as infallible inspirations, while they were but words from the lips of an *heathen diviner*. Truth, fidelity, and dignity pervade the sayings and doings of that diviner.

Later Scriptures bring some accusations against him, but these seem to be the offspring of sectarian jealousies. His counsel, it is alleged, “caused the children of Israel to commit sin in the matter of Peor.” What was that matter? He ordered the building of seven altars, and the offering of sacrifices upon them by Balak and his people, and some of the Israelites joined them in their worship. But the fault — if there was any — attaches to the Israelites. He is charged with “loving the wages of unrighteousness.” What unrighteousness there could be in his going to Balak for hire, when his Lord permitted him to go, it is difficult to discern. He cast “a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit forni-

cation," — not such fornication as the word primarily suggests, but merely intercourse with, or worship of, other gods than the one to which they were wedded by education. If the character of Balaam as a prophet and worshiper tempted some of the Israelites to feast upon his offerings, and unite with him in his worship, it was no crime on his part, but was either weakness or liberality on theirs. He stands well on the records when they are fairly read. His very excellences may have charmed the Israelites, and have been the chief cause of warnings against listening to him and insinuations against his orthodoxy as a teacher of spiritual things.

Balaam, as presented to us in the Bible, was a prophet of God quite as distinctly as Moses was, and was the prophet, too, of a God less harsh than the one whom Moses served. In personal placidity — yes, in *meekness* — Balaam takes precedence of the slayer of the Egyptian and the angry breaker of tables hallowed by the chirography of his own God; in care to get his Lord's permission in advance of action, he cannot well have been the less scrupulous of the two; and in open and frank acknowledgment and avowal of personal inability to do or say otherwise than just as much as, and no more than, his God prompted, he stands out very prominently.

Of these two persons used by disembodied intelligences as organs of communication earthward, Balaam was apparently the more susceptible of deep, unconscious entrancement, could become the more absolutely a mere instrument of others, and in that respect could be a reporter of spirit thought with less intermixture of mundane preconceptions and distortions

than Moses could. He seems to have been the superior as a far-seeing prophet and as an enunciator of far-off coming events ; also, he, as far as he is exhibited, wears the aspect of the more amiable *man*. But Moses, as the executor of the commands of his God, and as a medium for manifesting striking physical power and wonders, and for instruction concerning things close at hand, to be attended to promptly, might have been the better. Both of them are marked personages among the mortals who have been used as instrumentalities of communication by more advanced intelligences.

JOSHUA.

“JOSHUA the son of Nun was full of the spirit of wisdom ; for Moses had laid his hands upon him : and the children of Israel hearkened unto him.” Deut. xxxiv. 9. This companion and aid of Moses amid many of the marvelous works wrought through and around the ark and upon the mount, became his successor as ruler in Israel, and next claims our attention. Moses predicted his coming and his offices, when he said to the children of Israel, “A prophet shall the Lord your God raise up unto you *like unto me* ; unto him ye shall hearken.”

In Joshua ii. it is recorded that he sent two spies to Jericho, who were protected by the *harlot* Rahab. The narrative there contains no distinct statement that she possessed peculiar powers of discernment ; yet there was *something* about her which induced the

writer of the Epistle to the Hebrews to include even one who bore the damaging name of *harlot* in a long list of worthies who acted under the guidance of a commendable *faith*,—most of whom, and probably all of them, were blessed with, and influenced by, prophetic gleams or convictions. In this prophetic discernment apparently consisted, or on this was founded, that *peculiar faith* ascribed to them. It was seemingly a spiritualistic faith, consisting mainly of intuitions and impressions. Such a faith—that is, an intuitive hold of “the evidence of things not seen” outwardly or by the intellect—such a faith proved to be their very efficient motive power in performing their many wonderful works. That faith, when carefully observed, seems very like an intuitive faculty of prophetic perception, destitute of moral quality, abundant in some persons, and scant in others, like the faculties for music. Both the faculty itself and its outworkings seem to be sometimes, in the Scriptures, included under the word *faith*.

Joshua, in his government of the Israelites, was guided and counseled by spiritual visitants, as seen in chapters v. and vi. “The Lord said unto him, I have given into thine hand Jericho.” And Joshua arranged to have the *ark* carried around that city daily for seven days, and on the seventh day seven times.

Some way back in these pages was given a brief account of the materials and the makers of the ark, and statement also of the probable charging of both the ark and the tables of stone in the ark with spirit emanations. The reader will recall, without its repetition here, with what special care the ark was kept from the spheres of all but the mediumistic priests,

and how its accompanying cloud of spirit essence rested on it each night during all the residence and many wanderings of the Israelites in the wilderness. It was a battery always kept charged and in fit condition for spirits to use. This ark was carried thirteen times around the city of Jericho. How far this disseminated and made available disintegrating matter for instantaneous fracture of the whole encompassing walls of the city, we cannot tell; but the presence of the *ark* was a very common condition of wonder workings by Israel's God through a long period after its construction.

If the account of the standing still of the sun and moon, as described in chapter x., be regarded as anything more than a quotation from some song-book or poetical effusion, called the Book of Jasher, to which it is either credited in a blind way, or to which it refers as confirmatory of its own accuracy, one must be quite oblivious of the principles and forces of astronomy who regards the facts as having been anything more than either a production of odic light or a local refraction of solar and lunar rays which prolonged fitting hours for carnage. A more satisfactory presumption than either of those is, that such vast extent of slaughter in a single day being far beyond belief, the narrator shielded his own reputation for truth by quoting and applying some poet's hyperbolical conceptions clothed in language which no one would deem descriptive of positive facts.

Joshua stands well on the historic pages. He was obedient to the teachings of God, just and efficient in his rule, a successful general, a wise counselor, and a good man. He lived to a good old age, beloved and

respected. But though his life was long and efficient, not many of his works have the characteristics of striking marvels; and therefore our notice of him is brief.

GIDEON.

GLANCING the eye over the earlier chapters in Judges, it falls upon several persons to whom the Lord, the word of the Lord, or some angel of the Lord appeared, gave instruction, and manifested signs. Among them is Gideon, who, on a certain night, had a fleece marvelously filled with dew, while the earth around it was dry; the next night the dew moistened the earth, while the fleece remained dry. When such marvels had given him satisfactory evidence that the Lord was calling upon him, and would help him to conquer the enemies of the children of Israel, he called around him thirty-two thousand men. The Lord soon gave permission for all the timid ones to return home; consequently twenty-two thousand went back. The Lord still found the remaining ten thousand too many. Therefore he sent them down to the water to drink, and instructed Gideon to reject all that bowed down upon their knees to drink, and to accept those alone that *lapped up* the water, putting the hand to the mouth. Only three hundred thus lapped. The Lord said to Gideon, "By the three hundred men that lapped will I save you." By these, all of them using only trumpets, empty pitchers, and lamps in their pitchers, he did save the city,

—yes, he, and not they. This account describes a process curiously differing from any which man would have devised, and raises the presumption that spirits influenced three hundred harmoniously mediumistic men to lap their drink, and thus designated a corps which would be an efficient spirit battery, by the aid of which invisible powers could, and did, fight the battle.

SAMSON.

BIBLICAL leading has brought us in sight of a scriptural monstrosity. Some planner in the unseen world devised the conception and production of a future man, Judg. xiii., who should “begin to deliver Israel out of the hand of the Philistines,” by whom they had been conquered and were enslaved. Unto the wife of Manoah came a “man of God,” and notified her that she should become the mother of such a deliverer. She said the countenance of her visitor was “like the countenance of an angel of God, *very terrible*.” Perhaps she meant, as moderns have generally presumed, terrible because of his brightness; but possibly he was terrible to her for a very different reason. One naturally fancies that the message she received would have been very welcome to a barren wife, and would have thrown charming looks over the messenger; yet this one seemed to her very terrible. It is only matter of conjecture how far the aspect of the prophet so psychologized, and was intended to psychologize, Manoah’s wife as to make her an abnormal-

ly fitted mother to bring forth a son who should become "very terrible" to the Philistines. The aspect of the angel to the woman, and that of her son to many a Philistine, was the same — *very terrible*. The coming forth of one who grew up into a terrible man was announced by a befitting herald, if we read the record just as it stands.

Samson's father, Manoah, conversed with this herald when he made a second call, but "knew not that he was an angel of the Lord." The narrative shows that for some time he regarded and treated the visitor as a common man. Afterward, however, when Manoah offered in sacrifice a meat offering, he beheld a striking manifestation of the super-mundane character of his guest; for this man "ascended in the flame of the altar" — went up and vanished from out their sight in the smoke and fire. Then Manoah said unto his wife, "We shall surely die, for we have seen God." But the wife felt in her bones, and said to her husband, that one who had been so friendly as to tell them "such things" would not bring harm. They lived on, and therefore — according to biblical logic and common sense too — had not seen the Infinite God, but only some spirit, some departed Israelite, who deeply sympathized with his surviving kindred in their servitude, and meditated retaliation upon their oppressors.

"And the woman bare a son and called his name Samson, . . . and the *spirit of the Lord* began to move him at times."

When the boy had grown up, he saw a Philistine woman whom he wished to marry. His parents preferred that he should take a wife from among the daughters of Israel. But he said, Get the Philistine

for me, “for she pleaseth me well.” “But,” — and mark this language, — “but his father and his mother knew not that it was *of the Lord* that he sought an occasion against the Philistines.” This match, then, was devised by “*the Lord*,” — was made in heaven, — and that, too, *for the special purpose* of procuring opportunity for Samson to harass the oppressors of his people.

Samson started on the way to his intended bride. While journeying towards her, “a young lion roared against him. And *the Spirit of the Lord* came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand.” Seemingly a wonderful manifestation of *strength* and *agility* — a physical wonder.

By *plowing with Samson's heifer* — that is, by frightening his young wife to coax from him a solution of his riddle — his Philistine companions during the marriage feast made Samson their debtor “for thirty sheets and thirty changes of garments.” . . . “And *the Spirit of the Lord*” (what *quality* of Lord?) — “The Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled.” What *Lord* excited in him the spirit of anger, even *murderous* anger?

This wife was soon taken from him and given to another man. When Samson was informed of this by the woman's father, he took his revenge as related in the story of his three hundred foxes. If memory is not at fault, some philologists have determined that the original word may be translated *small sheaves* or

handfuls of unthreshed wheat, and not *necessarily* foxes. If it be so, we can cease our wonder at the marvelous agility which ran down and captured three hundred foxes, and, after catching, so handled them as to put a firebrand between the tails of each two. To pick up three hundred sheaves, and put the fox-tail ends of two together, set fire to, and scatter them through field and vineyard, is no very difficult matter. There is, however, a single phrase in the account which implies that Samson used something that was capable of *voluntary* motion. It is said that "*he let them go*" into the standing corn of the Philistines, and burnt up both the shocks and also the standing corn, with the vineyards and olives." Did the account say only that he *threw* them into the corn, the *sheaf translation* would bring all down to a very common and intelligible process of revenge; but if he literally "*let them go*," the whole transaction is essentially marvelous. Yet who knows the limitations of spirit power to fascinate, charm, attract, and control brute animals? Better stick to foxes. Very many things are possible with some occasional workers.

The aggressive acts of Samson roused the Philistines to rise in arms against their subject Israelites, who, being alarmed, resolved to bind their brother Samson, and deliver him bound into the hands of their masters. Samson consented, and his brethren "bound him with two new cords." When they had taken him to the Philistines, "The Spirit of the Lord came mightily upon him, and the cords that were upon his arms *became as flax that was burnt with fire*, and his bands loosed from off his hands." Immediate-

ly, with the jaw-bone of an ass, he slew a thousand of his enemies. Becoming thirsty during the effort, "God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, *his* spirit came again, and he revived." Most wonderful manifestation of spirit power! New cords crumble to pieces and fall from his arms; single-handed, his only weapon a bone, he slays a thousand men. Out from the same bone flows water to quench his thirst, and revive him from the extreme prostration produced by the deep, exhausting draught of vitality that "the Spirit of the Lord" had made upon his physical organism. Like, in all important respects, were the workings upon and through him to those which some modern mediums experience in connection with heavy drafts upon them. Extreme prostration from spirit sappings, and prompt restoration from spirit influx, are often experienced.

Samson's next affinitive relation was with a harlot, at Gaza. Being watched there, he arose at midnight, took upon his shoulders both the doors and posts of the gate of the city, and "carried them up to the top of an hill which is before Hebron." A third time he loved, and then also his mistress was a Philistine damsel — Delilah. By blandishments and artifice she labored assiduously to draw out from him information as to "wherein his great strength" resided. He played with her a while, and cheated her repeatedly. "He brake withes," that she bound upon him, "as a thread of tow is broken when it toucheth the fire." Again she bound him with new ropes, "and he brake them from off his arms like a thread." Once more she tried, and wove his locks of hair into the web,

(upon her loom ?) and fastened it with the pin, "and he went away with the pin of the beam and with the web." At length "he told her all his heart, and said unto her, There hath not come a razor upon mine head ; for I have been a Nazarite unto God from my mother's womb ; if I be shaven, . . . I shall be like any other man."

She caused his seven locks to be shaved off, and his strength did go from him. The Philistines took him, and put out his eyes. But subsequently, when his hair had more or less grown again, he "called upon the Lord, saying, Strengthen me, I pray thee, only this once ;" then "taking hold of the two middle pillars upon which the house stood," and saying, "Let me die with the Philistines, he bowed himself with all his might, and the house fell upon the heads, upon all the people that were therein," and upon Samson himself, and killed them all ; so that he slew more at his death than in all his previous life.

The foregoing is a very remarkable history. It relates to a child of prophecy by an angel of God, a child destined, even before conception, to be dedicated to God, and to be an extraordinary recipient of the "Spirit of the Lord ;" also "it was *of the Lord*," or by the Lord's prompting, that he was moved to take a Philistine wife, and that, too, for the purpose of giving him opportunity to harass and to slay. Mischief to the Philistines *was his mission*. And obviously "the Spirit of " *his* "Lord " enabled and controlled him to do his barbarous work most efficiently, and, in modern view, most nefariously. His office was to exercise rude, physical, murderous force. No revelation of truths and doctrines, no moral or religious instruc-

tions, came from his lips at any time ; no winning or commendable traits of character are anywhere ascribed to him. He consorted with harlots, and toward Philistines was murderous through life and at death. And yet the Bible says " the Spirit of the Lord " moved him to do all his mighty works. They were mighty only as manifestations of destructive physical power.

What mind can fail to question whether the same immediate Lord inspired both Samson and also that beloved John who wrote three tender Epistles ? If not the selfsame, then follows the inference that different inspired men of old were controlled by different powers, and also that " the Spirit," or " Angel from the Lord," sometimes meant no more than that the Spirit or the Angel came to man from beyond the world of outward sense. Samson furnishes striking indication that mediumistic susceptibilities need be very slightly, if at all, dependent upon either moral or religious sentiments or habits. Both his God and himself displayed barbarity which any Christian or any philanthropic heart to-day feels to be no attribute of its own God or its own religion. Even Bible hallowings fail to make either Samson or his God commendable.

SAMUEL.

NEXT we notice another and a very different " child of prayer and of promise," whose history runs through many chapters in the first book of Samuel, and whose life bespeaks a man more accordant with our general conceptions of what a prophet or a servant of a good

God should be and do than did Samson. In answer to Hannah's earnest prayer, coupled with her promise that, if she should be the mother of a man child, she would give him unto the Lord all the days of his life, and that no razor should come upon his head, Samuel was born. This child was early carried to the temple, and placed in charge of Eli, the aged priest.

Where the ark of God was, by the side of that spirit battery, Samuel one night "was laid down to sleep," and this boy heard his own name called. Assuming that the call came from Eli, he went to him, but found that the priest had not called. He returned to his couch, and soon heard his name called a second time ; yet, upon going again to Eli, he found that Eli had made no call upon him. The account states that "Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." This, therefore, may be regarded as the first exhibition of his mediumistic or prophetic perceptions. He heard the third call, went once more to Eli, and said to him, "Thou didst call me." "Then Eli perceived that the Lord had called the child," and sent Samuel back to bed, with instructions to say to the voice, "Speak, Lord." The Lord came, and the clairaudient boy listened to enunciation of evil to Eli and his house. In the morning he dutifully, though reluctantly, told Eli all that he had heard ; and soon "all Israel knew that Samuel was established to be a prophet of the Lord." Therefore to hear a call from the Unseen then constituted one *a prophet*.

"The Lord revealed himself to Samuel in Shiloh *by the word of the Lord.*" That expression, viz., "by

the word of the Lord," is of frequent occurrence, and merits repeated attention; so, too, does the phrase "Spirit of the Lord;" each of which is used, with varying significance, perhaps, in different places, but *often* means no more than words, influences, or spirit, reaching man from out of spirit realms, having no reference to the nature or character of the immediate author of those impartations from behind the veil of sense. "*God* sent an evil spirit." Judg. ix. 23. "The Spirit of the Lord departed from Saul, and an evil spirit *from the Lord* troubled him." Such language shows that the coming from the Lord did not always import that the person or thing which came from him was of good character or quality, but only that it came from out the invisible abodes of unseen intelligences.

"The word of the Lord was precious in those days: there was no open vision." 1 Sam. iii. 1. This implies that there had at times been "open vision," — clairvoyant seeing, — and also that such seers were not known among the children of Israel in Eli's time. Therefore the "Word of the Lord" — communication such as Samuel had an ear to hear — was *precious*.

About this time the Philistines captured the *ark of God*, and "brought it into the house of Dagon, and set it by Dagon." 1 Sam. v. 1. And "when they arose early on the morrow, behold, Dagon was fallen on his face to the earth before the *ark of the Lord*." The same happened the next night, with the added facts that "the head of Dagon and both the palms of his hands were cut off upon the threshold." No mention is made as to *who* thus maltreated Dagon. The house of Dagon, the idol god Dagon, and *the ark* were all in the keeping of Philistines, worshipers

of Dagon, persons not likely to maltreat their own Deity. The sequel indicates their conviction that some occult, mischievous power accompanied *the ark*.

Previous mention has been made as to who were employed to construct the ark, of the influences which might have charged both it and its contents with spirit instrumentalities, and thus have rendered spirit operations upon matter in its vicinity quite feasible, even in the absence of living human batteries. The ark was an apparatus for spirit promulgation, communication, and for the grappling of matter by spirits.

When Samuel had become old, his sons were not deemed worthy to fill his place. The people asked for a king. It is in connection with this request mainly that Samuel's seership, or prophetic powers, are exhibited and described. By the Lord's advice he consents, against his own wishes, to grant the people a king, and foretells what manner of king he will prove to be. In advance he describes Saul's course and character with considerable minuteness, and with sufficient accuracy to render it credible, that, to his vision, "coming events cast their shadows before."

About the time of this demand for a king, some animals, owned by Kish, a Benjamite, were lost. He sent his son Saul, accompanied by a young man in his employ, to search for the strayed property. These two young men traveled far through various provinces without success. When they reached the land of Zuph, Saul became discouraged, and was worried by apprehension of his father's probable anxiety on account of their prolonged absence. He said to the young man, "Let us return."

The narrative now has brought us to some very interesting points for special observation, because of their similarity to events now common. The young man replied to Saul, "There is in this city *a man of God* ; and he is an honorable man ; all that he saith cometh surely to pass : now let us go thither ; peradventure he can show us our way that we should go."

Nothing is known as to this young man's place of nativity or former residence ; but he speaks out confidently, like one well informed about his subject. He no doubt utters the common judgment in that region concerning *this* man of God, when he says that *he* is honorable, implying, perhaps, though not necessarily, that there were in those days some *men of God* who were not thus. He indicates the reputed accuracy of prophetic perception and utterance pertaining to this particular man when saying, "all that he saith cometh surely to pass." There seems to be no misgiving, on his part, as to the perfect propriety of calling upon *such* a "man of God," for the purpose of consulting him as to the whereabouts of lost property. The young man's whole course and speech suggest the probability that it was customary to call upon *this* seer for information in like cases. Such prophesying seems not to have been incompatible with this prophet's high character and position.

Saul found a difficulty in his way which he had not the means to surmount. *He was out of money* ; had nothing to give the man in pay for the desired services. Here is seen the conviction of both Saul and his companion that the man of God, if consulted, would be entitled to pecuniary compensation. What

a resemblance between the customs of clairvoyants then and now !

The young companion of Saul has a little money with him, which, he says, "I will give to the man of God to tell us our way." The difficulty having been thus overcome, the young men approach the aged and venerable seer, or prophet, Samuel. Their call was foreknown ; for "the Lord had told Samuel, *in his ear*, a day before Saul came, saying, To-morrow, about this time, I will send thee a man out of the land of Benjamin. . . . When Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of ! . . . And Samuel," before Saul had stated the purpose of his visit, said, "As for the asses which were lost three days ago, set not thy mind on them, for they are found."

Among other prophecies by Samuel relating to Saul, and which were soon fulfilled, was this : "On thy return from here, thou shalt meet *a company of prophets*, coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them ; and they shall prophesy, and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."

The foregoing account clearly shows that the venerated Samuel, — the trusted revealer of God's commands, the judge and ruler of the people of Israel, — through a long and beneficent life found it perfectly consistent with his high offices and devout character to use his eminent power as a seer for the discovery of lost property, and to receive compensation for such service. Some of his labors and habits were like those

of modern mediums ; and he would to-day be nothing more nor less than a good medium and good man.

Samuel judged Israel all the days of his life, and no doubt with much placidity, uprightness, and wisdom. His hewing Agag to pieces was an act of barbarism ; but we see a way to regard it as no voluntary deed of his. Some spirit probably controlled him, and was author of that cruelty. Samuel himself generally was high above that controller in forbearance and equity, and deserved, as he has received, the respect and reverence of all after ages.

SAUL.

It was stated above that Saul would meet a company of prophets. How numerous a company is not stated. But since it was preceded by four musical instruments, one may presume that prophets of some quality were plenty in those times. Agreeably with Samuel's prediction, Saul met that company, and the spirit of God came upon him, and he prophesied among them. This exhibition was obviously to the astonishment of his acquaintances, for they exclaimed, What ! Is Saul also among the prophets ?

Whatever may have been the cause of their astonishment, this unlooked-for prophet was never ornamental to the prophetic office. We do not notice that he was at any time a mouth-piece for the utterance of any communication from the unseen world ; he was not much of a prophet in the now accepted use of that word, i. e., a foreteller of events, but

apparently was only a person who could be shaken and thrown about, and made partially a tool in spirit hands. His chief manifestation of prophecy, so far as the record teaches, 1 Sam. xix. 24, was, that "he stripped off his clothes before Samuel, and lay down naked all that day and all that night." His mediumistic properties were slight, just enough to let him be made something different from his proper self, and that something generally of no desirable quality. It was such, that when "the spirit of the Lord departed from him, an evil spirit from the Lord troubled him." Spirits of opposite characters could alternate in influencing him, and he lacked power to shut either class out at his own option. Such an one would almost necessarily be subject to fitful and varying moods, and be made to pursue conflicting courses of action. An individual subject to spirit control as much as, and yet no more than, he seems to have been, would almost necessarily manifest sudden and extreme inconsistencies of opinions, temper, and action.

The narrative gives little evidence that Saul, when alone, was much susceptible to spirit influence; though, like many in our day, he could be influenced when in company with others more susceptible. Statement has already been made of his prophesying when he met a company of prophets. There is another account, 1 Sam. xix., stating that Saul sent out messengers, upon whom, *when near the prophets*, the spirit of God came, and they prophesied; also a second and a third set were sent, who were all, when near the prophets, affected in the same way. At last Saul went himself, and, upon his approach to the prophet band, the spirit of God was upon him also, and he

went on and prophesied, and he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets? It seems from this that there is ancient precedent for unseemly behavior when under spirit influence.

We notice no mention that the good Samuel, who himself communed familiarly with some spirit, or that any other of the judges, through the four hundred years from Moses to Samuel, ever persecuted wizards, &c. But Saul, after the death of Samuel, "had put away those that had familiar spirits and the wizards." A very old, slumbering law permitted this; and yet Saul's will was generally *his* law. Probably it was in this case.

Afterward, "when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets;" and thus, seemingly, the Lord by silence drove him to "seek for a woman that hath a familiar spirit, that he may go to her and inquire of her." Yes, in his hour of deep need and distress, his acts impeached his own wisdom and beneficence in his suppression or banishment of those that had familiar spirits. He himself goes to the woman of Endor — goes to — not the *witch*, but the *woman* of Endor. The Bible does not call her a witch, but "a woman that hath a familiar spirit." Its account of her neither expresses nor intimates anything against her occupation or character; but, on the other hand, does show her to have been kindly sympathetic and hospitable toward the prostrate, distressed, and fainting Saul.

WOMAN OF ENDOR.

THAT biblical account which so very distinctly bears on its face the appearance, that one departed human spirit did reappear on earth, invites to very careful examination. All the essential parts of it are embraced in six or seven verses, commencing at 1 Sam. xxviii. 8, as follows : —

“And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee divine unto me *by the familiar spirit*, and bring me him up whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth there shall no punishment happen to thee for this thing. Then said the woman, *Whom* shall I bring up unto thee? And he said, Bring Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid, for what sawest thou? And the woman said unto Saul, I saw *gods* ascending out of the earth. And he said unto her, What form is *he* of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and

bowed himself. And Samuel said to Saul, Why hast thou disquieted me to bring me up?"

It is obvious from the above account, that Saul had, prior to going to this woman, full belief, that by the aid of the familiar spirit, some persons were able to bring up particular deceased individuals; for his first words to the woman were, "Divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee." Such a belief as this must have been preceded by experiences and observations somewhere, by somebody, which originated it. Presumably such was a common belief of his land and of his time. The notion that death is a bourn from beyond which no traveler returns, was generated by poetic conception amid the boasted enlightenment of modern days. Those to whom the Word of the Lord was a frequent visitant in olden times thought differently. And well they might, if experiences like Saul's were common. Scarcely had he asked for Samuel before the prophet presented himself; and, with the spiritual influx of light which attended his approach, the woman saw that her earthly visitant was that very Saul who had doomed her and others of like powers to death.

