

*'For in Him dwelleth all the fulness of the Godhead,  
bodily. And ye are complete in Him.'*

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# SPIRIT MESSAGES

RELATING TO THE

## NATURE OF CHRIST'S PERSON.

BY

F. J. THEOBALD,

AUTHOR OF

'BOB AND I,' 'MORE FORGET-ME-NOTS FROM GOD'S GARDEN,'

'SPIRITUALISM IN THE BIBLE,' ETC.

LONDON :

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AND

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# SPIRIT MESSAGES

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DURING the past winter months, it has been a pleasant occupation for me to prepare a record of Spiritual Experiences, and Spirit Messages upon a variety of subjects, which I hope at some future time to publish, under some such title as 'Homes and Work in the Future Life.'

I cannot do this, however, until I have received the names of subscribers sufficient to cover some considerable part of the cost of publication.\*

In the meantime I offer these Messages, received from the spirit of E. N. D., which form one of the chapters of the projected book, and are calculated to refute at least one or two of the many false charges brought against Spiritualism. That is, that all communications given are frivolous and unmeaning—and that its tendency is anti-Christian.

I did not know E. N. D. during his earth-life, and have never been able to procure many details respecting the life of this remarkable and beautiful character.

As a spirit, his presence is inspiring and his influence pure. Quite recently, hoping to find something about him in the preface of one of his books, I procured it from a lending library.

I found no word concerning his earthly life; but the book itself is singular, breathing throughout the influence of a good man in search of truth.

The style is original, spiritual (not to say spiritualistic!), and

\* Communications upon this matter may be sent to me addressed as 'F.J.T.' care of 'Theobald Brothers and Miall,' 23, St. Swithin's Lane, London, E.C.

bears evidence of his having been deeply sensitive, and highly mediumistic. This accounts for the ease with which he made use of my mediumship, and the freedom with which he could always communicate.

In his messages he tells me he 'was not a religious man.' In a very limited and conventional sense, this may be true; but in every other sense we may know that he was a real follower of Christ, and therefore can no longer wonder that his spirit became so speedily in harmony with the best spheres in the spirit-land.

The scanty facts I have gathered respecting E. N. D.'s life, here, cannot fail to be interesting to all who care to read this little paper.

He was educated for the ministry (as a Congregationalist, I believe, but am not sure).

Pulmonary consumption set in at an early age, which compelled him to give up his studies, and to take up his residence in some part of the country, where he slowly so far recovered health, as to be able to return to London, and take an active part in some business, which brought into play his fine artistic talents.

This position would have proved a very lucrative one; but he soon gave it up, to follow the bent of his mind, which found more congenial employment in literature and study.

In spite of his improved condition, he remained a lifelong sufferer from chest affection; but, like many such invalids, lived to be old, passing away in 1868, at the age of 64.

During the sedentary life of an invalid his deepest thoughts were aroused, and he found—as other true and honest thinkers have found before him—that his soul revolted against many of the orthodox, and merely human dogmas, current in society around him; on this account he could not take his position as a minister in their pulpits.

Still, he occasionally preached in Unitarian pulpits, and frequently lectured upon various religious subjects, as well as upon philosophical, political, and social topics.

It was through the presence of a friend, who was one of E. N. D.'s great admirers—and whom I will call C. R.—that I was first placed *en rapport* with his spirit. At that time I knew nothing whatever about him, his books, or his kind of teaching.

The spirit-presence was, to me, very pleasant and genial. He very easily used my mediumship, although at first the subjects upon which C. R. spoke with him were very uninteresting to me. In truth, I neither understood the questions nor the answers. C. R. was always satisfied, and evidently received through the spirit-writing

the information he required. These early subjects were entirely philosophical, and not in the least of a religious character.

Some months after this *rapport* had been thus established, I was staying with Mr. and Mrs. C. R., when they arranged with some other friends (who were also admirers of E. N. D.) to join them, with me, for the purpose of having a sitting, on November 22, 1870.

