

WAS JESUS OF NAZARETH GOD OR MAN, CHRIST OR SPIRIT MEDIUM?

Let The Bible Decide

BY

REV. E. W. SPRAGUE

*Ex-Missionary of the National Spiritualist Association
of the United States of America*

*Author of: "A Future Life Demonstrated, or
Forty Years a Public Medium;" "Spirit Medi-
umship, Its Various Phases, How Developed
and Safely Practiced;" "Spirit-Obsession, A
False Doctrine and a Menace to Modern Spirit-
ualism, All the Spiritualism of the Christian
Bible and the Scripture Opposing It;" "Ad-
ventism and the Devil, an Open Letter and
Reply to Evangelist A. V. Cotton's Denuncia-
tion of Spiritualism;" "False Prophets or
Fraudulent Mediums of the Christian Bible;"
"Reincarnation—True or False. Are the Theo-
sophic Claims of Reincarnation Proven by
Modern Science and the Spiritual Philoso-
phy?" "Testimony of Leading Scientists and
Prominent Theologians Who Are Spiritualists;"
"The Science of Spirit Communion
Analyzed and Explained."*

"And ye shall know the truth, and the truth shall make you free"—Jesus

"Prove all things; hold fast that which is good"—Paul

"Come now, let us reason together"—Isaiah

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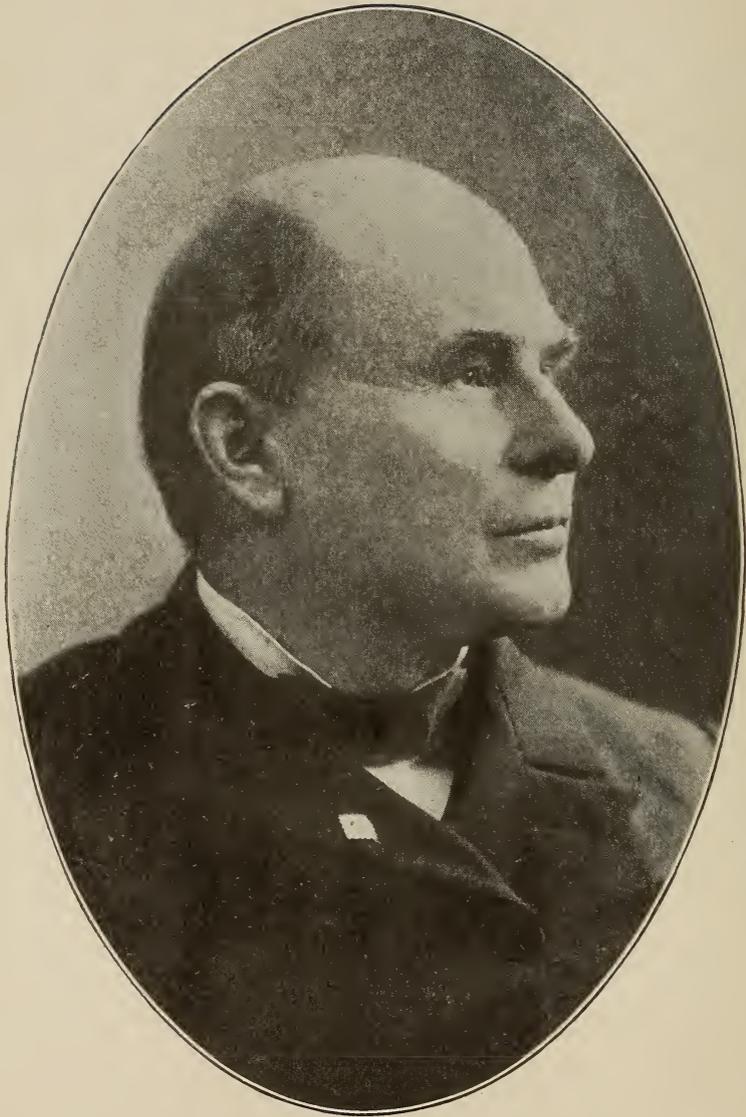
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REV. E. W. SPRAGUE.

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**JESUS OF NAZARETH — GOD, OR MAN,
CHRIST, OR SPIRIT-MEDIUM?**

Let the Bible Decide.

BY REV. E. W. SPRAGUE.

PART FIRST.

Jesus of Nazareth, God or Man?

PART SECOND.

Jesus of Nazareth, Christ or Spirit-Medium?

PART THIRD.

A Review of the Bible Records of the Acts and Teachings of Jesus, Before and After His Crucifixion. With Still Further Proof That He Was Not God, But That He Was an Inspired Man and Spirit-Medium.

Dedicatory.

To the men and women of this century who dare to think, who have confidence in their own ability to reason, who are willing to use their reason in searching for truth, and who are prepared to accept and apply in their lives, every "truth wherever found, whether on Christian or other ground"; and especially to those who love children and would not wish them to be misled by the erroneous teachings of the Sabbath School, this work is respectfully dedicated by the author.

Foreword.

The author thoroughly realizes the unpleasantness connected with the writing of such a book as this, for he knows that many prejudiced minds will misjudge his motives and perhaps doubt his sincerity.

Notwithstanding all this, he has a deep and sincere conviction that this book is needed and will do much good; that it will become of assistance in eliminating some of the erroneous, unscientific and unsatisfactory teachings of the orthodox Christian creeds from some men's minds; and that it will help to make clear the human characteristics, the humanitarian principles, the highly developed spiritual nature and spirit-mediumship of Jesus of Nazareth.

The author sincerely believes that Jesus was not all that could be expected of the God of the universe, but that he was one of the most highly developed men of his day; that his spiritual development was manifested in his spiritual gifts or faculties to such a degree that he was frequently in association with the spirits of wise men from the world immortal, and that he was a highly developed man spiritually, mentally and morally; that he was a savior in its truest sense; not in the sense that he suffered and died as payment for the sins of others or as a ransom for the poor delinquents of all the world, including those yet unborn, but that he became a savior by the lessons he taught, and by the example he set in the life he lived. His teachings were needed to enlighten the minds, to formulate and strengthen the characters of men, and to lead the world into the beautiful ways of righteousness.

The author's motive is not to injure the feelings or antagonize the time-honored beliefs of his Christian friends; but it is with the honest desire and earnest prayer that some of the brethren, at least, may be led to use their reason, becoming enlightened upon the question of the Deity of the Nazarene, and learn the real meaning of the spiritual attributes and faculties that were so highly developed in him.

The author, like all other true spirit-mediums, has had many experiences of a spiritual nature; therefore, he feels better qualified to speak upon this subject than one who knows nothing of the meaning of the "spiritual gifts" with which Jesus, his apostles, and many others of ancient times were endowed and with which we of today are blessed.

No one can take from the Man of Nazareth one iota of the glory that surrounded him in his highly spiritual and strangely eventful life. Indeed, it is not the author's desire to do so; on the contrary, his only desire is to be of assistance to others in arriving at the truth regarding the great spiritual work of this wonderful though humble reformer of ancient times.

If the author's effort shall reach the skeptics' and unbelievers' hearts and help them to better understand the Spiritual Teacher of Nazareth, and to apply his true teachings, he will be thankful.

If the motive that prompted the writing of this book shall be understood, and this work shall become helpful in enlightening some of those who, after accepting the teachings of the orthodox Christian creeds, have become hopeless in their struggle to harmonize the church teachings of the Deity of Jesus with their reason and

have been led to doubt everything religious in consequence, he will feel fully repaid for his efforts.

To help correct the great mistake of the church in deifying Jesus, and to assist in liberating men and women from the bonds of error into which they have fallen by the acceptance of such teachings, that they may know the truth and be set free, is the true motive that inspired the writing of this book.

THE AUTHOR.

CHAPTER I.

PART FIRST.

The question is often asked, "What do Spiritualists teach regarding Jesus of Nazareth?" This book records in detail the statements of scripture regarding His birth, life, teachings, mission to the world, death, etc., and our analysis and explanation of these scriptures we think may be the generally accepted beliefs of the majority of Spiritualists.

Italics, Why Used.

In this work the author has taken the liberty of placing a few sentences of the quotations herein used, in italics. This is done solely for the purpose of calling the particular attention of the reader to the significance or importance of facts embodied in such sentences and not with the slightest intention of misrepresenting those he quotes.

Meaning of Biblical Terms.

At the outset the reader should become familiar with the true meaning of the terms "God," "Man," "Christ," "Messiah," "Prophet," and "Spirit-Medium," that he may have a full understanding of the subjects discussed in this work.

Webster defines these words as follows:

"God—The Supreme Being; the Eternal and Infinite Spirit, Creator and Sovereign of the Universe; Jehovah."

"Man—A human being; an individual of the genus homo."

"Christ—1st, the Messiah, or (Lord's) Anointed, whose coming was expected by the Jews." "4th,

among the Jews, any divinely appointed ruler, as consecrated by anointing."