Well might she cry with a loud voice, and say, Why hast thou deceived me? for thou art Saul. The exercise of her peculiar gifts in the presence of, and for, the very man from whom and whose officers she must keep secreted or die, was enough to startle her to the innermost depths of her being. Those who have been extensively observant of the conditions which favor, and those which mar, spirit manifestations, can only wonder that the familiar or any other

spirit could maintain control over, and sustain her. Yet some one did both.

When Saul asked her whom she saw, she said *gods* (spirits?) ; and he said, What form is *he* of? There is grammatical confusion here. Still it is clearly indicated by his question, that Saul found in her statement what satisfied him that some individual spirit was visible to her. What form is *he* of? implies that much. She then describes him as “an old man . . . covered with a mantle.” That is all. That little — that *very* little — satisfied Saul, and continues to satisfy the Christian world, that Samuel actually appeared there and then. There is no indication that *Saul* saw him, or that his two attendants saw him, or that the woman herself saw him, except clairvoyantly. The few words, applicable to almost any old man, uttered by a traduced clairvoyant, basted with all the infamy involved in the word *witch*, is all the evidence there is in the case. “An old man covered with a mantle,” is the entire description. How admirably has that little satisfied ages and nations of the identity of Samuel! Just look at, and wonder at, the amplification and weight which Bible covers have given to evidence and testimony! Here the bare word of a woman whom Christian commentators have branded as witch and conjurer, and accused of practicing charms and imposture, — the bare word of such an one, — is deemed conclusive *proof* that Samuel’s very self appeared and spoke to Saul. O, Credulity! Credulity!! In these our days, any one, tyro or veteran at *séances*, would be most essentially jeered and laughed at, if, solely because a clairvoyant told him, “I see an old man with a cloak and hat on,” he should “perceive” at once

that it was his father or his uncle Josh, as Saul did that the old man with a mantle on was Samuel. More and better evidence of spirit return is both required and obtained in these days. The common and easy method by which similar cases occurring now are disposed of, is to say that the woman lied. Why not do the same by the woman of Endor? Why not? Because her case is found in the Bible. That is the whole reason why such meagerness of evidence is so conclusive. Christian commentators, you had better say that the woman lied, and thus save yourselves the unnecessary conclusion that Samuel was then brought up "by the immediate agency of the Almighty Spirit." Such an unphilosophical conclusion has been avowed by some who wish to make this Endor case so unlike any modern ones that this cannot be quotable as a precedent. In such an effort they sacrifice both common sense and sound philosophy. They write as though they felt it necessary to admit the fact of Samuel's return, and, ignoring the powers of spirits, ascribe to the Infinite One what finites performed. The return is credible and finite, though spiritual agents were competent to its production.

Samuel is made to say to Saul, Why hast thou *disquieted* me to bring me up? This expression is well suited to this particular case. Saul's course of government and his personal presence had often been unpleasant to Samuel during his sojourn on earth. Much observation teaches that none but malicious or revengeful spirits like to come within the sphere or influence of those who are antagonistic in character and purposes to themselves. Most of the departed gladly come to those whom they love. But to be called for

by, and to come in contact with, such a man as Saul, would, by all indicated laws of spiritual action, disquiet such an one as Samuel, not only for the time being, but after his return to his spirit abode. We see no philosophical or even presumptive grounds for supposing that a call upon spirits by their loving friends is generally other than pleasing to them, or that their return is not conducive to their enjoyment, happiness, and higher ascension in the spiritual spheres. They are very nearly unanimous in stating that such are the effects of a return.

Though the evidence that Samuel actually returned so as to be seen, heard, and felt by the inner senses of the woman of Endor, rests on her testimony alone; the fact is credible, and is credited because it is in harmony with countless other similar returns of spirits under the legitimate operation of *natural* though recondite forces and laws. The case is a good one of its class; more extraordinary ones, however, are occurring now, where spirits so materialize themselves as to become visible to the external eyes of many simultaneous beholders. We may certainly class the woman of Endor among good mediums, and probably, too, among good *women* — may hold a misnamed *witch* in high esteem, and do tardy justice to her memory.

DAVID.

DAVID, limitedly contemporary with Samuel, and more extensively with Saul, deserves some notice. The prophet Samuel, by direction of the Lord, an-

ointed him, and "the Spirit of the Lord came upon David from that day forward." 1 Sam. xvi. 13. How far that special spirit prompted and controlled him in his encounter with, and triumph over, the Philistine champion, Goliath, each reader may infer from the disparity of the two in natural prowess and in weapons. When Saul sought "a cunning player on an harp," he was informèd that this son of Jesse "is cunning in playing," and that "the Lord is with him. . . . And it came to pass when the *evil* spirit from *God* was upon Saul, that David took an harp, and played with his hand; so Saul was refreshed, and was well, and the evil spirit departed from him." Exorcising and restoring influences thus appear to have attended his musical performances; but whether those influences were normally his, or were partially inflowed and exflowed through him by spirits, is matter for conjecture.

Perhaps the most fitting adjective for David as a medium is *inspirational*. The Spirit of the Lord may have had its most common manifestation through him in music and poetry. In those forms its workings are less striking to the outward senses, and yet not necessarily less instructive, than are its manifestations of power over matter, disease, and demons.

In connection with David there is striking manifestation of diversity of biblical phraseology for expressing the same fact. The *Lord* (in anger) moved David to number the people. 2 Sam. xxiv. 1. When the same thing is noticed in 1 Chron. xxi. 1, the language is, "And *Satan* stood up against Israel, and provoked David to number Israel." The Lord in anger and Satan in his appropriate mood were there-

fore, in those times, one and the same being. The evil was only the good *in bad humor*. This harmonizes with the perceptions of those who are teaching that all evil is only lesser good.

David was not generally his own *prophet*. Nathan was employed by the Lord to say of David, "He shall build an house unto my name." 2 Sam. vii. 13. Also he was employed to enunciate to David the parable of the ewe lamb, and make that king pronounce sentence against himself. The prophet Gad also reproved him.

David was obviously less of a prophet in the modern acceptation of that term than of an inspirational musician and poet. As the latter, his strains are sometimes gentle and devout, at others lofty and majestic, and in yet others terrific and almost satanic in denunciation of enemies, if he was author of each variety contained in the book of Psalms. Critics — and no doubt on sufficient grounds — find a different authorship of many of them. Under that shelter David possibly may be saved from the action of the strong disapprobation which the spirit of some things in the Psalms calls up in every generous reader.

Though called "a man after God's own heart," if he be judged by the accepted standards of to-day, some of his actions cannot be approved. His extensive use of concubines was not a crime, and seemingly not a blemish, under the theocratic government which the Lord chose and appointed him to administer. But his unlawful connection with the wife of Uriah, his deliberate and successful exposure of her husband to death in battle, and his subsequent marriage of the unfaithful woman, are most damaging to character,

when judged by the standards of equity, of nobleness, or of morality in almost any age or nation. His behavior and unseemly exposure of his person when dancing before the ark, he seems to have regarded as produced by an influence from the Lord (spirits?), and, therefore, not censurable. But that can not excuse his turning afterward to other women, and neglecting his wife Michal because she deemed his conduct shameful. 2 Sam. vi.

These cases clearly show that that spirit of the Lord which came upon David and hosts of his contemporaries was not always an abiding and sufficient help for guidance and preservation in morals and in that pure religion which requires one to do justly and to keep unspotted from the world. In his youth, and mostly too in his maturer years, he manifested loving and noble traits. His frequent repentances, his forbearances toward the envious and malignant Saul, and his deep, tender, and abiding affection for Jonathan, throw charms about him which are fruitful of very pleasant contemplations.

SOLOMON.

SOLOMON was son and successor of David on the throne of Israel. Very many of his proverbs are pointed, good, and applicable in any age. Perhaps his best claim for great *wisdom* rests upon the choice of proffered gifts which he made in his dream. 1 Kings iii. 5. "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee." And Solomon replied, "Give

me an understanding heart to judge thy people, that I may discern between good and bad." . . . And God responded, "I have given thee a wise and understanding heart; . . . and I have also given thee that which thou hast not asked, both riches and honor. . . . And Solomon awoke; and behold, it was a dream." Without intending any disparagement to Solomon's wisdom or genuine philanthropy in his normal condition, the fact may be specially noted that he made his choice of gifts from God *in a dream*. "In Scripture, dreams were sometimes impressions on the minds of sleeping persons, made by supernal agency; God came to Abimelech in a *dream*; Joseph was warned by God in a *dream*." — *Webster*. The dream narrated succinctly above probably may with propriety be classed with those designated in the dictionary, and be made to indicate the susceptibility of Solomon to spirit impression, and therefore the propriety of naming him in this partial list of Bible mediums. He followed the custom of his times and his kingly office in reference to women, and yet with much persistency manifested the traits of an amiable and good man and of a wise and beneficent magistrate.

ELIJAH.

ELIJAH looms up prominently among the great wonder workers of old. In obedience to the Lord, 1 Kings xvii., he hid himself, "and the ravens brought him bread and flesh in the morning and bread and flesh in the evening." Famine was upon the land.

From his hiding-place he went to Zarephath, where he asked a widow woman for water to drink and a morsel of bread. She had only a handful of meal in the barrel and a little oil, which she was about to prepare as a last meal for herself and son, and then wait the coming of death by starvation. However, though her stock of provisions was thus low, Elijah asked her to make for him a little cake *first*, but added that the Lord God saith, "The barrel of meal shall not waste, neither shall the cruse of oil fail." She complied with his request, "and she, and he, and her house did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail."

Soon the woman's son, the boy of the house, "fell sick, and his sickness was so sore that there was no breath left in him." Elijah "took him and carried him up into a loft where he abode, and laid him upon his own bed. . . . Then he stretched himself upon the child three times, . . . and cried to the Lord. . . . And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived."

Three marvels, quite distinct from each other both in kind and in the processes and seeming agencies of their accomplishment, are presented in the account just exhibited.

First. The bringing of bread and flesh to an hungry man by ravens. Some remarks which were made when Balaam's beast was under consideration are equally applicable here. The position then taken, that some animals can be controlled by spirits, indicates the cause to which we ascribe that unusual action on the part of birds. Whence they obtained that food, and whether the bread was of human man-

ufacture, and the flesh from animals slaughtered by man, is not made known. When the apparent scarcity of food in that region at the time, and the mode by which it was furnished in the case next to be discussed, are considered in connection, there may appear grounds for regarding an *inferential* wonder as still more marvelous than the one explicitly stated. The food *may* have been manufactured out of invisible elements.

Second. Though the poor woman continued to take meal out of the barrel which originally contained only an handful, and oil out of the cruse which had only a little in it, and thence to feed herself, Elijah, and her family day after day, yet the quantity in neither the barrel nor the cruse was expended.

We have for years been, and are still being, taught through channels like those in which knowledge flowed to ancient prophets, that the elements of all the material substances about us are always extant in earth's atmosphere; and also that we are surrounded by invisible chemists, who can occasionally, though only rarely, command the conditions and forces needful to produce very many things which man needs, and deposit their products limitedly where they please. That single statement involves the explanation how, possibly by the use of elements from Elijah, combined with others from unseen almoners, the stock of provisions in the woman's larder was kept up, and how the ravens were supplied with the gifts which they bore to the prophet.

Third. The woman's son fell sick, — so sick that "there was no breath left in him." Elijah, by processes seemingly magnetic, — that is, by throwing his

body upon the child's body, and thus bringing many parts of his system in contact with the cataleptic child, — caused the child's "soul to come into him again." In this act a healing agent surely, and probably a healing *medium*, is revealed. Spirit aid may have magnified the prophet's healing powers.

After the above occurrence, Elijah is described as putting his peculiar occult capabilities in competition with those possessed by the prophets of Baal, four hundred and fifty in number. Their united call upon their god failed to elicit from an unseen source fire to consume the sacrifice which they had placed upon their altar. They strove and prayed all through the morning without success. At noon, "Elijah mocked them, and said, Cry aloud: for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened." Neither in the afternoon did they succeed.

At the time of the evening sacrifice, Elijah extemporized an altar, put wood and also a bullock in pieces upon the altar, and then had the whole thoroughly drenched in water. Instantly at his call, "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." This was an emphatic triumph, indicative of mighty powers, which, however, were seemingly moved by a most vindictive spirit; for — it must be told in sadness — Elijah forthwith had *all* those Baal prophets taken and slain, four hundred and fifty of them.

The facts now given indicate that Elijah was a very extraordinary joint fountain and reservoir of the peculiar properties which are very helpful to spirits in

processes for collecting from out of our invisible surroundings, and for handling, if not making, such things as meat, bread, oil, fire, and the like. We recall no other equal of his in such operations as mysterious food-making, or food procuring, till we pass down to one in whose presence loaves and fishes were most marvelously multiplied. The results in each case may be considered indicative of great force in the attendant intelligences that controlled the physical system, and availed themselves of the constituent elements and characteristic emanations of Elijah or of Jesus.

Afterward Elijah went a day's journey into the wilderness. As he lay and slept under a juniper tree, an angel touched him; he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head, and he did eat and drink, and laid him down again. A second time the angel touched him, and said, Eat, because the journey is too great for thee. He did eat, and "*went, in the strength of that meat, forty days and forty nights.*"

Whether he himself either kindled the fire or possessed a cruse, is not told. But it is obvious that the cake and the water took him by surprise. Whence came they? Probably from whence came the meal, oil, and fire. In this case, the kneading and baking of the cake *may* have been performed by invisible cooks. Emanations from such kneaders may have been infused into the food which made it continue to give him nourishment for forty days and forty nights, or which may have made his system peculiarly susceptible of receiving nutriment by absorption of special food from out the atmosphere.

The biblical accounts of the production of manna and quails in the wilderness, and also of water from the solid rock, there, where the properties of the ark of the covenant, of the wonder-working rod, and of the mediumistic Moses and Aaron were available — the account that water marvelously came out from the jaw-bone which was permeated with emanations from Samson, through whom “the Spirit of the Lord” wrought — the account just given of the wonderful replenishing of the flour barrel and oil cruse of the widow of Zarepath, when the mediumistic Elijah was her guest — the accounts that loaves and fishes were educed from the house of mystery at a later day, in the near vicinity of Him who was eminently endowed with power from on high, — these accounts, with others which might be given, authorize the presumption that invisible, intelligent agents were formerly enabled to produce palpable foods and drinks for man by occult processes, when these agents could command free use of such *odylic* and spiritual properties as constitute one form of high mediumship; *because* such intelligences do mysteriously produce flowers, fruits, cake, and fluids, near some mediums at the present day.

Elijah goes and casts his mantle upon Elisha, 1 Kings xix. 19. That mantle was doubtless highly charged with peculiar magnetic elements from Elijah, and therefore would limitedly put such elements in close proximity to its future wearer. Like a servant or son, this young prophet afterward accompanied and ministered unto the elder. Elijah already, when under the juniper tree, had “requested for himself that he might die, for he there said, Now, O Lord, take away my life.”

Elijah, as stated 2 Kings i. 8, “was an *hairy* man,

and girt with a leathern girdle.” By this brief description the king of Samaria recognized him. Being hostile to Elijah, he sent fifty men to take him. Fire from the Lord consumed these men, as it also did another fifty sent out for the same purpose. To comment upon the fact that Elijah was an *hairy* man, seems to be of little consequence ; but since Samson’s strength lay in his hair, and Elijah, as well as Samson, was one through whom came uncommon manifestations of *physical force*, it may not be amiss to mention the two in connection.

When the hour for Elijah’s departure approached, he and Elisha went to Jericho. It is stated that prophetic perception by other prophets in that city had obtained knowledge of Elijah’s speedy liberation, for the sons of the prophets at Jericho said to Elisha, “Knowest thou that the Lord will take away thy master from thy head *this day* ? He answered, Yea, I know it.” The two prophets approached the river Jordan, when Elijah wrapped his mantle together and smote the waters of the Jordan, and they were divided hither and thither, so that they two — Elijah and Elisha — “went over on dry ground.”

“And it came to pass when they were gone over, Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, Let a double portion of thy spirit be upon me. . . . And it came to pass as they still went on and talked, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven. And Elisha saw it, . . . and he saw Elijah no more. Afterward he took up the mantle of Elijah, went back,” stood by the Jordan,

and with the mantle smote the waters, which parted as before, and he went over. The sons of the prophets who had been looking at this scene from Jericho, said, "The spirit of Elijah doth rest upon Elisha." Fifty men searched three days for the body of Elijah, but failed to find it.

The same powers which had attended upon Elijah in other cases may well be deemed competent, under fitting conditions, to furnish the prophets a dry path on the bed of the Jordan. Also, they could furnish the horses and chariots of fire, separate the two men, form a whirlwind which should infold Elijah alone, and by means of that carry his mortal form beyond the reach of human vision. Also they by their chemistry could disintegrate the gross body at once into particles less palpable than the atmosphere, and therefore buoyant in its strata. In its own mediumistic composition there existed some helpful solvents for its own instantaneous evaporation under the action of spirit fires.

Elijah the Tishbite, of Gilead, is undescribed as to parentage, domestic relations, or position in society. Possibly he is named in Ezra, x. 21 and 31, as a son of Harim, and classed among those sons of the priests who had taken strange wives and then put them away. He comes before us abruptly — first appears unannounced, as a prophet speaking to Ahab. He seems to have lived a solitary life, devoted mostly to denunciation of and opposition to that idolatrous king, and his satanic wife Jezebel. It was in furtherance of this prominent object that most of the marvels of his life were wrought. His personal character and dispositions are not distinctly set forth. No

apparent fact opposes our freedom to conceive of him as a good and estimable man, if we can let either the barbarity of his times, or his passivity in the hands of *his* Lord, exempt him from responsibility in the slaughter of the four hundred and fifty priests of Baal over whom he had triumphed. Such wholesale, deliberate murder is not accordant with modern notions of excellency in its perpetrators, whether the essential perpetrators have abodes on earth or in realms unseen. A burning hostility to Baal and his worshipers seems to have been a frequent motive in Elijah, often belching out in flaming denunciations against the idolatrous king and queen. Whether this hostility was volunteer from his own innate properties, and therefore his common mood, or whether it was mainly an occasional impartation to him from without, the records fail to indicate.

ELISHA.

IN close connection with, and as successor to Elijah, comes Elisha, son of Shaphat. When first seen he is plowing in the field. There Elijah cast his mantle upon him. Elisha was willing to leave his home and follow the prophet, but wished first to go and kiss his father and mother. He makes no mention of wife or children, and therefore probably had none. His independent work as a prophet, according to the record, 2 Kings ii. 19, commenced at Jericho soon after Elijah's disappearance. "The men of that city said unto Elisha, Behold, I pray thee, the situation

of the city is pleasant, as my lord seeth ; but the water is naught ” (bad ?), “ and the ground barren.” He then said, Bring me a new cruse, and put salt therein. They brought it, and he went forth unto *the spring* of the waters, and cast the salt in there, and said, “ Thus saith the Lord : I have healed these waters ; there shall not be from thence any more death or barren land.”

It should be noticed that this account opens with the phrase “ *men* of the city.” Yet, as soon as there is speech, the language is, “ *I* pray thee,” and “ *My* lord,” indicating that it may have been only one man who complained of bad water and consequent death and sterility. The city was on the banks of the river Jordan, which probably furnished good water in abundance for the mass of the inhabitants of Jericho. That Elisha went far and wide to the spring or springs of any considerable river, seems improbable. Possibly reference was had to only one limited spring, whose waters flowed over and poisoned the grounds of a limited spot. Conjectures like this are suggested, and only suggested, by the narrative. If they are in accordance with the facts, a conjecture arises whether there was anything more than a recent detrimental change in the waters of the spring, occasioned by some cause both then and now concealed from external observation and the reasoning faculties, and which yet may have been cognizable by clairvoyance and intuition. Perhaps the controllers of Elisha saw the cause, and also saw that in salt there were properties which they could so combine with special properties in Elisha, as to compound a neutralizer of the poison in the water. However limited or however large the

quantity of water was, the change in it may have been in subserviency to fixed laws of spirit chemistry, and within the power of finite chemists. Confessedly, the account is obscure. It is difficult to determine how great Elisha's seeming work was; and amid the uncertainty of how much he did that needs explanation, no more attention will be given to this case.

“And he went up from thence, . . . and as he was going up, . . . there came forth little children out of the city, and mocked him, and said unto him, “Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them *in the name of the Lord*. And there came forth two she-bears out of the wood, and tare forty and two children of them.” The insolence of a crowd of little children, who are usually thoughtless, and prone to mirth and frolic, seems less censurable than *a curse* upon them for their jeerings, coming out of the mouth of a prophet of a good Lord, uttered, too, in the name of that Lord. The account may, and seemingly does, imply that in consequence of either the children's mockery, or of the prophet's curse, or both, two bears were inspired to come from out the woods, and harm, if not destroy, forty and two of the band. The power of spirit agents to act thus is readily conceded; but the disposition to do so is very damaging to their character for equity and benevolence. *Little* children, in mass, seem hardly competent to such rudeness and incivility as could justify their being mangled by the paws and teeth of savage beasts. Barbarity only could have hounded on such beasts to injure such offenders.

In Shunem, 2 Kings iv. 8, a certain woman, in con-

cert with her husband, built a prophet's little chamber for Elisha — put into it a bed, table, stool, and candlestick, and set it apart for his special use, as he was often journeying to and fro past their house. Subsequently this woman, long childless, bore a son. The boy fell sick and died. The mother placed him “on the bed of the man of God.” Elisha was sent for and came. Going into the chamber, he shut the door upon himself and the child, and prayed unto the Lord. Then he laid himself upon the child, “put his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands.” He stretched himself upon the child, and the flesh of the child waxed warm. Then he walked in the house to and fro a while, and afterward again stretched himself upon the child, who “sneezed seven times, and opened his eyes.” It is not presumed, in this case, that the child had actually died, though all the appearances of death were upon him. Thus viewed, the restoration was by magnetic influences, possibly from the prophet alone, but probably by the aid of spirits operating through him.

A medium, or, as the Bible states, 2 Kings iv. 1, one of “the sons of the prophets,” had died insolvent, and a creditor was about to take from the surviving widow “her two sons to be bondmen.” In her distress she said to Elisha, “Thine handmaid hath not anything in the house save a pot of oil.” Elisha said to her in reply, “Go, borrow vessels of all thy neighbors — empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and thy sons, and shalt pour out into those vessels, and thou shalt set aside that which is full.”

our mediums receive more or less of the unhealthy properties of those whose spheres they penetrate even psychologically. Psychic forces have always been subject to laws eternal, and acted formerly as now. Enough of Naaman's leprosy may either have been absorbed by Elisha, or brought by spirits to Elisha for the inoculation of Gehazi. By using the prophet's elements, spirits probably could give to the poisonous matter instantaneous action and complete development; also could give to the disease so deep a seat, and such thorough permeation, as to render it transmissible to Gehazi's posterity.

When an axman was felling a tree on the banks of Jordan, 2 Kings vi., the ax-head fell into the water, and the man said, "Alas! for it was borrowed." Elisha, having inquired and learned where it fell, cut down a stick, cast it in thither, "and the iron did swim." This was a simple case of wonderful levitation, but under some observable conditions. A prophet or medium was present, who cut down and cast a stick upon the water over the ax, which stick, by general laws of impartation and reception, could become charged with some of Elisha's properties, and convey them near to the ax-head before it rose to and floated on the surface.

When Elisha clairvoyantly acted the part of a spy for the king of Israel, whom the king of Syria was trying to capture, the Syrian king sent horses, chariots, and a great host, to surround the city of Dothan, where Elisha was then stopping, and to capture the spy. They came by night, and surrounded the city. Elisha's servant, rising early in the morning, saw the surrounding host, and said, "Alas! master, how shall

we do ? ” “ Elisha prayed, and said, Lord, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw ; and behold, the mountain was full of horses and chariots of fire, round about Elisha.” At Elisha’s request the hovering host smote the Syrians with blindness, so that he was able to lead them unawares into the very midst of their enemies ; and then, when they were helpless in the enemy’s hands, the Lord opened their eyes. Soon — O, wonderful compassion for those times and for a prophet then ! — soon Elisha induced the king of Israel to feed these enemies, and send them back to their master.

The processes and agents by which the prophet here was enabled to baffle his enemies are not perceptibly different from such as have been previously described. One new application of spirit power is, however, indicated in these last Scripture statements. Its use in opening the inner or spiritual eyes of Elisha’s young companion is different from anything that has yet been considered. Who can suppose that there were any less horses and chariots of fire on the mountains round about Dothan, while the young man, though awake and alert, was unable to see them, than there were after his internal eyes had been opened for the discernment of spirit substances and forms ? Ever hovering angel bands about each mortal may be no mere poetic fictions, but as real and as powerful as these conquerors of the Syrian host. The angel hosts may be ever present, but the suitable eye to see them remains closed in most people. Special spirit action could open such an one in Elisha’s servant, and can in some people to-day.

There is evidence in 2 Chron. xxi. 12 that some one in Elisha's day was, on one occasion, a *writing* medium. The communication was from Elijah to king Jehoram. As no other person seems so probable and fitting an organ for Elijah to write through as his last companion on earth, one may suggest the probability that Elisha was his penman. The strong reason for considering that writing *a spirit communication*, is the fact that it reached Jehoram about seven years after the ascension of Elijah. Notice may be taken also of the further facts that writing was more difficult and less common then than now, and that the prophets of Israel were more prone to enforce their denunciations of the rebellious kings by the magnetism of their personal presence and the living voice than to write them; and if Elijah, seven years before his ascension, had any message for the king, he would have spoken it.

By this simple explanation, that is, by admitting the possibility of such a process of communication by a departed spirit then, as has been positively employed by thousands of spirits within the last twenty-five years, an imagined rock of difficulty, which has long taxed the brains of commentators, and forced them to a groundless assumption, at once disappears. They need no longer put in the margin of the great Bible, opposite the account of Elijah's letter, "*which was writ before his translation.*" It is easy now to explain how Elijah could have written it about the time of its reception, easy to find it probable that he did write it through Elisha's hand, after his translation, and thus justify the inclusion of Elijah in the long list of *returning* spirits.

