

The Christs of the Past and Present:

A COMPARISON

Of The Christ-Work or Mediumship

—OF—

BIBLICAL MESSIAHS

And the Conditions They Required, With Similar Manifestations in Modern Spiritualism.

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**By MOSES HULL.**

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"He that answereth a matter before he heareth it, it is a folly and a shame unto him.—Prov. xviii:13.

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PREFACE.

This is the fourth set of plates of this little book. First; by request of those who heard it, it was issued as a lecture under the title "Biblical and Modern Mediumship Compared." That seemed only to whet the appetite for the truths herein contained, and a revised edition was issued under the title: "The Christ, Who and What is it? or some of the Spiritualism and Mediumship of the Bible compared with that of today." After that it was revised and enlarged, and five more editions were issued under the title: "Jesus and the Mediums, or Christ and Mediumship." The plates of that pamphlet were lost, strayed or stolen.

The continuous and unremitting call for that pamphlet has caused me to re-write it almost entire and to double the amount of matter it formerly contained.

The reader may rest assured that it is not a mere itch for scribbling that has induced me to

PREFACE.

take my pen at this time. The time was when Spiritualists generally believed the word of the clergy, that the Bible was against them. But Bible or no Bible, they knew that the phenomena of Spiritualism were mostly true, and that its philosophy led to a pure life. They therefore generally rejected and some of them ridiculed the Bible. Now that they have learned that the Bible is one of our strongest allies, they are getting acquainted with, and learning how to use that book.

Many good Spiritualists have, in the past, sought to take the Bible from the churches and *spike* it. In the following pages the Bible, is proven to be a spiritual book and is not spiked, but is turned against those who supposed that to them belonged the exclusive privilege of interpreting that volume.

When the Bible is interpreted right, those who, without knowing but little of its contents, have worshipped the book as a kind of fetisch, and looked with suspicion on every innovation, may be led to look more favorably on Spiritualism; and at the same time Spiritualists may be induced to pay some attention to that great store-house of Spiritual Truths.

With the hope that this work may be the means of opening many eyes, I send it out on its mission.

MOSES HULL.

Buffalo, N. Y. January, 1901.

CHAPTER I.

UNIVERSALITY OF MEDIUMSHIP.

Scientific Axiom—Law, not Miracle—Falling Down and Falling Up—Miracle is Our Ignorance of Law—Is God Behind Law?—Each Age Must, Under Similar Circumstances, Produce the Phenomena of Former Ages—Mediumship Universal—An Old Writer on Mediumship—Why Do We Get Contradictory Answers?—Distance Lends Enchantment—Neither Jesus nor Moses Were Popular Mediums In Their Day—Refuses To Believe His Own Eyes.

“The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.” Eccl. i. 9.

“That which hath been is now, and that which is to be hath already been; and God requireth that which is past.” Eccl. iii. 15.

These texts state facts, in their own way certain truths — axioms which will be found at the threshold of every science. There can be no effect without an efficient cause; and like causes will always produce like effects. With fifteen pounds

of atmospheric pressure to the square inch water will boil at 212° Fahrenheit. It will do that at the North Pole, or the South Pole. It will do it in the United States, China or Japan. It did it in the days of Adam and Noah, and it does it in the Twentieth Century. Reduce the temperature to 32° Fahrenheit and the water will get so hard that teams can be driven over it.

This is cause and effect; it is eternal law; it operates everywhere, and in every age. There can be no miracle in the sense of overcoming law. If there could be such a thing as a miracle then there could be no science — there could be no cause and effect. Like causes always produce like effects; no miracle can change this.

It is true that things occur which to the ignorant seem to be miraculous; this is because they do not understand the law under which such things occur. When an animal dies it falls to the ground; that is no miracle; this occurs because the specific gravity of the animal is greater than that of its bulk of air. When the animal falls down, the bulk of atmosphere falls up to make room for the animal, which had more avoirdupois than its bulk of air.

The fish which dies in water falls; but it falls up. The same law that brings the animal down carries the fish up. The fish does not weigh as much as its bulk of water, therefore the water sinks under it. This is no miracle.

Two hundred years ago nothing was known of gases, some of which are lighter than air. At

that time if a balloon could have been seen to rise in the air carrying weights with it, that would have been regarded as miraculous. Now the world knows that it is no miracle; the balloon falls up because of the greater specific gravity of the atmosphere by which it is surrounded. Every so-called miracle is explained on the same hypothesis. Our ignorance of the law governing certain phenomena is all that makes us believe that it is miraculous.

Once when I made a statement similar to this, I was met with the statement: "But God is above law." "Say what you please about law," said the speaker, "but there is no law without a lawmaker." A more ridiculously silly statement than that was never made; it is no harder to have law without a lawmaker than it is to have a God without a Godmaker.

When was the law made, and by whom, that makes twice two, four? When did twice two begin to be four? Was there ever a time when water did not turn to ice at 32° above zero?

The text quoted at the beginning of this chapter is right. "The thing which hath been is now; and the thing which is to be hath already been." But few of our good Christian friends believe that text, most of them believe there was a time when God proved his existence and power, by producing miracles in violation of his well established laws; but God is not really "the same, yesterday, today and forever." Yesterday was the day of miracles; but yesterday is past. No

miracles now. Some even go further and say in substance, "God went out of the miracle business nearly two thousand years since; he there and then laid down the miracle-working tools. Now if there is anything bordering on the miraculous, there is some devilish agency connected with it, for the Bible says: 'For they are the spirits of devils working miracles.' "

The Bible contains no truth more self-evident than the scripture under review. So long as conditions remain unchanged, each succeeding age must produce the manifestations of every former age. If miracles occurred in the past they must occur today; if we have particular manifestations of spirit power today, the same conditions which produce them now must have produced them in past ages, and must continue to produce them in all time to come.

Mediumship is not confined to a particular race, age or dispensation; it is based on the natural susceptibility of man to come *en rapporte* with the world of spirit. By this I mean that mediumship is natural, not supernatural. I do not mean that all men and women are alike mediums, more than all are alike orators or poets; what I do affirm is, that the gift belongs alike to all ages and nations of the world. Paul said:

"But the manifestation of the spirit is given to every man to prophet withal." I Cor. xii. 7.

Who has not asked spirits and mediums the question, "Am I a medium?" or, "What kind of a medium would I make?" The first of these

questions is always answered in the affirmative; but when the second question is asked the answers are various, and sometimes thought to be contradictory. Why is this? Let us answer:

All are mediums: "The spirit is given to every man." One of old said:

"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job xxx. 8.

Again in the same book, Job xxxiii. 14-17, Elihu says:

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men; in slumberings upon the bed; then he openeth the ears of men and sealeth their instruction."

Man does not always know when he is spoken to by a higher power. Many know when thoughts or impressions come to them. Thus, "God speaketh to man once, yea, twice, yet man perceiveth it not." He knows that dreams, visions, thoughts, meditations and instructions come to him, yet he does not realize their source.

Every member of the human family, whether he knows it or not, is a spiritual being; spirit blends with spirit, therefore every one has within himself or herself the possibilities, though latent, they may be, of coming in contact with the world of spirit. That is mediumship, and, in that sense, every one is a medium.

2. I have often been asked, "Why do I get so many contradictory answers as to the phase of my mediumship?" Before I answer let me

ask: "Are you sure these answers are contradictory? May it not be that those who answered your queries viewed the matter from different standpoints?" Supposing four of your neighbors were to pass to the other side of life within the next month; one is a minister, another a doctor, another an artist and another an author; it is possible that these four may all feel that they have left their work unfinished; they may each of them have a desire to return and continue their business. Now suppose these four come to the same circle, and you ask each of them whether you would be a medium; the answer would probably in each instance be, "Yes." Then ask each of them what kind of a medium you would make, and probably each would examine your organism from his particular point of view. One would tell you you would make an inspirational speaker, or a trance medium; another, that you would make a healer or a "medicine man." Another might see in you the elements of an artist, and still another that he could develop you as a writing medium.

There is no contradiction in all these answers; the probability is that there is that within you that could be developed in any of these directions.

THEN AND NOW.

My subject leads me to a comparison of biblical and modern mediumship, and I must premise that on this subject the world has generally made two very grave mistakes. One is, it

has made more of biblical mediums than the case would warrant, and the other is, it has very generally discounted that which has occurred within its immediate perview. This is not peculiar to Spiritualism; men have always done it; the mountains in the distance are indeed

— “the beautiful hills,
Which the blest have trod,”

but when one reaches these same “beautiful hills,” he finds them covered with thorns and briers, craggy rocks and deep ravines; so it is when we look back upon the manifestations of past ages, we regard many things as wonderful, which if they occurred here, or if we had been where they did occur we probably would have joined with the multitude that witnessed them, in saying:

“What sign showest thou then, that we may see and believe thee? What dost thou work!” Jno. vi. 30.

These people could see nothing in Jesus or his work. The people now viewing his work from a distance of nearly nineteen centuries have no trouble in seeing enough in Jesus’ work to prove him a God. Those same people who could see nothing in Jesus, could look back through fifteen hundred years to Moses, and could see plainly that Moses was a divinely commissioned leader. Hear them talk of what their fathers enjoyed. The next verse after the one just quoted says:

“Our fathers did eat manna in the desert; as it is written: He gave them bread from heaven.”

This the Jews of Jesus’ day, could plainly

see, but when we go back to those halcyon days when they enjoyed the "bread from heaven," we hear those who ate it, say:

"Wherefore have ye brought us up out of Egypt to die in the wilderness; for there is no bread, neither is there any water; and our soul loatheth this light bread." Num. xxi. 5.

In Jesus' day, the old, staid church-members reviled those who witnessed his manifestations and said:

"Thou art his disciple; but we are Moses' disciples. *We know that God spake with Moses; as for this fellow, we know not from whence he is.*" Jno. ix, 28, 29.

This is enough; it proves the point I wish to make — that is, that people are more apt to see things at a distance than when they occur in their midst. The world has always seen more through the eyes of its grandfathers than through its own.

This was lucidly illustrated in a discussion held not long since with a popular divine. When I presented the fact that the evidence of Modern Spiritualism appealed to the senses, and then showed that the same strain of argument was followed by an Epistle writer who said:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; for the life was manifested and we have seen it, and bear witness, and show unto you that eternal life which was with the father, and was manifested unto us. That which we have seen and heard declare we unto you." I. Jno. i. 1-3.

I say, when I showed that that kind of argument is being used by the Spiritualists of today, as nearly as I can remember he used about these words in reply:

“See our dear friends; I don’t believe it; no amount of evidence could make me believe it. If my own father were to appear before me; if I were to see him as natural as in life; if he were to speak to me in his own familiar voice, and were to say just what I would expect my father to say, I would not even then believe it was him, but would say, ‘get thee behind me, satan.’ ”

After this utterance I asked him why he believed Jesus was alive? He answered “that he believed it upon divine testimony.” I questioned him as to what this “divine testimony” was; he answered: “the apostles had seen him and heard him speak, and that one of them had thrust his hand into his wounded side.” I asked him if it were not quite as possible for Satan to deceive those gentlemen, as it would be to deceive people now, and if it would not have been about the thing for Peter, James and John to do, to have invited Moses and Elias to step into the rear as devils? The fact is the average Christian sees much more through the eyes of people who lived nearly two thousand years ago than they do through their own eyes.