"Messiah—1st, the expected king and deliverer of the Hebrews; the Christ." "2nd, an expected deliverer or savior in other religions than the Christian."

Thus it will be seen that the terms "Christ" and "Messiah" both have the same meaning.

"Prophet—One who prophesies or foretells events."

"Medium—4th, an interagent; a mediator; an intermediary. 5th, a person supposed to be susceptible to supernatural or supernormal agencies to such an extent as to be able to impart knowledge derived from them or to perform actions impossible without their aid; as a spiritualistic medium."

"The name of Jesus is the proper name of our Lord, and that of Christ is added to identify Him with the promised Messiah."

(Bible Dictionary by Wm. Smith.)

Jesus of Nazareth a Medium, a Mediator.

A medium is a mediator, and a mediator is a medium, as has been shown by Webster's definition of the terms. Jesus was a "mediator," an "interagent," and an "intermediary," all of which are given by Webster as definitions of the term "medium"; therefore, the term "medium" applies to Jesus.

"Jesus the Christ," "Jesus the Anointed," have the same meaning as "Jesus the Medium."

Mark viii, 29—Peter says Jesus is "the Christ."

Mark xiv, 61-62—Jesus says himself he is "the Christ" (the medium).

John i, 41—"He" (Andrew) "first findeth his own brother Simon and saith unto him, 'we have found the

Messiah' ” (medium), “which is, being interpreted, the Christ.”

“Prophet—One who prophesies or foretells events; a predictor.”—Webster.

A “medium” and a “prophet” are one and the same.

In the Dictionary of the Bible, edited by Wm. Smith, classical examiner of the University of London, year 1900, the following definitions are given of the word prophet:

“2nd. The man to whom announcements are made by God; i. e., inspired.”

“3rd. One who sees; seer.”

“4th. One who speaks for another.”

“5th. An interpreter.”

This author quotes Locke as follows: “The different meanings, or shades of meaning, in which the abstract noun is employed in Scripture have been drawn out by Locke as follows: ‘Prophecy comprehends three things: prediction, singing by the dictation of the spirit; and understanding and explaining the mysterious and hidden sense of Scripture by an immediate illumination and motion of the spirit.’” All of these things modern mediums possess the power to do.

Galatians iii, 19, says: “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise is made; and it was ordained by angels” (spirits) “in the hand of a mediator” (medium).

20th Verse—“Now, a mediator is not a mediator of one, but God is one.”

Timothy Calls Jesus a Man.

I. Timothy ii, 5—“For there is one God, and one mediator between God and men, the man Jesus Christ.”

Hebrews viii, 6—"But now hath he obtained a more excellent ministry, by how much also he is the mediator" (or medium) "of a better covenant, which was established upon better promises."

See also Hebrews ix, 15; xii, 24.

Proof of the messiahship or spirit-mediumship of Jesus will be given in following chapters:

In a book entitled "The Most Important Names, Objects and Terms Found in the Holy Scriptures," by Howard Malcom, D. D., we find the following definition: "*Mediator*, one who acts between parties at variance, in order to bring them to an agreement. Moses was often a mediator between Jehovah and the Jews," etc.

I. Chron. xxix, 29, speaks of "Samuel the seer," "Nathan the prophet," and "Gad the seer." "Seer," "prophet" and "medium" all have the same meaning.

I. Cor. xiv, 32—"And the spirits of the prophets are subject to the prophets" (mediums).

Numbers xii, 6-8—"God will speak to his prophets" (mediums, seers) "mouth to mouth, in vision, and in dreams."

Who Was Jesus of Nazareth?

"Come, now, and let us reason together." (Isaiah, 1st chapter, 18th verse.)

The orthodox Christian church has deified the man of Nazareth and worships him as "very God."

In this work the author claims to prove by the Bible itself that Jesus was not "Almighty God," but that he was a *man* and a *spirit-medium*; that he was a martyr to the same cause that Modern Spiritualism represents and that the Spiritualists of today are laboring to

advance. Many passages of scripture will be quoted in support of this claim, and the author will let Saints Matthew, Mark, Luke, John, Paul, Peter, and other disciples, apostles, and inspired men of the New Testament, as well as Jesus himself, by his own words and his great works, decide the matter in question.

Christian Creeds.

In substantiation of the statement that the orthodox Christian church has deified the man of Nazareth and worships him as the God of the universe, we will call the reader's attention to their Creeds, Doctrines and Articles of Faith, some of which read as follows:

Old South Church of Boston (Congregationalist).

"Confession of Faith and Form of Covenant of the Old South Church, Boston, Mass., 1855." Page 22, chapter 2:

"Of God and the Holy Trinity."

"There is but one living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute," etc.

"III. In the unity of the Godhead there be three persons of one substance, power, and eternity—God the Father, God the Son, and God the Holy Ghost:

"The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son, which doctrine of the Trinity is the foundation of all our communion with God and comfortable dependence upon Him."

From "Creeds of Christendom" (by Schaff).
Free-Will Baptist.

"Confession of the Free-Will Baptists, 1834-1868."
Page 751, chapter 5, section 1:

"Jesus Christ, the Son of God, possesses all divine perfection.

"As he and the Father are one, he, in his divine nature, *filled all the offices and performed the works of God to his creatures* that have been the subjects of revelation to us. As man he performed all the duties toward God that we are required to perform, repentance of sin excepted."

"His divinity is proved from his titles, his attributes, and his works."

"3rd. His Works.—*By Christ the world was created*; he preserves and governs it; he has provided redemption for all men, and he will be their final judge."

Episcopal.

"Articles of Religion of the Reformed Episcopal Church in America, Adopted 1875."

Article II. Of the Word, or Son of God, Which Was Made Very Man.

"The Son, who is the word of the Father, begotten from everlasting of the Father, took man's nature in the womb of the blessed virgin, of her substance; so that two whole and perfect natures—that is to say, the godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, *was crucified, dead and buried, to satisfy Divine Justice, and to reconcile us to His Father, and to be a sacrifice,*

not only for original sin, but also for actual sins of men."

Lutheran.

"The Apostles' Creed, as Published in the Name of the Evangelical Lutheran Synod of Pennsylvania."

Second article: "I believe in Jesus Christ, true God, begotten of the Father from eternity, and also man, born of Virgin Mary," etc.

This same Lutheran church authority, in its Small Catechism, prepared in 1863, page 56, in its questions and answers, in Question 151, says: "Can our reason comprehend the doctrine of the Holy Trinity?" Answer: "No! It is an unfathomable mystery, which must be believed upon the authority of the word of God."

Methodist.

"The Doctrines and Discipline of the Methodist Episcopal Church.

"Edited by Bishop Andrews. Western Methodist Book Concern, Cincinnati; and Methodist Book Concern, New York. 1896."

Article II. "Of the Word, or Son of God, Who Was Made Very Man."

Paragraph 2: "The Son, who is the Word of the Father, *the very and eternal God*, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead and Manhood—were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, died, and buried, to reconcile His Father to us, and to be a sacrifice, not

only for original guilt, but also for the actual sins of men."

Presbyterian.

"The Constitution of the Presbyterian Church of the United States, 1805-1892 and 1893.

"Issued by the Philadelphia Presbyterian Board of Publication and Sabbath-School Work, 1334 Chestnut Street. 1894."

"The Confession of Faith," section iii: "In the Unity of the Godhead there are three persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

Catholic.

A pamphlet entitled

"Catholic Belief: Or a Short and Simple Exposition of Catholic Doctrine."

"Author's American Edition,

"Edited by Rev. Louis A. Lambert and Approved by Archbishop McCloskey of New York, and Others."

Pages 17 and 18, chapter ii, reads as follows:

"The Most Holy Trinity.

"This is a profound mystery, revealed to us by God. The Catholic Church teaches that in one God there are three *Persons*: the *Father*, the *Son*, and the *Holy Ghost*; each distinct from the other, each equal in eternity, power, immensity and all other perfections; because all three *Persons* have one and the same divine nature or essence."

“It would be a contradiction to assert that there are *three Gods and one God*, or that there are *three Persons and one Person*; but it is no contradiction to affirm that God is one in essence and three in person.”

Page 172: “The Blessed Virgin Mary, therefore, is justly styled ‘*Mother of God*,’ because she is the Mother of Jesus Christ, whose humanity is assumed by and united to a divine Person, that is, God the Son.”

Thus it will be seen that the Congregationalists, Baptists, Episcopalians, Lutherans, Methodists, Prebyterian and Catholics believe and teach that Jesus of Nazareth is God, “very God,” equal in power with the Almighty, the Baptists declaring that “by Christ the world was created”; the Methodists proclaiming him “the very and eternal God”; the Presbyterians pronouncing him, as do the others, “God the Son.”