One other matter, *perhaps* of marvelous character, is connected with Elisha's *bones*. When, after his burial, persons were about burying another man, they spied a band of hostile men who startled them. In haste to flee, they cast the dead man into the sepulcher of Elisha. And when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet. 2 Kings xiii. 21. Whether his touching any other object would have had the same result is a very natural and proper question; yet it is one which can not get an answer deduced from known facts. The assumption that there was in his remains power, or the elements of special power, for the resuscitation of a cataleptic, is entirely justifiable. Such elements had been a part of himself; and his body, yes, even his bones would retain in some degree a portion of his properties of every kind, and might furnish his own or any other spirit means which would enable the spirit to lay hold upon the grosser physical of any cataleptic, and send quickening influences, like a flash, all through the seemingly dead man. We presume no intelligent reader will find in the narrative anything to conflict with the supposition that this was but one of the innumerable cases in which bodies were carried forth for burial, seeming to be dead, while they were not so in fact. Suspension of perceptible animation, while imperceptible remained, had come to this man, imprinting upon him the common aspect of death. The shock of his fall and his resuscitation occurred together. Possibly one was the sole cause of the other, but probably virtue from out Elisha's bones helped on the process.

No barbarity attaches to the recorded acts of Elisha, if he was not a voluntary utterer of the imprecation

against the ill-behaved children, and he may not have been. The coming forth of the bears is not charged to him. His subjection of the Syrian host to only painless blindness or bewilderment, and his having them fed and sent home unharmed, are pleasing indices of his temper and of his dispositions toward his national foes. The severity of his inflictions upon Gehazi, because of his base moral turpitude, is not, perhaps, more than the case merited. If we feel that it ought to have terminated with the offender, and not be attachable to his offspring, we shall be asking for a deviation from the ordinary course of such disease. On the whole, Elisha ranks well among the prophets of old, both in mediumistic power and in amiableness of personal character.

HEZEKIAH.

THE prophet and good king Hezekiah, uniting in prayer with Isaiah, appears to have drawn forth an angel, 2 Chron. xxxii. 21, who cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria, and thus gave protection to the Israelites. Where the same event is recorded by Isaiah himself, in xxxvii. 36, the language is, "Then the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses." Had this come from the pen of some one living, and who could be asked for an explanation, we should be

tempted to inquire *who* arose in the morning and beheld the sight, since “they were *all* dead corpses;” also to ask whether the number slain was five thousand one hundred and eighty, or one hundred and eighty-five thousand. But it is not our purpose to notice inaccuracies of grammar or indefiniteness of statements any further than they create ambiguity as to the real intent of the writer. We are willing to take the two accounts together, and to infer that five thousand one hundred and eighty of the mighty men of valor and of the officers were slain, and that when the mass of the army rose up in the morning, behold, their leaders were all dead corpses. However interpreted, the prayers of the prophets seem to have called forth a very marvelous slaughter. In its extent, and in the selection of victims, it bears strong resemblance to the destruction of the first-born in Egypt. The power of disembodied finite intelligences to slay men is by no means incredible.

When Hezekiah was sick, seemingly “unto death,” the Lord promised the prolongation of his life for fifteen years, and testified to the validity of this promise by causing the shadow on the sun-dial to go back ten degrees. Deflection of the sun’s rays, or an optical illusion, either, is presumably within the power of finite spirits to produce, and one of these processes, or an equivalent to one of them, was employed.

JOB.

THERE is not much in the interesting book of Job that comes readily into comparison with Spiritualism, and yet a few passages in it invite comments. The home feeling, Job i. 6, which possesses Satan when he comes among the sons of God and presents himself before the Lord, and also his familiar chat with God concerning the motives which induce Job to walk in uprightness, indicate a more friendly relation between him and the holy ones than the prevalent thought of our day adopts. The question, therefore, comes up whether our conceptions of God and of Satan are such as existed in the days of Job. If they are not, whose are the more correct? Certainly, by the laws of mind, we must deem our own most in harmony with the facts; yet, in doing that, we sit in judgment upon the teachings of the Bible, and give to them less authority than to our own conclusions, if we omit to follow its leadings. Follow the Bible facts as given in Job, and will they not either put God below or raise Satan above the conditions which our conceptions assign to them? No doubt is felt that it will be so in the case of nearly every mind at this day. What, then, is a fair inference? Seemingly this is. God, according to the conceptions of the ancients, was a much more limited being than that word suggests to our thoughts; also Satan's dissimilarity to him, and distance from him, were not then deemed so great as we now conceive them to be. Is it not probable that any benevolent intelligence working in the unseen

was, to the men of old, a God? and also that any malevolent one was Satan?

We like the sturdy manliness with which Job talks to God, maintains his own rectitude, and resolves to hold fast his integrity. His manful complaints come out with such emphasis and force as to throw a charm around him. He was patient in the sense in which a physician's charge is a patient, that is, a sufferer. And when, in later days, a New Testament writer said, "Ye have heard of the patience of Job," he no doubt spoke only of the amount of his sufferings, and not of the spirit in which he bore them. Job's graphic and eloquent cursing the day of his birth, chap. iii., is enough to show the *quality* of his patience, and shows it to have been *suffering*, suffering intense enough to stir up in him outgushing and terrific wrath. This definition of patience is not a forced one, but comes legitimately from the Latin root.

In the fourth chapter, Eliphaz the Temanite puts forth the following Spiritualism: "Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the vision of the night, when deep sleep falleth upon men, fear came upon me, and trembling which made all my bones to shake. Then A SPIRIT passed before my face; the hair of my head stood up; it stood still; but I could not discern the form thereof; an image was before mine eyes; there was silence; and I heard a voice, saying, Shall mortal man be more just than God?"

That shaking of the bones by the spirit presence, that trembling, that inability to discern the spirit form, that hearing of a spirit voice, all show that

Eliphaz had such experiences as many mediums are having to-day. In his case there is Bible authority for asserting the presence and influence of *a spirit* while he was thus affected.

In the thirty-eighth and following chapters are some of the most instructive, elevating, and eloquent teachings concerning God, and ascribed to God, which the Old Testament contains. This whole book is a poem, and its characters may be mainly fictitious, yet it sets forth the prevailing ideas concerning God, Satan, and man, together with their reciprocal relations, which prevailed in a very remote age.

ISAIAH.

THIS prophet had the peculiarities which in our day would constitute an eminent *speaking* medium. We notice only two occasions on which mention is made of the putting forth of mediumistic powers by him, otherwise than in speech. In those two the mediumistic king Hezekiah was associated with him. These were the change on the sun-dial, and the death of the Assyrian captains and men of valor. Perhaps the properties needful to such operations belonged to Hezekiah alone.

Isaiah had a vision, chap. vi., in which he saw what seemed to him "the King, the Lord of Hosts," and he said, "Woe is me" for what "mine eyes have seen," obviously laboring under a belief that no man can see God and live. But he did live on. Whether his survival argues that he saw not God, but only some glo-

rious personage that seemed to him as God, may be left to the decision of such as dissent from the opinion expressed when Moses was under consideration, viz., that the expression imputed to God, which says, "No man can see my face and live," may mean this, viz., "No man while alive can see my real face ; no one can see it till he becomes himself a spirit." If a sight of God was sure death, then prophets who survived their visions did not see him, though they may have believed that they did, and spoken accordingly. Isaiah was used mainly for the enunciation of clear, strong, forcible words and thoughts. In diction and thought he often rose to the majestic and sublime.

We have no account that Balaam's powers were ever exercised upon anything that had not animal life. The general characteristics of his mediumship, and that of Isaiah, perhaps, were much alike. They were prophets, according to the present meaning of that word, more distinctly so than almost any others. They had far-reaching glimpses into the future, and uttered prophecies which had fulfillment long centuries after the lips which uttered them had moldered into dust.

JEREMIAH.

THE word of the Lord said to this prophet, "Before I formed thee in the belly, I knew thee ; and before thou camest forth from the womb I sanctified thee, and I ordained thee a prophet unto the nations." Does this mean anything more than that his mediumistic capabilities were foreseen ? Afterward the

Lord put forth his hand, and touched Jeremiah's mouth, and said to him, "Behold, I have put my words into thy mouth." From that time forth he became the chief prophet of Israel during many years just preceding and during the captivity of that people, and their forced removal to Babylon. He lived in dismal and trying times, and his utterances are often in the sad tones of lamentation.

Hananiah, *the prophet*, Jerem. xxviii., prophesied, saying, "Thus saith *the Lord*, . . . I will break the yoke of Nebuchadnezzar, king of Babylon, from the neck of all nations within the space of two full years." But Jeremiah responded to him, "Thus saith the Lord of Hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar, king of Babylon, and they shall serve him." Here we have two men, each of whom is called prophet, each of whom says, "Thus saith the Lord," differing in their predictions in reference to the continuance of Nebuchadnezzar's ascendancy. They come into direct conflict. This shows that there was of old inequality in mediumistic powers for accurate forecastings, and that there were sometimes contests between mediumistic persons. Hananiah and Jeremiah both were, among the Jews, accredited prophets of the same God, and yet they differed in their foresensings of coming events.

Nothing that in these times would be called a physical manifestation is mentioned in connection with Jeremiah. He was a clear-seeing, accurate prophet concerning the present and the relatively near future of Israel, and of the nations immediately around him; but his vision did not induce him to

record anything which seemed to lie so much as one century in advance of his day. In sympathy for and devotion to his people, and in personal and prophetic character, he appears to stand well.

EZEKIEL.

“THE word of the Lord,” i. 3, “came expressly unto Ezekiel, the priest,” who says, i. 1, “As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God.” Strange visions they were. The objects beheld were unnatural monstrosities, grotesque, and beyond intelligible description. “Four living creatures” were seen, which “had the likeness of a man,” and “as for the likeness of their *faces*, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle;” . . . “their appearance and their work was as it were a wheel in the middle of a wheel.” This, and very much more equally incomprehensible, is put forth as descriptive of things seen in “visions of God.” Such uncouth forms probably were beheld while the prophet was in a low stage of mediumistic development, and before his spiritual optics and other inner faculties had become reliable. At that time he needed discipline and training, perhaps, for he subsequently experienced them most thoroughly, became in time a clear seer, a lucid delineator, and perspicuous teacher. Striking peculiarities of mediumship, however, manifested themselves in him for many years. His modes were largely sym-

bolical, pictorial, and pantomimic. His whole physical system was more extensively controlled by supermundane force than that of almost any other one of the biblical authors. He was made to quake when eating, and to tremble when drinking.

Above the firmament that was over those four strange "living creatures" was "the likeness of a throne," and "upon the likeness of the throne was the likeness as the *appearance of a man* above upon it." "And," writes Ezekiel, "when I saw it, I fell upon my face, and I heard a voice of one that spake; . . . and, ii., he said unto me, Stand upon thy feet; . . . and the *spirit* entered into *me* when he spake unto me; . . . and when I looked, behold, an hand was sent unto me, and lo, a roll of a book was therein. . . . I opened my mouth, and he caused me to eat that roll." On a subsequent occasion, iii. 24, he says, "The spirit entered into me, . . . and said, Go, shut thyself within thine house, . . . and I will make thy tongue cleave to the roof of thy mouth, and thou shalt be dumb; . . . but when *I* speak with thee, I will open thy mouth." Twice, the prophet says, the spirit entered into him when he spoke, thus indicating his consciousness that some intelligent being, foreign to himself, spoke within and by use of his physical system. Perhaps it is not proved, but it is rendered probable, that Ezekiel, who defines the spirit that entered into him as "the appearance of a man," viewed the matter of spirit influence in his own case just as we do, so far as relates to the nature or grade of his controller; that is, he deemed it some disembodied finite spirit.

Many of Ezekiel's experiences were, obviously,

mental only, though he describes some such in terms which might have been employed were he describing bodily journeys and sights. Sometimes, however, there were performed through and upon his physical system things laughable for their seeming childishness, and also at other times things too oppressive or too offensive for patient contemplation. In his twelfth chapter he describes how he was enjoined to move his own household furniture from place to place, and by such pantomime prophesy the coming captivity and removal of the people of Israel. The same general object being had in view, he himself was made to quake when eating, and to tremble when drinking. This seemingly submissive and willing instrument in the hands of some Lord, this good prophet and good man, was subjected to such usage by his master as would to-day call forth public reprobation.

According to the record in chapter iv., he was instructed to take a tile, and draw upon it a map of Jerusalem; lay siege against this map city; cast a mount against it; build a fort against it; set a battering-ram against it round about; and, more boyish still, take an iron pan, and set that for a wall of iron between himself and the city, and lay siege against it. In doing all that, the prophet may have been exposed to nothing more than popular laugh at his extreme childishness. Personal hardship of a different kind, however, was before him. He was required to lie on his left side, bearing the iniquities of the house of Israel three hundred and ninety days, and then on his right side, bearing the iniquities of the house of Judah forty days. This requirement was to be rigidly enforced; for his controller said, "I will lay bands upon

thee, and thou shalt not turn thce from one side to the other till thou hast ended the days of thy siege." That seems hard enough; but worse followed. He was directed to make bread enough to last him three hundred and ninety days. Wheat, barley, beans, lentiles, millet, and fitches were to be mixed together, and constitute his bread. The ingredients thus far are not objectionable; but another adjunct, if not ingredient, was revolting to the prophet, as well as to every reader. The pen reluctantly quotes, even from the Bible, such a requirement, as follows: "Thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man." We would like to understand that the offensive article was to be used only as fuel. But Ezekiel at once exclaimed in protestation, "Ah, Lord God, my soul hath not been polluted, . . . neither came there abominable flesh into my mouth." Then the Lord responded, "I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith." Such words admit of no interpretation which will remove all filthiness from that requirement.

It is no part of our special purpose to vindicate or justify any one, who, under the appellation "God," "Lord," "Word of the Lord," "Angel of the Lord," or any man-spirit, controlled and inspired the prophets and apostles of antiquity. Yet when one of them treated a man as Ezekiel was treated, it is comforting to fancy that he may have seen some promise of future good in his own course which escapes ordinary detection. Very many people in the present age have witnessed usage of mediumistic persons whom spirits were manipulating, and fitting for their own

handling as organs of communication, which approximates in strangeness, severity, and offensiveness, those impositions upon Ezekiel; the alleged reason for which has been, that thus the chemical conditions of the subjects operated upon would be so changed that their inner organs would have freer play, and be more reliable and efficient in transmitting information from the unseen to the external world.

Ezekiel's report of his first vision indicates that objects then seen by him were too fantastic and whimsical to be recognized as intelligible instructors, or even as possible existences. Judged by that sample, his mediumship very much needed improvement. During much of the succeeding twenty years or more he continued to prophesy, and prevailing spoke with clearness and power, though his constitutional propensity to be figurative and fanciful is observable on nearly every page of his records. If his severe discipline was imposed for the purpose of rendering him more plastic in spirit hands, and thus a better instrument for prophecy, there need be no question that the intelligence which imposed his burdens could, would, and did give him such sustaining help as saved him from permanent harm, and also qualified either his senses or the odors and properties of his food, so that his bread may have been palatable and nourishing to him, even while his people were seeing in it and him a pantomimic prophecy of coming destitution and hunger, which would make even most loathsome food acceptable to them. Sometimes, and especially when spirits operate, "things are not as they seem" to us. Obscure in the outset, Ezekiel subsequently, because of or in spite of his hard treatment, became a per-

spicuous and noble prophet, and amply compensated his trainers and the world for whatever labors were bestowed upon him. He was rather an endurer than a producer of physical marvels; physically he was a marvel sufferer more than a marvel worker.

DANIEL.

ANOTHER seer and hearer of spirits, another prophetic visionist, whose instructions and help came partly from the ascended spirits of departed men, comes before us in the personage of Daniel, one of the most persistently pure, conscientious, true, and amiable of the ancient revelators and marvel workers. In connection with him it will be convenient to take brief notice of four others, named by him, and inwoven in his experiences.

When Nebuchadnezzar, king of Babylon, had conquered Jerusalem, and carried its captured inhabitants to his own country, he gave orders that certain young men from among his captives should be brought to his palace, fed at his own table, and taught the learning and language of the Chaldeans. Among those selected were Daniel, Shadrac, Meshac, and Abed-nego.

Some years after this the king had a dream, which escaped his memory. His soothsayers, magicians, and the like were called upon to make known to him both what the forgotten dream itself was, and what it signified. They failed to execute so hard a task. But the matter was revealed unto Daniel "in a night vision." He made known the dream itself, and also

its signification. This brought him office, influence, and honor.

Subsequently, because of their refusal to worship this king's god, Shadrac, Meshac, and Abed-nego were cast, bound, into a burning fiery furnace, so intensely flaming that its fires killed the men who cast these victims in. Soon the king, starting up in haste, said, "I see *four* men, loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." The king and his friends "saw those men, upon whose bodies the fire had no power, nor was an hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them." Receiving that account as accurate, Babylon then witnessed one of the most wonderful cases on record in which adequate help from an unseen source effectually shielded men exposed to extremest peril.

It is well known to-day, that there are times when some mediumistic persons can and do take live coals in their bare hands, and hold them through successive minutes, without being at all burned or singed. Give some spirits right conditions, and they can instantly involve or inwrap some persons in an invisible asbestos or fire-proof robe. King Nebuchadnezzar was probably mediumistic himself, since he saw that fourth form, which was like the Son of God. Nothing is indicated definitely as to the properties of the three rescued men. They had long been intimate companions of Daniel, and, like him, lived most simply. When he solicited the vision in which he learned the king's unremembered dream and its interpretation, he asked these same three friends to "desire mercies

of the God of heaven concerning that secret." Therefore, as a medium he sought their co-operation, and the inference from this is, that they were helpful toward the end he sought. Their peculiar and marvelous deliverance itself makes it probable that either one or more of them had a sufficiency of mediumistic properties, in both quantity and quality, to enable that fourth and unexpected companion to execute such spirit chemistry as would not only shield these exposed men from the devouring action of flames, but would also set and keep in unwonted motion their incombustible spirit lungs. The agents and instrumentalities by which Shadrac, Meshac, and Abed-nego were saved, may have been finite intelligences using only natural, though recondite, elements and forces.

There is, in chapter v., an account of the feast of Belshazzar, who was son and successor of the king named above. In the banquet hall, while the great feast was in progress, there "came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." Such a sight, and especially such operations, are very common now. A spirit hand was formed and used for writing more than twenty-four centuries ago, and therefore the similar operations of to-day are far from novelties. The occurrence of like phenomena in such widely distant eras creates a probability that they are the legitimate outworkings of eternal forces.

Years rolled on, till Daniel worshiped his own God in defiance of the decree of king Darius, who was then in power over him. The penalty for such an act was precipitation into the den of lions. Dan-

iel's sentence was put into execution. He spent a night among those kings of the forest, and in the morning was able to say to the king, "My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me." Power that controls brutes is often put forth by spirits. In Daniel's mediumistic presence great facilities for such action might naturally be looked for.

In chapter x. of his record, Daniel says, "I lifted up mine eyes, and looked, and behold a certain *man* clothed in linen: . . . his body was like the beryl, his face as the appearance of lightning, his eyes as lamps of fire, his arms and feet like in color to polished brass." This appearance, expressly called *a man*, obviously did not possess an animated organism of human flesh, bones, and covering. Further on the account says, "I, Daniel, alone saw the vision; the men that were with me saw not the vision, but a great quaking fell upon them." In this case, as in that of Paul, several centuries later, the spirit auras and forces attendant upon, and used in producing, a prophetic mediumistic vision were such as permeated and agitated the physical and mental systems of other persons who were in company with the visionist, thus giving indication of the efflux of a moderately materialized aura, or sphere, or holy ghost from the spirit world earthward, acting not only in and upon the one whose interior vision and other spiritual faculties were to be put in cognizable action, but also awakening fear and trembling in others who were in close proximity to the prophet.

His companions "fled and hid themselves," so that Daniel goes on saying, "I was left alone, and saw

this great vision ; . . . and I retained no strength, yet I heard his words while *in a deep sleep*," or trance. This narrative indicates that the instrumentalities and processes applied to, and the physical effects produced upon, ancient prophets, in fitting them for receiving communications, and for their exercise of the prophetic functions, were essentially the same as dwellers in the unseen realms around us now apply to, or produce upon, mediums ; establishes the probability that there exists in the nature of things provision for a lawful admission and regulation of intercourse and reciprocal action between embodied men and other men conditioned like those seen and heard by Daniel ; and that no infraction of natural law was ever needful for the manifestation of any marvel which man has ever witnessed.

When this vision was obtained, Daniel had been "mourning three full weeks." By *mourning* he probably meant a prolonged and humble praying for knowledge, and especially for foreknowledge of what would befall the people of Israel in future ages. For his shining visitant robed in linen said to him, "From the first day thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard ; and I am come for [because of] thy words. . . . I am come to make thee understand what shall befall thy people in the latter days." Thus it is manifest that the devout and reverential prophet prayerfully sought during three full weeks to pry into the secrets of the future. If that precedent be bad, it was set very deliberately and reverentially by a man of deep wisdom and genuine piety. Why did three full weeks elapse before his desires were grati-

fied? An instructive and interesting answer lurks in the obscurely constructed and worded thirteenth verse. The spirit in linen heard Daniel on the very first day of the three weeks during which he was calling upon power or powers above himself. When this responding angel came, he explained the reason of his tardiness thus: "The prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." This, at the first view, is not very lucid; it may need unfolding. The speaker was a spirit, dwelling with spirits, and called upon the *spirit* prince of Persia, who "withstood him for one and twenty days." Why, and in what, withstand him? In the twentieth verse one of the spirit speakers to Daniel said, "Now will I return to fight with the prince of Persia." This same speaker, addressing Daniel, said, "Michael *your* prince holdeth himself with me," or worketh with me, "in these things." The idea is thus evolved that Michael, spirit prince of Israel, together with other princes, were co-operative fighters with the spirit prince of Persia; and that affairs were in such condition then that the prince of Persia was unwilling to spare Michael to go in company with the man in linen to answer Daniel's prayer until after the lapse of twenty-one days. Therefore the man in linen "remained there with the kings of Persia" until the prince of Persia consented to spare "Michael, one of the chief princes," who then did accompany the "man in linen" to Daniel, and help to develop the prophet's perceptions, and give him knowledge of what should "befall his people in the latter days." Seemingly,

therefore, Daniel had to remain in the agonies of loneliness and prayer—remain in “*mourning*”—three full weeks, because the services of the spirit prince, Michael, were during all that time more important to the prince of Persia than to Daniel’s friend in linen.

The portion of narrative thus read is unusually suggestive in relation to the occupations of spirits and the force of conditions over them. They can not always promptly meet each call; they may sometimes have more important things on hand than what other spirits, or what men, ask them to do. Also, the inference is made admissible that particular spirits only are competent to particular operations upon particular men; otherwise we should expect the sympathetic man in linen to have aided Daniel alone, or have called any spirit to help him. He waited for Michael, and thus raises the presumption that only Michael could meet the demands of the case.

How was Daniel himself affected when the vision did come on? His strength all went from him; he went into a deep sleep; he became *dumb*. Such effects are exact prototypes of modern mediumistic experiences.

Prior to what he calls the “great vision,” this seer had, perhaps all unsolicited on his part, seen a vision, viii. 15, and was seeking to divine its meaning, when there “stood before him as the appearance of a man, and he heard a man’s voice, . . . which called and said, Gabriel, make this man to understand the vision. . . . As he was speaking to me, I was in a deep sleep.” Thus one spirit man perceived that Daniel was in mental perplexity, and asked another spirit man, Gabriel, to help Daniel out of his difficulty. Again,

ix. 21, Daniel says, “Whiles I was speaking in prayer, even the *man* Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me, and said, O Daniel, I am now come forth to give thee skill and understanding.”

One spirit requested another to come to Daniel’s help. The spirit thus called, the man Gabriel,—spirit *man*,—did come to give him skill and understanding. Apparently, the *special* work of Gabriel here was to unfold and feed Daniel’s mental perceptive faculties.

Thus the Scriptures themselves instruct us that Daniel applied terms to his heavenly inspirers, teachers, and helpers which manifestly show that he conceived them to be finite intelligences. He certainly called one disembodied visitor “the *man* Gabriel.” The special hearer of his prayer, who came in response to his call, he spoke of as “a certain *man* clothed in linen.” Another one had “the appearance of a *man*.” And a fourth wore “the similitude of the sons of men.” Such terms surely show that the immediate inspirers and teachers of this prophet were far other than the Infinite One, and may take rank with him whom John fell down to worship.

JONAH.

THE word of the Lord, i. 1, 2, 3, came unto Jonah, saying, Go to Nineveh, and cry against it. But Jonah, instead of obeying, rose up to flee unto Tarshish “*from the presence of the Lord*.” Why was he thus disobedient? Why thus a deserter? Because, iv. 2,

he then prophetically foreknew, that if he should go to Nineveh, and utter the prescribed denunciation, the Ninevites would so humble themselves and lament that the God who called upon him *would repent* of the evil "that," iii. 10, "he had said he would do unto them." And what would be the consequence to Jonah? Why, he would be forced to bear the stigma of prophesying falsely; would appear to be either untruthful himself, or the mouthpiece of a changeable God; would be obliged to so speak that either himself or his master must seem to be a contemptible dog, furious at barking, but lacking force to bite. Such was his position as he foresaw it. It is to his credit that he sought to escape from the service of one who was about to make such humiliating use of him.

Jonah's attempt to flee from the presence of that special Lord whose word came to him, teaches very clearly his belief that he was asked to be the servant of some finite, limited being; his foreknowledge that this Lord could and would be so moved by compassion as to withhold the execution of his own threats, teaches that he conceived himself to be called upon by some one very different from that Jehovah, "the Most High over all the earth," who ever moves on in his majestic course, "without *variableness* or shadow of turning." But it does not follow from the above, that this truth-loving prophet and stickler for fair usage was destitute of a conception of, and high regard for, a God far above that particular Lord who called upon him to denounce woe. For he said, i. 9, "I fear the Lord, the God of heaven, which made the sea and the dry land." It may be a forced reading which would make Jonah say, "Because I fear

that God of heaven who made the sea and the dry land, because I fear the Infinite God of truth and fair dealing, therefore I am attempting to flee from *a* Lord who wishes to make me threaten on his behalf what he himself will lack firmness to execute." But unless we do ascribe to him thoughts like those, we find him the worshiper of *only* a very limited God—more limited than his *Maker of the sea and land*.