Naturally all present were wishing to receive a communication from their valued friend; and thus, by the unfailing law of sympathy, E. N. D. announced himself very soon, and wrote, with reference to some of his books which were then being prepared for publication by two of the friends present: 'You would know of my "Alpha." Your work is progressing well, in my eyes; but, pray, let me beg you will not make me a prominent Leader (as it were) of a New Sect. I wish *Truth* to disseminate, but I do not wish to be prominently brought forward. For it is not *I*, as an individual, who teach these truths—truths mixed with errors which I pray God to weed away.

'On earth, I was a medium for this sphere. Here I am so still; becoming more and more so, because of the embodiment of my thoughts in books. They drew me. . . . My dear friends, be true to your own consciences; it is true, error creeps in; for the want of truth is error, as the absence of light is darkness.

'But God, the Head over all, is willing to set all individual minds at play, and each mind must germinate fresh thought. Thoughts within, and out of thought, tend to elucidate truth. God the Infinite is the only Infinitude of Truth, because the only centre of Perfectness—or Perfection; your medium is very fastidious.' (This criticism was induced because of a rapid mental criticism of my own, as the word 'Perfectness' was written.) I now asked, 'Am I not right to be so?'

E. N. D. answered, 'Yes; but remember we have your mind to work through, which brings complexity of expression. I can gain more power, for your mind is in sympathy with mine, though you know it not.'

The writing stopped. In a few minutes, Mr. C. R. remarked, '*Shall we ask some questions?*'

To my surprise, because as a rule questions are desired in order to bring easy *rapport*, E. N. D. replied, 'No, you need not ask questions; I will tell you all without.' Another short pause; then was written:

'The Fatherhood of God is Universal; but it is a truth I did not grasp, that it ultimated fully in the Spirit of Christ, His Son.'

I must acknowledge that when I saw what was written, and found the purport of the message, as it came rapidly before me, my feeling was that of annoyance. I was *expecting* to receive a

communication upon some philosophical rather than religious subject, according to his usual style, through me. But now I felt greatly inclined to throw down the pencil and run quite out of the room, like a coward ! for I knew it would raise a discussion, and in no other way could I have stopped the influence. I am glad to say that a better, truer impulse followed, showing me that it was my duty to receive what our spirit friend evidently desired to say. I therefore resisted my feelings of annoyance, and praying that I might be kept calm and able to receive *the truth only*, I yielded to the control ; which continued :

‘My brothers, you need not think this proceeds from the medium’s mind, because it does not.

‘I have grasped this idea since I came here only.

‘It is true that heroes have lived who have had the Christ-life in them—the full ingeneration of the essence of divinity ; but in Christ alone did God, in the flesh, walk this earth.

‘You do wrong in this one thing, in confusing, or mixing up, the Divine Life of Christ, as but One in the world—as a great Medium only.

‘True, He was a great Medium.

‘He was *the* great Medium of communication with the centre of Deity. Other mediums receive but the ray of light, dropped—or gleaming (I beg the medium’s pardon)’—(this because of another mental criticism of the word ‘dropped’) ‘through the minds of the higher or lower spirits.

‘This constitutes the one great difference. Let me beg you to think this out. Do not take my word, as a spirit ; but I tell you this because it is my advanced knowledge, and I would that it should be known. Criticism is good.’

I read thus far out, and the message was received in expressive silence, which was first broken by the question from Mr. C. R. :

‘*Do you then know God as the Godhead of the Trinitarians ?*’

E. N. D.—‘No, not that of the Trinitarians, or of any ‘ism or ‘arian.’

C. R. *made a further remark about Christ, in reply to which was written*, ‘Yes, He stands alone, as only a son can. The Sonship is involved in the Fatherhood ; as the Fatherhood would not, could not, be complete without the Sonship. Christ is the visible Presence of this centre of Deity, and as such He was embodied in your material frame, which differed in a very essential degree—a very *ethereal* degree, from the ordinary humanity.’