Many other denominations of orthodox Christianity base their hope of salvation and a life to come on this one unprovable principle of faith, which was handed down to this generation by inexperienced men of an early day, when men had not acquired the knowledge of the great natural truths and scientific principles of nature that constitute the wonderful discoveries of today.

We can excuse these primitive men for their lack of knowledge. It was not their fault. They did the best they knew, no doubt, but there is no valid reason why we should remain yoked or manacled to their erroneous beliefs and opinions, or that we should refuse to look about us for the true interpretation of all their traditional religious beliefs.

Let us seek the truth; especially should Christians do so since the great man, medium and martyr of

Nazareth declared, "The truth shall make you free," "Seek and ye shall find," "Knock and it shall be opened unto you."

In this work the author is following strictly the injunction of St. Paul, as stated in the following scripture: First Thessalonians v., 19: "Quench not the Spirit."

Verse 20: "Despise not prophesyings."

Verse 21: "Prove all things; hold fast that which is good."

"Come now and let us reason together, saith the Lord." (Isaiah i., 18.)

Was Jesus the only Christ?

Webster says: "Among the Jews, any divinely appointed ruler, as consecrated by anointing, is a Christ." This being true, there may be many Christs.

CHAPTER II.

Was Jesus God, or Man?

We will now proceed to the investigation of the Scriptures and the testimony of the associates of Jesus and the "inspired" writers of the book.

Supposed Prophecy of the Coming of Christ.

Isaiah xi., 1—"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."

Verse 2: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge, and of the fear of the Lord."

Christians claim this is a prophecy of the coming of Christ.

If he was God, could the fear of the Lord rest upon him?

St. Peter at the Pentecostal Feast.

Corroborates the other Scriptures in this matter by saying: "That God had sworn with an oath to him (David) that of the fruit of his loins he would raise up Christ to sit on his throne." (Acts ii., 29, 30.)

Paul Says Jesus Was of the Seed of David.

Also declares it as follows: "Concerning his Son Jesus Christ our Lord, which *was made* of the seed of David according to the flesh." (See Romans i—1-2-3.) This statement should settle the question with every true Christian, should it not?

If Joseph was not the natural father of Jesus, how could he have been "made of the seed of David according to the flesh?" And if Joseph was the father of

Jesus, the Holy Ghost was not his father because a child cannot have two fathers.

David Was the Forefather of Jesus, Says Luke.

Luke i, 32: "And the Lord God shall give unto him (Jesus) the throne of *his father David*."

Matt. xii., 23: "And all the people were amazed, and said, is not this the *son of David*."

Paul says: "Remember that Jesus Christ, *of the seed of David*, was raised from the dead, according to my gospel." (2d Tim. ii., 8.)

Psalm lxxxix., 35: Jehovah says: "Once have I sworn by my holiness, that I will not lie unto David."

36: "His seed shall endure forever, and his throne as the sun before me."

Acts ii., 29, 30: St. Paul says of David: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

Psalm cxxxii., 11: "The Lord hath sworn in truth unto David, he will not turn from it. Of the fruit of thy body will I set upon thy throne."

Even the Angel Gabriel Says David Was the Father of Jesus.

Luke i, 26: "And in the sixth month the angel Gabriel was sent from God unto a city of Gallilee named Nazareth."

Verse 27: To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

30th Verse: "And the angel said unto her, Fear not, Mary: for thou hast found favor with God."

31st Verse: "And behold, thou shalt conceive in thy womb, and bring forth a Son and shalt call his name JESUS."

32nd Verse: "He shall be great and shall be called the Son of the Highest; *and the Lord God shall give unto him the throne of his father David.*

Thus the angel Gabriel says Jesus was the offspring of David.

Mary, Jesus' Mother, Calls Joseph Jesus' Father.

Luke ii., 48: "And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing."

If Joseph was not his real father, Jesus could not have been the son of David. If Joseph was the father of Jesus the Holy Ghost was not his father, and God's promise to David was never fulfilled. (Isaiah xi—1-10; Lev. xxiii., 5; Act ii., 30; Rom. xv., 12.)

Matt. xii., 50—Jesus says: "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." *In this Jesus locates his Father, saying He is in heaven, then calls man his brother and women his sister and mother. This indicates that Jesus was a man like other men.*

Matt. xix, 17—*Jesus declares that he himself is "not good."* He says: "*Why callest thou me good? There is none good but one, that is God.*" This statement is repeated in Mark x., 18. If Jesus was God, and this statement of his was true, then God, "the Creator of the Universe," is not good. It is impossible to harmonize, with reason, these two propositions, namely, that God is not good, and that the man Jesus was the *Creator and Governor of the universe.* It is much

easier to believe that Jesus was a spiritually endowed *man*.

Matt. xviii, 35—"So likewise shall *my heavenly father* do also unto you if ye from your hearts forgive not every one his brother their trespasses." In speaking of "my Heavenly Father" he cannot mean himself,

Matt. xx, 23—"But to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

In all of his references to "my Father" he evidently refers to God, the same as any other "man" would do.

Luke ii, 52—"And Jesus increased in *wisdom* and *stature* and in *favor* with *God* and *man*."

Did Almighty God increase in wisdom, if He is omniscient, knowing all things as taught by Christianity?

Did God increase in favor with Himself? Is it reasonable to believe and teach that this twelve-year-old boy, who was growing in *stature* and *wisdom*, was "Eternal God"? I ask this not in derision, but with the sincere desire to aid, if possible, in arousing good Christian men and women to the need of eliminating this impossible thing from their supposed unerring creeds and assisting all in finding the truth regarding who and what was Jesus of Nazareth.

St. Paul Calls Him a Man.

I. Timothy ii, 5—Paul says: "There is one God, and one mediator between *God* and *man*, the *man Jesus Christ*."

Hebrews iii, 1, 2, 3—Paul again calls *Jesus* an "apostle" and a "man."

Verse 1: "Wherefore, holy brethren, partakers of

the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

Verse 2: "Who was faithful to him who appointed him, as also Moses was faithful in all his house."

Verse 3: "For this *man* was counted worthy of more glory than Moses."

Note that Paul calls him a *man*, and says *he* is a mediator between *God* and *man*, thus designating God as another individuality from Jesus. Thus Paul makes out that Jesus and God are two separate personalities.

John xiv, 28—Jesus says: "If ye loved me, ye would rejoice because I said, *I go unto the Father, for my Father is greater than I.*" That is, his Father is another, and cannot be he, and he cannot be his own father.

John viii, 18—Jesus says: "I am one that bear witness of myself and the Father that sent me."

Was Jesus the Father that sent himself? Not so, according to reason.

Jesus Calls Himself a Man.

Verse 40—Jesus continues: "But now ye seek to kill me, *a man* that hath told you the truth, *which I have heard of God.* This did not Abraham."

Other passages in this chapter show that he made no claim of being God.

John xiv, 12—Jesus says further: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father." If Jesus was God, shall those who believe on him do greater works than God?

Luke vi. 12—"And it came to pass in those days,

that he went out into a mountain to pray and continued all night in prayer to God."

Did he pray to himself all night? Such teachings have been a great cause of infidelity and heresy. Heretics are the legitimate product of such teachings.

Jesus Calls Himself the Son of Man Sixty-seven Times.

In the four gospels Jesus calls himself the "Son of Man" sixty-seven times. Others call him the "Son of Man" but four times, but call him "Master" many times.

John viii., 28—"Then said Jesus unto them. When ye have lifted up the *son of man*, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me I speak these things."

Jesus never calls himself "God," "Supreme Ruler," "Very God," nor any other name that would indicate that he was anything but a man—just a good, noble and true man, that's all. Is there a single passage of Scripture in which Jesus is called God?

Luke iii., 23—"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli."

Think of it! Luke, one of the inspired writers of the gospel, says Jesus was "about thirty years old," and was supposed to have been the son of Joseph. Is this not enough to prove to Christians that Joseph was his father?

Jesus Not Accepted by His Own People as God, Nor Even as a Prophet.

Matt. xiii., 54—"And when he was come into his country, he taught them in their synagogue, insomuch

that they were astonished, and said, Whence hath this *man* this wisdom and these mighty works?"

The Carpenter's Son.

Verse 55: "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?"

Verse 56: "And his sisters, are they not all with us? Whence then hath this *man* all these things?"

Verse 57: "And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country and in his own house."

Verse 58—"And he did not many mighty works there because of their unbelief."

If his own family and neighbors could not believe in him, why should we today accept him as God? They knew him, we did not.

Joseph was known as a carpenter, and Jesus was known as his son. They doubted him and said (Matt. xiv, 55), "Is not this the carpenter's son?"

Jesus Himself a Carpenter.

Not only was Jesus the "carpenter's son," but he himself was known as "the carpenter" among his own people in his own home.

Mark vi, 3: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him."

Verse 5: "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them."

This was no proof of his divinity.