When called upon to go to Nineveh, he, for the good and justifying reasons above indicated, i. 3, started off in another direction for Joppa, there found a ship ready to sail for Tarshish, paid his fare for passage in her, and went on board "to go with them unto Tarshish *from the presence of the Lord*." He therefore believed that a short voyage would place him beyond the presence and reach of *that* particular Lord who wanted to use his organs of utterance. Where is there room for a single doubt that Jonah regarded that Lord who talked with, and desired to control him, as being such an one as he could escape from? In his conceptions, *that* God was finite, limited, quite limited, in his habitation. Yet that Lord or God was moved by good intentions; his failings were on the side of mercy. For Jonah says to him, iv. 2, "I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and *repentest thee* of the evil." All of these words, excepting the last clause, may be applied equally well to either an imperfect finite or to a perfect infinite being. But the phrase "repentest thee," though frequently connected in Scripture with *God* and with *Lord*, is not applicable to that which is set forth by the term *Jehovah*, or by the words *Infinite Source*.

Tempest threatened to founder the ship in which Jonah was thinking to sail away from the presence of his Lord. He himself, and the sailors too, believed that it was because of his presence on board that the storm raged so violently. The casting of lots designated him as the cause of rage in the elements. At once Jonah, in the tones of philanthropic heroism, says, i. 12, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you." Seemingly this magnanimity called forth reluctance in the hardy seamen to harm a man so self-devoted, so ready to sacrifice his own life for their preservation. They again "rowed hard to bring the ship to land, but could not." Wearied and baffled, at length "they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging."

"Now," i. 17, "the Lord had prepared a *great fish* to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." Perhaps there is not another statement of marvel in the whole Bible which the popular mind deems more incredible than this relating to Jonah and his fish. Judged by any common standards of credibility, it is found wanting in the required evidence. Objectors have sometimes attempted to indicate its impossibility by stating that a whale's gullet is exceedingly small, and could not be made to admit the passage of a man's body through it. Such objections are based, not on Jonah's description, but on a translation of Matthew, who wrote eight or nine hundred years later. The word whale does not occur in the translation of the prophet's own narrative. He calls his living vessel a "great fish," al-

lowing selection from all that swim. But prove it to have been a whale if you can, specify any contractedness of gullet you please, and nothing then is done which places the feat beyond the powers over matter which disembodied finite intelligences are often manifesting.

“And,” ii. 10, “the Lord spake unto the fish, and it vomited out Jonah upon the dry land.” What say those who maintain that fishes do not hear? One fish was spoken to, and obeyed a command. There is no occasion, however, to suppose that the fish heard and comprehended the meaning of words. The case is well met by conceiving that the fish felt an impulse to approach the shore and discharge his cargo upon dry land. The *speaking* of the Lord in this case and a vast many others may have been simply his creating an impulse or inclination to do this and that. Jonah was brought back to the post and services he had deserted by experiences which made him practically cry, Enough! Enough!

We must follow him a little farther. A second time, iii. 2, the Lord said to him, “Go unto Nineveh, and preach unto it the preaching that I bid thee.” He went now as commanded, and in the city cried and said, “Yet forty days, and Nineveh shall be overthrown.” Thereupon the people humbled themselves and mourned, so that, v. 10, “God *repented* of the evil that he had said he would do unto them; and he did it not.” But “this displeased Jonah exceedingly, and he was very angry.” Who blames him for being mad? Who blames him for being angry toward *that* Lord who, against his own will and sense of right, *forced* him to become an involuntary mouthpiece of

threats which he foresensed would not be executed *on time*, and therefore perceived in advance that himself must bear the humiliation of being deemed either an untruthful man, a false prophet, or the tool of a *repentant*, and therefore an unreliable, backer? Who blames him? And who fails to sympathize with the just and manly resentment that reveals itself when he adds, "Take, I beseech thee, my life from me, for it is better for me to die than to live"?

Jonah was no craven—no humiliated beggar for life or temporal favors from the God that pursued, arrested, overpowered, and forced him into untruthful service. He manfully says, 'Take my life now, for you have made my condition worse than death. God said to him, "Doest thou well to be angry?"' And his emphatic answer was, "I do well to be angry, even unto death." He stuck to his position unflinchingly, and like one conscious that he was right.

It is true that his God asked him only whether he did well to be angry for the loss of his gourd. The whole narrative shows that he was smarting under the many combined indignities that had been put upon him, and that his answer might well be, and probably was, a general one, covering the mortifying fact that he had been made the tool of one who had filched from him his good name as a prophet. No childish fretfulness, but strong resentment of great and repeated indignities and wrongs seems to move him when he says, "I do well to be angry, even unto death." Though traduced in the world's estimation by his association with a supposed incredible fish story, Jonah, when carefully examined, may take high rank among the worthies of the elder days as a man true to frankness, justice, and fair dealings.

Rating this prophet thus high, how shall we regard that Lord who so dealt with him as to give him just cause for resentment? I am averse to regard the Most High God as having been the immediate controller of this prophet, and the narrative fails to furnish any probable evidence that Jonah himself so regarded him. He could hardly have been so demented as to suppose that he could flee beyond the presence of that God of heaven who made both the sea and the dry land, and whom he feared, but must have believed himself to be called upon by some more limited and local being. And then his anger and his boldness are such as an intelligent religious man could hardly be found to manifest toward his *supreme* object of worship. A supposition that some being dealt with Jonah who was not more elevated in rank than that one who was seen and heard by John, forces itself out from the narrative, and thus lets the character and course of the *Supreme Ruler* stand untarnished by suspicion of unfair dealing or of nonfulfillment of his word; while the lesser Lord, or God, or Spirit who spoke to and abused Jonah, may be either approved or condemned by man, according to his judgment of the intrinsic merits of that particular being.

The special *marvels* connected with this prophet are, the raging of a tempest because of his presence on the sea; his absorption by, preservation in, and ejection from a fish; and the rapid growth of a gourd over him. Students of spirit manifestations in this nineteenth century will not overlook the statement that, at the coming on of the tempest, Jonah, i. 5, was down in the sides of the ship, fast asleep. If

that tempest was merely a local one, raised by spirits around that particular ship, Jonah, as the earthly medium, was in as good condition as possible for furnishing those physical elements which the hovering spirits would require for the operation. The condition or state of sleep—perhaps of trance—and the absence of the body from amid the confusion on deck, were very favorable points. The declaration that, as soon as Jonah was cast overboard, “the sea ceased from her raging,” comports well with what might occur when spirits, having accomplished one purpose, ceased to put forth any longer their agitating power upon the elements, and bent their forces upon the great fish and the man overboard. The power of spirits to manage a beast under Balaam, the lions around Daniel, and ravens as food-bearers to Elijah, imply their possible power over other species of animated nature. Jonah, a plastic medium probably, as most of the other prophets were, could be sustained by the breathing of his inner spirit lungs, as many persons in a state of trance have been for more than five times three days, and his body could be shielded by chemical appliances from the digesting action of the animated fish. Given a gourd seed, their powers for forcing the growth of a vine from it may have been adequate to the result claimed; also, it was possible for them to have canopied a medium under a spirit shelter, which should appear to him like a material one. Such agents and processes are not put forth as those which actually pertained to the experiences of Jonah, but only as such as modern observation has taught may exist and operate within the scope of powers possessed by finite intelligences. Minor Gods

and Lords naturally, and not specially subordinate to Jehovah, using forces finer than the external senses of men detect, may have been competent to produce all that Jonah claimed to have experienced. He was a suffering and speaking medium, and if the tempest was got up specially on his account, and the fish tamed and manipulated for his accommodation, he probably possessed abundantly the properties of a medium for physical manifestations.

APOCRYPHA.

BETWEEN the Old and New Testaments, in all the large Bibles printed more than fifty years ago, and in many of more recent issue, there is inserted a collection of writings called the Apocrypha. These books were written by contemporaries and equals of some of the authors of the canonical books, and essentially are of much the same authority as the other literary legacies from the same people and time. Tobit gives an account of the spiritualistic experiences of himself and his son Tobias, in the apocryphal book which bears his name, that is so marked, distinct, and interesting that we give it insertion here.

TOBIT.

ACCORDING to his autobiographical sketch, which seems to be honest and frank, Tobit was an Israelite,

nearly contemporary with Jonah, who always, from his youth, adhered to the God of Abraham, was faithful among the faithless, was also a captive, and was taken to Nineveh. There he was made purveyor to the king. But, though a captive and in office, he, like Daniel, Shadrach, Meshach, and Abed-nego, kept himself from eating the food of the heathen, and from joining in their worship. Living in times of political disturbances, he early took the precaution to go into Media, and there deposit his silver money with one Gabael. Troubles kept him for a long time from going to reclaim his property.

Tobit was a man of much practical benevolence, especially toward his brethren in captivity, giving food, clothing, and burial to the needy with great liberality, and with great personal risk. Indeed, because of his burying some of his brethren whom the king had slain, his life was threatened, his property was all forcibly taken from him, and he had to flee from the country. His wife, Anna, and his son, Tobias, were all that was left to him.

Fifty or sixty days later that king whom he had offended was slain. This event soon made it safe for him to return to his family, which he did, and there in a short time became blind. In their poverty, his wife took in "women's work to do." Some kind employers, besides paying her wages, gave her a kid. Tobit surmised that she might have stolen the kid. Her outspoken resentment of the imputation created a family jar, which grieved good Tobit, made him weep, and moved him to prayer. In his prayer, and because of having received false reproaches, he asks that he may die.

His narrative goes on to say, that the same day, in Media, one Sara, daughter of his cousin Raguel, "was reproached by her father's maids, because that she had been married to seven husbands, whom Asmodeus, the evil spirit, had killed before they had lain with her. Dost thou not know," said they, "that thou hast strangled thine husbands?" Thus, by implication, accused of murders, she was very sorrowful, and first thought of relief by suicide. Soon, however, she turned to the Lord, and said to him in prayer, "Take me out of the earth, that I may hear this reproach no more." The prayers of both Tobit in Nineveh, and Sara at Rages, in Media, were heard at the same time, and promptly arrangements were made in the spirit world for their relief.

Tobit, in his poverty, remembers the money which he had long ago deposited with Gabael, in Media, and thinks it best to send his son Tobias to get it. He spoke to his son, and, being about to start the young man off on a long and hazardous journey, availed himself of the occasion to make a long address. He then gave Tobias most excellent advice relating to his general duties, both as a man and an Israelite, and advised him to take a wife from among his kindred.

Matters having gone thus far, Tobit gave to his son a written order on Gabael for the money. Tobias needed a companion and guide on his journey into a land all unknown to himself. The father, therefore, sent him out to seek for a suitable one. Tobias met a stranger, and said to him, "Canst thou go with me to Rages?" The reply was, "I will go with thee, and I know the way well, for I have lodged with our brother Gabael." Tobias reported success. His

father said, "Call the man unto me." The man came in. Tobit said to him, "Show me of what tribe and family thou art." The man inquired, "Do you seek for a tribe and family? or for an hired man to go with thy son?" Tobit said, "I would know, brother, of thy kindred and name." The man replied, "I am *Azarias*, the son of *Ananias* the Great, and of thy brethren." This was satisfactory to Tobit, who then asked, "What wages shall I pay thee? — a drachm a day and expenses?" This was satisfactory. The bargain was closed.

Tobias and his guide soon started on their journey, and came in the evening to the river Tigris. "And when the young man" (Tobias) "went down to wash himself, a fish leaped out of the river, and would have devoured him." His guide said, "Take the fish," and he did, and drew it to land. The guide said, "Open the fish, and take the heart, and the liver, and the gall, and put them up safely." The guide afterward said, "If a devil or an evil spirit trouble any one, make a smoke of the heart and the liver before the man or woman, and the party shall be no more vexed. The gall is good to anoint a man that hath blindness."

When they were come near to Rages, the guide said, "To-day we shall lodge with Raguel, who is thy cousin. He hath one only daughter, named Sara: I will speak for her, that she may be given thee for a wife." Tobias replied, "I have heard, *Azarias*, that this maid hath been given to seven men, who all died in the marriage chamber." The guide responded, "She shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall

she be given thee in marriage ; and when thou shalt come into the marriage chamber, thou shalt take of the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it, and the devil shall smell it, and flee away."

They came to Raguel's house, who was cousin to Tobit. When Tobias announced that he was son of Tobit, Raguel leaped up, and kissed him, and wept, and said, "Thou art son of an honest man." Likewise also Edna, his wife, and Sara, his daughter, wept, but probably for joy ; for the family entertained the new comers *cheerfully*, and set before them plentifully of the best.

Soon Tobias said to his companion of the way, "Speak of those things of which thou didst mention, and let this business be *dispatched*." Azarias did so, and Raguel was pleased at the prompt proposition for his daughter ; but, like an honest man, said, "I will declare unto thee the truth. I have given my daughter to seven men, who died that night they came in unto her ; nevertheless, for the present be merry." But Tobias said, "I will eat nothing here till we agree, and swear one to another." Raguel said, "*Take her.*" The marriage was soon consummated ; the bridal chamber prepared and occupied ; the heart and liver of the fish burned, as directed ; prayer offered ; the smell drove the evil spirit to Egypt ; the wedded couple slept that night, and were well in the morning.

Tied to a new wife, and devoted to a fourteen days' wedding feast, Tobias sent his guide on alone to Gabiel, in Media, to obtain the money, which was the

chief object for which the journey had been undertaken. The guide was successful in getting payment of Tobit's deposit, and, at the proper time, Tobias, his new wife, and the guide returned near to Nineveh all well. While a little way out from the city, the guide proposed that he and Tobias should press on ahead of the wife, and make a little preparation for her reception. He directed Tobias to take in his hand the gall of the fish, and said to him, "I know that thy father will open his eyes."

Anna, mother of Tobias, saw them coming, and ran forth to meet them. Blind Tobit also went forth, but stumbled; and "his son ran unto him, took hold of his father, and strake of the gall on his father's eyes; and when the eyes began to smart, he rubbed them, and the whiteness peeled from the corners of his eyes, and he saw."

The excitement attendant upon the safe and happy return of Tobias, and upon Tobit's recovery of his sight, having a little subsided, it was remembered that the capable, faithful, and beneficent guide must be compensated, and judged that he deserved to be very richly compensated. They, therefore, made him liberal proffers. But this guide needed no moneyed compensation. He rose in grandeur, and spoke as follows: "It is good to *keep close* the secret of a king; but it is honorable to *reveal* the works of God. Surely I will keep close nothing from you. Now, therefore, when both thou and Sara, thy daughter-in-law, did pray, I did bring the remembrance of your prayers before the Holy One; and now God has sent me to heal thee and Sara, thy daughter-in-law. I am Raphael, one of the seven holy angels, which present the

prayers of the saints ; . . . fear not ; . . . by the will of our God I came ; . . . all these days I did appear unto you ; but I did neither eat nor drink ; ye did see *a vision* ; . . . I go up to Him that sent me."

Who or of what nature or rank in the scale of intelligences was this guide, companion, and benefactor of Tobias ? He announced himself as Azarias, son of Ananias the Great, and as one of Tobit's *brethren*. Tobit said in reply, " I know Ananias and Jonathas, sons of that great Samias ; we went to Jerusalem together ; my brother, thou art of a good stock." He, therefore, was, or had once been, *a man*. His spirit name, Raphael, signifies a comforter, and his earthly one, Azarias, has nearly the same meaning. Obviously the two names belonged to the same person.

Those modern teachings, which inform us that the appropriate action of the spirit world upon this is, to a great extent, put forth by associated bands there, in which there is subdivision of labors, suggest the supposition that the departed Azarias might have been one of seven spirits, whose special duty was to notice the earnest and true prayers of the members of the tribes of Israel, or members of some single one of those tribes, or even of some subdivision of a tribe, and also the supposition that there may be innumerable bands of seven angels each, who hearken unto the prayers of earth's children, and *present* all true ones, as they " go in and out before the glory of the Holy One."

This case is specially remarkable for long-continued visibility of a spirit, and of a spirit's power to act out naturally for a long time the offices of an embodied man. It gives pleasing hints as to the watchfulness

of departed ones over us, and of their offices in making man's distresses known at a source whence relief and peace may issue and inwrap us. It hints the possibility that similar kindly angels, though all unseen, may go with us in our journeyings, and dwell with us in our habitations. It shows, too, that queer remedies and processes of relief may be prescribed for expelling evil spirits and curing physical afflictions by beings more progressed than beclouded mortals. The doings, bearing, and utterances of this Raphael are among the most beautiful and elevating, as well as the most marvelous, which have come down from the ages when prophecy and spirit presence were both very frequent and very "precious."

OLD TESTAMENT SUMMARY.

WE have now scanned the contents of many Old Testament pages in the light which shone forth from the fact that the special inspirer of John, the Revelator, when he saw, heard, and described the scenes and teachings of the book of Revelation, was the returning spirit of one of the old prophets.

Abraham and Lot were visited by such a "Lord," and such "word of the Lord," that they spoke of, and treated him or it, as being *men* and as being *angels*. Any interpretation of the transmitted account of their experiences, which implies that they were instructed, guided, and aided directly, immediately, and supernaturally, by the Infinite God, is distinctly irrational—

it must be the offspring of purblind credulity, and not of clear-sighted reason.

Passing next to Moses, we found him under the tutelage of a God who was sometimes vexed with wrath, sometimes repentant of his own threats, who once attempted to kill Moses in the inn; who was the prompter of dishonest borrowing from the Egyptians, and the executor of most unseemly vengeance upon the Egyptians, and also upon Korah and his rebel followers. Such Bible presentations of God, or the Lord, constitute strong reason for the conclusion that Moses himself had no belief that he was describing the Infinite and Holy One; or, if he did thus believe, it was because he beheld a being of such splendor and power as made him suppose that the Infinite One was before him, and, like John, he was ready to worship the finite in all good faith and sincerity, as the Lord of all heaven and all earth. The strong indications in his narrative, that he was guided and controlled by some finite intelligence friendly to Israel, and hostile to that people's oppressors, render it a safe conclusion that Moses applied the terms Lord and God to some returning spirit; therefore we, at this day, need not regard the short-comings and lapses from consistency, fairness, and mercy, by the God of Moses, as attaching to the God of modern Christendom. The distrust of his constant co-laborer and brother, Aaron, and of Miriam, their sister, in the unvarying infallibility of the instructions Moses received from the Lord, gives us the decision of more competent judges than any now extant on the earth, that that Lord might err.

No Sectarian, Jew, or Christian (we here make

all Christians one sect, and all Jews another, as distinguished from the holders of any other religion), — no Sectarian, Jew, or Christian will ask us to regard the God of that heathen diviner Balaam as the One Infinite Father. And yet his God is known by precisely the same names as are used to designate the God of Moses; and the two mediate Gods of these prophets were, we doubt not, of the same rank in the scale of being; both were the ascended spirits of men.

The God of Joshua seemingly labored a whole week to make conditions right for tumbling down the walls of Jericho, while Gideon's arranged to cull out the mediums of an army, and thus make a battery by which spirits could rout an enemy.

When we came to Samson, we found the very existence of such a rough foretold by one whose countenance was like "an angel of God, *very terrible*." Taking his career and character into account, — finding him scarcely anything else than the murderer of Philistines and the consort of harlots, — it is a relief to find a way by which the psychologizing forces of some finite, "very terrible" one caused the generation of such a man, and influenced him to be what he became. We welcome the view which fairly permits us to conclude, beyond reasonable doubt, that the spirit of the Lord which often came upon and energized such a murderer as Samson, was the spirit of some finite Lord, and a Lord, too, who was far from being in full sympathy with the perfect Infinite.

The humble, honest, earnest prayer of Hannah, aided by the hallowing influences of the temple, the ark, and the aged priest Eli, fitted her to become

mother of a very different child. Samuel heard a spirit voice in his early boyhood. In manhood his Lord told him things "in his ear;" he was the finder of lost property for hire, and the foreteller of events—he was obviously attended by a kindly and good familiar spirit, and was the most trusted oracle in his nation. Such acts, and his hewing Agag to pieces, make it pleasant to believe, as we well may, that sometimes, at least, finite spirits were his invisible helpers, and in the Agag matter his controllers.

The prophetic influence which caused Saul to strip himself naked in public, and lie in that condition on the ground a day and a night, and the alternating good and evil spirit from the Lord which actuated him, bespeak operations which it is more pleasant to impute to finite beings than to the Infinite.

The woman of Endor was attended by a familiar spirit. The Bible states that. Therefore the Bible proves that a spirit can be an attendant upon a mortal, and assumes that said spirit can give information and help to the person it accompanies. Consequently, sometimes, unseen intelligences can connect themselves with living men and women, and be their teachers of things that are veiled from man's outer senses or his normal reason, if the spirits possess such knowledge. This is an important point. The Bible itself here admits that information may be imparted to man from out the unseen realms by those finite teachers who are spoken of as *familiar* spirits. And who are they? Or rather what does the word *familiar* properly import? Its first and most obvious meaning is, "an intimate, a close companion," or one of

the family. Its secondary meaning, "an *evil* spirit," has grown out of theological assumption, and is unwarrantably restrictive. The familiar spirit may be of any quality, good, bad, or indifferent. Moses obviously had one. Balaam, too, as clearly had one. From the Bible here, as in many other places, we learn that there existed of old, and was recognized of old, a process by which prophets and apostles may have received information from out the heavens, which yet came from intelligences far below the unerring One. As John was taught by a finite being, so every prophet may have heard and received information from one of a like grade. At the request of this woman of Endor, or of her familiar spirit, the good Samuel was reached in his spirit abode, and in response so presented himself to her spirit vision that she saw his form and his dress and heard his voice. The return of a spirit, therefore, when called for under fitting conditions, is assumed by the Bible to be possible in the nature of things. Modern calls upon spirits and their return are in harmony with the eternal laws and provisions of the Creator of the universe.

Passing by David, Solomon, Elijah, Elisha, and Hezekiah, because their histories furnish nothing which specially points to the nature of the being or beings from whom they received instruction and aid, we come to the book of Job, wherein the familiarity between God and Satan indicates that ancient conception placed them much more on a par than ours does to-day, and raises the inquiry whether the God there named can be our God of to-day. In that history or poem, distinct mention is made, that a spirit passed before a certain man, and filled him with the tremor

and agitation which the near presence of spirits produces in many sensitives in the present era.

Isaiah and Jeremiah were but speaking mediums, repeating what they heard by their inner sense, or uttering thoughts outflowed through them by some foreign intelligence. They give no distinct indications of the grade of being that used them as instruments, excepting that Isaiah, having seen "the King, the Lord of Hosts," feared that he should die forthwith; but since he lived on many years afterward, the fair scriptural argument is, that he had not seen God himself, which would have been death, but had only seen some other glorious being, as John did, and mistaken the person thus seen for the Infinite God. Fair ground is thus given for an inference from facts of Scripture here, that some lesser being than our God "touched Isaiah's hallowed lips with fire."

The "Word of the Lord" came unto Ezekiel in "Visions of God." In that "vision of God" which was also the "word of the Lord," the prophet saw — not God — but the queerest forms imaginable, and also something "as the appearance of a man" — (a spirit?) — and "the spirit" entered into Ezekiel when he spake unto him. This teacher makes his informant, or inspirer, "as the appearance of a man." All readers will be glad to believe that he who subjected this medium to the hardships and indignities he endured, is not placed by Ezekiel himself above something closely resembling a man; and thus he teaches us that if we exalt his inspirer into the Infinite One, we shall depart from the teachings of the Bible.

Daniel's teachers, too, were spoken of by him as men. One was a man clothed in linen, and another

was the man Gabriel. However high and exalted may have been the God whom this devout man worshiped, he informs us distinctly that those who furnished some of his prophecies, and expounded some of his visions, were spirit men.

When we come to Jonah, we find the God who wished him to denounce woe against Nineveh was understood by this prophet to be so limited that he could soon sail out of his dominions, and also so lacking in firmness that compassion would induce him to forfeit his word. The argument from Jonah's conduct is, that he deemed that God to be only some finite being.

This summary of points either proved or fairly indicated by the writers of the Old Testament, as to the rank of the beings who taught and inspired them, shows that the Bible gives very broad and firm ground for believing that some super-mundane helpers and inspirers of Moses and other Old Testament authors had once been, like John's inspiring angel, men, living and acting on the earth, still influenced probably by their former mundane sympathies, and subject, more or less, to human fallibilities. It is no departure from Bible teachings to believe in the return of departed spirits, or to have faith that such spirits formerly were, and now may be, workers of signs and wonders through such dwellers upon earth as possess the constitutional elements and temperaments that enable spirits to work either through or in co-operation with them. Indeed, if we desire *fresh* waters from the more healthful fountains at which God's chosen people drank of old, we can get them only at

the streams which flow forth from well-selected modern mediums.

The terms God, Lord, The Lord my God, The Almighty, and The Most High, were used by the heathen prophet Balaam, as well as by Moses, to designate the unseen intelligence to which each of them rendered obedience. Such terms were then applied to any being operating from beyond the reach of the external senses. Perhaps as many finite spirits, each believed to be God by those whom they controlled, — as many such dictated the utterances of the prophets as there were prophets who spoke; yes, probably a much greater number. Such a view accounts for the repentances, barbarisms, and inconsistencies of the God of the Old Testament very rationally, and takes such blemishes entirely away from the One All-perfect Being, from the Universal Father, and leaves him, as the heart seeks to find him, altogether *Lovely*.