C. R., after a long pause, asked, ‘*Had Christ a human father ?*’

E. N. D. wrote very emphatically, ‘No ; there was no human father. I can explain to you this, in time, by impression. He had but the mother-mediumship. I mean that Mary, His mother,

was the active medium for the material body, in consequence of her high purity. I will tell you more another time. Let these thoughts germinate. Resist them not. I, E. N. D., write them from the spirit-land of Christ's sphere; for I have risen.'

I left my friends in the afternoon of that day. As C. R. bade me good-bye, upon seeing me off at the train, he said, 'Perhaps, F., you will have further teaching upon this subject; if so, let me know.'

Certainly the influence had gained strong hold upon me. The message, far from being a reflection of my own mind, came as a revelation, opening up to me fresh thoughts. The beautiful sphere E. N. D. had brought with him, overpowered the evidently sceptical and antagonistic influence, which the reading out of this most unlooked-for communication had induced in the circle.

The following day I was quietly resting, when, contrary to my usual experience, I felt aware that E. N. D.'s spirit presence was with me. In fact, for some time he had sufficient *rappport* with me to make his presence felt, several times when I was alone, and on one occasion when I was with Mrs. Everitt. I knew he was by, but without saying so to Mrs. Everitt, I asked whether she was aware of the presence of any spirit. She replied, 'Yes; E. N. D. is here.'

On the afternoon in question—the 23rd—I suddenly knew he was near, and anxious to communicate something. Upon taking the pencil, the following was rapidly written.

'Mary, the mother of Christ, the Incarnate Divinity, was able to become so, entirely by virtue of her extreme innate purity, her peculiar receptivity of all high spiritual knowledge.

'She was but a poor, unlearned woman, but her whole soul was open to the heavenly spheres.

'She had never thought of her Divine Mission—the Divine Mission of bearing to the world the Incarnation of Deity. This had never been in her mind; but she knew of the prophecies, interpreted by the Jews to mean the promised advent of our Lord on earth.'

'It was the voice of the Heavenly Messenger, which revealed itself to her interior perceptions, as well as to her natural ear; and thus was her nature made receptive of the spiritual germ, which ultimated in the material form, to bear the Spirit of God the Son, Incarnate.

'This can never occur again—never did it occur before. The one purpose was accomplished, and she, as the medium of the power from on high, has only taken her ordinary place among pure spirits.

'Her nature was purely receptive, peculiarly passive, entirely

truthful and trustful. Thus there were no adverse conditions, which in any other nature, would have counteracted the miraculous power brought easily and purely to bear upon her.

‘E. N. D. writes thus, for my friends C. R. and ....’

The writing ceased; but on the next day—24th—was again renewed, to give the following few words, in evident completion of the above message:

‘The voice it was that gave forth the germ of spirit-life, and thus literally the “Word of God,” which came in Christ His Son.’

This is but a confirmation of John i. 14—‘And the Word was made Flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.’

### CONTRADICTIONS.

I CANNOT clearly recall whether these messages were published in the beginning of the year or no, but there was considerable delay, because, as I found soon, C. R. and others doubted the correctness of the teaching, and very naturally paused before publishing. I did not wish to do so myself, against the desire of these friends. But I suppose it was spoken about in some spiritualist circles, for one day I saw in the *Medium* paper an account of a séance which had been held, during which the subject of E. N. D.’s messages, given through me, was referred to. And in reply to some remarks, the spirit controlling the medium said:

‘With the author of “Alpha,” we have had intimate acquaintance. So far as we know up to the present time, he sees no reason to retract one word uttered in the above-mentioned book.’ The question was then put: ‘*How did the assumed recantation come into the circle?*’

*Answer.*—‘Because of the very positive way in which the minds of the circle held the theory, embodied in the recantation. The spirit endeavouring to communicate through such an atmosphere, would necessarily have the ideas infused into it, transformed into the shape peculiar to the minds of the sitters.’