Verse 6: "And he marveled because of their unbelief. And he went round about the village, teaching."

His own family had no idea that Jesus was God. His mother never suspected that she was the mother of God.

His brothers and sisters were not conscious of being half-brothers and half-sisters of "Almighty God." Isn't this strange?

Jesus Prays and Sweats Blood.

Luke xxii., 44: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground."

Now, dear reader, once more "let us reason together." If Jesus was God, would he have prayed to God; would he have been in such agony at the approach of his own crucifixion that he sweat blood; especially so when, as claimed by the Church, the whole plan of the crucifixion was arranged by himself to satisfy himself?

It seems much more reasonable to believe that Jesus was a good and spiritual man than to believe that he was God.

Luke xxii., 41: "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed."

Verse 42: "Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done."

Is not this enough to show to any rational mind that he was not God, "very God" endowed with "equal power" of the Almighty, yet submitted to the will of God, after asking Him to remove this cup from him?

Pitiful and tender are these words of the noble man, who gave his life for the cause that proves a future life

for mankind. Reader, please note what followed this prayer.

Verse 43—“*And there appeared an angel unto him from heaven strengthening him.*” Angels are spirits and spirits are angels. How beautiful it was that they came to him in his hour of great trial! Angels come to those in distress the same today, as millions of people testify.

Jesus on the Cross.

Mark xiv, 36: “And he said: *Abba Father*, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt.”

Is more needed to show that Jesus was not God, “very God,” as claimed by the Christian creeds?

Matt. xxvii, 46—“While being crucified Jesus said: “My God, my God, why hast thou forsaken me?”

My Christian brother, do not these words of the Nazarene satisfy you that your creed errs in claiming that Jesus was God?

Luke xxiii, 46—While he was being crucified: “And when Jesus had cried with a loud voice, he said, Father, unto thy hands I commend my spirit; and having said thus, he gave up the ghost.”

Thus in the terrible agonies of his crucifixion, this good man did the only thing left to him to do, just the same as other men would do under like circumstances: he cried out to God to save him; then inquired of God if he had “forsaken him”; then becoming imbued with the spirit of resignation to his fate, he said: “Father, unto thy hands I commend my spirit.” How pathetic!

His Own Disciples Did Not Deify Jesus.

Luke viii, 22, 23, 24, says that Jesus and his disciples went out in a ship, and a storm arose, and they “were

in jeopardy," and likely to "perish"; when they awoke Jesus, who was sleeping, and he "rebuked the wind" * * * "and there was a calm."

The 25th verse says: "And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of *man* is this? for he commandeth even the winds and the water, and they obey."

Evidently they had no idea that he was God, or they would not have asked the question, "*What manner of man is this?*" They took him to be a strange and wonderful *man*, no more, no less.

His Disciples Doubted Him and Did Not Believe.

Matt. xiv, 25 to 31: Peter wanted to learn how to walk on the water as Jesus was doing. Jesus told him to "come," and "be not afraid." Peter "came down out of the ship" and "walked on the water to go to Jesus."

Verse 30: "But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me!"

Verse 31: "And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Even St. Peter had but "little faith" and "doubted," though he knew Jesus well.

Matt. xxviii, 16: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them."

Verse 17: "And when they saw him, they worshiped him; but some doubted."

This shows that some of his disciples were real skeptics. Judas, one of his disciples, betrayed him

(Matt. xxvi., 47, 48, and 49). Peter, another of his disciples, denied him (Matt. xxvi., verses 69 to 75). Did they think he was God when they did it?

Mark-xvi., 11: "And they, when they had heard that he was alive, and had been seen of her" (Mary Magdalene), "believed not."

Verse 13: "And they went and told *it* unto the residue; neither believed they them."

Luke xxiv., 11: "And their words seemed to them as idle tales, and they believed them not."

Why did they doubt, when Jesus had promised to return to them?

21st Verse—"But we trusted that it had been he which should have redeemed Israel: and besides all this, today is the third day since these things were done."

They were doubtful of his returning after his crucifixion though he had promised to do so.

John xx., 24: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."

Verse 25: "The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe."

If these disciples who had been taught by Jesus to "work miracles" and had witnessed the remarkable phenomena occurring in the presence of Jesus, doubted him, and denied him, and betrayed him, could they have believed him to be the God of this universe, the only "true God"? Even people of the five thousand whom Jesus is said to have fed with five barley loaves and two small fishes did not believe, and Jesus tells

them so. John vi tells the story. In the 36th verse Jesus says to them, "But I said unto you, that ye also have seen me and believe not."

If they who were with him and saw the wonders of his works did not believe he was God, why should we believe it?

Peter Had First Place in the Affections of Jesus.

Matt. xvi., 16: "And Simon Peter answered and said, *Thou art the Christ, the Son of the living God.*" Not God, but the son of God, just as all men are sons of God.

Verse 17: "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee but my Father which is in heaven."

Verse 18: "And I say also unto thee, that thou art Peter; and upon this rock I will build by church, and the gates of hell shall not prevail against it."

It was Peter's mediumship that revealed it unto him, and this mediumship was the rock upon which Jesus said he would build his church, and not upon Peter himself, as some have supposed.

Verse 19—"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

The above statements of the Nazarene show the high esteem in which Jesus held this one of his disciples. Jesus deemed Peter worthy and thus showed his confidence in him.

"I and My Father Are One."

One thing upon which Christianity bases its teachings, that Jesus was "very God," is the following statement of the Nazarene:

John x., 30: "I and my Father are one."

Following this, in the 34th verse, Jesus answered them: "It is written in your law, *I said ye are gods.*"

Verse 29: "My Father which gave *them* me, is greater than all."

John xiv., 28: "For My Father is greater than I."

If Jesus was Almighty God as claimed by the church, there was one greater than Almighty God, namely, his "Father."

John x., verse 37: "If I do not the works of my Father, believe me not."

Verse 38: "But if I do, though ye believe not me," believe the works; that ye may know, and believe, that the Father *is* in me, and I in Him."

In this statement it will be seen that Jesus taught that his works proved that the Father was in him and he in the Father. In other words, the spiritual phenomena occurring in the presence of Jesus, he claimed was of God.

Devils Made to Call Jesus the "Son of God."

The gospel writers were so determined that Jesus should be known as the only begotten son that they state that the devils he cast out addressed Jesus as the "Son of God." See Matt. viii., 28-29; Luke iv., 41, viii., 28.

Others Besides Jesus Are Called Gods.

In the 82nd Psalm, 6th verse, King David is made to say: "Ye are all gods, and all of you are children of

the most high." Gods were plentiful in those early days.

Isaiah xli., 23—"Shew the things that are to come hereafter, that we may know that ye are gods."

John x., 30: When Jesus proclaimed to the Jews that "I and my Father are one" they took up stones to stone him.

Verse 32: "Jesus answered them, Many good works have I showed you from my Father: for which of those works do ye stone me?"

Verse 33: "The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." They did not understand, and in explanation (34th verse), "Jesus answered them, Is it not written in your law, I said ye are gods?" Thus he granted those Israelites the same divinity he claimed for himself.

Verse 35: "If he called them gods unto whom the word of God came, and the scripture cannot be broken."

Verse 36: "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the *Son* of God."

Jesus does not claim to be God, but the Son of God.

Almost in the same breath that Jesus declared "I and my Father are one," he said, "Ye are gods." These declarations are but four verses apart and occur in the same chapter. Jesus never said that he was "God," "Very God," "Almighty God," or "The Creator," as the various creeds declare him to be. He always called himself "the brother of man," and "the Son of Man."

John xiv., 16: "And I will pray to the Father, and

he shall give you another comforter, that he may abide with you forever.”

Matt. xii., 50: “For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”

John v., 30: “I can of mine own self do nothing,” says Jesus. Did he mean it? Was he God, and yet could he do nothing of himself?

He continues by saying: “I seek not my own will, but the will of my father which hath sent me.” Are these the words of the Infinite, All-Powerful God of the Universe? Does God seek not His own will, but the will of His “Father who sent Him”? Was God Almighty sent to earth by someone greater than He to do that someone else’s will?

In Rev. iii., 12th verse, Jesus Christ, a spirit, in his spirit message to John the Revelator, mentions “My God,” four times. If Jesus was Almighty God as the orthodox Christian creeds assert, who was his God that he speaks of four times in this one verse?

Jesus Grants All Men Divinity.

The Spiritualists do not, as some suppose, rob Jesus of his divinity, but they grant it to all the race just as Jesus himself granted divinity to all.

John xiv., 20: Jesus says: “At that day ye shall know I am in my Father, and ye in me and I in you.”

If this be true, then all are divine, all are Christs, or spirit-mediums, possessing godship, and are gods in embryo.

Did Jesus make a single claim to being “the only begotten son of God,” did he ever claim to be “very God”?