The foregoing brief sketches of prominent works and workers which have been met with on a rapid tramp across a continent of ancient Marveldom, do not present the reader with any new personages or events. The name of each prophet and of each marvelous occurrence here described has for long ages been a household word with both Jew and Christian everywhere. But a continuous journey, having a novel purpose, prosecuted along new courses, and past nearly seventeen hundred of time's mile-stones (from Abraham, more than twenty-two hundred years, to Daniel, about five hundred years B. C.), has presented points of observation which caused many old things to take on aspects never observed before by

this traveler, and which may give new and instructive hints to many who shall peruse these pages. No willingness has been felt to question the truth or disparage the intrinsic value of any Bible statement; but more than a willingness, a fixed purpose, has been cherished to look at each character and incident with as much freedom as was possible from all prejudgments and biases, and to subject Bible contents to the same common-sense and philosophical scrutiny as would be applied to the statements in any new book. Equally as firm a purpose existed to state frankly whatever significant meanings should be seen within the covers of the cherished volume relating to the occult helpers and inspirers of its authors. Unseen intelligences are now pouring much supernal light upon the world through the organisms of modern prophets, and the similarity between agents and processes of old and now becomes a matter of interest and of importance, if it exists. If modern light leads to a discovery that many Bible marvels were wrought by finite beings, the same light shows that those marvels are amenable to fixed laws, and therefore may be taken in hand, and be protected by the natural sciences which are now tending to their disparagement. Only within the ramparts of a faith, which makes marvels natural productions, can the Bible long resist the encroachments of science, and maintain a hold upon the world as a trusted oracle of supernal truths.

APOSTLES.

JUMPING over five centuries, from Prophets to Apostles, a new era is entered. Jesus of Nazareth has lived his life, performed his mission, and passed into the spirit spheres. His example, teachings, and position have very essentially modified in many minds the Jewish conceptions of God, their modes of worship and forms of speech. The "Thus saith the Lord," and similar phrases, have extensively dropped out of use. Those appellatives, God, Lord, Angel of the Lord, and Word of the Lord, which were used by prophets to designate any unseen helper whatsoever, had given place among Christian disciples to the name of their teacher, master, and helper. Some angel of the Lord, not specially called for, sometimes gave them personal deliverance, but Jesus, Jesus Christ, or Jesus of Nazareth, became their specific substitute for the varied terms in use by prophets. They looked to, and called upon, one special, invisible helper who was known to them personally, and who, while visible here, had asked them to call upon him after he should have ascended. In his name, or by aid received because of their calls upon him, the apostles became apparent authors of many "mighty works." Two of them, Peter and Paul, were helped to the performance of many significant "signs and wonders." The history of those two men and their works is embodied mainly in the Acts of the Apostles. Attention will be given to these workers before we consider the doings of their master and helper.

PETER.

SOON after the departure of their Lord from earth, Acts ii., his chief disciples assembled "with one accord in one place." This accord implies that the assemblage was harmonious, a condition very requisite to best spirit manifestations. "Suddenly there came a sound as of a rushing mighty wind. . . . And there appeared unto them cloven tongues like as of fire, . . . and it sat upon each of them. . . . They were all filled with the *Holy Ghost*, and began to speak in other tongues" (in various different languages), "as the *Spirit* gave them utterance."

The term "*Holy Ghost*," which is of very frequent use by the apostles, deserves careful observation. The chief question relating to it is, whether it signified, as used by them on many occasions, anything essentially different from a Spirit Aura, atmosphere, or sphere, spoken of, felt, and sometimes seen collecting around and upon modern mediums, in immediate advance of, and seemingly as an essential prerequisite to, spirit manifestation or operation. The scripture language which defines its modes of coming, its influences, and the effects attending its presence, very frequently indicates that it was palpable substance in some condition; *for* "it sat upon each" disciple; it was like forked flashing flames; *through* it Jesus gave commands to his disciples; *by* it they were baptized; they were *filled* with it; Stephen, being full of the Holy Ghost, . . . saw the glory of God; some persons upon whom disciples laid hands, received the Holy Ghost; the Holy Ghost *fell* upon those who heard

Peter; on the Gentiles was *poured out* the gift of the Holy Ghost; and it descended once in the form of a dove. All such bases for definitions of Holy Ghost make it sometimes signify something material and impersonal. It seems to have been precisely like what to-day is termed *spirit aura*, which may be in fact essentially a spirit sphere or atmosphere composed of emanations from spirits embodied and disembodied, which sphere is, as it were, a nervous fluid enabling disembodied intelligence to connect itself with, and to control, matter, much as man's nervous fluid is the instrument by which his mind manages his body. In something analogous to such a sphere, spirits inwrap themselves for close approach to the external world; something like this is needful for their control of man or matter. Such an aura may be their diving, their submarine, apparatus for penetrating, and for operating in, our denser element than their own. The emanations from none but mediumistic persons are adapted to, and are ready and helpful for, such combination with spirit effluvia as constitutes fitting apparatus for the performance of eminently *mighty works*.

Susceptible disciples, being filled, permeated, or surrounded by the proper elements, spirits who had ascended from different nations, could "through them give utterance" to thoughts in their several earth languages. They did do so, or at least the equivalent to this was done in some way; because from Galilean lips alone, persons of fourteen different nations, tribes, or localities round about Jerusalem heard the wonderful works of God described in their several native tongues.

These marvelous talkers were charged with being

drunk; but Peter denied the slanderous allegation, and maintained that God had "*poured out*" his spirit upon them. This spirit was something poured out, and which fitted them for that most astonishing outflow through their lips of languages which they had no knowledge of. We are not designedly or necessarily controverting the position of any persons who maintain that Holy Ghost is sometimes used to designate a personality; but we do maintain that no common or admissible use of language permits us to speak of a person as being *poured out* upon other persons. In some cases, Holy Ghost meant an impersonal substance, for otherwise the intelligent authors of the Bible would not have spoken of it as being poured out, and breathed out. It is allowable, and is common, to speak of God as doing whatever his general laws permit to transpire.

There was "one accord"—that is, there was harmony—in the assembly when this astonishing exhibition of speaking in unknown tongues was put forth. There is, perhaps, only very slight, if any, ground for supposing that the writer mentioned the "accord" as a reason why such a marvel could be manifested; but those who are familiar with best conditions for exercise of spirit power to-day, will not fail to notice the existence then and there of that important condition known as harmonious or accordant.

A certain poor man, forty years old, lame from birth, chapter iii., was daily carried to a gate of the temple, that he might beg from the people who were going in to worship. Seeing Peter and John about to enter, he applied to them for a gift. "And Peter, *fastening his eyes upon him*, with John, said, Look on

us.” This procedure bears every appearance of an arrangement on Peter’s part for a magnetic or mesmeric process—for some semi-physical impartation. The man looked up, hoping for a gift. “Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk. . . . Immediately his feet and ankle-bones received strength.” . . . He leaped up, and did walk. The people, who all well knew the crippled beggar, were “filled with wonder and amazement.”

Peter then said, Ye men of Israel, . . . why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham . . . glorified his Son Jesus, whom ye delivered to crucifixion, . . . but whom God raised from the dead. The *faith* which is *by him* hath given this cripple perfect soundness.

Faith *by Jesus* was the restorative. Does this faith mean something which was palpable, and was either imparted or energized by Jesus still acting upon physical systems? Or does it mean only an ordinary intellectual belief in the power of an absent one whose personal help to the physical is no longer available? Possibly the language will admit of either construction. But *faith*, when Abraham and Rahab were noticed, was found to be sometimes expressive of one’s mediumistic or receptive nature and condition, combined with what was received and outwrought by means of that condition. Peter was obviously receptive of spirit influx, and was a good channel for the passage of non-personal spirit force, whether for healing or other purposes. On grounds like these we believe that closest adhesion to the facts of the case is

maintained when the *faith* there spoken of is regarded as mainly a physical condition. Peter was right in his purpose to smother the idea that his own power or holiness had guiding influence in working the cure. He was little else than a physical instrument. Influences from Jesus, or from him and his associate spirits, passing through Peter and John, and intensifying their own health-bearing magnetisms, brought the crippled man to his feet. The actual healers were invisible physicians.

On the morrow the rulers, elders, scribes, and priests took notice, chap. iv., of this astonishing cure. They said to Peter and John, "By what power or by what *name* have ye done this?" "Peter, filled with the Holy Ghost" (spirit influences or auras), answered, "By the name of Jesus Christ of Nazareth; . . . *by him* doth this man stand before you whole." The authorities, seeing the boldness of Peter and John, and also the healed cripple being by, a living evidence of the beneficent work, dared do no more than threaten these men with punishment if they continued such operations. Peter met them with the bold question, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for *we can not* but speak the things which we have seen and heard."

When these apostles say *we can not* but speak thus, they may possibly mean only that a sense of duty impels them on, as they naturally would if moved only by ordinary intellectual and moral convictions. Their statement recalls the words of Baalam, when he said, "Have I any power at all to say anything? The word that God putteth into my mouth, that shall I speak; all

that the Lord speaketh, that I must do. I can not go beyond the word of my Lord to do less or more." The prophet here surely seems to speak of physical restraints, limitations of personal powers, and of necessities of involuntary action. Probably the apostles were measurably under a similar control. Many persons in these days are listeners to speeches through the lips of their own bodies, witnesses of actions by their own hands, and conscious feelers of inflows and outflows through their physical systems, which themselves do not prompt, and can neither direct nor cause to cease. Such experiences prove that the apostles *may* have had like ones. The forces of nature and the conditions of man sometimes admit such.

Turning to chapter v., we meet with the account of Ananias and his wife Sapphira, who unitedly attempted to practice concealment and fraud in reference to the amount of their property, putting only a part of it into the common fund of the disciples, though the requirement was for the whole, and asserted that what they had given was the whole. He was charged with lying to the Holy Ghost—to God, and not to men. At this he fell down and died. His wife, being charged with the same, also fell and died. The narrative carries the idea on its face that the couple were slain because of their deception and falsehood, but does not inform us who slew them. Nothing teaches us that Peter desired or produced such a result. Yet, when he had proof of the wife's complicity in the deception, he *foresensed* her death, for he said to her instantly, "The feet of them which have buried thy husband shall carry thee out;" and she died forthwith. Seemingly he was conscious of the on-coming infliction,

but no indication is given that he was the author of it ; while the probability is, that the slaying force *was* passed through him, and he was accessory, though perhaps unconsciously, to that startling retribution. That spirits can, under some conditions, take the lives of those they control, and of others near by them, is not called in question. The first-born of Egypt in the days of Moses, also Assyrian captains in Hezekiah's time, fell before unseen destroyers. In each of the three cases a medium was in the vicinity, and was interested in, affected by, or magnified in the popular estimation by, the awe-inspiring events, and may have been an important, though unconscious, contributor to them.

The fame of Peter and John, as mighty workers upon the human system, rose to such heights "that people brought the sick into the streets, and laid them on beds and couches, that at least the *shadow* of Peter passing by might overshadow some of them." The word *shadow* here must be significant of a *substance*, which, while imperceptible by the external senses, was sometimes mighty in its operations. The account implies a prevalent belief that undesigned emanations from Peter might cure diseases. So much of the surrounding atmosphere as should be impregnated with effluvia from him, might be rendered thereby highly medicinal. The overshadowing by Peter meant about that much to his attendants, and means that to us also, for we have received very significant intimations that auras emanating from some persons, including ourself, are, at most times, expellent of morbid properties from individuals and entire apartments, while

those from some other persons ordinarily intensify disease.

From neighboring cities were “brought sick folks, and them which were vexed with unclean spirits, and they were healed every one.” Unclean spirits, harmful and distressing ones, who, taking possession of and controlling, or even lingering closely around mortal men, thereby, either intentionally or all undesignedly, producing sometimes insanity, and sometimes generating, and often intensifying and protracting other maladies, were subject to ejection by forces outworking from Peter and John, so that the sick and the lunatic “were healed every one.” Similar results attend the presence and operations of many eminent healers of the present era, and imply no special action of the infinite God.

Because of such good works Peter and John were imprisoned. “But” — and here Old Testament phraseology recurs — “but the angel of the Lord, *by night*, opened the prison doors, and brought them forth.” An angel of the Lord was, in the case of John’s visitant, the spirit of an old prophet, and therefore, in this case, it is allowable to regard the angel as no more than a returning spirit. The power of spirits, when they can command fitting conditions, as they frequently can in the vicinity of some mediumistic persons, their power both to disintegrate and recombine even the links of a chain of iron, and also to move the firmest materials in the twinkling of an eye, have become facts well established in the minds of all persistent students of their teachings and doings. By such students it is understood that spirit chemistry

goes indescribably beyond where man's ever yet has reached.

STEPHEN. In chapter vi. the reader meets with an account of Stephen, limitedly a similar worker to Peter and John. Around him appeared one of the rare phenomena of spirit manifestation. When arraigned for trial because of his beneficent works, his judges "saw his face as it had been the face of an angel." An halo around the human form perhaps always exists, and is sometimes visible to the external eye. The halo is presumed to be an extension of indwelling spirit or of spiritualized matter, beyond the physical form. That spirit or semi-matter is perhaps sometimes exclusively the man's own, and sometimes, in part, that of some departed person, who enters the man's form and manifests through it. Possibly it is sometimes only a drapery imposed by other spirits from without. Probably, in most cases, it is an outflow from within, extending the man's spiritual form out, and so materializing it that it can be viewed by the external vision of beholders; or perhaps the semi-materialization is a necessary condition of the spirit, consequent upon its close impingement upon and partial admixture with its material adjuncts while forcing its passage out through the material form.

Peter and John are represented, in chapter viii., as having gone from Jerusalem to Samaria, where they found disciples, upon none of whom had the Holy Ghost yet *fallen*. "They laid their hands on them, and they received the Holy Ghost." The effect was so visible that Simon offered money if they would give him a like power of bringing upon men the Holy Ghost by laying his hands upon them. In this there

was no great marvel; but it indicates the probable opinion of Simon, a beholder of the operation, that the power to bring the Holy Ghost was a communicable one, at the will of its possessor. What he witnessed gave him no idea that its source was supermundane, or specially divine, or that it was a personality interested in the proposed bargain, and therefore to be consulted.

PHILIP. One disciple experienced physical transportation by unseen powers. "The Spirit of the Lord caught away Philip" from the eunuch's side, "and the eunuch saw him no more." The force which could lift Elijah into the heavens, or secrete his form, might transport Philip to Azotus, provided Philip was a medium.

The first portion of chapter ix. relates to Saul, who will be noticed after the account of Peter is concluded. In verse 32 Peter reappears. At Lydda he found one Eneas, who had kept his bed eight years, and was sick of the palsy. "Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed: and he arose immediately." This case gives no indications of special arrangement of conditions for operating upon the patient. But at Joppa, in the case of the seemingly dead Dorcas, Peter put all the people forth out of the room, then prayed, and after prayer, said, "Tabitha, arise; and she sat up." These conditions were prepared, under the guidance of either his external judgment, or of some generator of his internal impulses or impressions. Prayer may have been needed to make Peter's own condition fit for the reception and impartation of healing virtues.

CORNELIUS. The Gentile Cornelius, chapter x., in vision was instructed to send for Peter. Before the arrival of messengers bearing an invitation to Peter had reached his abode, this apostle himself also fell into a trance, saw heaven opened, and was taught by the objects presented, and by instructions received in the vision, that God is no respecter of persons, but accepts, from among Jews and Gentiles alike, all men who fear him and work righteousness. Thus a momentous lesson was given to all bigoted sectarians, whether of ancient or modern times. Cornelius, a Gentile, was acceptable to God because of his almsgiving and many good works ; was susceptible, too, of an heavenly vision. An angel of God came to him. Beatific vision, therefore, was not the exclusive perquisite of God's chosen people, the Jews. The very angel who came to Peter was either the same who had visited Cornelius, or stood in such relation to him that he was cognizant of what the Gentile centurion had seen and heard. This case, in which each of two persons of different religions was independently visited by an angel of God for the purpose of preparing them for a friendly meeting, cordial fellowship, and mutual respect, is very beautiful and instructive.

Peter was a *visionist*, as many of the old prophets had been. This incident in his missionary life shows a form of mediumship different from what had been previously manifested by him, so far as we can now know his experiences ; and it gives him place among those who saw spiritual scenes, as well as among those through whom spirit healing was performed.

Herod the king, chapter xii., arrested Peter, doomed him to sleep, when bound with chains, between two

soldiers, and in a prison which had keepers before its door. There, *in the night*, “the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.” He was led forth and set free. Here was the spirit light — the spirit blow on Peter’s side — the falling off of his chains like Samson’s withes and cords — a going out through the door of the prison, and a passing by the keepers before it. With the mediumistic properties of Peter, as the basis of operations, with darkness and quiet around, all such things fall within the normal powers of finite spirits as manifested in present times.

Here ends our notice of the *marvelous* acts of Peter. This narrative shows that he nobly overcame the seeming cowardice which earlier made him thrice deny his master. Healing powers through him were very great. His devotion to his ascended Lord, and to the relief and enlightenment of the sick and the ignorant, give him high position among the world’s benefactors. Through him and around him, the spirit world made most beneficent demonstrations to man. Courage, manliness, and unflinching devotion mark his whole course, subsequent to the ascension of Jesus. He was a man full of the Holy Ghost and of faith, which to us is nearly synonymous with full of influxes of emanations from Jesus and the world of departed spirits, which he cheerfully and courageously permitted to outflow upon man. He was true enough to let the spirit work *unquenched*.

PAUL.

THE most efficient of the early promulgators of the religion now prevalent in Christendom was a young Jewish lawyer — a bigoted Pharisee — and an earnest persecutor of the heretical disturbers whom Jesus had so indoctrinated and aroused, that they banded together, as his followers and disciples, to carry forward his revolutionary tendencies even after his crucifixion. This young Saul of Tarsus — whose name, Saul, when translated, means *a destroyer*, assumed, and seemingly of his own accord, a mission to put down these heretics in religion, and these disturbers of the public peace. He went from place to place arresting and imprisoning men and women. Getting from the high priest letters to Damascus, he started on a journey thither, intending to bring thence to Jerusalem, in chains, any disciples of Jesus whom he might find in that city.

Wonderful are the works of God, or of the spirit world, both to and *through* the children of men! This zealous, energetic, and educated young Saul, was, as his after life showed, constitutionally mediumistic. Spirits saw his susceptibilities, and, when conditions permitted, brought him up, as the mariner would say, “with a round turn.” In the ninth, twenty-second, and twenty-sixth chapters of the Acts, the writer of that book has given three distinct accounts of Saul’s conversion, all similar in general import, but differing in some particulars.

On his journey, he had come near to Damascus,

when, at about midday, "suddenly there shined round about him a light from heaven," so overpowering that he fell to the ground. In his prostrate posture, he heard a voice saying to him, "Saul, Saul, why persecutest thou me? . . . I am Jesus, whom thou persecutest." Therefore a returning spirit called to him. The dazzling light blinded him; it was above the brightness of the sun; he could not see "for the glory of that light." He was told by the voice that the course he was pursuing would prove an hard one — that he was kicking against something which would prick and wound himself — that he must go into the city and wait for instructions. The light had so blinded him that his companions led him by the hand to lodgings in the city of Damascus. One account says that Saul's companions "stood speechless, hearing the voice," while another says, "they saw the light, but heard *not* the voice." It is not stated that either they or Saul saw the person who spoke. Paul's constitution, temperament, and condition were such, that the impression made upon *him* was obviously greater than upon any one of his companions. *He* was the "chosen vessel" for the reception of most spirit influence, then. On him it produced a three days' blindness, which was cured by spirit action through another medium.

ANANIAS. There was a disciple of Jesus, one Ananias, residing in Damascus, to whom his Lord, who was the departed Jesus, appeared in a vision, and said, Go to Saul of Tarsus at the house of Judas in Straight Street. Accordingly, Ananias went, and putting his hands upon Saul, said, "Brother Saul, the Lord, even Jesus that appeared unto thee in the way

as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.” “Immediately there fell from Saul’s eyes as it had been scales; he received sight forthwith, arose, and was baptized.” By being baptized we may understand that he confessed to faith in Jesus as an inspired teacher, and that he avowed devotion to him, and to promulgation of his doctrines. Soon his name — Saul, a destroyer — was changed to Paul, that is, *a builder up*; and by this latter name he is known as an apostle, chosen, commissioned, and sent forth by the disembodied spirit Jesus. Paul was, apostolically, “born out of due time;” that is, was commissioned and sent forth by Jesus after his ascension, and when he was but a returning disembodied spirit.

Such sudden and thorough change of views and purposes within four days as Saul experienced, is out of harmony with the ordinary changes in bright and cultivated minds. There is no evidence that Paul did, while a fair presumption arises that he did not, make himself acquainted with the life and teachings of Jesus by any careful study, or by listening to any lengthened exposition of them. His deeper faculties than those of reason and judgment were brought to bear in this case: his spiritual perceptions and intuitions were inspired to grasp, and read at once, the character and works of Jesus. Spirit influences fitted Paul for, and wrought out, the change within him — converted him from enmity to friendship.

Some time, perhaps ten years, after his conversion, and when he had labored long and earnestly among the converted Jews, he goes among the Gentiles, and is found, chapter xiii., at Paphos, where there was a

certain sorcerer, a false prophet, a Jew, named Elymas, who withstood Paul and Barnabas, seeking to turn away Sergius Paulus, deputy governor of the place, from the faith these apostles were inculcating. "Paul set his eyes" on that sorcerer, and said, "... thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness." Paul, as conditioned then, was obviously the more positive of the two men; each of them probably was backed up by spirits. The more negative would yield before the rays or forces from the fixed eyes of the stronger, and might be affected in whatever manner the stronger should dictate. Paul's setting his eye upon the man was a mesmeric process, probably intensified by spirit co-operation in its performance.

At Lystra, chapter xiv., resided a man impotent in his feet, a born cripple, who never had walked. Paul, perceiving that he had *faith* to be healed, — that is, that he had such susceptibilities for spirit influx and action, that he could be healed, — *steadfastly* beholding him, — that is, fixing his mesmerizing eye steadily upon him, — said, "Stand upright on thy feet. And he leaped and walked." The subject being receptive, Paul's own magnetisms may have been competent to such a strengthening operation; but if they were not, his spirit backers could unite theirs with his, and furnish any lacking force legitimately.

Possibly our views will let us relieve the quarrel, chapter xv., between Paul and Barnabas, from its look of angry passion. Each mediumistic person finds the presence of some individuals helpful, and of others harmful, to the exercise of his mediumistic functions.

Particular persons are serviceable to some sensitive wonder workers, and baneful to others. It is easy to imagine that Barnabas was aided, while Paul was hindered, by the presence and auras of John Mark. Barnabas, on that ground, may have wanted this John to travel with them, while, on the same ground, Paul objected to him. For the promotion of the efficiency of each of them, and for furtherance of the general objects of their mission, they may have been pushed on by workers behind the scenes to such a rupture that they would gladly separate, so that Barnabas, taking John, would go one way, and Paul, taking Silas, would move off in another, thus broadening their sphere of action and influence.

At Thyatira, chapter xvi., a certain damsel, possessed with a spirit of divination, greatly troubled Paul, who, "being grieved, turned and said to the *spirit*, I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour." It would be difficult to adduce clearer proof of any one's faith in anything, than the above furnishes of Paul's belief that some individualized spirit, and that spirit not God, was within the divining damsel, and speaking through her. Since Paul so believed, those who have faith that similar possession is experienced by many physical forms in these times, can quote this apostle as a precedent in that faith. If, too, it is believed now that turbulent spirits can at times be ejected by will power, and by commands put forth through mediumistic persons, those who hold such belief may adduce Bible proof that an ejection of an intruding and boisterous spirit was performed of

old by processes seemingly like those that are now sometimes found successful.

Paul's interruption of the gains which the master of this divining damsel had been accustomed to derive through her mediumship, caused Paul and Silas to be imprisoned. At midnight, in the prison, Paul and Silas prayed, and "suddenly there was a great earthquake;" the prison was shaken, its doors were opened, and every one's bonds were loosed. The prison-keeper, seeing the door open, was ready to kill himself. But Paul checked him, saying, We are all here. There is no appearance that this earthquake was extensive. The city magistrates in the morning calmly sent word to have the prisoners liberated, and there is no indication that the citizens had been at all disturbed or alarmed during the night. The above wonderful deliverance was wrought out *in darkness*, and, as in other cases, the power manifested may have been put forth by finite intelligences, raising a local earthquake, shaking the prison, opening its doors, and loosing the bands or chains from the prisoners.

Chapter xix. Paul laid his hands upon some Corinthian converts, "and the Holy Ghost came on them, and they spake with tongues and prophesied." This case illustrates a mode in which the apostolic Holy Ghost sometimes was induced; it came through mediumistic hands, and having come, it caused its recipients both to speak in languages of which they were ignorant, and to prophesy. These operations are very like what the spirit influences of to-day often produce.

From Paul's body "were brought unto the sick, handkerchiefs or aprons, and the diseases departed

from them, and the evil spirits went out of them.” Power to charge many kinds of gross matter with healing or with controlling properties, and transmit healing virtues thereby to some sensitive recipients, is possessed not only by many mediums, specially so called, but also by many mesmerists who have no apprehension that disembodied spirits operate through them. What is brought to pass in subserviency to natural laws in these times was beyond question amenable to law in the days of Paul.

The failure of the seven mediumistic sons of Sceva to control evil spirits by calling over them the name of the Lord Jesus, indicates that the name *alone* was not a very potential force. The spirit who owned that name was not disposed to be a special helper of “vagabond exorcists.” The faith of Paul and Silas in that name, — that is, their consciousness that their sincere call upon that name would bring to their aid power from him who owned the name, — *that faith* enabled and induced Jesus, and spirits in sympathy with him, to put forth their mighty and beneficent forces through these apostles, and thereby eject evil spirits and cure diseases. The natural philosophy which is now being taught by supernal teachers asserts that our sympathetic utterance, or even our intense trustful thought of the name of any dweller in the spirit realms, reaches the person to whom the name belongs, and gets as distinct response as condition and wisdom permit. More or less directly all mediumistic persons rely upon an appeal to those who are now designated their spirit guides and helpers. The direction of Jesus that his disciples should, after his ascension, ask, in his name, for what they

might need, may have been, and seems to have been, in harmony with conditions needful to man's most effectual help by the departed. From lips backed by consciousness that Jesus could aid, and would aid a fitting, a spiritualistic instrument, the call upon Jesus might make a susceptible apostle potent over even such an evil being as the one who made his medium leap upon, overcome, and prevail against the mimicking sons of Sceva, so that "they fled out of the house wounded and naked."