Now, there is much truth in this, *so far as it goes*. But that it was absolutely erroneous, with reference to this especial case, the following message, given to me by E. N. D. about this time, will show:

April 19th, 1871.—‘Let not the fear of man restrain you from publishing fully what I told you, my dear Miss T. I explained to you my present idea of Christ’s relationship to the Universal Father. And, as far I could speak, through a mind different to, but in harmony with, my own, I did say all I would say.

'I see your words. I see the teachings. And whilst, if I had been on earth, my thoughts would have been expressed in different words, I *still* desire you to say that the meaning is expressed truly.

'I do not feel distressed if folks on earth cannot receive the teaching: they will probably do so when they come here. But as it is my desire to let the world of my readers know of my advanced views, so do I now desire you to publish this communication from me.

'The reliability of spirit-teaching, as coming through any medium, must depend upon the state of passivity of the circle.

'If the minds present are active, and determined to receive their own views *only*, then comes misapprehension. If all are passive, and if the circle is harmonized by a spirit of prayer (by which, I mean, a spirit in due submission to the Great Father over all, who permits these communications, and who overrules all), then the spirit can use the medial power more completely.

'When I gave you that message at my friend's house, you were all absolutely passive. I could speak through you, as I probably could not again, in the same circle. I will tell you why. The friends present were my admirers. They were passive, expecting, and believing I was there—as I was,—but *not* expecting me to deny one of the prominent teachings of my life, and announce my present belief in the Oneness of Christ with the Father.

'Through you, I could truly teach these thoughts; for your mind, in this respect, is in harmony with my *present* belief.

'I do not wish to dogmatize as a spirit! I say again, let these thoughts, these spiritual truths, germinate.

'It is well to aim at truth. For the more we gain truth, the more can the spirit become receptive of it.

'My dear friend, good-bye; E. N. D. writes. I will try to come again. Just be passive.'

### TESTS OF IDENTITY.

IN the meantime, C. R. had, unknown to me, been investigating as fully as possible, the reliability of the messages received at his house through my mediumship. And in answer to the question put by the editor of the paper in which they were published, he gave this reply (I quote from a letter sent by C. R. to the *Spiritualist*):

' . . . . As these communications were made in my presence, and as I have received benefit from the profoundly thoughtful writings of E. N. D., I determined to test further the authorship. To this end I went to Mr. B., of L. Road, Brixton, who is one

of the best test mediums known to me. I did not tell him the ultimate object of my visit, but asked him to consider me as an investigator, coming for the first time to investigate.

‘When the tilt of the table signalled the presence of the spirit, I asked the medium to inquire who was present; whereupon the name of E. N. D. was spelt out. As Mrs. W., who is an excellent seeing medium, was present, I asked her if she could see the spirit, and describe him. She then described E. N. D. accurately.

‘He then told me he was the author and communicator of the message we had received through the mediumship of F. J. T. That the idea he wished to convey to us was in the message, although it was of necessity clothed in the medium’s form of expression.

‘Three successive times did I make the same inquiry through Mr. B., under similar conditions, and with similar results.

‘On two occasions Mr. B., together with his wife, saw and described E. N. D., whilst he was answering my questions. Mrs. B. saw the replies as E. N. D. passed them through the table, and confirmed them.

‘Twice during the time which elapsed between my first and last visit to Mr. B. I had the privilege of sitting *en séance* with Mrs. Everitt, through whom E. N. D. has several times communicated. On each of these occasions I put the same questions to him, with the same precaution as exercised at Mr. B.’s, and with the same result.

‘I made the same inquiry three separate times in my own circle, where our communications are equally reliable, and with the same result.

‘E. N. D. has also confirmed to me personally, what he told me through the mediumship of the ladies and gentlemen now named. . . .’