Jesus was a child of the large family of Joseph and Mary—seven children at least, four brothers and two sisters. (See Matt. xiii., 55 and 56.) Then was he God and they not gods, or were they half-brothers and half-sisters of God?

John i., 18, says: "No man hath seen God at any time."

If that scripture is true, then Jesus was not God because he was seen of thousands of men many times while he lived, and of hundreds of men after his death, if the Bible tells the truth about it.

Spiritualists generally accept the statement of Peter regarding the divinity of Jesus.

St. Peter Says Jesus Was a Man.

Acts ii., 22: "Ye men of Israel, hear these words: Jesus of Nazareth, a *man* approved of God among you by miracles and wonders and signs, which God did, by him, in the midst of you, as ye yourselves also know." By these signs, wonders, etc., Jesus proved that his works were done through his mediumship and were good.

St. Peter Says David Was the Forefather of Jesus.

Acts ii., 29: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."

30th Verse: "Therefore being a prophet" (medium), "and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."

Verse 32: "This Jesus hath God raised up, whereof we are all witnesses."

Could God raise up Jesus "according to the flesh," and "of the fruit of David's loins," without some

“Joseph, or other son of David” being his father? If Joseph was not the father of Jesus, and, as is claimed by the Church, he had no earthly father, then this “sworn promise of God,” this “oath” of God, “that of the fruit of David’s loins, according to the flesh, he would raise up Christ,” was never fulfilled. The promise that he should sit on the throne of David was never fulfilled. The complications are continually multiplying and the farther we trace the facts the fainter becomes this claim; while the proof continually increases showing the absurdity of this colossal error.

CHAPTER III.

OTHER BIBLE CHARACTERS MIRACULOUSLY CONCEIVED.

Are all men who were miraculously (?) conceived, gods of this universe? If so there are many more gods than are named in the Trinity. Many men of different nationalities have been deified by their ignorant followers. It has been quite fashionable in past ages to grant miraculous conception to men whom ignorant people deify as gods.

The Christian Bible records in detail accounts of other men than Jesus who were miraculously conceived, and states that one man, a "king of Salem, and priest of the most high God," was never born at all. What strange and impossible things are found in sacred scriptures! The following are remarkable cases:

John Miraculously Conceived

Luke i., Zacharius the priest, and Elizabeth the cousin of the virgin Mary were his parents. They were old and well stricken in years (7th verse). There appeared unto Zacharius an angel of the Lord (11th verse), who said he was the angel Gabriel, and was sent by God to tell them the glad tidings, that they were to become the parents of a son whom they would name John (19th verse).

Isaac's Miraculous Conception.

According to the scriptures there were other "prophets" and "men of God" who were miraculously conceived; namely, Isaac, who was born to Abraham and Sarah, thus fulfilling God's promise to them, though Sarah was ninety years old and barren and Abraham was an hundred years old.

The particulars are given in Genesis xvii., 15th to 21st verses; Genesis xviii., 1st to 15th verses, and Genesis xxi.: 1st to 6th verses.

Samuel's Miraculous Conception.

Samuel was born of Elkanah and Hannah, though Hannah was barren (see I. Sam. i., 1st to 20th verses). According to this Scripture Samuel was conceived as the result of another miracle.

Samson's Miraculous Conception.

Samson was born to Manoah and his wife, by the edict of "the angel of the Lord," though she "was barren, and bare not" (Judges xiii., 2d to 25th verses).

Following this is a strange story of Samson's love affairs and mighty acts of spirit-power, etc., which is interesting reading from the standpoint of "God's word" but otherwise rather incredible.

Can it be inferred that Isaac, Samuel, Samson and John were gods because of their miraculous conceptions? If not, why not? Their mothers were not virgins, to be sure, and their conception was not fatherless, but in each case God was supposed to have wrought a miracle, and in the case of Sarah a remarkable one indeed.

These four miraculously conceived persons were "priests," "prophets," or "men of God," each performing so-called miracles that were supposed to be proof of their divinity, or of their receiving direct communications from God. If such works prove one's godship, were these not "gods" also?

Was Melchisedec God?

He had no father or mother, neither beginning nor ending of life.

Hebrews vii., 1: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;"

Verse 3: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the son of God; abideth a priest continually." According to this scripture, Melchisedec was never born at all. "Having neither beginning nor end," he was fatherless and motherless. Was he another "god"?

God men and men Gods were plentiful in those primitive days, and evidently because of the undeveloped mental state of the human race at that time.

Where Is the Proof That Jesus Was God?

Is there one single passage of scripture that teaches that Jesus was God? The statement in John x., 30th verse, "I and My Father are one," is annulled in John x., 34. Jesus says: "Ye are gods," and in other passages he grants divinity to other men. Everywhere it is plainly shown that he did not intend to claim that he himself was the Supreme Ruler of the universe, but that he and all true men were endowed with divine attributes. Such scripture as has been supposed to teach that Jesus was God simply teaches that he was in possession of faculties, gifts and powers such as belong to and are explained by spirit-mediumship.

The rending of the rocks, the darkening of the sun, and the dead coming out of their graves at the time of his crucifixion is purely legendary, no word of which was written for half a century after the death of Jesus; and have we not the same right to doubt its truth

as had Jesus himself to doubt and to contradict the scriptures claimed to have been written by Moses (see Matt. v., 31, 32, 38, 43, 44).

It may have been that earthquakes occurred about that time, and that there was an eclipse of the sun, and that the people became so frightened that they imagined "seeing things"; but whether these reports are true or not, does not alter the case, for the occurrence of such things does not prove or disprove the Deity of Jesus.

If Jesus Should Visit the United States.

If Jesus should appear in the great cities of the United States, and attempt to prove that he was God—something he never is accused in scripture of doing—we believe there are but few Christian ministers in the country who would believe it on such evidence as the Bible furnishes. He would have to create a few worlds and populate them before their eyes before they would believe what their creeds teach regarding the matter. This statement is based upon their scepticism of the scientific facts demonstrated in Spiritualism.

Legends of miracles performed by saints and saviors grow and multiply in supernatural power with age. As proof of this see "Warfare of Science and Theology," by Andrew D. White, volume 2, page 5; subject, "Growth of Legends of Healing—The Life of Xavier as a Typical Example." The reader should read the entire article.

On the 17th page the author says: "Although during the lifetime of Xavier there is neither in his own writings nor in any contemporary account any asser-

tion of a resurrection from the dead wrought by him, we find that shortly after his death stories of such resurrections began to appear. A simple statement of the growth of these may throw light on the evolution of miraculous accounts generally. At first it was affirmed that some people at Cape Comorin said that he raised one person; then it was said that there were two persons; then in various authors—Emanuel Acosta in his commentaries written as an afterthought nearly twenty years after Xavier's death, DeQuadros, and others—the story wavers between one and two cases; finally, in the time of Tursellinus, four cases had been developed. In 1622, at the canonization proceedings, three were mentioned; but by the time of Father Bouhours there were fourteen—all raised from the dead by Xavier himself during his lifetime—and the name, place, and circumstances are given with much detail in each case." May it not be possible that some of the recorded miracles of the Bible are really legends of this sort? Let's reason it out prayerfully.

Inspired Writers of Gospels Disagree—Genealogies of Jesus Contradictory.

Matthew i., 1st to 17th verses, gives the genealogy of Jesus, tracing his lineage from David to Joseph through twenty-eight generations; and Luke, chapter iii., beginning at the 23rd verse, devotes the remainder of the chapter to the genealogy of Jesus, tracing the line of ancestry through Joseph, "his supposed father," back to David through forty-three generations, and the names of these ancestors, according to these two inspired gospel writers, are entirely different.

Though both of these men were supposed to have been inspired by God to write these gospels, they disagree in number of generations and names of ancestors all the way between Joseph and David, but both genealogies make out that Joseph was the father of Jesus.

Now, what is to be done about it? Did Matthew and Luke receive their inspiration direct from God, and was Joseph the father of Jesus? If so, then God was not his father, only in the sense that He was, and is, the Father of us all.

Genealogies of Jesus of Nazareth.

Matt. i., 1, says: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Then follows the names of the ancestors of Jesus, tracing them from Abraham down through David and to Joseph the husband of Mary.

If this first verse of Genesis is true, then David was the forefather of Jesus, and if the remainder of this chapter is true, Joseph was the father of Jesus; and that settles that question. Then, if Joseph was the father of Jesus, the Holy Ghost was not his father, because one person cannot be the son of two fathers.

Matthew, chapter i., gives it as follows, beginning at the 16th verse and counting back to the 1st verse:

- | | |
|----------------------|----------------|
| 1 Jesus of Nazar'th. | 8 Sadoc. |
| 2 Joseph. | 9 Azor. |
| 3 Jacob. | 10 Eliakim. |
| 4 Matthan. | 11 Abiud. |
| 5 Eleazer. | 12 Zorababel.* |
| 6 Eliud. | 13 Salathiel.* |
| 7 Achim. | 14 Jechonias. |

15 Josias.	22 Joram.
16 Amon.	23 Josaphat.
17 Manasses.	24 Asa.
18 Ezekias.	25 Abia.
19 Achaz.	26 Reboam.
20 Joatham.	27 Solomon.
21 Ozias.	28 David.