CHAPTER II.

CHRIST AND MEDIUMSHIP.

The Son Can Do Nothing—Mediator and Medium—Jesus' Development—Did a Dove Light on Jesus—Not the Spirit but the Descent Like a Dove—Jesus and Christ Not Interchangable Terms—Messiah and Christ—Christ an Untranslated Word—Webster on the Word Christ—Extract From D. W. Hull—Democritus, and Other Christs.

That Jesus was a medium, I think few who believe in his existence will deny. Some may doubt that he was a medium through whom departed human spirits operated; but his own oft repeated words prove that he regarded himself as a medium. He says: "the Son can do nothing of himself." Jno. v. 19. He also said: "My doctrine is not mine, but his that sent me." Jno. vii. 16. The word doctrine here comes from the Greek word *diache*, and signifies instruction, or teaching. Jesus received instruction from spiritual sources. In Jno. viii. 28, he said: "I

do nothing of myself; but as my father has taught me, I speak these things." This same thing can be said of many of the best speakers on the Spiritual Platform; they do nothing of themselves.

Once more, Jesus said: "The word which ye hear is not mine, but the father's which sent me." All these scriptures seem to indicate that he was

ONLY A MEDIUM.

On this subject there are many proofs which have not been indicated in the above.

Paul says:

"For there is one God, and one *mediator* between God and man, the *man*, Christ Jesus." I Tim. ii. 5.

The word rendered mediator in this instance, is the Greek word *mesitees*. The definition of that word is *medium*. Greenfield defines the word to mean a "medium of communication between God and man." Other Greek lexicons give the same definition, and not one differs from it. In two other places Jesus is called a mediator.

JESUS' DEVELOPMENT.

"And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened *unto him*, and *he saw* the Spirit of God descending like a dove and lighting upon him; and, lo, a voice from heaven, saying, *This is my beloved Son, in whom I am well pleased.*" Matt. iii. 16.

This text is frequently read wrong, and I be-

lieve always interpreted wrong. It is always made to imply that somehow if you had been there you would have seen a ghost, in the shape of a bird, light upon Jesus, and you would have heard a voice calling Jesus the Son of God. Neither is true; the heavens were not opened to the multitude. Read the text once more: "And the heavens were opened *unto him*," — not to the multitude. Again: "And *he* saw the Spirit of God descending." The multitude did not see a spirit descending; Jesus saw it, and John says he saw it; but John was a medium and as such he witnessed this phenomenon. The testimony is as follows:

"And John bear record saying, I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining the same is he which baptizeth with the Holy Ghost." Jno. i. 32, 33.

John was acquainted with Jesus before this event, they were second cousins, but until this event he knew nothing of his mediumship. I have heard it said the spirit descended "in a bodily shape like a dove." Even Luke indicates as much. Does anyone believe that spirits are shaped like doves? If so, God may be a big bird instead of an overgrown man! May it not be that the *descent* was like that of a dove, instead of the spirit being shaped like a dove? Why should spirits be more likely to be shaped like

doves than like geese, owls, cranes or, buzzards? If this is the meaning of the text, which I do not believe, why not call it a materialization, such as we hear of in Modern Spiritualism? I know mediums, Mrs. Thayer-Goodsell, for instance, who frequently has doves descend and light upon persons in her seances.

Once more: "This is my beloved Son." Who is whose son? The voice does not say Jesus is my beloved son, or *he* is my beloved son. The term *this* applies to the power here recognized as the holy spirit. Son, is simply an idiom, and signifies a kind of affinity or spiritual connection, as, "Sons of Thunder," "Sons of Belial," "Ye are of your father, the devil," "Children of this world," etc. Indeed, the word rendered children in the above, is the plural of the same singular noun which is rendered son in Matt. iii. 17.

THE TERM CHRIST; ITS MEANING.

Jesus and Christ have always been referred to as different names of the same individual. Christ has by many, been supposed to be a kind of surname for the man of Nazareth. The work of Christ has been supposed to be that of walking up and deliberately laying down his life in order to provide a way for a bad man to escape the just deserts of his wicked actions — a way to somehow preserve the semblance of justice on the part of God, whose laws had been outraged, and yet allow a few of the guilty to escape the consequences of their acts.

Spiritualists, knowing nothing of this general ruin which came on the human family at this early stage of its existence, nor yet of the calamities which are, in spite of Jesus, the Christ, to overtake all who do not travel the "straight and narrow" road, cannot accept the view of Christ and the atonement presented by the theologies. It is not enough to assert, nor even to prove that these views are not correct. Newer and broader views must take their places.

Andrew, one of Jesus' first disciples, after becoming acquainted with Jesus, is represented in John i. 41, as saying: "We have found the Messiah, which, being interpreted, is the Christ." I quote this text first, because of the marginal reading where we have instead of the words, "the Christ," the words, "the anointed." The meaning of that word, Christ, everywhere in the Bible, except where it is used in a kind of figure of speech called the synecdoche, is anointed.

"We have found the Messiah." That word Messiah, is Greek; the Hebrew word from which it comes is Messiah, or Messhakh. Webster informs us that the word Messiah means the anointed — the expected — the deliverer. These Messiahs, I will add, were generally soldiers, who by their swords delivered the people out of the hands of their enemies.

My Brother, D. W. Hull, in a sermon on "Messiah and Christ" makes this matter very plain. Although he says many things which I say else-

where, yet he has said some important things which nobody else has said. I therefore make the following extract from his discourse.

"The two words, Messiah and Christ mean nearly the same thing. The Hebrew of Messiah is Messhakh, and refers to an appointed social leader; this appointment usually came from the spirit world. The evidences that a claimant to the Messiahship had been appointed or selected for this work by the spirit world, were usually the phenomena accompanying them.

"These phenomena were never given to prove the truth or falsity of a theory, but to prove the claims of the Messiah. The phenomena which accompanied Moses did not demonstrate that the subsequent Hebrew religion was the true and only religion, but that spirit Jehovah, who had been the spirit guide of Abraham, Isaac and Jacob, (Ex. vi. 3, 7, 16. Et al.,) had selected him to lead the Hebrews out of bondage.

"Democritus, of Chios, an Island of the Grecian Archipelago, Eunus, of Sicily, who led the revolt of the slaves of Sicily, and freed them, until his betrayal, in old age, and Spartacus, of the Roman Empire, who led the slaves in revolt against Rome, holding Rome at bay for more than 20 years were all accompanied by phenomena proceeding from an occult source.

"Democritus was a medium-prophet. Spartacus' wife was a captive Sibyl, and Eunus was a prophet and thaumaturgian. Often was he brought into the presence of the aristocracy, at their parties, to furnish them amusement, by the phenomena produced in his presence. When he was at these gatherings he would prophecy that he would be King of Sicily, which created much merriment; such a thing as a slave becoming king was, in their estimation, utterly absurd. After his predictions he would spit fire in every direc-

tion. Here arose the term, 'spit-fire,' which, eventually came to mean a person who denounced the social condition and laws of that age; in other words, what we now term a 'crank.' But Eunus' prophecy was fulfilled; he led a great revolt against the Roman Power, spitting fire as he marched at the head of the army. The Romans were driven out of Sicily and he reigned as king for many years until his betrayal and imprisonment about the year 180 before the Christian Era. These leaders at that time were called Messiahs. Joan of Arc was another Messiah, but, by her time the church had so corrupted the meaning of the word that she was not called by that term.

"Jesus was a Messiah, and the evidence of his Messiahship was the phenomena accompanying him. See Jno. iv. 24-29."

I have made this lengthy quotation because it states the matter as it is, and because it presents a few historical facts not generally known.

As the word Christ, which is an untranslated Greek word, means exactly the same as the word Messiah, we will learn what we can of that word. *Kristos*, the original word, has been given an Anglo-Saxon terminus, and thus becomes Krist or Christ.

Webster's definition of Christ is as follows: "Christ — *Kristos* — the Anointed. From *Krio*, to anoint; an application given to Jesus, the Savior. It is synonymous with the Hebrew *Messiah*."

CHAPTER III.

OLD TESTAMENT CHRISTS.

Anointed Priests and Kings—"Touch Not My Christs"
—Cyrus a Christ—How Jesus Was Made a Christ—
Christ and the Trinity—Saul and David Made Christs
—Anointing Often Direct From Spirit World—Church
All Christs—Every Prophet a Christ—A Prophet Not
Necessarily a Prognosticator—The Comforter—Christ
Synecdochally Considered—New Testament Prophets
—D. W. Hull on Christ—How Jesus Proved Himself
a Christ—Anti-Christs, Who Are They?

In many places we read of the anointed priests; that is, Christed or Christened priests; that is, priests who have been made Christs. Lev. iv. 3-5.

In many places in the Old Testament, prophets, priests and kings, were called the anointed; that is, the Christs. In Psa. civ. 15, the writer says: "Touch not mine anointed and do my prophets no harm." Rev. Robert Taylor, a man whose scholarship would never be questioned, rendered this text, "Touch not my Christs and do my fortune tellers no harm."

It would make this chapter entirely too long to refer to every place in the Old Testament where the word Messiah is applied to different individuals. Indeed the whole nation of Israel, in the sense of being Yahweh's chosen people, is many times called God's Christs. See Psalms lxxxiv. 9; Hab. iii. 13.

Cyrus, the Persian King, is called "God's anointed, or God's Christ." Isa. xlv. 1, says: "Thus sayeth the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue the nations before him."

The same word anointed, or Christed occurs in Isaiah lxi. 1.

"The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings to the meek, he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

In Luke iv. 17-20, Jesus reads this text and applies it to himself. See also Psal. xlv. 7.

Isa. xlv. 1, says: "Thus sayeth the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings to open before him the two leaved gates; and the gates shall not be shut." Cyrus was a chosen Messiah, to save Israel.

I Sam. ii. 10, says: "He shall give strength to his king, and shall exalt the honor of his anointed." That is, increase the power of his Christ.

HOW JESUS BECAME A CHRIST.

I have said the word Christ is an untranslated

word. On this, I shall have a few words later; now I want to show my readers how Jesus was made a Christ. In Acts ii. 36, Peter said: "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom you have crucified, both Lord and Christ." Jesus was perhaps born a Christ, in the same sense that men are born soldiers, poets and orators; but Jesus was not an active Christ as soon as born, more than George Washington was a commanding general as soon as he was born. He was a born Christ as Gladstone was a born statesman; but this Christ-work began after his baptism.

Acts iv. 27, says: "For of a truth against thy holy child Jesus, (thy consecrated servant Jesus, would be the true reading), whom thou hast anointed, both Herod and Pontius Pilate, with the gentiles and the people of Israel were gathered together." This text contains a direct quotation from Psa. ii. 1, 3. There the word which is here rendered "his Christ" is rendered "his anointed."

As I have already stated, the word Christ, is an untranslated word, and signifies anointed. When the church carved out the doctrine of the trinity, it became necessary to have a name for this third person, so the word Christ was made to represent the one part of the godhead which was engaged in reconciling the other two-thirds of this trinity to save certain sinners from justice. As a result an ignorant and unthinking

public have received the term as synonymous with one of the gods.