The full names are given in the paper from which I have copied this extract; but I do not feel at liberty to give them here, without permission, which I have no means of obtaining, as they no longer reside at the address then given.

When Mrs. Everitt was speaking to me at the time about this subject, she told me that she knew E. N. D. by sight as a spirit, who was often at her séances, whilst she, entranced, sees and converses with him; but that she did not know who he was, until one evening (I think, but am not quite sure, it was when C. R. was present) he went up to her, told her his name was E. N. D., that he desired her to say that the messages, as given through F. J. T. were quite correct, and what he wished to convey. When Mrs. Everitt saw his photograph, she recognised it at once.

C. R., also told me, that a lady whom he knew, living a long

way down in the county, who was a seer of spirits, but (I believe) knew nothing of spiritualism, wrote to him at this very time, saying that a spirit had been to her, giving the name of E. N. D., and asking her to write to C. R., to tell him that the messages given through F. J. T.'s writing mediumship were correct.

I can scarcely think that more abundant proof of identity and authenticity could have been given.

Certain it is that E. N. D. was no common man. A grand, earnest thinker, he has doubtless influenced large numbers through his books. And if it is thus proved that he, from his spirit-home, really wishes his readers to know of his present beliefs, in contradiction to (or let me rather say in advance of) his teachings whilst here, surely those who respected him here, would give some amount of respect to him now.

When my friend C. R. had thus satisfied himself as to the truth of the messages, he again wished to receive some further communications from his spirit friend, and on the 21st of April came to see me, for the purpose of holding a séance. Having been told that E. N. D. was present, C. R. asked *whether he would answer a question*. 'I'll try,' was the reply.

C. R. then, referring to the subject, asked, '*What has been the effect upon mankind of the belief in the divinity of Christ?*'

E. N. D. wrote, 'The more the Divinity of Christ shall become a firm belief, the more can the perfect Spirit of Christ, as God, become one with man, and thereby raise humanity out of its depth of ignorance.'

'It will act as leaven, leavening the whole lump.'

'I do not mean to preach the doctrines of Christianity; I dislike them.'

'I wish to elevate the Pure, the True Divine Life, incorporated alone, as it was, in Christ, to its high and true position.'

'The denial of Christ's Divinity, now gaining strong power in some quarters, tends to raise a feeling of Rationalism; and the reverse to the meek and lowly feeling, and spiritual life, that Christ alone can bring.'

'This is why I desire my present views to be made public.'

'Some will scorn the idea, I know; but still, I wish it done. Do not fear; good will come. For if some scoff, others will gladly receive my spirit-teachings through the pure mediumship of F. J. T.'

I felt decidedly taken aback at this term 'pure' being applied to my mediumship, and through my own hand, and asked C. R. if E. N. D. was given to pay compliments when on earth. E. N. D. continued:

'I do not compliment. I mean, that I can, through your mind,

say *purely* what I wish to say upon a nice and delicate point. Fear not, my dear young friend.'

C. R. (who for some time found it exceedingly difficult to enter heartily into these views, and yet so greatly respected E. N. D. that he could not abstain from the subject): '*But why IS IT so needful to believe in the divinity of Christ?*'

E. N. D.—Because the Father has appointed that all shall reach Him—that is, the highest point to the High Spheres—by the Son.

'This will grow upon you. And I will tell you more another time. Not now; good-night. Your friend, E. N. D.'

I have no further entries in my diary, from this spirit, for twelve months. Then, on MAY 1ST, 1873, Mr. and Mrs. C. R., being with me, we sat *en séance*.

E. N. D. soon came; and having arranged our positions at the table, C. R. asked, '*What had been his occupation during the past year?*'

E. N. D.—'Learning, rejoicing, in my new-found power to advance. Power that has been given me in vast and large proportions since I was able to grasp the spiritual truth of Christ's Mediumship and Oneness with the Father.