Matt. i., 17, says: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." This makes 28 generations from David to Jesus.

Luke, chapter iii., beginning at the 23d verse, gives it as follows:

1 Jesus of Nazar'th.	18 Juda.
2 Joseph.	19 Joanna.
3 Heli.	20 Rhesa.
4 Matthat.	21 Zorababel.*
5 Levi.	22 Salathiel.*
6 Melchi.	23 Neri.
7 Janna.	24 Melchi.
8 Joseph.	25 Addi.
9 Mattathias.	26 Cosam.
10 Amos.	27 Elmodam.
11 Naum.	28 Er.
12 Esli.	29 Jose.
13 Nagge.	30 Elieser.
14 Maath.	31 Jorim.
15 Mattathias.	32 Matthat.
16 Semei.	33 Levi.
17 Joseph.	34 Simeon.

35 Juda.	40 Menan.
36 Joseph.	41 Mattatha.
37 Jonan.	42 Nathan.
38 Elakim.	43 David.
39 Melea.	

*From Jesus to David there are but three names alike in the two accounts, namely, "Joseph," which occurs in Luke's account four times and once in Matthew's account, "Zorababel" and "Salathiel" once in each genealogy.

There are forty-three generations from Jesus to David according to Luke and only twenty-eight generations from David to Jesus, according to Matthew, and no agreement in names after leaving Joseph or David. Strange indeed is this, since the Bible is supposed to be God's infallible and inerrant truth. Both cannot be correct, yet both show that Joseph was the father of Jesus.

If Joseph was not the father of Jesus why should Matthew and Luke both say he was, and then trace his ancestry from David down through Joseph, to Jesus, that an ancient prophecy might be fulfilled?

Luke iii., 23, says: "And Jesus himself began to be about thirty years of age being (as was supposed) the son of Joseph which was the son of Heli."

Jesus Not God.

What can be done with this fatal mistake? It seems strange indeed that both of these inspired writers of the gospels should take the trouble to trace the genealogy of Jesus of Nazareth back to David, through Joseph, if Joseph was not his father; since Jesus, it is claimed by all of the orthodox Christian world, was

“begotten of God.” And if David was his father, as is shown by the declarations of several persons who lived at that time and knew him, why, oh why! should the orthodox Christian Church continue its claim that he was “Very God,” “Creator of the World,” etc.? “Come now, let us (continue to) reason together.”

John vi., 42d verse: “And they (the Jews) said, *is not this Jesus, the son of Joseph, whose father and mother we know?* How is it then that he saith, I came down from heaven?” They supposed Joseph was his father. Was it the spirit control speaking through Jesus’ lips saying “I came down from heaven”?

John vii., 16, Jesus says: “My doctrine is not mine but his that sent me.”

Verse 42: “Hath not the scriptures said, that Christ cometh of the seed of David, and out of the town of Bethlehem?”

How could Christ come of the seed of David if the Holy Ghost was his father? If he came of the seed of David, Joseph was his father. If the Holy Ghost was his father, do the scriptures misrepresent the truth?

Jesus Was Known to the People as Joseph’s Son.

Matt. i., 16th Verse: “And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.” This says in plain words that Jesus was born of Joseph and Mary.

Luke iv., 22d Verse: “And they said, is not this Joseph’s son?”

John x., 23: “And all the people were amazed, and said, Is not this the son of David?”

St. Paul, speaking of Jesus being “Called to be an Apostle,” says: “Which he” (God) “had promised

afore by his prophets in the holy scriptures," "Concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

"And declared to be the Son of God with power according to the spirit of holiness by the resurrection of the dead." (Romans, i., 1 to 4 verses.)

If Jesus "was made of the seed of David," then David was his real father, was he not?

Acts xiii., 23: Speaking of David, says: "Of this man's seed hath God according to *his* promise raised unto Israel a savior, Jesus."

The Apostle Philip Declares Jesus Is Joseph's Son, and a Descendant of David.

John i., 45th Verse: "Philip findeth Nathaniel, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Jesus Says He Is a Man.

John viii., 40, Jesus says: "But now ye seek to kill me, *a man* that hath told you the truth, *which I have heard of God*: this did not Abraham."

Finally Jesus Himself says: "I am the root and the offspring of David." (Rev. xxii., 16.)

Thus the scriptures testify that Joseph was the natural father of Jesus of Nazareth.

Jesus Not the Only Son of God.

Romans viii., 14th Verse: "For as many as are led by the spirit of God, they are the sons of God."

Gallatians iii., 26: "For ye are all the children of God by faith in Christ Jesus."

I. John iii., 2d Verse: "Beloved, now are we the

sons of God, and it doth not yet appear what we shall be."

Psalm lxxxii., 6th Verse: "I have said, Ye are gods; and all of you are children of the most high."

Who Was Jesus of Nazareth?

Jesus was a man born of woman. He was a Messiah or Christ, a Prophet or Spirit-Medium, and according to the scriptures, and according to Modern Spiritualism, he, the same as every other human being, was divine; that is, he was possessed of divine attributes, or god-like qualities, and doubtless to a much greater degree than those to whom he spoke when he said to the ignorant Israelites, "Ye are gods." In this sense, and in this sense only, according to scripture, was Jesus of Nazareth divine.

Spiritualism teaches that every child of earth is divine and is endowed with infinite possibilities.

Jesus was a man endowed with an unusual degree of spirituality and possessed beautiful spiritual gifts, or mediumistic faculties, as will be more fully shown in the following chapters of this book.

Deifying Jesus by the Church a Colossal Error and Injurious to True Religion.

The persistent dogmatism of the Church has wrought great injury to true religion. When men of intelligence are told that they must believe that "Jesus is God," "Very God"; that "by Christ the world was created"; that three gods are one God and one God is three gods, and if they do not believe it they will be eternally punished for their unbelief, they are often turned away from believing in the truth of any religion. It is not strange that when a certain great infidel was told that

if he did not believe, he would be damned, he retorted, saying he "would be damned if he believed."

Such assumption has obstructed the advancement of the pure, the good and the true contained in the Christian religion. The author's earnest prayer is that the truth regarding the matter may prevail, and this erroneous dogma may be stricken from the creeds of Christendom and from the minds of men. When this is stricken from the Christian creeds, and other such unreasonable tenets are eliminated, and the Christianity of Christ taught in the churches, in its simplicity and purity, the world will accept it and the Cause of the Lowly Nazarene will grow as it should.

After reading the statements of these leading Bible characters and associates of Jesus, regarding the question of his deity, everyone of whom say that he was "a Man," the son of Joseph, a descendant of David, etc., and none of them deifying him, the question naturally arises: Why should the Christian Church deify him.

The following named Bible characters are among the ones whose testimony in the matter we have given thus far in this work.

St. Peter, St. Luke, the Angel Gabriel, St. Paul, St. Matthew, the apostle Philip, Timothy the disciple, and Jesus Christ himself. This testimony, coming from the Bible itself and from its leading characters, is indeed overwhelming.

"Who can believe that God hath ever changed,
Or that His holy plans have been deranged?
Yet creeds have so deranged our *common sense*—
Our just conceptions of Omnipotence—
So slandered reason and God's light within,

To doubt that God *repents* is wilful sin!
Within the Bible much I love and bless,
I might love *more* if God I could love less;
But when I read that God's great plans have failed—
That He repents, Satan's power prevailed—
That Satan ruled from Eden to the cross,
Though finding gold, all *this* is empty dross!
O man, be just, be true to reason's light,
Defend and cherish all that seemeth right,
No longer bow to priest's delusive nod,
But vindicate the attributes of God."

—ANON.

CHAPTER IV.
JESUS OF NAZARETH—CHRIST OR
SPIRIT-MEDIUM?

PART SECOND

Was Jesus a Spirit-Medium?

Having shown by the scriptures, in the preceding chapters, that Jesus was a man like other men, and that he was not "God," the "Creator of the World," the next thing in order is to take the testimony of the Bible in answer to the question, "Was Jesus of Nazareth a spirit-medium?"

The True Definition of Certain Biblical Terms.

Cruden's "Complete Concordance of the Old and New Testament," under the heading of "Spirits," says: "Good angels are called spirits, immaterial and intelligent, but created and dependent beings." Then he quotes Heb. i, 14th verse: "Are they not all ministering spirits?"

"In the Spirit," or Under Spirit Control.

"*In the Spirit*" is a term quite often used in scripture, and it always means, *under spirit influence or control*. Spirit-mediums are "in the spirit" when "influenced" or "controlled" by spirits.