THE WORD CHRIST INTERPOLATED.

The word Christ has sometimes been purposely interpolated into the Greek Testament for the purpose of making it apply particularly to Jesus, and of making a god of him. In one place the translators were so eager to keep in mind the divinity of Christ that without the least authority from the Greek they interpolated it into our Bible. There could have been no other design than to impose on an ignorant public. The text will be found in Jno. vi. 69; our translators make it read as follows: "We believe, and are sure that thou art that Christ, the son of the Living God."

Now if the reader will consult any Greek scholar, ~~in~~ the church or out of it, he will be told that there is nothing in the Greek to justify that reading. I will not quote all the Greek words here, as they would not be understood by the one who reads only English. Suffice it to say, *christos* does not occur in the text; but instead it reads, *ho hagion ton theon*, and should be translated, "thou art the consecrated of God." The Emphatic Diaglott reads it, "thou art the holy one of God." Not the holy God, nor any part of the holy Trinity. "Chosen of God," would not be a bad translation.

The Revised Version translates this text correctly; it has it as follows: "We believe and know that thou art the holy one of God." The

word *hagion* here rendered holy one, signifies, in this instance, one who is ceremonially and morally pure.

The word *christos* always means the anointed; *ho christos*, the anointed. The Christ is an anglicism not a translation. Wherever the word Christ occurs if you will read the anointed, you will read just what was intended to be said.

HOW PRIESTS AND KINGS WERE CHRISTED.

Priests were supposed to represent the authority of heaven, so they anointed kings. Unless kings were thus anointed, they were considered usurpers.

Saul was anointed by Samuel, who was both priest and prophet, although he was much more of the former than the latter. (See I Sam. ix. 16, x. 1.)

This anointing was supposed to be under the authority of Yahweh. Afterwards Yahweh discovered his mistake, repented of having Christed Saul, and Christed or anointed David. See I Sam. xvi. 13.

The anointing of these men made Messiahs of them. David twice called Saul a Christ; that is, the Lord's anointed. The translators translate the word anointed. If it occurred in the New Testament and referred to Jesus, 'the son of David,' it would not be translated, but anglicised into Christ. (I Sam. xxii. 14, xxvi. 11.) I have a Septuagint Greek Bible, and can swear that in each of these places the word anointed is the

same word, which in the case of Jesus is called Christ.

After David, Solomon was anointed, or Christed by Zadock, the priest. I Kin. i: 39. Priests and prophets were also anointed. Lev. vi. 20, viii. 10, x. 7. I Kin. xix. 16.

As this unction was from the spirit world, through the media of the prophets and priests, it, in the course of time became the seal by which they were known as the chosen of God. Many persons who led in great social or political movements received this unction, as did Jesus, directly from the spirit world. Thus it was that the term Christ could be as properly applied to every king, every priest and every prophet, as to Jesus of Nazareth. For this reason the second Isaiah, in Is. lxxv. 1, calls Cyrus, the Persian King, "the Lord's anointed." That is, the Lord's Messiah.

ALL CHRISTS.

As Jesus was made a Christ, and as prophets, priests and kings are made Christs, so we may all be Christs, receiving our anointing or christing from the spirit world.

I Jno. ii. 27, 28, says:

"But the anointing which Ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is true, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

I wish each reader would read this text over at least three times; first read it exactly as it stands in our Bible, and as here written. Then read it substituting the word *christing* for the word *anointing*. Then read it once more and insert the word, which is really meant, which is *mediumship*.

In this case you will read, "But the mediumship which you have received, abideth with you;" (in you—Greek). The result of this anointing, or mediumship abiding with, or in you, was, that, "ye need not that any man teach you," but the same "anointing," or mediumship teacheth you all things."

In this text you read, "You shall abide in *him*." The translators knew that was wrong. They wanted to make it apply to Christ, or to the anointing, and they wanted Christ to apply to Jesus, so they put the word *him* in the text. Knowing this was wrong they put the word *it*, the correct word, in the margin.

Placing the word *him* in the text, where it does not belong, compelled them to translate the word *phanerothe*, appear, instead of *manifest*. Thus, instead of mediumistic manifestations, they have, as in many other places, the appearing of Jesus. Thus, either the ignorance or the dishonesty of the translators of the New Testament have twisted this and many other texts, written in proof of spirit return and manifestation, into texts to prove the personal return at some future day of the third person in the Trinity. If Jesus'

denunciation of "blind guides" does not apply to those who manufactured our Bible, I fail to see where it does apply.

EVERY CHRIST A PROPHET.

Every prophet was a Christ, and every Christ in a certain sense, a prophet. It was not the main business of the prophet to foretell distant future events. They usually saw the wrongs in society — the oppression of the strong upon the weak, and denounced it.

Prophets and special leaders are always unpopular. Jesus said, "a prophet is not without honor save in his own country." His own country and people at the time he is dealing in his denunciations usually despise him. Afterwards many of them come to see that he was right and that the following of his advice would have been their salvation.

The unpopularity of the cause the prophet came to advocate prevented his receiving unction at the hands of priests. The prophet was an agitator and wanted to tear present conditions to pieces, in order to reconstruct and readjust on a better basis, whereas the priests nearly always sympathized with those in power — those from whom they derived their support, so they wished things to remain as they were.

The priest ever looked to the past, and urged that the people should be controlled by the wisdom of those long dead. The prophets believing in progression were out of sympathy with the priest, and therefore like both Jesus and Paul

received their unction from above. Acts iv. 27; x. 38. Gall. 11, 12.

The face of the priest ever turned to the past, while that of "the Lord's anointed," be he prophet or king, always looked to the future. The priests fed the people with the worm-eaten manna of yesterday while the prophet ever was found gathering the fresh manna of today. He always looked toward the future Canaan, whose land ever flows with milk and honey.

These anointed Messiahs were right; we should turn to the past for the experience it contains, not for authority or guidance. James Russell Lowell it was who said:

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast with truth.
Lo! before us gleam her camp-fires!
We, ourselves must pilgrims be;
Launch our Mayflower, and steer boldly
Through the desperate winter sea,
Nor attempt the future's portal
With the past's blood-rusted key."

CHRIST AND MEDIUM.

He who was once called a Christ, prophet or seer, is now called a medium. The word prophet, does not necessarily mean a pre-visionist, or one who prognosticates the future, such as are now termed fortune tellers; but it means a reformer. Prophets and Christs are anointed by a heavenly power to advocate certain governmental and

societary changes which will better the condition of the masses, and at the same time be more in accord with justice and righteousness.

Prophets, though generally charged with pessimism are usually more optimistic than pessimistic. They see the darkness which will result from continuing things as they are, but they seldom fail to foretell what a grand future awaits the people if they will accept the changes they advocate. Thus the word prophet came to signify a previsionist, or one who prognosticates the future.

The priesthood has always opposed agitators. Everything of a progressive nature has been regarded as the work of "disturbers of the peace," "agitators," and more recently, "anarchists." Anything that looks out for a reorganization on an altruistic basis, is regarded as dangerous. This disturbs fixed incomes, monopolists, and such priests as derive benefits from spoils. The priesthood usually manipulates the education of the young. They are careful that a prejudice shall be building up in young minds against those who see plans for the amelioration of the condition of humanity.

Jesus referred to the pharisees as such, when he said:

"Woe unto you, lawyers, for you have taken away the key of knowledge; ye enter not in yourselves, and them that would enter in ye hindered." Luke xi. 52.

Many of the prophecies uttered against the social customs and the sins of the Hebrew race

were treated in the same way. The poetical parts of the prophecies have been remembered and preserved while most of the other predictions have been forgotten. Thus has almost every poet come to be considered as a prophet.

In the time of the apostles the latitude was extended to include teachers of almost any kind who had a message from the world of spirit to the world of flesh.

Socialists, were generally considered prophets, and it will be found that the prophets of the Bible were mostly socialistic leaders. Among them might be enumerated Elijah, Elisha, Isaiah, Jeremiah, Ezekiel and nearly all the minor prophets.

With the beginning of the New Testament writings we have John the Baptist and Jesus; later on, we have the apostles, the four daughters of Philip, the evangelists, the disciples at Tyre, Agabus and others. See Acts. xxi. 4, 8-11.

Let us return to the word Christ, or Messiah. As has already been said, these Messiahs or Christs were seldom anointed by priests. Jesus, himself was not. Sometimes they anointed each other as Elijah did Elisha, but more frequently they were not anointed at all; and they claimed that as they had been endowed by the spirit world this was sufficient. This was the case with the Grecian and Roman heroes previously mentioned.

At this point I intended to change the subject

and put in a few words on the coming of Christ, but that will come in later.

JESUS A MESSIAH, OR CHRIST.

In his sermon on Christ, D. W. Hull says:

“As everybody admits that Jesus was a Messiah, it is superfluous to spend any time on that subject. I only bring out some of the evidence on the subject because of a general misunderstanding of the word. It is more necessary to make this subject plain since all our education and prejudices have tended to rob the word of its true meaning. The word Christ is a term which has been applied to mediumistic persons. The term Jesus Christ is often used as if Christ was a surname. It is not; it is an office, and the word may be used either before or after the word Jesus, with equal propriety. Thus, we may say Jesus Christ, or Christ Jesus; as we say, Smith, the medium, or Medium Smith. It was the mediumship of Jesus that made him a Christ.

Some of the reformers of Jesus' time were looking for a political and social leader; one who would lead them out of bondage to the Romans. This person would be a Messiah; that is, he would be anointed from the spirit world for the work he was to do. There had been several pretenders, but in order to know the right one — the one selected by the spirit world to do this work they looked for some signs, or manifestations to accompany him. When Jesus came and showed that he was approved by the spirit by signs and wonders, or by certain manifestations — See Acts ii. 22 — John sent to him, asking ‘Art thou he that should come, or look we for another?’ In answer to this, Jesus refers to the manifestations accompanying him. ‘Go and show John the things which you do hear

and see; the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.' Matt. xi. 3-5.

"In Luke iv. 18, Jesus quotes from Isaiah lxi. 1, and claimed that the scripture he read was fulfilled in him. 'The spirit of the Lord is upon me, because he hath anointed me (or christed me) to preach the gospel to the poor.'

"In Matt. xvi. 16, Peter tells Jesus, 'thou art the Christ (the anointed), the son of the living God.' The word translated 'the' in both places in this passage could as well have been rendered 'a'. Thus 'thou art a Christ, a son of the living God.'

"In Acts ii. 36, Peter tells his hearers that 'God hath made this Jesus, whom ye crucified, both Lord and Christ.'

"The clergy have informed us that Jesus was born a Christ, but this text tells us that he was made Christ, implying a time when he was not Christ.

"In Acts iv. 26, the word *christos* is correctly translated; 'the kings of the earth stood up together against the Lord and against his Christ, for of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the gentiles, and the people of Israel were gathered together.' The Greek of these two words here is *christou* and *echrisas*.