No one will fail to be misled by Scripture usages of the words *prophet* and *prophecy* who does not give them wider application than they now usually receive. Webster, in his Dictionary, says prophecy means, "in *Scripture*, to preach; to instruct in religious doctrines." The *prophet* is a person illuminated, instructed, inspired, and who teaches under inspiration, or under any influence from unseen intelligences.

We read, chapter xxi., that four virgin daughters of Philip the Evangelist did *prophecy*. Either the word then was made to cover a diversity of manifestations, or the class of foretellers of events was quite numerous. Obviously these sisters would now be called simply mediums. Agabus, named in close sequence with Philip's daughters, was a prophet in the modern significance of that word. He took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost," or the influence that controls me: "So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." That prophecy was afterward fulfilled. Agabus was a *prophetic* medium, seeing and describing the outlines of coming events.

Chapter xxvii. Paul's prophecies concerning the events of his voyage toward Rome, of shipwreck, of loss of ship and cargo, and of the preservation of the lives of all on board, and also of his own future, show clearly that coming events, in the near future, were sometimes discernible by his internal powers of vision.

Chapter xxviii. By prayer and the laying on of hands, Paul was the ostensible healer of a bloody flux and a fever combined. Others also who had diseases came to him and were healed.

When the landed passengers from on board the ship which was wrecked on the island of Melita shivered with cold on the bleak shore, Paul with his own hands gathered an armful of sticks, and put them on the fire which had been kindled. As he did this, there came a viper out of the heat, and fastened on his hand. This viper, no doubt, was of a species whose bite or whose sting was known to be fatally poisonous ; “ for when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. He shook off the beast into the fire, and felt no harm.” It is a justifiable assumption that, under ordinary circumstances, that viper would have given a fatal stab to any hand on which it fastened ; and yet it probably was invisibly restrained from injuring Paul. The same power which kept the mouths of lions shut in the presence of Daniel could hold the viper's fangs immovable on the hand of Paul ; or by processes which coated, in asbestos, the occupants of the furnace could have steel-plated Paul's hand.

Peter and Paul are the only apostles which the object of this work brings under extended consideration ; and these two, so far as they are embraceable within the legitimate scope of *this work*, are very much alike. They are alike as to the kinds or nature of the prophetic, apostolic, or mediumistic works which they performed, and the ardor, courage, and fidelity they uniformly displayed. The chief doctrine which they each put forth was *the resurrection*. It was their mission to bear witness to that great central fact. Incidentally, as supports to and in confirmation and illustration of that, they often epitomized Jewish history, from Abraham down to Jesus, and having drawn their conclusions from that history and the well-known facts pertaining to Jesus, put forth earnest appeals for a general reception of their own faith ; also for repentance, and for the leading of lives conformed to the requirements of the faith by Jesus.

Peter's vision, calling him to fellowship with Gentiles, taught him, and induced him to avow, a broader conception of God's impartiality than the Jewish faith had recognized ; also Paul's reading in Athens an inscription to The Unknown God, led him to avow that he was declaring that same God, — who was “ a Lord of heaven and earth, dwelling not in temples made with hands ; giving to *all* life, and breath, and all things, — making of one blood the men of all nations, and making all of us his offspring.” In points like these we find these teachers transcending the limits of the Jewish faith of their childhood, and the opinions prevalent around them.

The signs and wonders wrought by and through these two men embodied the highest and most per-

suasive eloquence of their apostolic efforts. In these workings they were very much alike — both were healers ; both ejectors of unclean spirits ; both visionists ; both prophetic ; both the subjects of angelic deliverance from prison ; both bold, ardent, energetic workers ; and together they were a *par nobile fratrum* — a pair of noble brothers — in the apostolic band, to whom the ascended Jesus was what Angel of the Lord, or the Word of the Lord, had been to the elder prophets ; that is, an unseen but mighty helper. Thus far the appearance to ourselves is, that all the other revelators yet noticed received, as John did, their special communications and aid from some intermediates between themselves and the Highest ; between themselves and the *Jehovah* of Asaph and Isaiah ; between themselves and the Father whom Jesus obeyed and adored.

JESUS OF NAZARETH.

THE Son of Mary stands by himself, towering high above all other personages named in the Scriptures, who lived a life on earth. We contemplate him with profound admiration, and with tender love and gratitude. Whatever his nature, single or double, exclusively human, or a compound of human and divine, his life and teachings are precious to us because of their heavenly qualities, and the same have been and are precious also to millions of others, who have learned and felt the spirit of his life, doctrines, doings, sufferings, death, resurrection, and ascension.

Whatever more than man any reader may be ac-

customed to deem him, Jesus surely was a man, and has an history as a man. It is only as such, attended by and working marvels, that he falls within the legitimate scope of this work. We hope to free our mind from warping and blinding prejudgments, and to use common sense and the simpler principles of philology and natural science, as rigidly when scanning and characterizing him, as when speaking of any other portion of the Bible's contents, or author of its books.

Four distinct, yet brief, biographies of him have come down to us, one from the pen of each of four evangelists, viz., Matthew, Mark, Luke, and John. The first three traversed much the same ground, and have given substantially the same account, though with occasional variations and some discrepancies. Each of these mainly aimed only to be an accurate recorder of facts. John's education and mental qualities inclined him to be more philosophical and discursive, and to present chiefly such of the facts in the life and teachings of his master as would furnish texts for instructive comments. Tedious repetition would result from examining and commenting upon the account of each biographer separately, and therefore we shall generally take in connection what they have severally said upon any point which may be brought forth for notice.

Three personages, viz., Zacharias, Elizabeth, and Mary, had such experiences antecedent to and connected with the conception of Mary's child, as were deemed worthy of record by his biographers, and therefore claim attention before we come to an examination of Jesus himself.

ZACHARIAS.

Gabriel, "an angel of the Lord," Luke i., appeared to priest Zacharias in the temple, and informed him that his aged and barren wife, Elizabeth, should bear a son, who should be called John. "Whereby shall I know this?" said the priest. "Thou shalt be dumb," replied the angel, "and not be able to speak, until the day that these things shall be performed, because thou believest not my words." That penalty was at once enforced; for when Zacharias issued from the temple, he was unable to speak. Spirit power over a susceptible man's physical organs was here manifested with great clearness. The spirit who operated upon Zacharias, Luke calls *an angel*; but Daniel, when he saw Gabriel, and talked with and was aided by him, calls him a man — spirit *man*. There is no conflict here, however, because the word *angel* often means only a *messenger*; that is, any person or thing that is sent forth for a special purpose. A man-spirit, coming from out the unseen world, could with perfect propriety be called an angel of the Lord; for that may mean only a messenger coming from beyond where the outward senses reach, without designating the nature or the rank of the messenger. The power which locked up the speaking faculties of Zacharias apparently pertained to a spirit that once had been a man on earth.

The people about the temple, when their aged priest came out to them, perceived at once that he had seen a vision. This ready perception of the cause of his dumbness, or other change, indicates that they were familiar with the appearance and conditions of

persons who saw visions, and makes it probable that the occurrence of visions was no uncommon event. Those times, like the present, were replete with angel visits to the abodes of men; otherwise the cause of their priest's condition would have been a mystery to the people. The case of that priest is a good specimen of prolonged spirit control. It continued on till after the birth, even up to the dedication and naming of the child not yet conceived, or certainly through the greater part of a year. As soon as Zacharias had written what he could not speak, viz., that his infant son should be called *John*, "his mouth was opened, and his tongue *loosed*." Deliverance from his dumbness was as instantaneous as its infliction, and he was forthwith "filled with the Holy Ghost," or spirit influx, "and prophesied," alluding in his prophetic utterances to the coming and powers of the yet unborn child of Mary.

MARY.

The same angel who had foretold the motherhood of Elizabeth was again sent, some six months or more after his first recorded visit to Zacharias, to a virgin at Nazareth, who was betrothed to Joseph. He said to her, "Thou shalt conceive, and bring forth a son, and shalt call his name Jesus." After having been magnetized and psychologized by this spirit's presence and annunciation, Mary hastened to a city of Judea, and there visited her cousin Elizabeth, whose six months' foetus leaped within her for joy at Mary's salutation, and who was herself instantly filled with the Holy Ghost, or spirit influx, and foretold the motherhood of Mary, and the nobility of her offspring. Mary yielded to the influence of that hour

and place, and in rapturous tones poured forth thanks and praises for the mercy shown to her, trusting implicitly in the fulfillment of the angel's prediction. These persons obviously were all highly mediumistic, susceptible of being filled with the Holy Ghost, or spirit aura, and of being inspired and controlled by spirits. Both Zacharias and Mary saw, and talked with an angel, and Elizabeth was filled with the Holy Ghost. This shows special susceptibilities in the personages selected to be the parents of both the heralding prophet and of his more eminent successor.

In addition to those proximate foregleams of the coming Jesus, other prophets, centuries before his advent, had given forth utterances which have, and no doubt some of them justly, been considered as applicable to him. The history clearly makes his conception exceptional in its processes, and his advent into life accompanied by marvels in the heavens and on the earth. Various constructions have been put upon the language used in the Gospels to either elucidate or to mystify his paternity; that language will next be examined. Perhaps Christendom, as a whole, believes that the Infinite God was the immediate father of Mary's child. To us the gospel language admits of no such conclusion.

Luke, in chapter i., says, the angel Gabriel, being sent to Mary, said to her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Matthew, in his first chapter, says, "Mary was found with child of the Holy Ghost." These two statements are the most distinct scriptural ones relating to the paternity of Jesus, and are all that will here be adduced. Both these writers connect Holy

Ghost with Mary's conception, and Luke connects with it also the power of the Highest. Which of these, if either, did he regard as the father? Was it Holy Ghost? or was it the *Power* of God? Power, obviously, is only an attribute of some person or thing, is not itself a person, and could not in any comprehensible sense be spoken of as an immediate father. Therefore both the evangelists designate the father, *if they designate him at all*, by the words *Holy Ghost*. Did they mean by this a person? Luke says, in the same chapter, that Elizabeth was *filled* with the Holy Ghost; that Zacharias was *filled* with the Holy Ghost. Did he mean to teach that in one case a female was *filled* with a male personality, and in the other that a man was filled with the same male personality, and that in each case that infilled personality was the Highest, the Infinite God? According to our best skill put forth to ascertain what Luke signified by Holy Ghost, we find his meaning to be such an aura as we have described in other places, which was in nature like what is known to be either generated within, or brought to and infused through, those mediumistic persons to-day who become inspired speakers and astounding marvel workers. That such an aura of heavenly quality surrounded and permeated Mary at the time of her conception, is readily and fully believed. If she was then under powerful spirit influences, we can admit Matthew's declaration that she was with child of the Holy Ghost, because we find scripture usage ascribes to that Holy Ghost, or heavenly aura, whatever is done by spirits, either through or upon their mediums, while they hold them immersed in that aura. Jesus was begotten amid hal-

lowing conditions furnished by holy dwellers in the heavens, and therefore was a child of those conditions. No personality pertains to either the *power* of the Highest or to Holy Ghost, and therefore we must look elsewhere for the actual father of Jesus.

Possibilities are almost without limits: spontaneous generations are marvelous. We do not deny — we hardly question — that *inception* can occur; by *inception* we mean the fetalizing of uterine germs by substances either absorbed from vitalizing auras, or occasioned by purely spiritual infusions. But observations in these days indicate that *conception*, or the result of conjunction of physical organs, might have occurred under such circumstances as will meet the descriptions of Mary's case. The nearer we keep to customary processes the more widely credible will be the indicated mode.

A supernal aura may have been formerly, as it sometimes is now, an instrumentality by which an absolute unconsciousness is induced, during which human physical organs are moved to join in coition by a foreign will. Some modern experiences throw illuminating rays back into mysterious chambers of the far past, and present the facts of history in new aspects.

The words, "I have many things to say unto you, but ye can not bear them now," may be addressed to the reading public by any careful student of modern spiritual phenomena who is made a confidant. He hears narratives of surprising experiences. Though it may be lawful, it probably is not expedient yet, to do more than barely hint at a certain class of occurrences.

Facts intimately pertaining to, and which may be used for qualifying, the primal, innate properties of any one that shall be born of woman, — facts that may indicate the immediate source of power that determined the character of an Isaac, a Samson, a Samuel, a Jeremiah, a John the Baptist, or many another human being, — are too frequent in their occurrence, and too efficacious in their action, to be *long* kept from public knowledge after their existence has been distinctly and repeatedly proved. But perhaps the fitting time has not yet come for detail of specific cases.

There exist facts which hint at, if they do not clearly indicate, processes by which the child that is yet to be conceived shall, at the very instant of its coming into fetal being, be permeated and endowed with more of the supernal than it would derive from the parents in their ordinary mental and spiritual states. There are facts which point to *momentous* possibilities within the scope of psychological powers, that can be put and drawn forth from spirit realms to act upon some human beings.

Whatever may be its primary effects, we intend and we expect good, and not evil — benefit, and not harm — to ultimate from allusions like the above. If there exist unseen intelligences and forces, unrecognized by general observation or by accepted science, that may be brought to act upon us in the most private of all life's scenes, knowledge attained of the ways, kinds, conditions, and extent of their operations can surely be helpful to all who will make good use of the knowledge.

If either personal spirits, or aspirationally attracted emanations from the impersonal spirit sphere which enfolds us, can modify and improve the innate properties of those who, through us, are to be our lineal successors on earth and in the spirit world, what more philanthropic, what more divine purpose can animate any man or woman, than to inquire, and as far as possible to learn, *how* the favoring aid of wise spirits and supernal auras shall infuse their hallowing properties and influences into the germs out of which our offspring shall unfold!

A morning dawn, however faint or misty, gives evidence of both receding night and of oncoming day. The world's alternating spiritual days and nights are long — are epochs in history. Amid the darkness and fogs of this spiritual hour, some sentinels on watch-towers believe that they see streaks of a dawn that indicate the rising of a day in which men and women will be taught *why* the first and highest duty to offspring is, to beget them only amid and under as much divine influx — as much holy aura — as their aspirations can attract — as their receptivities can assimilate. Future time will witness more fundamental and effective processes for elevating and spiritualizing mankind, than are in use to-day.

We cherish no presumption that we indicate with accuracy the immediate source or actual conditions of Mary's conception. But we are actuated by a belief that processes within the legitimate scope of the natural powers of departed spirits, over all the organs of some men and women, have been manifested in this age, which could meet all the fair require-

ments of the language of the Bible pertaining to this subject; and that no process, therefore, need have been resorted to which required the *special* help of God, or which was at all out of intrinsic harmony "with the established constitution and course of things." The agents, instrumentalities, and processes may have been marvelous, may have been selected in the spirit world, may have pertained very extensively to that world, and yet may have all been natural, in the broad sense of that term. Whatever the process may have been, the conviction in us is firm that it conformed in all its parts and appendages to the direct permissions of universal forces availed of by finite though glorious intelligences, with no more help or hinderance in kind than man experiences in his ordinary operations for multiplying his species. Eternal forces, unchangeable in their quiet on-goings, come one after another within the cognizance and control of humanity just when they are needed. When earth was ripe for such an one as Jesus, earth's children, the emancipated and earth-clad conjointly, saw, and had long watched, the ripening process, and in the fullness of time arranged for, and effected his fitting generation and advent. The established constitution and course of things meets all of man's absolute needs legitimately, whenever the fullness of time for a supply has come.

After their marriage Joseph found, to his disappointment, that Mary was not a virgin. Matt. i. 18-20. Therefore he "was minded to put her away privily." It is not wonderful that he meditated such a purpose. It, however, upon a superficial view, does seem wonderful that the saintly Mary and her supernal visitant should have concealed from Joseph her condition, and

let him assume the nuptial bonds in ignorance of it. The justice by which he devised his own best course of procedure, bespeaks him worthy of juster treatment than he received. But the counsels of many supernals are deep, their views are far-reaching; and since we find them to-day very indifferent to this world's estimate of their instruments, and also very ready to further the on-coming of seeming evils because of the good that will eventually be educes from them, it was probably far-seeing wisdom and benevolence which thus permitted the just Joseph to become an intense mental and affectional sufferer.

His agonies may have been essential appliances for fitting him to experience the dream in which "an angel of the Lord" appeared to him, and convinced him, through that permeating aural influx which made him sense the truth through every fiber of his being, that her conception was "of the Holy Ghost," and thus turned his distrust and sorrow into confidence and joy, and made him an abiding lover and faithful protector of both Mary and her prospective child. He complied with the angel's request, and retained Mary as his wife. His mediumistic capabilities were unfolded, perhaps, by his anguish, and through these, thus developed, he could ever after be a recipient of those supernal teachings and aids by which the spirit world should desire to guide and protect the nascent child. The arrangements all tended to keep that child surrounded and sheltered by free recipients of the Holy Ghost, or spirit aura.

In due time the child was born in Bethlehem, and angel hosts sang glad songs over his nativity, in the hearing of shepherds who there watched their flocks

by night. If mediumistic shepherds alone heard the angelic music, this incident may not claim rank among the Bible marvels; but, if the notes reached the external ears of all who kept watch, evidence is furnished that supernal melodists then came into unwonted rapport with earth. Soon afterward wise men, in a distant land, saw a significant star over Judea, and guided by its light, traveled thither to pay homage to a new-born king. Such an incident points out the probability that the spirit guardians and teachers of those wise men of another land were cognizant of the doings and expectations of Judea's spirit princes, and informed their own pupils or mediums in the distant east of the marvelous conception and future promise of Judea's new-born child, and, by exhibiting in the skies a mass of star-shaped brilliant spirit aura, guided them to his abode.

Because jealous Herod was seeking to destroy this nascent great one, whom the wise men and others were thronging to and worshiping, Joseph was warned in a dream by an angel of the Lord, Matt. ii. 13, to take Mary and her child into Egypt, and thus out of Herod's jurisdiction. When danger was passed, Joseph, in dream again, was instructed to take his family back into Galilee.

History is thenceforth silent concerning any of that family band till, at the age of twelve, Jesus seated himself among learned teachers in the temple at Jerusalem, where he questioned and answered them, and manifested such ability, that all hearers were astonished at his understanding and answers. Thus wonders hang thick around him whenever he is shown to us up to this period of his life. Thence onward to

his baptism by John, some fourteen years later, his biography is epitomized in Luke's statement, that "Jesus increased in wisdom and stature, and in favor with God and man."

JOHN THE BAPTIST.

The son, born of Zacharias and Elizabeth, in their old age, whose birth was foretold by Gabriel, is not mentioned from the time when, an infant of eight days, he was taken to the temple, till he began his ministry, when his age was probably about twenty-six years. The *Word of God*, or aural influx, then came unto him, and he preached unto the people in all the country about Jordan "the baptism of repentance for the remission of sins." He was bent upon preparing, and exhorting others to prepare, the way for one greater than himself; he was the herald and forerunner of Jesus, and was drawing public attention to the son of Mary. His special mission was to baptize with water and to teach. Signs and wonders did not accompany him. He was essentially only a speaking medium.

This son of Elizabeth was nearly an ascetic in his personal habits. His clothing and food were of the simplest, his abode was in the country, and he "came neither eating bread nor drinking wine," and therefore was charged with having a devil. He probably was a fearless, forcible, and persistent reprover of wrong, and an exhorter to repentance, and to works meet for repentance, during four or five years; when, because of having charged Herod with contracting an unlawful marriage, he was imprisoned, and eventually beheaded. His frank and persistent assertions that

he was not himself the great prophet and deliverer whose coming his people had long been anxiously looking for; his unselfish commendations of Jesus, and his obvious desire that all the signs needful to establish faith in Jesus as the long-expected deliverer should wait upon him, indicate that John was a true and unselfish man, obedient to the guidance and impressions proffered to him from the spirit world.

THE BAPTISM.

Jesus, because of his desire to fulfill all righteousness,—that is, a desire to comply with all healthful customary rites,—sought and obtained baptism at the hands of John. Upon his return from out the water, Matthew says, *he* saw the spirit of God descending like a dove. Mark says, the spirit, like a dove, came upon him. Luke says, the Holy Ghost descended in a bodily shape, like a dove. While John the Evangelist, reports John the Baptist as having said, *I* saw the spirit descending from heaven like a dove, and it abode upon him.

Either *The Spirit of God*, *The Holy Ghost*, or *The Spirit*, each in the *form of a dove*, was seen to descend upon Jesus then. Each of those terms was used to express the same thing. And what was expressed by them? When examining the Old Testament, belief was avowed that any manifestation from out of the unseen, was of old regarded as coming from God. Were this spirit dove composed, as it probably was, of the same kind of spirit aura as the pillar of cloud and pillar of fire which attended the Israelites, ever hanging about the ark during the whole of their protracted journey,—were it thus composed, it might,

according to a common use of language in the Scriptures, be called either Word of God, the Angel of the Lord, the Spirit of God, or Holy Ghost, or simply the Spirit. That there was super-mundane power producing and moving that dove-like form is very credible. The presentation was a beautiful symbol, expressing to Jesus and John the approbation of higher powers, who watched over and were attendant upon them.

The account furnishes no evidence that this dove-form was visible to any others than these two mediumistic men. Matthew says Jesus saw it, John reports that John the Baptist saw it, while Mark and Luke say only that it came upon him. Clairvoyants in our times frequently see a dove attendant upon some particular spirit, and frequently, too, they see one descending and resting upon the head of, or hovering close around an embodied man or woman. The spirit or Holy Ghost which descended upon Jesus at his baptism, we regard as identical in substance with the Holy Ghost which came upon Peter and Paul and their attendants of old, and which comes upon mediums to-day, and that substance was and is a spiritualizing and strengthening aura, outflowed from spirit realms, controllable and controlled by efficient dwellers there.

THE TEMPTATION.

Matthew iv., Mark i., Luke iv. Shortly after his baptism, Jesus was subjected to his great *temptation*. God did tempt Abraham in order to ascertain whether he could be relied upon as a medium; and now Jesus was tested by Satan. But perhaps their tempter was the same. The different accounts of this trial furnish

a few interesting points for consideration. The three writers, who notice the temptation, all place it in the wilderness, or out in the country. But why did he go there? He was *led* up of the Spirit into the wilderness *to be tempted of the Devil*, says one. “The Spirit *driveth* him into the wilderness, and he was tempted of Satan,” says another. “Being full of the Holy Ghost,” he “was *led* by the Spirit into the wilderness, being forty days tempted of the Devil, and in those days he did eat nothing,” says a third historian.

Mark teaches that he was *driven* to this trial by *the spirit* that controlled him. Luke states that he was full of the Holy Ghost, or spirit aura, and was *led* by his controlling spirit. There obviously was a spirit pressure upon him to get him where the devil might tempt him; a pressure which made his going a moral, if not a physical necessity. He “was led up of *the Spirit*, to be tempted of *the Devil*.” This language implies that one intelligence led him into the wilderness, and that a different one tempted him. The meeting may not have been sought—seemingly was not sought—by either Jesus or the devil; but the *spirit* that either led or drove him out into some retired place was the seeker of it. The spirit, and not the devil, led him out to the wilderness. The same spirit it was in purpose, we must think, as the God who tempted Abraham.

The fast of Jesus and that of Elijah were of equal length. Fastings nearly or quite as prolonged as theirs have been kept by several mediums during the last twenty years. These modern fasters do not speak of experiencing any annoying sensations of hunger, but generally believe in great clarification of their

entire physical systems, and a better condition for the reception of spirit aura and for more mediumistic efficiency as consequences from this imposed and prolonged abstinence from food. They sense what Mark says was done for Jesus, the ministrings of angels or spirits to the needs of their physical systems. Statement is made that Jesus was "an hungered *after* the forty days," and this permits the presumption that he was not hungry until then.

The Devil or Satan who tempted Jesus was probably some spirit, perhaps a very good one; possibly it was the God who tempted Abraham, uttering in his ears such thoughts as human selfishness is very often prone to cherish and be swayed by when circumstances favor one's acquisition of worldly fame, wealth, power, and honor at the expense of great public good, which a generous and self-sacrificing course will enable him to accomplish. The question to be settled by his temptation seemingly was, which, in the depths of his soul, he most loved,—Self or Humanity? After he had been tried, Matthew says the devil left him, and angels came and ministered unto him. But Luke hints that he may have been subjected to subsequent trial; for his words are, that the devil "departed from him *for a season.*" The trial found him such, that his testers soon started him on his philanthropic mission.

WATER CHANGED TO WINE.

John i. Some poet has most graphically and beautifully said, that at the marriage feast in Cana of Galilee, "The conscious waters saw their Lord and blushed." The changing of water into wine without mixing with

it visible ingredients, without manipulations, without personal approach to the vessels containing it, seemingly calls for the direct exercise of very mysterious powers. It is an operation far beyond mere human ability, and justifies the imagining that vitality and consciousness were in the waters themselves, and that they reddened under perception of the power of Jesus that was overshadowing them. But such imaginings, beautiful and suggestive as they are, may lead the thoughts wide astray from the facts of the case.

Thus early in our consideration of Jesus we quote, for it is significant and helpful to a knowledge of his sources of aid — we quote a question which he subsequently put to one of his companions, Matt. xxvi. 53, “Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?” We also quote from 2 Kings vi. 17, “And Elisha prayed, and said, Lord, I pray thee open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw: and behold the mountain was full of horses and chariots of fire round about Elisha.” Were those horses and chariots either then first created and then first brought around Elisha, and that in response to his prayer? On the other hand, were they not obviously already there, and visible by the inner eyes of the prophet, and known by him as his helpers? There can be no rational doubt that he himself saw them before he prayed, and that he relied upon their assistance. His request to the Lord was, not for more help, but for the opening of the internal or spirit eye of his young companion, so that he, too, might see the spirit hosts

on which his master relied for deliverance. The hills round about Dothan were no less thronged with forces in reserve before the young man could see, than after his internal vision was opened. The question of Jesus implies that similar helpers were ever held in reserve for him.