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

Chapter iv, 2d Verse—"And immediately I was in the spirit" (controlled by a spirit, as are modern mediums). This was followed by a vision.

Chapter xvii., 3d Verse: The angel carried him away "in the spirit" and he had a vision.

Chapter xxi., 10th Verse: Another such experience. He was "carried away in spirit."

"Signs," and Spirit Tests, the Same.

What is called a "sign" in the scriptures is now called by Spiritualists a "test" or a "spirit message." A "personation," a "physical manifestation," or any proof of a spirit manifestation, or communication, may prove to be a test or "sign."

Matt. xii., 38: "Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a *sign* from thee."

Angels and Spirits One and the Same.

In the scriptures the following terms are used alternately to designate the spirits of people who once lived in human forms: "Angels," "Angels of God," "Angels of the Lord," "Men in Shining Garments," "Men in Bright Clothing," "Spirits," "The Spirit," etc., etc.

Psalm 104, 4th Verse: "Who maketh his angels spirits; his ministers a flaming fire. (Hebrews i, 7, the same.)

Acts x., In speaking of the *influence* that came to Peter, placed him in a "trance," caused him to have a "vision," then talked to him in a "voice," etc., it is called, in the 3d verse, "Angel of God"; 4th, "Lord"; 7th, "Angel"; 19th, "The Spirit"; 22d, "Angel," and in the 30th verse Cornelius calls it "*a man in bright clothing.*" The 19th and 20th verses of this chapter prove that it was the same spirit that Cornelius refers to.

"Man," "Angels," "Lord" and "God" Used to Designate the Same Person.

Genesis xix., 1st verse, "Two angels" came to Lot;

2d verse, they are called "Lords"; 5th, "the men"; 10th, "the men"; 12th, "the men"; 15th, "angels"; 18th, "my Lord."

Judges xiii., 3d verse: "Angel of the Lord"; 6th, "Angel of God"; 10th, "man"; 11th, "man," twice; 13th, "Angel of the Lord"; 19th, "the Angel"; 22d, "God"; 25th, "Spirit of the Lord."

Acts x., tells about Cornelius seeing a spirit, who afterward manifested to Peter.

What Is a Scribe?

"*Scribe.* 2. *Jewish Religion and History.* One of a class of men devoted to the study and exposition of the law; a doctor or teacher of the law; a lawyer."—Webster.

Spirits in Prison

"*Spirits in prison*" means spirits in darkness because of their lack of spiritual development; their state of ignorance regarding spiritual things.

Luke xxiv, 4th verse, says: "And it came to pass, as they were much perplexed thereabout, behold, two *men* stood by them in *shining garments.*"

Verse 23: "And when they found not the body, they came, saying that they had also seen a vision of angels, which said that he was alive."

It will be seen that what the women call "two men in shining garments," these other people who were relating the circumstance or "vision" call "angels." Thus it is shown that these two "*men* in shining garments" were called angels." And as angels and spirits are shown by the foregoing scripture to mean the same, it follows that the terms "men," "angels" and "spirits" are used to designate the same ones, namely, the spirits of men.

Rev. xxii, 8: "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* which showed me these things."

Verse 9: "Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of they brethren the prophets, and of them which keep the sayings of this book: worship God."

This was a spirit of one of the old prophets, as he tells John, and John calls him "*the angel.*" Is not this enough to prove our position that angels, and the spirits of men, are one and the same? If these are not enough, great numbers of scripture passages may be quoted to prove it.

"Spirit" signifies an apparition or ghost. See Matt. xiv., 26: "When the disciple saw Jesus walking on the sea, they were troubled, saying, It is a spirit." I. John iv., 1: "Beloved believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

"The Holy Ghost," What Is It?

Without entering into a discussion here of the meaning of the term "Holy Ghost," the author will say, if one will read the words "spirit power" or "spirit influence" or "spirit-control" in the place of the words "Holy Ghost," he will have a far better understanding of the scriptures in which the words occur. It is very evident that the authors of the doctrine of the Trinity, as portrayed in the orthodox Christian creeds, did not understand its meaning, and in their lack of understanding, gave it the masculine gender; and because of the wisdom and knowledge it seems to reveal, placed it, and the man Jesus, whom they had deified, with the

Supreme Ruler of the universe, declaring they were all three gods and that three gods are one God. This seems to have been a fatal error of the church fathers, and is rapidly proving to have been such, as it will not harmonize with the only infallible book published, namely, the arithmetic in its declaration that three times one are three, therefore three gods cannot be one God. Father, Son, and "Spirit Power" are not one, but distinctly three.

Pentecostal Feast, a Real Spiritualist Seance.

Acts ii., 1: "And when the day of Pentecost was fully come, they were all with one accord in one place." This being "in accord" made good conditions for the seance, as Spiritualists well understand.

Verse 2: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Spiritualists sometimes experience this kind of a breeze in their seances.

Verse 3: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Spiritualists often have these lights appear in their seances and can easily believe these statements.

Verse 4: "And they were all filled with the *Holy Ghost* and began to speak with other tongues, as the spirit gave them utterance."

A large majority of modern mediums, at times, speak with other tongues as the spirit gives them utterance; that is, they are controlled by spirits to speak in foreign languages and tongues.

Take notice, they were all *filled* with the "*Holy Ghost*," and began to speak *in other tongues* as the "*spirit*" gave them utterance. That this "*Holy Ghost*"

was a "spirit" is plain. "Holy Ghost" can have but one true meaning and that meaning is as follows:

"Holy Ghost" or "Holy Spirit" is better defined as "Spirit Power," "Spirit Guide," "In the Spirit," "Spirit Control," or "Spirit Influence."

Put these words in the place of "Holy Ghost" or "Holy Spirit" and the passage will always be better understood.

"And they were all filled with *Spirit Power* and began to speak with other tongues, as the spirit gave them utterance."

This story of the great seance held at the Pentecostal Feast is precisely the same as often occurs with modern mediums and Spiritualists.

Mark xiii., 11, says: "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost" (the Spirit control).

The author has practiced this manner of speaking for forty years, and knows its effectiveness, as well as that "it is not ye" (he) "that speaks, but the Holy Ghost" (Spirit Control) "that speaks."

Holy Ghost Given by Laying on of Hands.

Acts xix., 6: "And when Paul had laid *his* hands upon them, the Holy Ghost" (Spirit Influence) "came on them; and they spake with tongues, and prophesied." Modern Spiritualism proves the possibility of the truth of this statement of scripture.

In the early days of Modern Spiritualism, at a meeting of the Friends of Human Progress, in Old Hemlock Hall, at North Collins, N. Y., a medium, Mrs.

Sarah Farnsworth, was "led by the spirit" to a young man. Mr. Bishop A. Beals, and after telling him that he was a medium, and that there was a great work for him to do, she placed her hands upon his head, Spirit Power came upon him, he arose to his feet and began to speak "as the spirit gave him utterance." From that day he was an inspired man, and went forth "speaking in the power of the spirit," traveling all over this country and delivering the beautiful message of Modern Spiritualism to the hungry and spiritually famished people all the years of his long and useful life. Spiritualists understand the meaning of the term "Holy Ghost" or Spirit Power and the "laying on of hands" as no others understand it today.

Acts i., 8: "But ye shall receive power, after that the Holy Ghost (Spirit Influence) "is come upon you."

Acts iv., 31: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost" (Spirit Power) "and they spake the word of God with boldness."

Luke i., 67: "And his father Zacharias was filled with the Holy Ghost" (Spirit Power) "and prophesied, saying," etc.

Under the influence and power of spirits, men have prophesied in all ages, and they continue to do so today.

Luke ii., 26: "And it was revealed unto him by the Holy Ghost (Spirit Power) "that he should not see death before he had seen the Lord's Christ" (the Lord's medium).

In this case, "Simeon" received, through *spirit power*, the knowledge of the fact that he was to see

Jesus before he passed away, just the same as modern mediums receive knowledge of things that are to come; just in the same way as dear Alex. Nichols, of Fort Wayne, Ind., received the knowledge of the fact that he was to die on a certain day, months before his death occurred.*

Verse 27: He was led into the temple "by the spirit."

Luke ii., 48: Mary, the mother of Jesus, calls Joseph Jesus' father.

Luke iv., 1: "And Jesus being full of the Holy Ghost (Spirit Power) "returned from Jordan and was *led by the Spirit* into the wilderness."

Modern mediums are *led by the spirit* also.

Acts xix., 6: "And when Paul had laid his hands upon them, the Holy Ghost" (Spirit Control) "came on them; and they spake with tongues, and prophesied."

Hebrews ii., 4: "God also bearing *them* witness, both by signs and wonders, and with divers miracles, and gifts of the Holy Ghost" (Spirit Power) "according to his own will."