"In Acts x. 38, we are told that this unction is; 'How God hath anointed him with the Holy Ghost and with power.' This anointing, or Christing with the Holy Ghost, occurred at his baptism. It is called: 'The Spirit of God,' in Matt. iii. 16, 'Holy Ghost,' in Luke iii. 22, 'Spirit,' in Mark i. 10, and Jno. i. 32, and in Jno i. 33, he is said to have been 'baptized with the Holy Ghost.' It is thus seen that Jesus was not a Christ, until subsequent to his baptism.

"In Luke iv. 18, where he said he was 'anointed to preach the gospel to the poor,' he undoubtedly referred to this unction, which he had received only two months previously, for we read that Jesus, immediately after his baptism, being full of the Holy Ghost, returned from Jordan, and was led by the spirit into the wilderness, being forty days tempted of the devil. Luke iv. 1, 2.

"It thus seems that after Jesus received the Holy Ghost this same spirit led him directly to the devil. The word here translated devil is *diabalou*, which means *accuser, calumniator, slanderer*, etc. In short, he was compelled to experience the same trials which come upon mediums in this age. This same spirit took him away from everybody, to the desert, where he suffered from the heat of day, the chill of night, with nothing to eat and probably the poorest of water to drink.

"There is a sense in which the church people were called Christs. In Jno. xiv., there is a promise of a 'comforter' to be sent to the disciples, which was to 'abide with them forever.' The world could not see or know him, but the disciples would know him, for he was to dwell within them.

"In the 18th verse Jesus showed that he, himself, was to be this comforter, and by reference to Acts xvi. 7, we find that he was with them. This however has not been faithfully translated. Instead of 'the spirit suffered them not,' it reads in the original, 'the spirit of Jesus suffered them not.' 'I will not leave you comfortless; I will come to you; yet a little while and the world seeth me no more, but ye shall see me; because I live, ye shall live also.' 'I will love him and manifest myself to him.' In verse 26 he tells us this 'comforter is the 'Holy Ghost,' and it was to teach

them all things. Then when this comforter came to them they would also be anointed and become Christs. In 1. Jno. iii. 20, nearly the same language is repeated, 'But ye have an unction from the holy one, and know all things.' Thus the disciples were to become Christs, and when they did they were to know all (these) things.

"In Jno. xvi. 16, Jesus says: 'A little while and ye shall not see me; and again a little while and ye shall see me; because I go to the father.' That is, the 'comforter' would come, and they would be anointed with the Holy Ghost, or good spirit, when they would be able to see him.

"In the Epistles, the word Christ sometimes refers to Jesus, sometimes to the church, sometimes to the two worlds united, sometimes to the spirit world; but it always has the same relation to the means by which the two words are blended. If Jesus is referred to as Christ, the word merely referred to those gifts which distinguished him from the world, and so when the spirit world is mentioned as Christ, and when the church is mentioned as Christ. It is referring merely to that power coming from the world of spiritual beings to the world of mortals.

"There is a figure of speech called the *synechdoche*, by which a part is taken for the whole. Thus, the phrase 'kingdom of God,' may refer to the church, the spirit world, or to the two combined. It may also refer to those who in cooperation with the spirit world are laboring to uplift humanity. It may refer to a future time when such conditions shall obtain here as shall bring happiness to all.

"Thus Jesus taught his disciples to pray, 'thy Kingdom come,' Matt. vi. 10. He also said: 'My kingdom is not of this world.' Jno. xviii. 32. He promises that

kingdom in the future. Luke xii. 13. Notwithstanding all this we are said to be in the kingdom. Col. i. 13. John writes of his being the companion of those in the kingdom. Rev. i. 9.

"Thus the word Christ is often mistaken for the person of Jesus. The reason for this is, the word has never been translated; but has been anglicised with the purpose of substituting it for the third person in the Trinity. It should be fastened upon our minds that the word means always and every time 'anointed,' and is applied to all things connected with that unction from the spirit world."

I have given this lengthy extract from my brother, because it seemed needed. It remains that a few words be said about anti-christ. At the expense of making this chapter too long, I will add a few words on that subject.

Anti means against or opposed; it is always an adversary; a *Satan*, a *Diabolus*, etc. The word is always opposed to something and therefore implies the existence of that something. If Christ has gone to heaven, and is no longer upon the earth, then there is no room for anti-christ here. There can be no anti or negative of something which does not exist.

In I Jno. ii. 18 we read that, "Antichrist shall come; even now there are many antichrists." etc. Paul tells us that they are to resist the truth as Jannes and Jambres withstood Moses." I Tim. iii. 8. That is, they are to counterfeit genuine spirit manifestations. Now witness the Seybert commission, the Anti-Spiritualist National Convention, etc. These people, as Paul said, "have

a form of godliness, (piety—Greek,) but they deny the power thereof.”

I am aware that this is a severe charge against the church, but there is no dodging the logic of it; besides that, they have never hesitated to accuse Spiritualism of being of the devil, why should we shrink from telling the truth about the ecclesiastical institutions of the day.

The word *Satan* means opposer, and *Diabolus*, slanderer; they are both translated devil. To whom do these definitions belong if not to the opposers of Spiritualism?

CHAPTER IV.

OPPONENTS OF JESUS AND OF SPIRITUALISM.

Opposition the Same Everywhere—Jesus' Christ-Works Not Wonderful Enough For His Enemies—Jannes and Jambres and the Opponents of Today—Jews Tested Jesus and Found Him Wanting—Jews in Jesus' Day Believed in Moses—Hebrews Did Not Like Manna—False Prophets, Apostles and Mediums—Did Jesus Ever Fail?—Many Sick, Jesus Told One to Walk.

Having found that the term Christ does not mean what has generally been supposed, I now come to consider Jesus and his opponents. The christhood, or mediumship of Jesus was the same in kind as that of today, though perhaps greater in quality than any now manifested. The opposition of Jesus' christ-power was the same as that manifested against Spiritualism during the last fifty years.

How is Spiritualism opposed today? I answer; first by denying the phenomena, then trying to

duplicate them, after which the opponents proceed to declare the phenomena insignificant, ridiculous or fraudulent.

The Jews when speaking of Christ, said, "When Christ cometh he will do more miracles than this man hath done." Jno. vii. 31. Even the people who ate the loaves and fishes saw nothing unusual in that manifestation. Almost immediately after that when Jesus asked them to "Labor not for the meat that perisheth, but for that which endureth unto everlasting life," said to him, "What sign showeth thou that we may see and believe thee? what dost thou work?" Jno. vi. 30. Thus the manifestations of Jesus were both belittled and denied, as are those of Spiritualism today.

There are few Christians today who do not see more through the eyes of other people — eyes long dead — than they do through their own. The Jews set the example; they could see manifestations which were fifteen hundred years old, but could not see what was transpiring in their midst. In this connection they say: "Our fathers did eat manna in the desert, as it is written, he gave them bread from heaven to eat." Verse 31.

As before observed, this manna was fifteen hundred years old when it was introduced to Jesus in this conversation; but it was so good that it fairly made the mouths of the enemies of Jesus water. When we refer back to the people who ate the manna we learn that they did not

enjoy it in the least. While they were filling themselves with the "bread from heaven," they were scolding Moses, lamenting their hard lot and crying. Their words are: "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers and the mellons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all beside this manna before our eyes." Num. xi. 4-6.

They did not only try to overthrow Jesus' manifestations by referring to those of Moses, which were regarded as vastly superior, but they always did, and perhaps ever will try to counterfeit them.

"Ye will say unto me this proverb. Physician, heal thyself. Whatsoever we have heard done in Capernaum, do also here in thy country." Luke iv. 23.

The works these fellows demanded were not done; they thought that Jesus was trying to palm off duplications of the manifestations through Moses. When Moses gave a manifestation, the record says:

"Jannes and Jambres also did in like manner with their enchantments." Ex. vii. 11.

As Pharaoh and the graduates from the Egyptian Universities could not tell the difference between the manifestations produced by Moses and those produced by "exposers," so the average wiseacre of today thinks the fraud, fakir and exposers do just what is done by spirit power. If such people were as deaf, blind and tasteless

in dietic matters as they are in things spiritual they could be fed on green horse chestnuts, shucks and all, and be made to think they were luscious peaches.

The opposition to Jesus proved to their satisfaction that Jesus was a humbug. They tested him on several occasions. To try his clairvoyance, after they arrested him they blindfolded him, then slipped up behind him and smote him, saying:

"Prophesy unto us who it was that smote thee." Luke xxii. 64.

Jesus' clairvoyant power did not stand the test proposed by these religious skeptics, and he passed among them as a humbug. Even after Jesus was on the cross the mocking priests proposed to believe on certain conditions. Their language was:

"He saved others; (pretended to save others) himself he cannot save. If he be King of Israel, let him come down from the cross, and we will believe him." Matt. xxvii. 42.

The above was the voice of the priests. The common people wagged their heads and said:

"Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Verse 40.

The Jews were commanding the things to be done here and now. Jesus at the very beginning of his ministry, said:

"Ye will surely say unto me this proverb. Physician,

heal thyself. Whatsoever we have heard done in Capernaum, do also here in thy country." Luke iv. 23.

The works these fellows demanded was **not** done to gratify a bevy of curiosity seekers, neither is it, nor should it be attempted now.

FALSE MEDIUMS AND FALSE APOSTLES.

Of course there are false mediums today; the world is full of mercenary pretenders who will take up anything for the sake of notoriety or money, but was it not always so? Paul, in II Cor. xi. 13, warns his brethren against "false apostles," and "deceitful workers," or tricksters who used "the livery of heaven to serve the devil in." The trouble with the world is, it does not think. With many Spiritualists and anti-Spiritualists, these pretenders to mediumship are mediums, and thus Spiritualism is, by them, dragged into disrepute.

The tricks played in the name of Spiritualism, as well as the tricks played to prove Spiritualism all tricks, are probably as much like genuine Spiritualism as the "enchantments" of Jannes and Jambres were like the manifestations produced by Moses.

DID JESUS EVER FAIL?

A debater once said, in discussing with myself, "I witnessed a case of pretended spiritual healing this morning; it was a failure. The patient was but little, if any better. Jesus never failed; that is one of the differences between Jesus and the mediums."

Now, I ask, is he sure that Jesus never failed? Let me cite one case: Jno, v. 1-9, reads as follows:

"After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had now been a long time in that case, he sayeth to him; wilt thou be made whole? The impotent man answered him, sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming another steppeth down before me. Jesus saith unto him, rise, take up thy bed and walk. And immediately the man was made whole, and took up his bed and walked, and on the same day was the sabbath."

Here "*there was a great multitude* of impotent folks, of blind, halt, withered." This surely was an opportunity for Jesus to display his miracle working power — his God power — by healing this "great multitude." Why did he not do it? I answer, he lacked either the goodness or the power; I would have cured every one of the "great multitude" had I been there, if I could, so would Jesus. But when the man took up his bed and walked, Jesus walked off too, and

left this multitude of sufferers. Why did he not heal them all?

The explanation is simply this: when Jesus looked over this multitude of sick people, he saw one whom his clairvoyant power told him he could benefit; he cured that one; as he saw no others there he could help he did just what others would have done; that is, he went off and left the multitude sick. Here the healing compared with the failure to heal, is as one compared with a "great multitude."

CHAPTER V.

DID JESUS AND THE OLD TESTAMENT MEDIUMS REQUIRE CONDITIONS?