Now connect with the foregoing indications that we all are ever living and moving in the midst of spirits — connect with that thought the following apparent teaching of the world's experience, viz., that by use of elements which can freely either be derived from, or are capable of being firmly attached to, only those human forms which are of such composition and temperament as renders them highly mediumistic, and that the most thoroughly and constantly mediumistic forms may give to spirits a firm grip upon material substances ; do that, and then we get a distinct glimpse of a way by which spirits, when a good medium is near by, can apply their chemistry and their processes of rectification to any liquids whatsoever. They teach us that all the elements of all earthly substances are in our atmosphere, and that they can, under right conditions, collect and combine from that source such elements as will produce very many of our articles of food and drink. We personally were once the filler of a phial with water, and corking it, and, in darkness, were so placed in relation to it for a few subsequent minutes that we deemed it then, and still deem it impossible that any human being had access to it or meddled with it. When light was let on, the liquid looked red, and, to the taste, it was very good wine. Then we received evidence that spirits can change water into wine, more conclusive to us than the state-

ment of any party living eighteen hundred years ago can ever be. This personal observation qualifies us to give full credence to the actual change of water to wine, in the vicinity of the mediumistic child of Mary. We have now vastly firmer grounds for faith in the actual occurrence of just such signs and wonders as are ascribed to the will and action of Jesus, than we had prior to similar occurrences in our own presence.

EXCEPTIONAL MOOD.

In the Gospel according to John, chapter ii., is a description of a scene in which the seeming temper of Jesus was out of harmony with his ordinary emotional moods. When he deliberately makes a scourge of cords—a whip with many lashes—and with this instrument drives beasts and men out of the temple, and with his hands pours out upon the floor the money of the brokers, and overthrows their tables, he shows cause for a belief that he, too, as well as “Elias, was a man subject to like passions as we are.” If he were so, his successful suppression of all resentful feelings amid most of the many aggravating scenes through which he subsequently passed, bespeaks a most triumphant self-conquest; while his gentleness toward all his personal offenders, and his compassion for and forgiveness of his enemies, raise him to a God-like elevation in moral power and benignity. Once more, before this notice of him is closed, he will be exhibited in action under the impulses of the same exceptional mood; then, perhaps, more extended comments upon it may be offered.

WOMAN OF SYCHAR.

Near by a well in Sychar, his intuitions enabled Jesus to read the remarkable domestic incidents in the past life of a Samaritan woman, so accurately as to excite her astonishment and that of others round about. Psychometric readings of the past history, and often, too, of the future experiences, of individuals, are now very frequently made with such accuracy as surpasses man's ordinary powers of perception, and give strong grounds for belief, that many modern mediums can either read, or hear read, portions of any one's book of life in the past, and get accurate glimpses of some things that will be inscribed on its future pages.

HEALING AT BETHESDA.

By a word only, so far as external observance of him could determine, when near the pool of Bethesda, he cured a man of an infirmity of thirty-eight years' continuance. The sudden re-starting of chronically obstructed circulations in human systems by the action of spirit infusions through mediums, has for many past years been very common both in this country and in Europe.

CURING THE BLIND.

On a subsequent occasion, John ix., Jesus made an application to the eyes of a blind man, which may not be in harmony with modern notions of delicacy and fitness; for "he spat on the ground and made clay of the spittle, and anointed the eyes of the blind man" with a paste made by mixing and rubbing to-

gether road-dust and his own spittle ; he then said to the man, " Go wash in the pool of Siloam." The man went there, washed as directed, and came back seeing. Any student of modern spirit operations assumes at once that spittle from Jesus might be highly charged, and purposely so, with curative forces, which, when interblended with and retained by the clay, could be placed and briefly kept in close contact with the diseased eyes, and in that position could act chemically in favor of their cure. The dirtiness of the process and seeming inertness of such paste, argues not at all against, but rather in favor of their having been suggested by some supernal oculist, who would be very indifferent to man's estimate of anything but the final result. We write under the conviction that Jesus, like all other mediators between the spirit and material worlds, was constantly accompanied, and, when needful, aided, by unseen intelligences.

CONTROL OF FISHES.

Fishermen had toiled all night, Luke v., and caught nothing. At the suggestion of Jesus they again put out their net, and forthwith it was completely filled with fishes. Spirit powers over all animal life and action, when conditions permit their application, may make ravens and fishes alike their obedient servants.

CURE OF FEVER.

Under the touch of his health-dispensing hand, Matt. viii., fever fled from Peter's mother-in-law so promptly that she immediately rose from her bed and engaged in household labors. Consequent upon this,

Mark i., people brought unto him *all* that were diseased, and them that were possessed with devils, and he healed *many* that were sick, and cast out *many* devils. Mark's expression is cautious, and not decisive; but if it were applied to any modern healer, every reader would infer that the healer failed in some cases to effect a cure. Therefore it is a fair presumption from Mark's account that some cases were beyond the curative powers of Jesus. In Matt. viii., and also in Luke iv., the same scene is described, and there the language indicates that *all the sick* were healed, but leaves it probable that Jesus failed to cast out *some* of the devils.

THE LEPER CURED.

Matt. viii., Mark i., Luke v. A leper humbly asked to be healed, and said to Jesus, *If thou wilt* thou canst make me clean. Jesus put forth his hand, touched the leper, and said, *I will*—be thou clean. And he was cleansed immediately. No external evidence is furnished by the records that this diseased man was mediumistically intuitive; but his strong persuasion that Jesus possessed the power to cure him, provided he also had a disposition, brings up to the mind many known cases in which sick sensitives have acquired an undoubting faith that certain persons could cure them, provided such persons would but make an honest and earnest effort to do so—provided they would resolutely say, in mental and emotional action as well as by word, “*I will*”—be thou healed.

THE CENTURION'S SERVANT.

Matt. viii., Luke vii. A centurion at Capernaum had by some process obtained faith that the power of Jesus over diseases was equal to his own over the soldiers under his command, who would go and come at his bidding. Having a valued servant sick with palsy, and grievously tormented, he sent to Jesus an invitation to come to his house, and heal that afflicted one. But soon after his messenger had started off to give the invitation, the centurion, awed by his own presumption in asking such a man to come to his house, sent *friends* to say to Jesus, "Trouble not thyself, for I am not worthy that thou shouldst enter under my roof." The reply of Jesus, sent by these friends, was, "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 know nothing concerning the constitution or temperament of that centurion. He obviously acted from an internal or heart prompting when he sent off his first messenger, and upon reflection condemned his own act as presumptuous. We feel forced to believe that he, in estimating Jesus, differed widely from most military men of his day and nation. May we conjecture that his knowledge of that healer was acquired intuitively? That this centurion was himself an impressional medium? Jesus attributed to him a rare faith, such a sanguine and swaying faith as spirit workings within man generate much more frequently than does knowledge externally acquired by ordinary processes; so that we incline to fancy that spirits prompted him to apply to Jesus; also, that the sending of the message brought the

centurion and Jesus into rapport, or stretched between them aural wires, on which the health-bearing emissions of the great healer were guided directly to their special point of destination, and produced the desired and designed results "in that self-same hour."

WIDOW AT NAIN.

At Nain the only son of a widowed mother was carried forth for burial, just when Jesus, accompanied by many disciples, approached the gates of the city, so that they met the funeral procession. Jesus went and touched the bier, and said, "Young man, arise. And he that was dead sat up, and began to speak." Language is generally used, both in the Scriptures and elsewhere, to describe things as they appear to be, and are believed to be. This young man appeared to be dead, was believed to be dead, and therefore properly was spoken of as a dead man; and yet there is no rational hindrance to the presumption that his was a condition of catalepsis, in which all the appearances of death were upon him, though his life was not gone out. Such perceptive powers as Jesus possessed might make him cognizant of the actual condition of the confined form, and he might clairvoyantly perceive that, aided by an influx of spirit aura from himself, the young man's physical forces could be re-excited to their wonted action; and therefore he beneficently sought rapport with him by touching the bier, and thus established a connection which conveyed his call or command to the smothered perceptions of the helpless youth, and awakened his dormant physical senses. Cases of resuscitation very like the foregoing are not unknown in recent times. We have been present

where seeming death had come upon a sick medium, when the earnest command of another medium recalled the departed spirit from the bright land beyond, which it had consciously entered, and was loth to leave. That spirit still remembers with joy its then condition and surroundings. It came back perforce, and has continued for successive years in its earthly tenement.

CALMING THE WATERS.

Matt. viii.; Mark iv., Luke viii. A furious storm arose while Jesus and his disciples were sailing on a lake; so furious was it, that "the waves beat into the ship, so that it was now full," and they "were in jeopardy." Up to this point Jesus "was in the hinder part of the ship, asleep on a pillow." As in the case of Jonah, so here; the storm came on while the principal personage in the scene was asleep. If the mediumistic properties of that personage were used by spirits in creating the storm, the medium—in the case of Jonah and of Jesus too—was in that calm repose which was very favorable for yielding helpful instrumentalities to the actual agitators of the elements. If the storm was raised by forces dependent upon him, and therefore in some sense his own, the storm would naturally be in a degree subject to his command, and would cease to rage at his request. The alleged powers of hovering spirits, acting by thousands in concert, may be competent, when conditions permit their close contact with matter,—as they often do in the vicinity of best mediums,—to take instant control of winds and waters around a ship, and either agitate or calm them at pleasure.

THE DEVILS OF THE TOMBS.

Mark v., Luke viii., and possibly Matt. viii. Landing, at the close of that tempestuous voyage, in the country of the Gadarenes, Jesus was there met by a man who had his dwelling among tombs, because the devil, a legion of unclean spirits, had possession of him, and drove him into the wilderness. This band of malignant spirits perceived and felt the power of Jesus to dispossess them of their hold; and as if all of them were but one person, besought him, saying, "I beseech thee, torment me not;" besought him that "he would not command them to go out into the deep," and asked that he would suffer them to enter into an herd of swine that was feeding in the vicinity. He granted that request. Power to dispossess a malignant spirit, and even a band of such, from hold they have taken upon some human organism, and make them give place and control to the rightful possessor and better guardians, is often put forth in these modern days; but the granting the ejected ones permission to enter other congenial tenements has not elsewhere come to our knowledge. Swedenborg, a man of great learning, and of scientific training, was through many years a very clear seer of spirits of all characters and qualities, and a careful observer of the attractions and ways of the different grades among them. There is a class, according to him, who "love things undigested and malignant, such as filthy meats in the stomach. They appear, some to the left, some to the right, some beneath, some above a stomach of such contents, because such contents are delightful to them." Their presence, he informs us, gives to the

man or woman in whom they lodge and feed, "anxieties" and many uncomfortable mental states; it gives them *the blues*. If the spirits having lodgment in the obsessed man of Gadara possessed tastes like those here described, one can well fancy them not reluctant to take up residence in swine. The desire of that ejected legion was complied with by Jesus, but they did not long continue to enjoy the luxuries of their new tables; for, seemingly, their living tenements were so chagrined by the intrusion of such villanous tenants, or so maddened and phrensied by these uninvited occupants, that the whole two thousand rushed into the water, and were drowned. Perhaps they were impelled to this suicide by the exorcising Jesus. But why he should incite them to such action, we fail to even conjecture. We see not why he could desire to harm the innocent herd, or occasion loss of property to their owner; and none of our conceptions concerning devils makes them susceptible of any annoyance or discomfort from forced immersion. The motive and the object of that extensive drowning are mysteries. Whether malignant devils, or irritated swine, or beneficent Jesus caused it, is all uncertain.

FORGIVENESS OF SIN.

Matt. ix., Mark ii., Luke v. In the chapters here named the evangelists have furnished accounts of a scene at Capernaum, which is eminently fruitful of instruction. Jesus was teaching *in an house*, probably some large public one; for Luke says, "There were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was pres-

ent *to heal them.*" Such language makes it probable that there was then an uncommon gathering, in which were mingled many men of learning and public respectability, who desired to listen to what the new teacher might say; and some of them, perhaps, desired to receive, and did receive, his aid in the cure of their physical ailments, since it is said that the power of the Lord was present to heal *them*. The room was filled, and there was, besides, a great throng of people about the door, so that when his friends brought a palsied man on his bed toward that house, they were obliged to take the sufferer up to the roof, and through that let the bed and man down to where Jesus was. Seeing their faith, he said, "Man, thy sins are forgiven thee."

At this, certain scribes were soon "reasoning in their hearts," and asking themselves, "Why this blasphemy? For who but God can forgive sins?" "Jesus perceived in his spirit that they so reasoned within themselves," and he asked them which was the easier to say, Thy sins be forgiven, or say, Arise, take up thy bed, and walk? Then, deliberately, and in that critical presence, he proceeded, and made this significant declaration: "That ye may know that the Son of Man hath power on earth *to forgive sins*, I say unto thee, palsied man, Arise, take up thy bed, and go thy way into thine house." Immediately the man arose, took up the bed, and went forth before them all. Language and action combined can hardly be made to set forth with more distinctness than the above does, that in the mind of Jesus, the healing of disease and the forgiveness of sin sometimes meant precisely the same thing. Beyond question, that heaven-illu-

mined teacher found an inherent connection between physical disease and sin, and taught that the healing of the former involved and carried with it the forgiveness of the latter. This point will come up for consideration on a future page.—The instantaneous cure of a man so enfeebled by palsy that he was brought from his home on a bed, was so astounding, “that when the multitude saw it, they marveled, and glorified God, which had given *such power unto men.*” We at this day can join with that multitude, and marvel at such a mighty work.

TWELVE YEARS’ ISSUE OF BLOOD.

Matt. ix., Mark v., Luke viii. A daughter of Jairus, supposed by her relatives to be dead, was known by Jesus not to be so, and he took her by the hand, spoke to her, “and she arose and walked.” A more interesting case is connected with this. When Jesus was on his way to see that girl, a multitude thronged around him, and in the crowd was a woman who privately touched his garment, and thus drew into herself healing properties from him. He felt the outflow, felt a loss, and asked who touched him, because he perceived that virtue had gone out from his system. Though seemingly unwilling to its mission, the virtue imbibed by her healed the woman’s twelve years’ issue of blood. Her faith saved her—a faith, we judge, born of her mediumistic susceptibilities, of her intuitions, and which could spring into being only in persons whom spirit healing aura could permeate, cleanse, and renovate.

ENDOWING THE TWELVE APOSTLES.

Matt. x., Mark vi., Luke ix. Jesus called around him twelve men “whom he would,” and designated them as special friends, witnesses, helpers, and apostles. He *gave* to each of these power against unclean spirits, to cast them out; and to heal all manner of sickness, and all manner of disease. Thus endowed, he sent them forth to exercise their new gifts frequently and widely as fitting conditions should permit, especially among the lost sheep of the house of Israel. His charge to them was, “Go preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils.” The coming of the kingdom of heaven, and the healing of physical diseases, are here presented in such connection as suggests the same thought as came up when Jesus defined a cure of palsy to be a forgiveness of sin. Mark’s language possibly indicates some peculiarity in the force which drew these men together, at the time when they received special powers, and were constituted missionaries.

“He goeth up into a mountain, and calleth unto him *whom he would*, and they came unto him.” Such language would be applicable if, *in fact*, Jesus went forth to the mountain alone, and there, by wishes either unexpressed or uttered, induced these men, wherever situated at the time, to turn their steps toward him, and meet at his side. Cases in which mediums desire, and especially those in which they request their controlling spirits to procure, the presence of other specified mediumistic persons, are very common and successful now, and the above language of Mark per-

mits a conjecture that the apostles may have been summoned to their special consecration either by magnetic attractions or spirit messengers purposely sent forth by Jesus. The susceptibility of each one in a band of twelve persons to receive and be able to exercise extraordinary healing powers would not ordinarily exist unless selection was made when calling them together. Inference from the experience of magnetic operators in promiscuous assemblages, and that of persons who operate specially for mediumistic development, indicates, that out of twelve persons taken at random, not more than half could be perceptibly either psychologized or endowed with any new powers; yet each of the twelve operated upon by Jesus became an healer of disease. This result indicates that these men were lesser mediums, gravitating to and being unfolded by a greater. Thus energized, these chosen ones "went out and preached that men should repent; and they cast out many devils, and anointed with oil many that were sick, and healed them."

LAZARUS.

John xi. The case of Lazarus, who is believed by a large part of Christendom to have actually died, and subsequently been restored to life by Jesus, possesses much interest. It is so striking that some wonder is felt that neither of the three reporters aiming specially to present the marvelous works of Jesus, made any mention of it. John alone describes it.

"When Jesus heard" that Lazarus was sick, "he said, This sickness is *not unto death*, but for the glory of God, that the Son of God may be glorified thereby." Perception of the sequel by Jesus while Laza-

rus was yet living deserves remembrance and application, too, in any fair interpretation of the actual condition of the buried form. The sickness "*is not unto death*" he said in advance. Therefore any interpretation of his subsequent words, which makes them mean that Lazarus was in any condition beyond a deep cataleptic sleep, makes Jesus at fault in his prophetic perception of the result, impeaches his reliability as a prophet. After abiding two days where he was when news of the sickness of this friend reached him, Jesus said, "Our friend Lazarus *sleepeth*, and I go that I may awake him *out of sleep*. His disciples replied, Lord, if he sleep, he shall do well. . . . Then said Jesus unto them plainly, Lazarus is dead."

Obviously his own perception of the condition of his friend was one that he elected to term *sleep*; but that word failing to convey to his disciples the peculiar nature and depth of that sleep, he, to meet their comprehension why a need existed for his immediate return into Judea, where his life was sought, adapted his words to the appearance of the case, and said, as any person not interiorly illumined would have done, "Lazarus is dead." This was correct enough, because the man appeared dead to every external beholder. Jesus foresaw that the sickness would not be fatal, and preferred to speak, and did speak, of the breathless man as being merely asleep, until an expression adapted to appearances was found needful for explaining to his disciples that he was about to start for an house of seeming bereavement and positive mourning. Soon after his arrival at the home of Lazarus, "he *groaned in spirit*, and was troubled, and said, Where have ye laid him? Jesus *wept*, and again

groaning in himself, he cometh to the grave." . . . There, before his mighty work was seemingly attempted, "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me." He felt conscious of indwelling power to awaken the deep sleeper, thanked God for the feeling, and then he cried *with a loud voice*, "Lazarus, come forth; and at once he that was dead came forth," *dead* only in the apprehension of all the external perceptives of relatives and friends.

Our perception now of the condition of Lazarus makes it an hard one of suspended animation, a sleep of deepest depth, but not unto death, as Jesus foresaw that it would not be. The word *hard* is applied to it because observation has frequently seen mediums exceedingly depressed and anguished, just prior to the drafts upon their vitality, which the putting forth of extraordinary mediumistic force required. Jesus both wept and groaned, and therefore obviously suffered intensely from some cause, and this, ostensibly, in the same manner as mediums of to-day do when their controllers are drawing from their innermost fountains of mediumistic force, preparatory to the requirements of a great emergency. His tears and anguish may have been induced partly by his kindly sympathies for the mourning sisters; but when his foreknowledge that the case was not one of death is considered in connection with his sufferings, some additional cause seems needful to account for their intensity. Remember the complete prostration of Samson, when he had just slain a thousand men under the sway of the Spirit of the Lord; remember that the soul of Jesus was exceeding sorrowful, even

unto death,, just before the trying scenes attending his close of life had emerged to external vision ; and remember, also, that spirit mediums to-day are racked with sorrows and anguish just prior to extraordinary exactions upon their inherent forces ; and then the probability arises that the tears and groans of Jesus were extorted by such suction from his own vitality as would give to his voice loudness enough, penetration enough, to enter an ear so deadened.

Martha's anticipation that offensive odors would come from out the tomb if it were opened, indicates that the existing atmospheric temperature and other conditions would naturally have vigorously commenced the work of decomposition if the man actually died when he ceased to breathe externally. But no mention is made that results conformed to her expectations, and can any one suppose that they did? Hardly. Any argument that either hunger or lack of air would have brought death to a cataleptic in four days can have no force, because during such a sleep the spiritual forces sustain the hold of animal life upon the body, which forces obtain their nourishment from spirit aura that is nearly or quite as abundant and as free in the closed and buried coffin as in the open air. The narrative, as a whole, shows clearly that if the supposed death of Lazarus was positively death, Jesus was mistaken as a prophetic seer when he declared that the sickness was not unto death, and that he was going to awake Lazarus out of sleep.

MULTIPLYING LOAVES AND FISHES.

Matt. xiv., Mark vi., Luke ix., John vi. Jesus healed the sick among five thousand men, besides the

women and children ; and when it was evening, he made his disciples set before that vast multitude all the food they had at command, which was only five barley loaves and two small fishes. This multitude ate to the full from that small spread, and there was much left unconsumed. Modern oracles and observation teach that sometimes spirits can and do either procure from a distance or manufacture articles of food for man out of elements, which they, invisibly to us, gather up and manipulate.

WALKING ON WATER.

On that same night the disciples were on board ship “in the midst of the sea, tossed with the waves,” and Jesus came walking to them on the water. The ardent Peter stepped overboard, and, walking on the water, went to Jesus ; but the strong wind soon shook his faith, and the disciple began to sink. Jesus put forth his hand, held him up, and led him on ship-board. Power on the part of spirits to make matter more or less heavy at their option has been many times proved to exist by testing it with steelyards and scales. No doubt they gave levitation to the body of Jesus when he walked upon the water that night, and to Peter’s also, until his own agitation and consequent loss of good mediumistic condition loosened their hold upon him.

THE TRANSFIGURATION.

Matt. xvii., Mark ix., Luke ix. The transfiguration of Jesus on the mount is described in the following passages : “His face did shine as the sun, and his raiment was white as the light. His raiment became shining, exceeding white as snow. The fashion of his

countenance was altered, and his raiment was white and glistening. And there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem. . . . The disciples who were then with Jesus were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him." The brilliant radiance on the face of Jesus, and the *glory* in which Moses and Elias appeared, may or may not have been something unusual around them *as spirits*. The inner eyes of Peter, James, and John may then have been unusually opened to behold spirit forms and brilliancies, and may have beheld only permanent ones, as Elisha's servant probably did when he saw the shining horses and chariots on the hills of Dothan.

RETURNING SPIRITS.

The appearance of the spirits of two *men*, the one of whom had been dead more than fourteen hundred, and the other more than eight hundred years, and in appearance so palpable that they were both seen and heard by three witnesses, Peter, James, and John, proves that the grave, in those former times, was not a bourn from beyond which *no* traveler could return. These heavenly visitants of Jesus, who then talked with him about the death he was, on some future day, to undergo at Jerusalem, were surely spirits who had once been men. A possible way of return to earth existed and was traversed long ago, so that the return of our loved ones is *sanctioned by the example of eminent ancient prophets*.

UNBELIEF.

Matt. xvii., Mark ix., Luke ix. Shortly after their descent from the mount on which the glorious transfiguration had been manifested, the father of a dumb lunatic boy, who had previously taken the child to some of the disciples, and failed to get help through them, now applied to Jesus, who soon rebuked the possessing spirit with such potency that he departed out of the child. This case teaches that the disciples sometimes made unsuccessful efforts to heal, and therefore that the forces subject to their command, or working in alliance with them, were not omnipotent. Apostolic powers and unseen helpers of the apostles did not always command success. The failures of his disciples Jesus imputed to the limitations of their faith, or to their *unbelief*. We can hardly suppose that their mental state was such as we to-day should designate by the term *unbelief*. Obviously they must have had mental convictions that healing virtues sometimes went forth from their organisms, and that Jesus and God were their helpers. They were not *unbelievers*, according to the modern usage of such a word. Perhaps, and probably, the unbelief of which Jesus spoke was their lack of mediumistic states or conditions equal to the requirements for success in that particular case, which was an obstinate and severe one.

“How long is it ago,” asked Jesus, “since this came unto him?” “Of a child,” replied the father, who added, “that it hardly departed from him.” The obsession, therefore, was chronic and continuous, also the besetting spirit was powerful and malicious: “For,” says the father, “wheresoever he taketh

him, he teareth him ; and he foameth, and gnasheth with his teeth, and pineth away ; . . . have compassion on us, and help us." Yes, "Jesus said, . . . If thou canst believe. . . . The father . . . cried out, I believe ; help thou mine unbelief" — make my faith still stronger and more efficient than it is. Jesus then "rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him, and the child was as one dead, insomuch that many said, He is dead." Such a case required extraordinary dispossessing force, more than pertained to the disciples at their trials, but not more than was put forth through Jesus when he uttered his majestic command.

The disciples soon afterward asked Jesus privately, "*Why* could not *we* cast him out ?" Jesus answered, "This kind can come forth by nothing but prayer and fasting." Whether he meant the kind or character of obsessing spirit, or the kind or quantum and quality of the operating force, the teaching is essentially the same. The needful power could be obtained only through prayer *and* fasting. May we not rationally interpret those words as meaning that the human operator's physical system must be as extensively as possible depleted of all unhealthy animal forces, and their place be supplied by invoked spiritual ones, before a spirit thus powerful and ugly can be overmastered ? We think we may, and therefore may interpret Jesus as *here* meaning, by *unbelief* and by little faith, that condition of mind and body conjoined, which failed to furnish supernal intelligences of high benevolence, with that amount and quality of mediumistic aura

which this special case demanded for successful ejection.

BLASTING THE FIG TREE.

Matt. xxi., Mark xi. One morning, when hungry, Jesus went up to "a fig tree, and found nothing but leaves." And he said to it, "Let no fruit grow on thee henceforward forever — no man eat fruit of thee hereafter forever." "The time of figs was not yet." On the next morning the disciples "saw that fig tree dried up from the roots." That blasting of a tree was a marked performance even among his marvelous actions. It stands by itself, and excites high wonderment. Any commendable motive to it, excepting the general one of manifesting extraordinary power, seems wanting. His emanations generally went forth on missions of healing, of physical and mental relief, of moral and religious instruction, of salvation from danger and fear of drowning by calming winds and waves, and of other acts of clemency toward human beings. But here the vegetable life of the fig tree was sapped or poisoned for no other indicated reason, than that it did not, even out of the natural season for ripened figs, furnish a breakfast to an hungry man. Since the subsequent deportment of Jesus in the temple that same morning, indicates a second occasion on which a resentful mood seemed to control him, there presses forth for utterance a query whether possibly hunger acted then upon Jesus, as it perhaps has sometimes done upon an unreasoning hungry boy — that is, drawn out malediction upon the unconscious tree, because it happened to have no fruit on it, when he in hunger sought for

some? Did disappointment excite anger even in him?