'The Father we can only reach by the Son.

'This is very inexplicable to your material senses; it is so deeply spiritual. For whilst I thus, as it were, speak of two separate Entities, the Father *and* the Son, yet do I know that the Son (as I know Christ to be) involves, in His essential nature, the Divine Fatherhood.

'You are all children.

'This is a marvellously intricate subject, my friend; but I will try to teach you of it.

'The Divine Germ is the essential life of all mankind; but in Christ, the germ is infinitely developed, throughout His very nature. It is PERFECT as no mere man can ever be!

'The Infallibility is the one point of distinction. Man is finite; God, and God as manifest in Christ, and in His Holy Spirit (which is diffusive) is absolutely infallible and unchangeable.

'Man advances ever, but can never, never become Divine. Christ is ever, and ever was, One with God.'

C. R.—'*Did you ever see any good that was produced by your first set of messages, given through F. J. T.?*'

'Yes; I traced it as far as I could. It germinates in the minds of many who will not, at once, admit its truth. Never mind; "Truth will out" soon.

'I have not had so much communion with my earthly friends for a short time, because I wished to let the subject rest. I have not communicated with many since I wrote through Miss T.'

C. R., referring to some messages from E. N. D., received by Mrs. B., etc., asked if *E. N. D. thought they differed from those through F. J. T.?*

E. N. D.—‘Not essentially. It is so difficult to frame earthly language through various channels. Passivity (in the medium and circle) is above all things necessary.’

C. R. asked about *when E. N. D. left the earthly sphere, after he had passed on?*

E. N. D.—‘I never left it at all, till raised to the Christ sphere. Then, remembering the impression and teaching of my sphere on earth, I wished to return, and teach my advanced views.’

‘It is a most desirable knowledge to gain, the spiritual knowledge of God.’

‘I, on earth, had but the natural knowledge.’

‘I was not a religious man. I now come only to try to do good, spiritually.’

‘I have, otherwise, lost desire to come to earthly scenes, having no especial family attraction there. But I have a work to do.’

C. R.—‘*What is the best way to bring about the good you desire?*’

E. N. D.—‘Just pray, individually, and for individuals.’

‘Prayer has a most enormous power. And that *alone* can purify the earthly sphere to receive the spiritual. It also draws like to like.’

C. R.—‘*Of course our prayers must be such as would improve our own lives?*’

E. N. D. (*very rapidly*).—‘Or it would not be effectual prayer. A prayer that did not elevate your own spirit could be of little use beyond.—From E. N. D.’

Not until September 2nd (1873) did we have further teachings from this spirit. Then Mr. and Mrs. C. R. being with me, we had a séance. After a message for Mrs. C. R., from one of her relatives, E. N. D. thus announced himself:

‘I am here, rejoicing again to say a few words by this medium. Not much can come, for her strength in the body has lowered much since last we sat together. This will improve, in a degree.’

‘Ask questions. It helps to establish the needful rapport between us.’

C. R. asked *how it was he had of late been so troubled, and compelled to be so absorbed in business?*

E. N. D.—‘It is difficult to use the medium to tell you all I would upon this subject. But your outer life needed these anxieties, to bring to the inner life, the needful spiritual life. You had been absorbed in the *inner*. It was needful to draw you

to the *outer*. For the combination of lives, outer and inner, is needed to form the deepest, truest character.

'There is, just now, a widely diffused trade-spirit at work, to check the spiritual life spreading. Troublous waves, by bringing centre to centre, prove helpful to all spheres.'

C. R.—'Why is it that this trade-spirit is allowed to check spiritual growth?'

E. N. D.—'It *does not*, because it *shall not*, prevent it; but it is the evil and the good contending. Trade-spirit, apart from inner life, is hard, material, and purely earthly; but as, whilst in the material body, a material world has to be dealt with, the spiritual man must so blend the trade-spirit with his spiritual life as to let one raise the other, and not let the outer draw from the inner . . . I see there is a great error abroad as to the very name of "Christian;" but I wish, most emphatically, that the High Christ-sphere should be amongst all the spiritualist associations . . .'