Case of the Ruler's Daughter—Why Were Only Peter, James and John Admitted?—Peter Also Put Them Out—Deaf Man Taken Aside—Does God Require Such Conditions for Miracles?—How He Cured the Blind Man—Clay, Saliva and Other Remedies Used—"Won't Let Us See"—Queer Demands of a Minister—Moses Not Permitted to "Draw Near"—Jesus Could Not Be Touched—Ten Commandments In A Horn—Must Not "Break Through and Gaze"—Talmage On Dark Seances—Nicodemus In The Night—Jacob's Wrestle In The Night—Bread From Heaven In The Night—Balaam's Night Seances—Gideon's Fleece—Other Dark Manifestations—Philosophical Arguments.

We hear many objections to the conditions required for mediumistic manifestations of today. I sometimes almost wish that mediums could work without conditions, but they cannot. If the reader will take the pains to investigate the matter of biblical mediumship he will find a wonderful similarity in the reputed miracles done

by Jesus nineteen hundred years ago and the manifestations through mediums today. As an illustration, take the resuscitation of the Ruler's daughter. Luke says:

"And when he (Jesus) came into the house, he suffered no man to go in save Peter and James and John and the father and mother of the maiden. And all wept and bewailed her; but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. *And he put them all out* and took her by the hand and called, saying, Maid, arise; and her spirit came again and she arose straightway." Luke viii. 51-54.

From the foregoing, it appears that Jesus' manifestations of power were not especially for the public. Why was not this motley crew of unbelievers and blasphemers permitted to behold this manifestation? Why was he so secret with his miracles? Only Peter, James and John and the girl's parents were admitted.

These three gentlemen were either especial friends of Jesus, or their magnetism was of that particular kind which he could appropriate. For this, or some other reason, they were favored with the privilege of beholding most of the wonderful phenomena attending Jesus while all others even of his immediate friends were excluded. They were the only ones who were permitted to behold the transfiguration; a manifestation which would have occurred in the dark had it not been for the "bright cloud" which "overshadowed them." A manifestation which they were forbidden to

tell; and which they never did tell. John did not even mention it in his gospel. You will find the story in Matt. xvii. 1-9.

These three men were the only ones who were permitted to accompany Jesus and behold his agony in the garden. Matt. xxvi. 37. Why were these three men always the favored ones? I can think of no reason other than that their peculiar magnetism made better conditions than could be obtained otherwise.

On the occasion of the raising of the ruler's daughter harmony was required; these three men would bring it, whereas if this rabble of enemies and curiosity seekers had been admitted, their influence, their magnetism would have prevented the manifestation. The same was true when Peter healed Tabitha, who was supposed to have been dead. The record says:

"But Peter put them all forth, and kneeled down and prayed; and, turning himself to the body, said, Tabitha arise; and she opened her eyes; and when she saw Peter she sat up." Acts ix.40.

I presume Peter put them out because it was necessary; he could not heal the woman even with her friends present.

The same may be said of the deaf man. The record is in Mark vii. 32-34, and is as follows:

"And they bring unto him one that was deaf, and had an impediment in his speech and they beseech him to put his hand upon him. *And he took him aside from the multitude*, and put his fingers into his ears and he spit and touched his tongue. And looking up

to heaven he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."

Does not this look much more like many of the cases of healing in modern times than it does like a miracle wrought by one of the gods, or by a son of one of the gods?

Jesus takes this man away from the multitude. Evidently this is done so that he could have more power over his infirmities than he could have where he had all the uncongeniality of their magnetisms to overcome. Again, Jesus uses means; he uses saliva and the magnetism imparted from his fingers. Why did Jesus do this? Probably because it was among the necessary conditions of accomplishing his work. Surely a God — the third person in the trinity — does not require such conditions as these for his miracles! If Jesus was only a medium then it would naturally be expected that he would require the same conditions as are required in similar modern manifestations.

The blind man who had his eyes opened, is another case in point. It reads as follows:

"And he took the blind man by the hand, *and led him out of the town*, and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up and said, I see men as trees walking. After that he put his hands again upon his eyes and made him look up; and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the

town, nor tell it to any in the town." Mark viii. 23-26.

John ix. 6, instead of saying "Spit on his eyes," says:

"He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay."

From this it seems that Jesus was simply a "medicine man," using such remedies as occurred to him. Whether it was the magnetism, the clay or the spittle, or whether it was all three combined that accomplished this cure, we are not informed.

The points that clearly appear are:

I. Jesus found it necessary to take this man out of the town — away from the crowd, in order to heal him.

II. He used means; magnetism, spittle and clay.

III. He tried twice before he accomplished the cure, and

IV. He charged the man not to return to the town nor tell anyone, but to go quickly to his own house.

Why this charge? I can see no reason except that the agitation caused by this wonderful cure would create a discussion of the question that would bring him *en rapport* with the magnetism of the people and cause him to lose what he had gained.

"WON'T LET US SEE."

A common objection urged against Spiritualism

is, that much of it is done in the dark, or in a cabinet, or under a table. All this is proof to the average skeptic, "as strong as holy writ," that it is trickery. One minister, who shall be nameless here, even urged that the writing should come, not between closed slates, even when the slates were held by himself, but they must come on top of the slate in broad daylight, and that with himself and a half dozen other equally determined not-to-be-convinced-persons looking at it. He knew exactly what he was about and would accept nothing less than his own kind of manifestations, under his own conditions and on his own terms. As I heard this I thought priests had improved but little in the point of consistency since they said, "Let him come down from the cross and we will believe." How much of the Bible could this minister accept if he demanded the same terms he now demands of mediums?

At the burning of the bush; or rather, at the time Moses saw the light in the bush, the angel said:

"Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. iii. 5.

If Moses had been afflicted with the grabbing propensity, he probably would never have obtained the messages, through which Israel was finally rescued and saved.

When Jesus appeared to the weeping Mary, he said:

"Touch me not, for I am not yet ascended to my father and to your father." Jno. xx. 17.

Probably a majority of those who are opposed to dark circle manifestations, do not realize that the Ten Commandments were given in the dark, and probably spoken through a horn. In the first place the Lord came "*in a thick cloud.*" See Ex. xix. 9.

This Lord was an angel, or a departed human spirit. See Acts vii. 53, Gal. iii. 19, Heb. ii. 2.

II. They were not permitted to so much as touch the mountain where the manifestations were given. The angel was determined there should be no opportunity for grabbing there. The record is as follows:

"And thou shalt set bounds unto the people round about, saying, take heed to yourselves, that ye go not up into the mount, or touch the border of it. Whosoever toucheth the mount shall surely be put to death. There shall not an hand touch it, but he shall be surely stoned, or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long they shall come up to the mount." Ex. xix. 11-14.

Here they could only go up to the mount — the cabinet — as they were called up by the long sounding of the trumpet, so, in modern cabinet manifestations, the sitters forming the circle around the cabinet as the Hebrews did around the mount, only go up to the cabinet as they are invited.

III. Under no circumstances must they "break

through and gaze" or go up to the mount, only as they were called one at a time by the long sound of a trumpet. Verses 19-24 contain the following:

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice And the Lord came down upon mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up, and the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. And Moses said unto the Lord, The people cannot come up to mount Sinai, for thou chargest us saying, Set bounds about the mount, and sanctify it. And the Lord spake unto him, Away, get thee down, and thou shalt come up, thou and Aaron with thee. But let not the priests and the people break through to come up to the Lord, lest he break forth upon them."

IV. The people obeyed these injunctions and kept themselves "afar off," while Moses went into the "thick darkness where God was." Ex. xx. 18-20.

"And all the people saw the thunderings and lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off. * * * and Moses drew near unto the thick darkness where God was."

Every person in the habit of attending spiritual seances, especially dark circles, can see that the above is simply a vivid description of a dark

seance with its spirit-lights, voices and other *et ceteras*.

One would hardly believe when he hears ministers objecting to dark circle manifestations and to seances in the night that the Bible was so full of such things as it is. On this subject it may not be amiss for me to occupy a little space.

Rev. T. DeWitt Talmage, in one of his periodical attacks of *spirito-phobia*, says:

"Why did not Saul go in the day? He was ashamed to go. Besides that, he knew that the spiritual medium, like all of her successors, performed her exploits in the night. * * * The mediums of all ages have chosen the night, or a darkened room. Why? The majority of their wonders have been such swindles, and deceptions prosper best in the night."

I shall not here undertake to make an extended reply to this, it is unnecessary, but I might ask: Why did Nicodemus go to Jesus by night? Then I might answer: It is because he was ashamed to go in the day-time.*

The truth is, I do not believe that our best manifestations, or a majority of the manifestations, occur in the night. I do believe that in the night the elements are less agitated and therefore conditions are better for certain kinds of manifestations.

But the reverend gentleman's objections against manifestations in the night weigh with all their force against the biblical manifestations.

* For a full reply to all that the Talmages say against Spiritualism, see my pamphlets entitled "Talmagean Incongruities, Inconsistencies and Blasphemies." Price 10 cents.

Those whose curiosity leads them to pursue this subject farther might take their Bibles and look up the following scriptures:

I have said, Nicodemus went to Jesus by night. Jno. iii. 2.

It was in the night when the Lord appeared to Isaac. Gen. xxvi. 24.

Jacob's wrestle with the Lord was in the night. When the day began to break, the Lord begged like a good fellow for Jacob to let him go, "for," said he "the day breaketh." Gen. xxxii. 24-26.

Was this because God and Jacob were, to use the classic of the Doctor, "ashamed" to be seen together in the day-time?

It was in the night that God made his great promise to Jacob, that he would make of him a great nation. Gen. xlv. 2.

The manna — the "bread from heaven" always fell at night and the quails the Lord sent, were sent "at even." Ex. xvi. 13.

Balaam's seance with God was in the night. Was it because either God or Balaam was "ashamed" to go to the seance in the day-time? Num. xxii. 20.

It was in the night when the miracles were wrought on Gideon's fleece. Judges vi. 37-40.

The wonderful manifestation by the angel of the Lord, of killing *one hundred and eighty-five thousand* Assyrian soldiers, occurred in the night. II Kings, xx. 55.

It was in a night seance that God promised

Solomon such extraordinary wisdom. II Chron. i. 17.

The miracle of parting the Red Sea and leading the people up out of Egypt was done in the night. Psalms lxxviii. 14.

A night vision gave Daniel his wonderful wisdom. Dan. ii. 19.

A wise man in the book of Job thought man was more receptive at night than in the day-time — when asleep, than when awake. His language is:

“For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man.” Job xxxiii. 14-16.

Those who object, as Rev. Mr. Talmage does, to manifestations in the night, forget that Jesus’ walk on the water was in the fourth watch of the night. Matt. xiv. 25, Mark vi. 48.

Jesus prayed all night; was it because he was “ashamed” to pray in the day-time? Luke vi. 12.

Peter was delivered from the prison in the night. Acts xii. 6.

Paul held seances with the angels at night. Acts xxiii. 11, xxvii. 23.

I have before proven that the Ten Commandments were given in the dark, I now assert that the Bible teaches that God dwells in the midst of thick darkness. See I Kings viii. 12.