From that scene Jesus went to the city and into the temple, where he proceeded "to cast out them that sold and bought there, and overthrew the tables of the money-changers, and the seats of them that sold doves, and would not suffer that any man should carry any vessel through the temple." Can it be that some passionate spirit obtained temporary sway over Jesus on that morning, when the failure of the fig tree to furnish him food, and the traffickers in the temple, seemingly, at least, metamorphosed his character? Luke tells us that at the close of the temptation, the devil "departed from him *for a season*;" and we can, for ourselves, admit as plausible the supposition that some spirit of temper quite foreign to that of Jesus and his usual helpers, intruded his influence very forcibly on the morning of those exceptional outflows from the form of Jesus.

SATAN'S WORK UPON JUDAS AND PETER.

Luke xxii., John xiii. "Then entered Satan into Judas Iscariot. The devil having now put it into the heart of Judas Iscariot to betray him." "The Lord said to Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat." These statements carry the idea that something more than the mere natural inclinations of their own minds would prompt Judas to treachery and Peter to denial—that some personal Satan would bring influences to bear upon them. Their organisms were impelled on to the commission of such acts as afterward caused one to commit suicide and the other to weep bitterly. We

hope, and suspect from the fact that he was one of the chosen twelve, that Judas possessed a better side than history has exhibited to the world. We get no glimpse of it, however, and can not hint at its qualities. Simon Peter stands before us in bolder relief. His attachment to Jesus wears the appearance of having been sincere and strong. He had courage too. He was no falterer from personal timidity, nor from inhering weakness. His after life renders it improbable that there was such a substratum of weakness in his selfhood as would permit him, apart from some foreign pressure, to drop down to cowardly denial of his master. The surface appearance is, that a personal Satan did sift him — did momentarily control him ; and that the words of Jesus had reference to some personality, bent upon modifying the genuine qualities of this disciple. If such were the facts, here is evidence that spirits may exercise more or less sway over the actions of men.

AGONIES OF JESUS.

Matt. xxvi., Mark xiv., Luke xxii. Just before his betrayal and his consequent trial and crucifixion, coming events made their woeful pressures upon Jesus. He said, “ My soul is exceeding sorrowful, even unto death ; ” he fell with face upon the ground and prayed, in an agony he prayed most earnestly ; his sweat was as it were great drops of blood. “ O my Father, if it be possible let this cup pass from me ; nevertheless, not as I will, but as thou wilt ; and there appeared unto him an angel from heaven strengthening him.” No mind desirous of obtaining *true* conceptions of the nature of Jesus as he is presented in the biblical rec-

ords, should fail to scan him here, while acting and suffering as overburdened humanity does, seeking and getting help by processes, and from sources, and with such results, as pertain to human experience. Intense, prostrating, agonizing suffering; prayer — most earnest prayer for relief; bloody sweats; angel presence to strengthen; all these he experienced most intensely under the pressure and action of scenes yet to be born into the external, and before his earthly friends could anticipate his tragic end. Such sufferings as these up even to the furthest possible limits of physical and mental endurance, many mediums of this day have experienced just before the oncoming of great national, or urban, or domestic afflictions, and when severe drafts were about to be made by spirits upon the mediumistic aid of these sufferers, for the purpose of affording these spirits power to guide or to sustain some mortals. This age at large is quite ignorant of many transpiring events which are to furnish the brightest pages of its own history.

FORSAKEN BY GOD.

Matt. xxvii., Mark xv. When on the cross, Jesus cried aloud, "My God, my God, why hast thou forsaken me?" This sounds like an outburst of intense anguish from a soul in which there was conscious lack of self-relieving power. We call to mind no other instance in which Jesus ever used the word God in an utterance which might be called a prayer. This ejaculation is like the forced vent of physical suffering — like an involuntary outgush from an agonized mortal form. What evidence, or even what seeming is there that Jesus suffered, either more or less, or differently

from what any man of equal sensibilities would have done under like circumstances? None whatever. And this argues him to have been but our brother man; an eminent, great and good one, but only a brother.

CRUCIFIXION.

Matt. xxvii., Luke xxiii. Attendant on the crucifixion, "the vail of the temple was rent in twain from the top to the bottom — the earth did quake — rocks were rent — graves were opened, and many bodies of saints which slept arose, came forth, went into the holy city, and appeared unto many; also the sun was darkened." The rending of the vail, the quaking of the earth limitedly, the darkening of the sun for a space around Jerusalem, may all fall within the scope of such spirit forces as have been indicated in the preceding pages. The palpable reappearance of departed saints, *in great numbers*, differs, perhaps, from anything yet specially considered. The now well-known power of the departed to so materialize themselves, or so enrobe themselves in semi-matter, as to exhibit the same forms, features, motions, and costumes which they presented in life here, permits a presumption that the old bodies of those ancient saints remained resting quietly in their graves, though the departed men and women themselves did reappear. The accumulated spirit auras generated by the vast hovering spirit bands at that momentous scene, would naturally permit spiritual manifestations in that hour and place, which would be very unusual in both kind and extent.

RESURRECTION.

Matt. xxviii., Mark xvi., Luke xxiv., John xx. The chief external marvels attending the Resurrection were a quaking of the earth ; rolling the stone from the mouth of the supelcher by an angel of the Lord ; the appearance of angels in white, sitting upon that stone, and also at the head and foot of the body's resting-place. Such transactions and scenes are generally similar in kind to others previously noticed. Angels conversed briefly with visitors at the tomb. Jesus soon spoke to Mary, and told her not to *touch him*. Materialized spirits to-day are ordinarily, but not always, subject to sudden invisibility upon the very close approximation of living bodies. This caution of Jesus intimates that his condition was such that the natural friendly grasp which her intense joy upon meeting him alive would prompt her to seek, was inexpedient. The materialized forms and robes of spirit visitants now are often instantly dissolved by the near approach of material living bodies, and we infer that the visible form of Jesus was in such *condition* just then, that Mary's very close approach might dissolve it.

He shortly afterward walked in company with two of his disciples, who were journeying toward Emmaus. Though he conversed with them on the way, their vision was so veiled that they did not know him till the journey was ended. Then he revealed himself, and forthwith vanished out of their sight. These two disciples returned to Jerusalem, met the others there, and rehearsed their experiences of the day ; when, lo, Jesus was in the midst of the congregated

band. He said to them, Handle me ; and he showed them his hands and his feet, saying, A spirit hath not flesh and bones, as ye see me have. True, *as a spirit*, a spirit does not have palpable flesh and bones. And yet modern tests, repeatedly made by human senses, have proved that at times a spirit can so present himself in *seeming* flesh and bones, that man fails by his senses to find any difference between permanent and extemporized ones.

Thomas was absent on that occasion, and, like a sensible man, could not base belief in the existence of such a marvel on the bare testimony of his friends, however sagacious and truthful he might deem them. He doubtless conceived that those around him were deceived. He would not believe till he could see the print of the nails in the hands that had been fastened to the cross, put his fingers into the holes made by the nails, and thrust his hand into the side gashed by the spear. A true scientist, Thomas demanded proved facts to found his beliefs upon. He soon had them, for before many days, while he and his fellow-disciples were assembled in a room, *with the doors shut*, Jesus suddenly stood before their eyes, and “said to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing.” Thomas exclaimed, “My Lord and my God !” This exclamation we read as an expression of surprise at finding what his brethren had previously been made to believe was justified by the facts before him. He had cherished no more incredulity than a prudent man was justified in holding until proof should generate faith. The time of that came, and his spontaneous utterance of surprise

was, "My Lord and my God!" it is indeed true that our master has been raised from the dead!

After the above Jesus showed himself to a number of his disciples at the Sea of Tiberias. There he so directed the casting of a net, that a large haul of large fish was taken, and he ate of them with his friends. Angels ate, or seemed to, with Abraham and Lot, as one did with Tobias also; and Jesus may have appeared to eat with his disciples.

PARTING COMMISSION.

John xx., Mark xvi. When the hour for his final withdrawal from their external vision was nearly reached, Jesus "*breathed on* his chosen apostles or missionaries, and said unto them, Receive ye the Holy Ghost." This process of breathing out the Holy Ghost very distinctly indicates that it was some aura, such as would mingle with the breath, and through that be infused into those on whom it should fall. And what efficacy would attend its possession? After it had been poured over them, and imbibed by them, they would have power to remit sins or not, at their option; for the Master then said, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Such would be its efficacy according to the conceptions of John; while Mark reports the parting declarations more explicitly in the following language: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that *believe*," —i. e., those among you who shall be mediumistic, who shall be free recipients of spirit auras: "In my name shall they cast out devils; they shall speak with new tongues;

they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

Yes, most clearly the special *belief* which he then enjoined, and which would be efficacious in promoting the good which Jesus mainly sought to have wrought out upon man, involved the equivalent of such mediumistic states or properties as would be attended by such marvelous signs as the casting out of devils, speaking in languages they had not learned, and healing the sick through imposition of hands. The language of the Bible nowhere teaches anything *more clearly* than that the faith which he desired his apostles to possess and apply, was identical in nature with the motive and operating powers in modern spirit mediums, and therefore widely diverse from the faith most commonly cherished and commended in Christian churches. Judged by the standard here furnished by the founder of Christianity, the mediums among us are much nearer in endowments, in faith, in belief, to those apostles into whom he *breathed* the Holy Ghost, than are the mass of those who teach in Christian pulpits, or those of the laity who adhere closely to the creeds and usages of the churches. If any portion of the community is now eminently *Christian*,—that is, is seeking more earnestly than others, by the exercise of such gifts as Jesus bestowed upon his immediate followers, to effect the forgiveness or remission of such sins as he specially sought to remove, and by such processes as he adopted and commended, that is, by casting out demons, healing diseases, and working signs and wonders in attestation to their being aided by super-mundane powers,—it surely is the Spiritualists.

The closest living imitators of Jesus, in both the object and processes of beneficent labors, are those who seek and obtain aid from finite supernal intelligences, and go about alleviating the distresses of their fellow-beings by processes which involve supernal aid.

All such signs and wonders as would attend upon those apostles who were breathed upon and commissioned, as above, do at times attend upon some mediums to-day, unless we make the remission of sins an exception. But an honest exception of that is debarred. For the position taken by Jesus on another occasion, — viz., that to say to a bedridden, palsied man, “Thy sins be forgiven thee,” and to say to him, “Take up thy bed, and walk,” meant the same thing, — that position, coupled with the clear indication that he here makes the remission of sins and the healing of diseases identical acts, shows too distinctly for any doubt to exist that Jesus sometimes made disease and sin synonymous terms.

In addition to, and in connection with, the above named works, those apostles were to preach the Gospel, and call men to repentance. The preaching and calling, modern ministers attempt to perform; but they generally lack the success which the genuine *signs* of commission from Jesus, confirmatory of a calling from on high, or indicative of help from on high, would naturally procure. Incidentally most mediums *preach* good news, preach gospel, and they call many to repent of, and turn away from, immoral and injurious habits. Some of them devoutly and extensively enunciate important moral and religious teachings. Practically, however, an undesirable division of the prescribed apostolic labors exists. The clergy,

to great extent, trudge on and sweat unaided by the strengthening *signs*, while sign-workers extensively omit direct verbal promulgation of either much gospel or many calls to repentance. The faith shown by *works* is more beneficent than that manifested by speech alone, but the two modes of manifestation, when combined, are more efficient than either alone. None other than vision which is distorted by preconceived opinions can fail to see that mediums for spirit operations upon diseased man are more productive of *such* beneficence as Jesus, when giving his farewell instructions, specially desired to promote, than the Christian clergy are. Disciples and lovers of Jesus will find his closest imitators and truest expounders among those upon whom the Holy Ghost—pure spirit aura—is poured out at the present day, and whose labors are approved by many “signs and wonders following.”

ASCENSION.

Luke xxiv. At Bethany he lifted his hands, and blessed his disciples, . . . and while blessing them, he was carried up into heaven. Marvelous was his entrance among men, marvelous his work on earth, and marvelous his exit.

CONCLUSION.

IN one very significant respect Jesus differed from any other worker of Bible marvels. Avowedly, The Lord, or God, or The Word of The Lord, or an angel of The Lord, or an angel of God, appeared to, or called

to, the prophet, directing him to say or do thus and so. And when about to perform some mighty work, he was accustomed to make open appeal to some God for help. The evidence in some cases is clear, and in some others the inference seems necessary, that the prophets themselves apprehended that their controlling God was limited in his habitation, and unstable in his purposes, and therefore not superior in nature to the godlike angel whom John conceived to be the Infinite God himself. The apostles in like circumstances generally, or at least very frequently, made an open call in the name of their Lord Jesus, as he, before his ascension, had directed them to do whenever they should desire special gifts or helps. The conclusions recorded in this work indicate our own perception that prophets and apostles—some of them consciously, others perhaps not so—addressed and received responses from some intermediates between themselves and Jehovah, our Father, the Infinite One, the Ultimate *Giver* of All things. The immediate communicators to them, like John's angel, were finite, and were at the same time recipients from intelligences above, and imparters to intelligences below themselves.

Our FATHER, the father of every human being, OUR Father, was the term by which Jesus designated his object of adoration, designated that spirit whose acceptable worship must be spiritual and true. He gave a definite appellative to the Unknown God of Athens, "whose offspring we are, and in whom we live, and move, and have our being." OUR FATHER is his name. A vaster, wiser, a more broadly philanthropic and loving, a more stable and unchanging source of life and force was embraced in the compre-

hension of Jesus than in that of the older Jewish teachers. Though his God and their God may be deemed one and the same in this respect, viz., that each worshiped the highest that his powers and conditions possibly permitted, still the powers and conditions were so varied that many different Gods were worshiped by the different Jewish workers of marvels and recorders of the Scriptures. The Father of Jesus was to be worshiped neither in Jerusalem nor on a mountain near Sychar exclusively, but everywhere, and by all, because he was, and is, an all-pervading Spirit, greatly in advance of, superior to, and more impartial than, any object of worship ever steadily held in the conceptions of an Israelite before the day of Jesus.

We do not find Jesus openly and audibly praying to any one for help when about to perform a marvelous work. In this respect he differed very widely from both prophets and apostles — so widely as to indicate that his relations to *the Spirit of the Universe* were peculiar, so widely that he constitutes a distinct class among Bible marvel workers. This is the significant point in his character or habits referred to in the opening sentence of this chapter. But it by no means follows from this that he did not pray to the Father who hears in secret and rewards openly. Indeed, he gave distinct intimation that such was his habit; for, near the grave of Lazarus, he not only felt conscious that he had been heard on that occasion, and furnished in advance with power adequate to awaken the deep, the very *deep* sleeper at his side, but also that his prayers were *always* heard. After the stone had been removed from the mouth of the

cave, and before he called up the sleeper, he “lifted up his eyes, and said, Father, I thank thee that thou hast heard me” — an influx of power he had already perceived. He then continued, “I knew that thou hearest me always,” implying that it was his custom to pray for, and thereby to receive, help. He adds, “Because of the people which stand by, I said it, that they may believe that *thou* hast sent me.” Thus clearly he has made known to us his dependence upon, and his habit of seeking aid from, some higher intelligence.

In what modes, or through what agencies or agents, did occasional and extraordinary helps come to him? He was generally unostentatious and quite reticent about matters pertaining to himself. Only by his distinct avowal of the fact did the standers around the grave of Lazarus know that he had prayed, and learn that he sought aid from one above, and only indirectly does he indicate that special individual helpers may have attended him upon call. In an interrogative and very strong mode of assertion, he said to an attendant in an hour of turbulence and danger, “Thinkest thou not that I can now pray to my Father, and he will presently send me more than twelve legions of angels?” Obviously hosts of angels or spirits would throng around him at his earnest wish or silent prayer; and as some modern mediums frequently sense intuitively the amount of force inflowed into them by spirits, and also similarly sense the quantum and quality needful to the accomplishment of a definite work on hand, in a like manner Jesus may have become conscious that he was already made able to call Lazarus forth, and therefore gave thanks for

the special power to do it, even before he had tested its sufficiency. Thus light enough gleams forth to show that he may have been *helped* by finite spirits, though he probably was generally, if not always, a conscious director of whatever force went out through his system.

So far as the records indicate, Jesus was seldom, if ever, used by any finite intelligence above, as simply an organ of communication with, or of action upon, this material world, or its visible occupants. He was not, in the usual acceptation of that term, a spirit *medium*, was not a mere instrument used by other hands, but generally appropriated, and adopted as his own, whatever was given forth through him. His marked attributes were those of a very clear SEER and sensitive FEELER, rendering him habitually cognizant of forces, states, causes, and oncoming events, occult to outward sense, so that he needed not that any finite should testify to him concerning any man, concerning principles or facts known among men, or help him to knowledge of forces or agents lying about him in the unseen. His spiritual perceptions constantly made him familiar with agents, facts, and forces there, and these were at his ready command by virtue of the excellences of his hallowed natal constitution and temperaments, which enabled him to live simultaneously and consciously in both the inner and the outer worlds, in the spiritual and material, and to avail himself at will of spiritual forces and allies. Those two worlds are partly identical in location ; the spiritual pervades the material, so that any man needs only unimpeded scope to his inner faculties, for sensing in at a breath much knowledge of, and for acquiring much power over,

many spiritual beings and things which lie just out of, just above, or just below the cognizance of human senses and the grasp of external reason. The death of the body will give this free scope to every inner man. Some inner organisms possess it while the outer form still lives. The instructive language which Balaam applied to himself, Numb. xxiv. 16, may be applicable to Jesus. He spoke as one who "heard the words of God, and knew the knowledge of the Most High; who saw the vision of the Almighty falling into a trance, but having his eyes open."

Though the powers and processes of Jesus thus differed from those common with prophets and apostles, and though his knowledge was often imbibed directly in spirit realms, his case, as to kinds of processes, is not without proximate parallels now transpiring. One of the most voluminous authors of the last twenty-five years possesses an organism which lets his inner percepts work in a similar way. He is not used by spirits mechanically, though he has often seen and conversed with them, and sometimes reported their sayings and doings. They do not entrance him to unconsciousness, or to the deadening or benumbing of his faculties; do not make him per force their mouthpiece; do not make him their tool in any way. He seems to be a self-possessed spirit among spirits. His mind at times drinks in knowledge of itself at the same fountain where disembodied spirits obtain their supplies, and does it by their expeditious processes of sensing: as do many others now.

This modern seer was not, in his earlier years, thus spiritually clairvoyant and absorbent. Mesmerism was applied to him in his youth, and, when entranced by

that process, spirits may have spoken, and cured diseases through him. Afterward, however, his spiritual senses became so emancipated that his inner man could at times roam freely and safely in spirit realms without known guide or helper. Though his form was the instrument of many marvelous cures in his youth, and under mesmeric influence, yet such marvels have seldom, if ever, attended upon him as a teacher. In that respect he differs widely from Jesus. The processes of acquisition with the two have strong apparent resemblances. But the words of one were confirmed by long-continued successions of most marvelous *works*, while those of the other rest on their intrinsic merits.

What the nature of Jesus in its fullness was, or what his doctrines were, does not legitimately come up for consideration in this work. The Author's views upon those subjects have been neither obtruded nor suppressed intentionally. He has been looking at Jesus simply as *a man*, around whom and by whom many mighty works were performed. But while doing this, his opinions may have been, and no doubt were, often coming into view. Whether his views of the *man*, if sound, will strengthen, or whether they will weaken, the foundations of faith that an infinite being was joined with the human Jesus, so as to constitute but one person, and that one the infinite God, has in no instance been raised in his mind. Possibly one who believes that Jesus was God and man conjoined in some unprecedented manner may be able to receive and adopt without conflict all that has been here said. The object in view has been to present

mainly physical and anthropological points, regardless of considerations, either moral, religious, or theological.

We have been looking at very many marvelous manifestations and acts attending the birth, life, death, and resurrection of one of the most remarkable and noteworthy personages that ever wore the human form, one who made broad and deep impress upon nations and ages, who is worthy of profound reverence and welling gratitude, one who is godlike enough to constitute as fair and full an embodiment of the adorable attributes of The Infinite and Holy One as any finite of whom we have knowledge, nearly as fair and full as man can embrace in mental conception, and in whose name, therefore, or by whose invoked aid, we may wisely seek for our nearest possible access to Him who is dwelling in the "light which no man can approach unto, whom no man hath seen, nor can see."

We can and do offer our prayers, put up our petitions, as the apostles did, *in the name* of Jesus Christ, deeming him the wisest and most efficient helper Godward, and the most affluent dispenser of heavenly gifts of any created being within our knowledge.

The child of Mary came into life pursuant to prearrangements made in spirit realms for his conception and training under more spiritualized conditions than ordinary. His constitution was healthful and well balanced, harmonious, and yet intensely impressible. Mediumistic from birth, no doubt good spirits, visible, audible, and tangible by him, were his playmates, companions, teachers, and guardians, continuously

from his infancy up to his ascension. We say *no doubt* of this, because many children have their inner senses so conditioned that they often see, play with, and converse with both infant and adult spirits ; most of those who were thus favored in times past continued to hold such intercourse occasionally while growing up and in their maturity. Most mediums speak of having seen and heard spirits as far back in their lives as they have remembrance of anything.

Presumably the qualities, proportions, and combinations of the constituent elements of Jesus furnished the constitution and temperaments which admitted free and strong alliance between him and spirits and spirit forces. High, pure, and powerful spirits were his associates and helpers, while low spirits and spirit forces were subject to his will.

Endowed with strongest possible spiritual affinities with, and aided by such helpers, and reliant on his Father, Jesus walked the earth, locally, sovereign over men, demons, diseases, and the elements. Thus supported, and also permeated with reverence toward God and love toward man, he used his mighty powers in doing good, in relieving afflicted, and in teaching benighted man. A glorious exemplar, an efficient helper, both while on earth and now in heaven. Love, wisdom, and power, put forth for man's redemption from sufferings and sins, constituted Jesus of Nazareth an illustrious Son of God, a true child of purest spirit auras, or of the Holy Ghost.

ON a well-remembered day, about forty-five years ago, when alone in his natal chamber, baffled and anguished by prolonged efforts to satisfy his mind as to the authority of the Bible, — *what* is taught, and what was *true*, — the writer sent heavenward a deep and earnest aspiration, that he might be, as he then supposed many an one of old had been, a witness of such marvelous “signs and wonders” as should give unquestionable authority to the words of whoever should be empowered to do such “mighty works.” Though then holding the prevalent belief that the day for such marvels was forever passed, — and logically, therefore, his prayer would be in vain, — something still prompted him to vow, and he did most reverently vow, that if he should ever witness wonders like those of old, he would give heed to deeds and words from the marvel workers, and would be a faithful and true witness and testifier to what he should see and hear.

Twenty years and more elapsed, and then modern signs and wonders came. The vow was still clearly legible on memory’s record. Therefore duty — duty of the highest class — called him to look and listen — called him to ascertain how far Heaven was responding to his former aspirations.

Study of the phenomena of Spiritualism has now, for twenty years, been with him a religious work — been the performance of the vow to the Great Author of all Truth. The vow required him to begin, and the work’s own compensatory and cheering revelations hold him to a continuance of investigation. One motive to this publication springs from that vow, and is felt to be pious and philanthropic.

Purposing to view the Bible in the same spirit in which he would read and comment upon common literature and science, he discarded the tone and style of special reverence, and adopted more bluntness than is common with him. In truth, he felt it desirable, because it might further the accomplishment of good, to give shocks that might break the crusts of superstition which encase many minds — desirable to wound, that he might heal.

However much biblical authors, personages, and events may appear to be metamorphosed by his pen, any *seeming* travesty of them is not *burlesque* — no, not that; for he has made an honest and benevolent effort to present scripture personages and events in their *true* characters, and show them to be worthy the attention and esteem of a philosophical and scrutinizing age.

To accomplish most successfully what he desires, it may be needful to grieve relatives, friends, and many others. He says to them kindly, but distinctly and firmly, that very many, that most of those whom he shall grieve, are idolaters; unconsciously so, but yet, in truth, *idolaters*; for they convert a book into an idol, or more correctly, perhaps, into a fetich; that is, they worship an object that has no life. The writer himself unconsciously did this through many long years, and now knows that such a sin of ignorance was all the while restraining his mental and spiritual faculties from such freedom as is essential to best unfolding in goodness. Such cramping idolatry is very common and very benighting among devout readers and conscientious reverencers of the Bible. That book in itself, and when conceived to be what in the preceding pages it has been showing itself to be,

is a good and useful book. But when it is deemed to be, and is appealed to as, an infallible guide, it becomes a fetich, and is baneful in some of its influences. It was, in part, given mediately by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness. Very much of it, viewed as simply an honest record of what its authors understood to be sayings and doings prompted by supernal intelligences are eminently instructive and helpful to the soul.

The long-continued, and still widely prevalent New England belief that our received English Bible is, in all its parts, the Word of God, and his only revealed word, has in the preceding pages been left unquestioned. Each and every story or narrative the book contains has been tacitly allowed to be exactly true. The author placed himself on that platform, and there, standing by the side of the average reader of English, saw the Marvel Workers as he has described them above: he wrote for the mass of Bible readers, and in a way which they can understand and verify.

Hope is cherished that this publication, though dealing only with well-known personages and events, may prove instructive and explanatory of the exact "ways of God to man;" also, that it may be the means of convincing many a timid, forlorn, and thirsting soul that the Bible permits and even invites such sufferers to "try the spirits;" should they do this, and turn from the low, and hold fast to the godly, they may safely drink freely at existing and accessible fountains, where loved ones and good, who have gone on before, yearn to outflow sweet waters of affection and wisdom, for the solace and instruction of those whom they have left behind.