After this time I was at Hastings, and find more than twelve months passed before we again met. In the meantime, as there was no *rapport* sufficient to establish communion, I had received no word from our dear spirit friend.

On Oct. 11th, 1874, Mr. and Mrs. C. R. once more with me. I took the pencil to wait for the writing. E. N. D. soon announced his presence; and C. R. asked *whether he could tell us about his present views?*

'My views are the same in one way: by which I mean, that the fundamental truth I conveyed to you through this medium is the same; but, with spiritual growth, we learn more and more; and I am progressing in my knowledge of the high sphere, which can only be reached *via* the Christ-sphere.

'I learn of Him and by Him; in Him "we live, move, and have our being." You, friend R., have helped me by your own progress.'

C. R. asked *what his feelings were in reference to his own books now? Because E. N. D. had been seen and described by some clairvoyant as apparently in a vacillating, or even suffering condition.'*

E. N. D.—'I have to suffer in a measure, wherever my earth-sphere teaching has been the means of lowering the spiritual life of my readers.

'This is what your clairvoyant friend sees. But I do not change in my fixed, firm belief.

'A belief, that is positive knowledge, cannot vary.

'The effect of my works is varied. To some it is healthful, and tends to raise their spirit-life, even though it is, in my present views, low.

'But when my lower earthly teachings have proved hindrances to a weaker brother, then the magnetic-sphere is jarred, and I do suffer. We all thus suffer for errors of every description.'

We spoke together about this message, and soon the writing continued, in reply to some remark: 'Varying states! Of course! For we all vary in spirit-life, even as you do in earth-life.'

'We *must* vary to progress. There is no royal road to learning even here; though, I thank God, our hindrances are not so heavy as when we are in the body, because of the absence of falsities inseparable from the earthly condition. We have to work through our prejudices, and up to our higher knowledge. It is glorious work!'

C. R.—*Have you no falsities in the spirit-home?*

E. N. D.—'If they belong to the spirit; not otherwise. But the earthly condition is clearly one of even hypocrisy. No one in the body dares to wear his real opinions on his coat-sleeves. But it is at times well, for we must, for each other's sake, "be wise as serpents," but we should pray to be "harmless as doves." If you seek truth, and your sphere is truthful, when you cast off the body, all these hypocrisies fall off with it, and we stand as we are, in the eyes of all around us. Every look betrays a thought; every thought, which exists, is seen.'

Nearly two years passed away, and then on May 10th, 1876, I find entered the last message I had the pleasure of receiving from this spirit friend; my friends the C. R.'s having left town, and our opportunities for renewed sêances having in consequence ceased.

As soon as I took the pencil, E. N. D. wrote:

'Yes, I want to speak to you all, my dear friends, for I have seen and watched over, but have not been able to communicate with, Miss T. since we met last.

'I am growing, growing, and rejoicing, in that having gained the Christ-sphere, I have opened before my delighted eyes, such vast realms of wonder and of delight. Yes, dear friend, I see it is most necessary to fight against the Antichrist now abroad. The fight between good and evil is fierce, but God is over all, and will triumph both on your world and here. The two worlds are so blended. More and more so, as the gates of materialism are thrown open to receive the influx from the spiritual world, which will utterly uproot its power.

'I was very glad to gain access to your friend Miss —, that I might corroborate the teachings I have already given. More and more do I long for my world of readers to be able to know the truth of all I now believe—yes, KNOW. For the Christ-life is

mine. I could not breathe out of it. My life-training helped me.

'Thank God the theologians *have not the truth*, when they would limit progress to the narrow compass of the earthly life—a small span in which we hardly begin to breathe, far less to grasp the wonders which lie within the grasp of the Immortal Spirit!'

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