I might add to all this that Jesus rose out of the dead in the dark. I think that all who have made a study of the matter agree that darkness is a negative condition of the elements. The seed buried under the ground is holding a dark seance with the vegetative forces. There never was a philosopher so great that he did not begin his physical life in darkness. After a quiet, restful and dark seance of nine months he comes into this world for further preparation for his great work.

My mother, who was one of the most industrious persons I ever knew, always said she could spin more wool in a given time in the dark than she could in the light.

If those who are afraid of the dark will come to Buffalo, I can show them a small piece of machinery driven by no other power than light. This alone would prove that light may be too active — too much of an agitator — to give favorable conditions for the more recondite manifestations upon matter.

Light which travels 186,300 miles per second is motion itself; it is vibrations and nothing else. Such a rapidly vibrating force as that can but be an agitator which must hinder certain manifestations which depend upon a perfect quiescence of the elements.

Even a photographer holds a dark seance every time he takes a photograph. There are certain elements in light which must be excluded before a photograph can be developed.

I agree that this affords an opportunity for fraud, and that there are many charlatans and tricksters who take advantage of darkness to impose upon the people; for that reason I seldom encourage dark seances; yet I find my best inspiration always comes when my room is at least, partially darkened.

As long as human nature is as weak as it is today so long will it be necessary to either abandon darkness as an adjunct of the seance, or to place ourselves in conditions where we are at the mercy of imposters.

CHAPTER VI.

OTHER MANIFESTATIONS AMONG THE HEBREWS.

Men of Bethshemesh Killed for Looking Into the Ark—The God Dagon Got Too Near the Ark—Covered Tables and a Covered Ark—Elisha's Manifestations In a Private Room—Uzzah's Death—The Cause—Spirits Make Observations Through the Eyes of Mediums—Case of Hezekiah and His Letters—How He Showed the Letter to God—Trance Mediums of the Bible—Balaam—Daniel—Peter—Paul—John—Seven Spirits Come to John—Perhaps One Was Daniel Another Elijah.

Mediums cannot usually allow an examination of their cabinet while the manifestations are going on, but it is their usual custom to allow an examination of their cabinet both before the seance begins and at its close. Not so in the palmy days of manifestations in good old Bible-making days.

THE HEBREWS WERE NOT PERMITTED
TO EXAMINE THE CABINET.

In I Samuel vi. 19, is the history of their

undertaking to examine the cabinet, and the result. It says:

"And he smote the men of Bethshemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men."

That manifestations occurred in the dark in the presence of this ark is evident, from the fact that the Philistines put the ark in the temple of Dagon, their God, but every morning when they went to their temple to worship they would find Dagon thrown down before it; and at last found his hands and head cut off by these invisible powers. The record of this may be found in I King v. 1-4.

The manifestations in the presence of the ark were so numerous and wonderful, and withal so disastrous that the Philistines were more anxious to get rid of the ark than the man was for his neighbors to come and help him let go of the panther. They finally, as an act of self-defence, sent it to Israel.

COVERED TABLES.

Many mediums when they sit for slate-writing manifestations and others of a similar character, have the tables with which they are connected, covered. I have even heard good Christians object to this, but the same thing is found in the Bible. Num. iv. 5, says:

"Aaron shall come and his sons, and they shall take down the covering vail, and cover the ark of the testimony with it."

Verse 20, says:

"But they shall not go to see when the holy things are covered lest they die."

Such declarations as the above show that they were quite as particular to have the best and most sacred conditions for their manifestations in Bible times as now.

Some want everything done in public, "right out, where everybody can see it." In Elisha's day when he multiplied the widow's oil he took the widow and her sons and went into a private room and "shut the door," to prevent any others from seeing the manifestation. See II Kings, iv. 4. So when he resuscitated one of these sons, who was supposed to have been dead, he went into the room alone and shut the door "upon the twain." II Kings, iv. 33.

ONE MAN KILLED FOR BREAKING THE CONDITIONS.

In II Sam. vi. 6, is the history of the death of Uzzah, as follows:

"And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God and took hold of it, for the oxen shook it, and the anger of the Lord was kindled against Uzzah, and God smote him there for the error; and there he died by the ark of God."

This looks severe; Uzzah's intentions were good. The ark needed steadying. God must be capricious indeed, to get mad and kill one of the very best of his very few friends for a thing like that. The fact is, God did not kill him; yet their knowl-

edge of science, or rather, their want of knowledge, would cause them to write in this way. The ark was probably heavily charged with electricity and Uzzah, by touching it, received a shock from which he could not recover.

I knew a man who, while fixing electric lights in Des Moines, received a shock from which he fell over dead. Had that been in Bible times the story would have been, "The anger of the Lord was kindled against him and he died."

THROUGH MEDIUMSHIP

SPIRITS KNOW WHAT IS GOING ON HERE.

We talk about spirits watching over and caring for us. The thought is beautiful, and, to a certain extent, true; but as it takes clairvoyance, or clairaudance to place us *en rapport* with those who have gone to the life beyond, so it takes something analogous to that to put the inhabitants of other spheres into such communion with us that they can do as they would in protecting us. Possibly through our own mediumship they may be able to come in more perfect communion with us than otherwise. I have personally known instances, where there was a whole carload of people liable to a calamity, of the spirits warning a single individual and saving him, while others went on to their destruction, entirely oblivious of what was coming upon them. The only way that I can account for it was that the one saved by spirit power was more spiritual and more *en rapport* with

spiritual beings than the others. I cannot think it was because those who suffered had no spirit friends, but because they failed to blend with the world of spirits.

There were times when Emmanuel Swedenborg's eyes had such a strange look as to excite the attention of those who saw him. He explained that at such times spirits were looking out upon the world through his eyes. I have no doubt this was true.

In Isaiah xxxvii. 14, it will be learned that King Hezekiah received a threatening letter from Sennacherib, King of Assyria, through the boasting Rabshakeh. The letter thoroughly scared Hezekiah, insomuch that he wanted the Lord to know its contents, so that he could give him advice as to how to act with regard to it. He, in order to let the Lord know what was in the letter took it into the temple — the house of the Lord — to that cabinet, the ark, which was between the cherubim, the very place where God dwells, (see verse 16), and there he "spread the letter, before the Lord" in his cabinet, and the Lord, perhaps, through the mediumship of Hezekiah could read the letter.

As soon as God read this letter, he influenced the medium, Isaiah, who sent to the King and told him what to do. See verse 21-36. The result was that the angel of the Lord took advantage of the dark night and killed Sennacherib and one hundred and eighty-five thousand of his soldiers. Is. xxxvi. 36.

With that Lord as a tutelary deity — a departed human spirit — and with the philosophy of Spiritualism to explain this matter, all is plain; otherwise the enigma here presented is unsolvable.

OPEN AND SHUT-EYED TRANCES.

Nearly all the mediums nowadays begin with their eyes closed; many of them begin to talk in a totally unconscious state; after a while, little by little, as they can bear it, they are made conscious of what they are saying and doing, and at a later period their eyes are opened. So it was in the Bible times. In Num. xxiv. 4. we read.

“Balaam the son of Boer, hath said, and the man whose eyes are open (had his eyes shut but now opened — *Margin*) hath said. He hath said, which heard the words of God, which saw the vision of the Almighty, *falling into a trance but having his eyes open*. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel.”

Daniel was both a test and a trance medium; his “visions” generally came when he was in what he called “a deep sleep.” I call it a deep trance. In Dan. viii. 18, he says:

“Now as he, (Gabriel) was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright.”

In Dan. x. 9, he says:

“And when I heard the voice of his words, then I was in a deep sleep on my face, and my face toward the ground.”

Luke, in giving an account of the transfiguration says:

"But Peter and they that were with him were *heavy with sleep*; and when they were awake, they saw his glory and the two men that were with him." Luke ix. 32.

While on the subject of trance, I will say I regard the Bible just as I do Spiritualism; no more true, no more false. Its poems and psalms are inspirations. Much of its history is but the history of manifestations among the Jews.

The book of Revelation is a case in point. It came from a departed spirit, or rather, from a circle of seven different spirits, through an entranced medium on the Island of Patmos. John says:

"I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. i. 10.

That is I was entranced, or, I was in a spiritual condition on the Lord's day.

The writer of the Acts of the Apostles referred to the same thing when he said:

"And he (Peter) became very hungry and would have eaten; but while they made ready he fell into a trance."

Trances were as common in the Church as they are now among the Spiritualists; but alas! the glory of the Church has departed.

In 2 Cor. xii. 1, 2, Paul, in coming "to visions and revelations of the Lord," says:

"I knew a man in Christ above fourteen years ago,

(whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knoweth) such an one caught up to the third heaven."

This again means exactly what Spiritualists mean by entrancement.

But to return to John, through whom the book of Revelations came, in chapter iv. verse 2, he says: "I was in the spirit." In chapter xvii. 3, he again says:

"So he carried me away in the spirit into the wilderness."

In chapter xxi. 10, he says:

"And he carried me away in spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God."

That this is a spiritual manifestation no one can doubt.

Paul did not know whether he was carried away in the body, or only in spirit. I Cor. xii. 2, 3. There are individuals in the spiritual world — some of them have been there many years — who were so engrossed in material and sensual things in this life that they have not yet learned that they have left the body and entered the world of spiritual realities.

John was carried away in *spirit* — not in body. The city he saw was a symbol; cities do not descend from heaven ready made; this, I believe is generally understood.

Who the particular spirits were that entranced John and showed him so many wild and wierd symbols I do not know. There were seven of

them, so John says several times. One was supposed to be Jesus of Nazareth. See Rev. i. 1, 5, xxii. 16.

Seven times in one connection is the church admonished to hear what the spirit saith unto the churches. Many times the communicator is simply called "the spirit." Rev. xiv. 12, xxii. 17.

Jesus is spoken of in the third person, and even called "our Lord," by the communicating angel. See Rev. xi. 8.

One of the communicating spirits was probably Daniel, the prophet; this we recognize by the tests given, of beasts, heads, horns, etc. Another was probably Elijah, the prophet, and another John's brother. Several times John sees the communicating spirits. Sometimes he is intromitted into heaven and sees much more. In chapter xix. he hears "much people in heaven" singing and shouting; again he hears the voice of "a great multitude." He is so overcome with awe at the sight of these things that he wants to worship "at the feet of the angel," who showed them to him, but the angel claims not to be Jesus, but to be one who keeps the testimony of Jesus. He says "I am thy fellow servant, and of thy brethren that have the testimony of Jesus." Rev. xix. 10.

In chapter xxii. 9, John says:

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. Then, saith he unto me, See thou do it not, for I am

thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God."

Here the term angel, fellow-servant, brethren, and prophet, are all applied to the same individual. Thus it is established beyond peradventure that the book of Revelations is nothing more nor less than a series of communications coming from spirits excarnated to spirits incarnated.

CHAPTER VII.

COMMON OBJECTIONS AGAINST SPIRITUALISM APPLY TO THE BIBLE.

How the Question Should Be Argued—Rev. T. DeWitt Talmage Opposes Mediums Working for Money—Case of Samuel, the Seer—Prophets Divine for Money—The Divining Cup—Moses' Rod—Mediums Chauncy Barnes and Van Horn Carried Wonderful Rods—The Urim—Joshua's Development—Gideon's Test—The Test Tested—Army Too Large—Battle Won by Spirits—Conditions of Entering the Cabinet—Ezekiel on the Same—A Higher Spiritualism Wanted.

If I had time and space I would here take up one by one the objections which are used against Spiritualism, and show that on every point the Bible is, to say the least, quite as vulnerable as Spiritualism. If I argued this point, it would only leave me with the increased desire to make another argument showing that no good thing can be said of the Bible that does not apply to Spiritualism. All that would only open the way for another argument; that is, that the Bible can

by no possibility be true if Spiritualism is false. I can only run briefly over a few popular objections.

WORK FOR MONEY.

Mr. Talmage, in a discourse which he occasionally delivers against Spiritualism, objects to mediums working for money. Of course there is no harm in ministers or anybody else working for money except Spiritualist mediums, but as they receive their gifts without money or price, so they should give their time and power to those who want them. It is, in the estimation of this man, nothing that two-thirds of those who wish a medium's time, want to consult the spirit world as to some financial scheme, or to yoke the world of spirit to some gambling job they have on hand. But 'twas ever thus; even the prophets expected to have their palms crossed with silver.

In I Sam. ix. 6-20, is the account of Saul, the future king of Israel, going to Samuel, "the man of God — an honorable man," to find out what he could prognosticate for them, for "all that he saith surely cometh to pass." "Now," said the servant of Saul, "let us go hither; pre-adventure he may show us our way that we should go." Saul objected to go to Samuel, the prophet, to have him show him where to find his father's asses, not on the ground that there was anything wrong in it, but because "the bread was spent in our vessels, and there is not a present to bring to the man of God, what

have we?" The servant discovers they have some silver which is all-sufficient, and they go to Samuel, who says, verse 20:

"And as for thine asses, that were lost three days ago, set not thy mind on them, for they are found."

Micah, the prophet, said to Israel:

"They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, *and the prophets* divine for money, yet they will lean upon the Lord and say, Is not the Lord among us? None evil can come among us." Mich. iii. 10.

The foregoing is proof that even the money conditions of mediumship obtained among biblical mediums, as well as those of today.

INSTRUMENTS USED BY ANCIENT MEDIUMS.

Occasionally we find mediums who require a glass of water or something of the kind into which to look, in order to concentrate their minds so they can get what is needed. Such was probably the case in biblical times. They used

THE DIVINING CUP.

Gen. xlv. 5:

"Is not this it in which my Lord drinketh? and whereby indeed he divineth? Ye have done evil in so doing."

In the same chapter, verse 15, we read:

"And Joseph said unto them, What deed is this that ye have done! wot ye not that such a man as I can certainly divine?"

The circumstance of taking the cup need not be told here; I am only after the one point expressed in each of the above verses, that Joseph, the prophet, the seer, the dreamer, the interpreter of dreams, the fortune-teller, used a divining cup. Indeed if the Bible were correctly translated in many places the word prophet would be rendered fortune teller. Taylor, in his "Diegesis," page 163, renders Psal. cv. 15, as follows:

"Touch not my Christs and do my fortune tellers no harm."

In the authorized version it reads:

"Touch not mine anointed and do my prophets no harm."

MOSES' ROD.

As the late Chauncy Barnes, one of our early mediums, always carried a rod, and as the medium Van Horn always carries a magic cane, so Moses of old had a rod with which he worked many wonderful things. In Ex. iv. 3, 4, it was supposed to have transformed into a snake, then changed back again. By a similar kind of hypnotism Mr. Van Horn's cane first became hot — so hot it cannot be handled by the ones he is at that particular time developing; then it becomes so cold that it freezes the fingers of his subjects. After this it will weigh more than a ton. I have seen two or three of his subjects undertake to lift it and fail. Anon it will become so light that it will lift the ones who hold on to it to the

tips of their toes. To them it becomes a serpent, insomuch that it would take physical force to get one of his subjects to touch it.

When Moses was going to do wonderful things the angel said to him: "Thou shalt take this rod in thy hand, wherewith thou shalt do signs." Ex. iv. 17. Ever after that his rod was called "the rod of God." Verse 20. See also xvii. 9.

This was the rod that enabled the Hebrews to gain their victory over the Amalekites. It was this rod that brought the water out of the rock in Horeb for famishing Israel. See Ex. xxvii. 5, 6.

THE URIM.

The Urim is used today by hundreds of mediums. It was nothing but a clear, colorless stone that the priest looked into until he was thrown into a trance or semi-trance condition. The thummim was also a stone used for a similar purpose.

A commandment to Moses was:

"Thou shalt put into the breastplate the urim and the thummim." Ex. xxviii. 30.

The children of Israel when they wanted to hear God's opinion on any question consulted urim as regularly as mediums are consulted today. A writer says:

"And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by urim nor by prophets." I Sam. xxviii. 6.

The above shows that they had as many ways

of consulting "the Lord," in olden times as people have of consulting the spirits now.

JOSHUA'S DEVELOPMENT AND URIM.

Joshua was developed by having mediumistic hands put on his head, as thousands of mediums are today. The record says:

"And the Lord said unto Moses, Take thee, Joshua, the son of Nun, a man in whom is the spirit, (that is, he was a natural medium and only needed developing) and lay thine hands upon him. * * * And he shall stand before Eleazer the priest, and he (Eleazer) shall ask counsel for him after the judgment of urim before the Lord. At his word shall they go out, and at his word shall they come in, both he and the children of Israel." Num. xxxvii.18.

That Moses' putting his hands upon Joshua was for the purpose of spiritual development, and that it accomplished that no one can doubt who has taken the pains to examine the records. Deut. xxxii. 9, says:

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

THAT FLEECE.

I have often heard persons say, "If the spirits want to talk to me I have no objections; indeed, I am willing to listen to them talk; no peeping, no muttering, no tapping, none of your slow processes. They can just as well talk right out as to go through all such nonsense."

Possibly the objector may be correct. If so, his objections will weigh with all its force against Bible methods. Messages of old, with the exception of the Ten Commandments, were not spoken out as people talk to each other here. In the case of the Ten Commandments they were required to spend "today and tomorrow" in preparation, "and be ready against the third day."

In the Pentecost, described in the Acts of the Apostles, there was a ten-days' preparation, before every man spoke as the spirit gave him utterance."

The case of Gideon's fleece illustrates the matter as it is. As the story goes, God had asked Gideon to save Israel by his hand, but Gideon was not fully satisfied; he wanted a test. He did not ask God to speak right out, but he said:

"If thou wilt save Israel by mine hand, as thou hast said, behold, I will put a fleece of wool on the floor, and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know thou wilt save Israel by mine hand as thou hast said." Judges vi. 30.

What a slow process this was to get a communication from God! Why did not Gideon demand of God to speak right out?

The test, however, seems to have been so satisfactory that they continued to test the test by trying it again and seeing if it would work the other way. The record continues:

"And it was so, for he rose up early on the morrow, and thrust the fleece together and wringed the dew out of the fleece a bowl full of water. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once; let me prove, I pray thee, but this once with the fleece; let it be dry only upon the fleece, and upon all the ground let there be dew. And God did so that night; for it was dry upon the fleece only and there was dew upon all the ground." Verses 38-40.

What a field for ridicule is here! Think of a God and a general of an army spending forty-eight hours in this ridiculous way of getting a communication. How long would modern anti-Spiritualists endure anything so silly? But it is in the Bible.

The whole history is quite as ridiculous as the above. When they went out to fight, the Lord is represented as saying to Gideon:

"The people that are with thee are too many for me to give the Midianites into their hands."

It is surely something new too see an army too large; but the fact is, they were to fight as mediums, and everything depended on their development — not upon numbers, so Gideon makes the proclamation:

"Whosoever is fearful and afraid, let him return and depart early from Mount Gilead."

On this announcement twenty-two thousand turned back leaving an army of only ten thousand. The army was still too large and the record says:

"And the Lord said unto Gideon, The people are yet too many; bring them down unto the water and I will try them for thee there, * * * every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped were three hundred men. But all of the rest of the people bowed down upon their knees to drink water. And the Lord said unto Gideon, By the three hundred that lapped will I save, and deliver the Midianites into thine hand; and let all the other people go every man into his place." Judges vii. 48.

Look at this in the light that most opposers look at Spiritualism it is a supremely ridiculous affair; but when it is understood that this Lord, or God who said these things to Gideon was a departed human spirit, and that this battle was to be fought by mediums under the directions of Gideon, a medium, all is plain. Three hundred of the best developed out of a panel of over thirty-two thousand were selected. A test was applied. The spirit who spoke to Gideon said, "I will try them for thee."

No one can read the history of the battle and believe the story at all without believing the victory was won by the spirit world, not by soldiers. The fact is, neither Gideon nor one of his three hundred men were armed. The language to Gideon was, "For I have delivered it into thine hand."

The wonderful dream given the mediumistic soldier was from the spirit world, and the record says:

"And the Lord set every man's (Midianite's) sword against his fellow even throughout all the host." Verse 22.

CONDITIONS OF ENTERING THE CABINET.

The Bible is very particular in laying down just who may and who may not enter in the cabinet, and exactly the condition upon which those who went into the cabinet were allowed to enter.

None but the high priest was allowed to enter; he must wash his flesh and change all his clothing before he entered the holy of holies, or cabinet. This cabinet must be kept dark only when lighted with the glory of God — that is, spirit light. All this was done to keep bad magnetism out lest the conditions should be spoiled. Lev. xvi. 2-4, says:

"And the Lord said unto Moses, Speak unto Aaron thy brother that he come not at all times into the holy place, within the vail, before the mercy seat, which is upon the ark; that he die not; for I will appear in the cloud in the mercy seat. * * * He shall put on the holy linen coat and shall have linen breeches upon his flesh, and shall be girded with a linen girdle, and with a linen mitre shall he be attired. These are the holy garments therefore shall he wash his flesh in water and so put them on."

It was supposed that for violation of these conditions the Hebrews lost their polity. When the prophet foretells the restoring of the Jews to their land and polity (a thing which by the way, was never fulfilled), he makes the conditions of

entering the cabinet exactly the same. His words are:

"They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. And it shall come to pass, that when they enter in at the gates of the court, they shall be clothed with linen garments; and no wool shall come upon them while they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat. And when they go forth into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments." Ezek. xlv. 16-19.

These conditions seem to me to be highly important. If Spiritualists and especially mediums, would study and practice these laws, and would abstain entirely from strong drink, including strong tea and coffee; if they would ignore meat and tobacco, and be pure in flesh and spirit they would undoubtedly get better results, and from higher intelligences. A proper, better, higher and more refined Spiritualism is the great desideratum for which we should all work and devoutly pray.

CHAPTER VIII.

THE COMING OF CHRIST.

Meaning of the Word *Parousia*—Wrongly Rendered Coming—The Anointed in His Presence—*Erkomia*—Meaning of—The Word Coming Often Means Manifestation—Other Words Wrongfully Rendered Coming—How He Comes in Ten Thousand of His Saints—Jesus' Message to John—A Few Points of Analogy—Spiritualism Came at the Right Time—It Came to the Right People—Was Rejected as Was Jesus—Jesus and Spiritualism Each Accused of Co-partnership With the Devil—Both Rejected by the Popular Churches—Objections Answered—What Are the Clouds?—Does Christ Come on Horseback?—Has Death Lost Its Sting?—Many in "Outer Darkness"—To Some the Kingdom Has Come.

Now that I have shown that the world has had its Christs in every age and in almost every nation; that Jesus was anointed or developed as one of the numerous Christs; that the term has come to mean mediumship, that every Christ was a medium; and that every medium who comes into the world anointed by the spirit

world to do a good work, is a Christ; that spirit manifestations in every age of the world were done by the same power and under the same conditions, as those performed by Jesus and other mediums of the Bible, it now remains for me to briefly explain

THE SECOND COMING OF CHRIST.

The second coming of Christ, of course refers to the first. Christ once came in the person of Jesus, enabling him to do good works and to say many good things, so he will come in the person of others enabling them to do wonderful works and say wonderful words.

If I have been right thus far in my expositions, the coming of Christ does not refer to the personal advent of some person, but to the *presence* of a power. The word "coming" generally signifies "presence," or "manifestation." There are several words used in the Greek Testament, which are so rendered into English as to make some who have not studied much on the matter, believe in the personal, that is, the bodily return of the man of Nazareth. No idea could be more wild or farfetched. One of the words used in this connection is the word *parousia*, and signifies not, "coming," but *presence*.

It would require more space than I have at command to refer to every place where this word occurs in the Greek Testament. It is generally wrongfully rendered "coming." It occurs several times in Matt. xxiv, and is always rendered "coming." In verse 3, the disciples are, by our

rendering, made to ask, "What shall be the sign of thy *coming* and of the end of the world?" What they really did ask was: "What shall be the sign of thy *presence* and of the end of the age?"

The same word is wrongfully rendered coming in verse 37, which says: "As the days of Noe were so shall also the coming of the Son of Man be." Verse 39 says: "And knew not until the flood came and took them all away, so shall the coming of the Son of Man be." In each of these instances the original word is *parousia*, and signifies, *presence*, not coming.

Modern Adventism has interpreted the text to signify "What shall be the sign that your coming is not very far in the future?" The fact is, they wanted to know the sign of the presence of this power, known as mediumship.

In I Cor. xv. 25, Paul says, "Those that are Christs at his coming." The word rendered at, in that instance is the Greek word *en*, and should be rendered *in*; the word rendered coming is the word *parousia*, and should be rendered, not "coming," but *presence*. The true rendering would be, "*Those of the anointed in his presence.*" The word *parousia* is rendered presence in a few places. In II Cor. x. 10, his bodily *presence* is weak." In that instance, it would not do to say, "his bodily *coming* is weak."

In Phil. ii. 12, Paul says:

"Wherefore, my beloved, as ye have always obeyed, not as in my *presence* (*parousia*) only, but now much

more in my absence (*apousia*) work out your own salvation with fear and trembling."

It would make rather bad work to render the word *parousia* coming, or the word *apousia* going away in that instance.

In II Pet. i. 16, Peter speaks of the power and *coming* of our Lord. If you would read what Peter said instead of what the translators made him say, you would read as follows:

"For we have not followed cunningly devised fables, when we made known unto you the power and *presence* of our Lord Jesus Christ, but were eye-witnesses of his majesty"

Another word used a few times and generally applied to a literal physical advent of the man Jesus, is the word *erkomia*. It is the word the magi used when they said: "We are *come* to worship him — that is, we are here to worship him. Paul uses it when he says: "I will *come* to visions and revelations." The same word is used in describing the one, "which is, which was, which is to *come*." "The great day of his wrath is *come*," etc. "These are they which *came* out of great tribulation." The term signifies the approach of an event rather than the walking or riding of an individual to meet you at some particular spot. "Thy kingdom *come*." "The comforter" the spirit of truth shall "*come*," refer to the same.

The remaining word is *emphanizo*, and means literally *manifestation* or *appearance*. In John xiv. 21, 22, the word occurs twice and is proper-

ly rendered *manifest* in both instances. These verses contain Jesus' promise, "I will *manifest* myself unto him," and Judas' question, "How wilt thou *manifest* thyself unto us and not unto the world?" The same word is sometimes rendered *appear*, as in Heb. ix. 24. "Where Christ is to *appear* in the presence of God for us." It is sometimes rendered *showed*. In Acts xxii. 22. "Thou hast *showed* these things to me."

The only remaining word to be considered is *phanero*, which means *appear*, *manifest*. The word occurs in Jno. xxi. 1. "After these things Jesus *showed* himself alive again."

The word is rendered *manifest* sometimes. In Rom. xvi. 26, Paul says: "But now is made *manifest* and by the scriptures of the prophets."

The same word occurs in Col. iii. 4, where Paul says:

"When Christ, who is our life, shall *appear*, then shall we *appear* with him in glory."

In I John ii. 28, it is again rendered *appear*. There the writer says:

"And now little children, abide in him, that when he shall *appear* we may have confidence and not be ashamed before him at his coming."

The word is rendered *appear* and *manifested* in the following:

"Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when we shall *appear* we shall be like him, for we shall see him as he is." I Jno. iii. 3.

Verse 5, says:

"And ye know he was *manifested* to take away our sins."

Verse 8, says:

"The son of God was *manifested* that he might destroy the works of the devil."

COMING OF CHRIST AND SPIRITUALISM.

Jude says:

"Behold the Lord cometh with ten thousands of his saints. Verse 14.

From this some infer that this power, here called "the Lord," is coming *with* somebody. Not so; the word rendered *with* signifies *in*; the word rendered *saint* signifies one sanctified, or set apart to a certain work. This power once came in Jesus of Nazareth enabling him to preach the gospel, heal the sick and do many other good things. Today the same power is manifested through ten thousand who have been sanctified or set apart to this special work.

When John sent word to Jesus, to know whether he was the anointed, Jesus did not send back word that he was; he only told John's disciples to go back and tell John the things they saw and heard. See Matt. xi. 3-5.

That was enough! Today these same things are being done by thousands proving that this power has come "in ten thousand of his saints."

SEE THE ANALOGY.

Has the reader ever thought of the analogy between the coming of Christ in the person of Jesus and the things now being accomplished in Modern Spiritualism.

I. The people were looking for the Messiah when Jesus was on earth. So Spiritualism came just at the time the people were looking more than ever before, for a Messiah. It came when "Millerism," so-called, was at its height. In fact, the first positively known to be intelligent communication was given in the family of John D. Fox, on the night of March 31, 1848, at the very hour the Adventist's "midnight cry" had ended and many of them had gone out to meet their Lord.

II. "He came to his own and his own received him not."

This was no more true of the Christ power manifested through Jesus than of the same power in Spiritualism. The very last people to receive the truths of Spiritualism were those who were looking for their Messiah. As Jesus did not come with pomp and glory and was therefore rejected, so Spiritualism coming in so humble a manner as it did was rejected by the very few people who should have been benefitted by it.

III. They said he had a devil, he cast out devils by Beelzebub the prince of devils, etc, etc.

That is exactly what this same class of people, as universally as they acknowledged the manifestations at all, say. They argued that the power was from an evil source, thus proving that Jesus was right again when he said:

"If they have called the master of the house Beelzebub how much more shall they call them of his household?"

It was church-members who said: "We are Moses' disciples; as for this fellow, we know not whence he is." It was the church that brought every accusation against him, accusing him of dining with sinners, and of blasphemy. He said to the most popular church-members, "Publicans and harlots go into the kingdom of heaven before you."

Today the majority of those who receive this second Christ are outside the church, and are accused by the church of being just the class that Jesus said would go into the kingdom before the church-members.

This analogy might be carried farther, but this is enough. Every spiritually enlightened person can see that it is perfect as far as I have gone.

It now remains that I notice a few of the most formidable

OBJECTIONS

to the leading positions taken in the foregoing.

One objecter said to me: "But when Christ comes he comes in the clouds of heaven. Spiritualism did not thus come to the world."

I replied, "Yes, the Bible says he shall come in clouds; but by the term clouds, is not always meant the vapors in the atmosphere; there are clouds of dust, clouds of smoke and clouds of people. The Bible also speaks of "a great cloud of witnesses." Heb. xii. 1.

When Jesus came before, he came in one — Jesus comes the next time in "ten thousand of

his saints." This both Isaiah and Paul would call "a cloud." Is. ix. 8. Heb. xii. 1.

When the Ten Commandments were spoken by the angel on Mount Horeb, they were spoken out of a "thick cloud." Ex. xix. 9. When the Lord showed Moses his "back parts," he was in a cloud. Ex. xxxiv. 5-7. After the tabernacle was finished, the Lord appeared there in a cloud. Ex. ~~xix~~xi. 34-38. The same was true at the dedication of Solomon's temple. II. Chron. v. 13, 14. Similar quotations might be added until the reading of them would become tiresome, but these are enough to show that the clouds are not such as obscure the sun and produce the rain.

"Ah," said a friend of mine, "but clouds mean clouds. When the Bible says he will come with or in the clouds of heaven, I must believe it."

I replied: "Do horses mean horses? The Bible says Christ shall come riding on a gray horse."

He said he had not noticed the text. I turned and read:

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron;

and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he had on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix.11-16.

Who, from reading this, expects to see all heaven coming to earth on white horses? Who believes that a sword is actually to be issued out of the mouth of the Lord of Lords and the King of Kings? This is enough to illustrate the fact that it is possible to be too literal in our interpretation of the Bible.

"But," said this minister, "When Christ comes, death shall lose its sting, the grave its victory; the death shall be raised, and there shall be no more dead. These things have not come to pass. I have not seen my dead mother; the grave still holds her, and death is still using his sting."

To all this I reply, death has lost its sting and the grave its victory over those who have recognized the truths of this new dispensation. So far as others are concerned, he never will lose his sting. Death does not sting those he takes with him; it is those left behind who are stung. Now when Spiritualism brings their dead back to them, when they see and talk with them, they know they are not dead. Death has lost its sting. When they talk with their friends then they know they are not in the grave; then, and not until then, does the grave lose its victory.

Spiritualism brings, in reality, the kingdom of heaven; that is, "the reign of heaven." The children of the kingdom are even now in the

kingdom; others are in outer darkness where there is "weeping and gnashing of teeth."

Death never loses its sting, nor the grave its victory in the estimation of those who are in "outer darkness." There is, "wailing and gnashing of teeth." Those born into this light — received into this kingdom — receive their dead friends who are no longer dead to them; they now see that instead of dying, they have risen to a new and better life.

Today, except to those who walk in darkness, there is no more death. Today all tears are all wiped away. There can be "no more sorrow nor crying." Those who reach the altitude to which Spiritualism is capable of bringing them, will be elevated beyond sickness. Health will come to such not as an especial gift or reward, but it comes as a result of the spiritually elevated position they occupy.

A spiritual influx will come to statesmen; and they will, as a result, be more spiritual in their legislation. Without this world, especially those in "outer darkness," knowing it, an inspiration will move those in power to make more just and equitable laws. Gradually the old will give way before the new, and heaven will be found upon earth.

Readers, may you and I assist in bringing about this state of things.

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