I. Peter i, 12: "Holy Ghost" (Spirit Power) "sent down from heaven."

II. Peter i., 21: "For the prophecy came not in old time by the will of man, but holy men of God spake *as they were* moved by the Holy Ghost" (Spirit Power).

The author has quoted these few passages of scripture that the reader may see that the term "Holy Ghost" has been greatly misunderstood by the men who made the Christian creeds, and that the true

*See "A Future Life Demonstrated," by Rev. E. W. Sprague, page 233.

meaning of the words may enlighten those who read this, on the subject of spirit-mediumship; for when mediumship is understood it is plain to be seen that Jesus of Nazareth was a spirit-medium receiving manifestations of spirit-power, the same as modern mediums.

The Holy Ghost Speaks.

Acts xiii, 2: "As they ministered to the Lord, and fasted, the Holy Ghost" (Spirit control) "said, Separate me Barnabas and Saul for the work whereunto I have called them."

Verse 4: "So they, being sent forth by the Holy Ghost" (Spirit Guide), "departed unto Seleucia; and from thence they sailed to Cyprus."

Holy Ghost Teaches Disciples.

Luke xii., 12: "For the Holy Ghost shall teach you in the same hour what ye ought to say." This Holy Ghost (Spirit Influence) is the greatest teacher of this day, as well as of ancient times.

Speaking Against the Holy Ghost Not Forgiven.

Matt. xii., 32: Jesus says: "And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost" (Spirit Control), "it shall not be forgiven him, neither in this world, neither in the world to come."

Jesus held this gift of the "Holy Ghost," "Holy Spirit," "Spirit Power," or "Spirit Influence," sacred, and considered it blasphemy to speak against it. The author of this work feels much as Jesus did about it. There is nothing on earth to him so sacred, so beautiful, so altogether lovely, as this "Power" that permits

people in the mortal form to receive messages from heaven; because this message proves a future life for mankind, brings our loved ones who have "crossed the river" back to us, and teaches the great Spiritual and Harmonial Philosophy, which will eventually right the wrongs of this world and make a heaven upon earth.

All through the scriptures we read that the "Holy Ghost," or the "Holy Spirit," came upon men and they had "visions," "prophesied, or did some other mediumistic act. Or when "in the spirit, they had visions, talked with angels, etc. This is what modern mediums do, and what they demonstrate is possible to do.

"Prophet," "Seer," "Man of God," and "Spirit-Medium" Have the Same Meaning.

I. Samuel ix., 9: "Before time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer, for *he that is* now called a Prophet was before time called a Seer."

The author will add, what "beforetime was called a Seer," and later "a Prophet," is now called a Spirit-Medium.

One who has spirit guides, angel teachers, and receives spirit ministrations is a spirit-medium. Anyone who sees spirits, hears their voices, or senses their presence, is a medium. One who is inspired by a spirit to speak, is a medium. One through whom spirits can materialize, or through whom the sick may be healed by spirit influence and power, is a spirit-medium. Jesus of Nazareth did all of these things. Mediums hold communication with spirits of the so-called dead. It is not a new discovery. History records the fact that these phenomena have been occurring for ages.

Samuel, a "Man of God," Gave Saul a Fine Spirit Reading.

David, Elijah, Elisha, Moses, Samuel, and many more, are called "Men of God."

I. Samuel ix., 3: Saul's father's asses were lost, and he sent Saul and one of his servants to seek them.

Verse 5: After traveling over much country and failing to find them, "Saul said to his servant, Come and let us return; lest my father leave caring for the asses, and take thought for us."

Verse 6: The servant said: "There is in this city a *man of God*" (a medium), "and *he is* an honorable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go."

Verse 7: Saul tells the servant they have no "present to bring to the *man of God*" (the medium).

8th Verse: "And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver" (about 15 cents), "that will I give to the man of God, to tell us our way."

Samuel, the man of God," was a good medium, because "all that he saith cometh surely to pass." He told them the asses were found, which was true. Many other things this medium told Saul, proved true, notwithstanding the fee was but 15 cents. "*Man of God*" is only another name for "spirit-medium."

Bible Prophets and Seers, Like Modern Mediums, Have Spirit-Guides or Familiar Spirits.

Matt. xi., 14, and Luke i., 17, shows that *Elias* was John the Baptist's spirit guide.

II. Kings ii., 15: Elijah became the familiar spirit,

or spirit helper of Elisha. "The spirit of Elijah doth rest on Elisha."

Was Esaias One of Jesus' Spirit-Guides?

Matt. xii., 17: Jesus says: "That it might be fulfilled which was spoken by Esaias the prophet, saying,"

Verse 18: "Behold my servant whom I have chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon *him*" ("Him" is claimed to mean Jesus), "and he shall show judgment to the gentiles." (See Matt. viii., 17, also Isaiah xlii., 1.

Acts xviii., 9 and 10: Jesus becomes Paul's spirit guardian and control.

A Dark Seance.

Verse 9: "Then spake the Lord to Paul in the night by a vision." (This was another dark seance.) "Be not afraid, but speak and hold not thy peace."

Verse 10: "For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

Jesus of Nazareth a Spirit-Medium—His Parents Both Mediums.

According to scripture, both Joseph and Mary were mediums possessing "spiritual gifts," and Jesus undoubtedly inherited his splendid mediumship from both of them.

In the first chapter of Matthew we learn of the mediumship of Joseph, his father.

Joseph a Medium.

Matt. i., 19, reads as follows: "Then Joseph, *her husband*, being a just man and not willing to make her a public example, was minded to put her away privily."

Verse 20: "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, *thy wife* for that which is conceived in her is of the Holy Ghost" (Spirit Power).

They were married at that time, according to St. Matthew. In these two verses he calls Joseph "*her husband*," and makes the angel while talking to Joseph say, "Take unto thee Mary *thy wife*."

If it is true that a spirit communicated with Joseph in his sleep, then he was a spirit-medium. It could not be otherwise.

Verse 24: "Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife."

Mary, the Mother of Jesus, a Medium.

Luke i., 26: "And in the sixth month the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth."

Verse 27: "To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

The Angel Gabriel mentioned here is called by Daniel—who was another medium—the "*Man Gabriel*." (See Dan. viii., 15-16; ix., 21.)

This spirit continues his very interesting communication to Mary in Luke, chapter i., 19 to 26.

This spirit man Gabriel could not have come to Mary if she was not a medium. No spirit has been able—so far as is known—to appear or manifest on the material plane of life without a material organism from which to draw the forces, or through which to mani-

fest. None who dwell in the mortal form can manifest in this sphere of life without it.

Mary was a medium because she saw the spirit and heard him speak, consequently she was clairvoyant and clairaudient.

We have now shown that both of Jesus' parents were mediums. Mediums are born such. Mediumship was inherited by the Nazarene the same as it is by people of today.

Spirits Name Jesus Before His Birth.

Matt. i., 21: "And she" (Mary) "shall bring forth a son, and thou shalt call his name *Jesus*: for he shall save his people from their sins."

Luke i., 30: "And the angel said unto her, Fear not, Mary: for thou hast found favor with God."

Verse 31: "And, behold, thou shalt conceive * * * and bring forth a son, and shalt call his name *Jesus*."

Luke ii., 21: "And when eight days were accomplished for the circumcising of the child, his name was called *Jesus*, which was so named of the angel before he was conceived * * *"

Well-Developed Mediums Usually Have a Large Band of Spirits—Jesus No Exception to This Rule.

Matt. xxvi., 53: Jesus says: "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?" (Spirits).

Verse 54: "But how then shall the Scriptures be fulfilled, that thus it must be."

In the above statement Jesus infers that he has twelve legions of angels, or spirits, at his command,

and that they could come and save him from his terrible fate; but if he called them the Scriptures would not be fulfilled as he had prophesied; and that he did not call these spirit friends, because it would prohibit the crucifixion and ruin the plan for the salvation of the world.

The term "legion" is defined as the chief subdivision of the Roman army, containing about 6,000 infantry, therefore Jesus claimed to be able to call 72,000 spirits to his assistance who would minister to and save him from the hands of his persecutors.

The author has never known a spirit-medium who had so large a spirit-band.

Matt. xiii., 41: "The Son of Man shall send forth his angels" (spirits) "and they shall gather out of his kingdom all things that offend and them which do iniquity."

One would think it would require a strong band of spirits to accomplish so much.

Jesus Attended by Ministering Spirits or Angels.

Matt. iv., 11: "Then the devil leaveth him" (Jesus), "and, behold, angels came and ministered unto him." He was a subject for spirit influence or they could not have ministered unto him.

Luke xxii., 43: "And there appeared an angel unto him from heaven, strengthening him."

They came strengthening him, just as they come to strengthen our modern mediums when they are exhausted and to encourage them when they need encouragement.

Mark I., 9: Jesus "Baptized of John in Jordan."

Was it necessary for Almighty God to be baptized

by a man? Infinity submitting to consecration at the hands of a finite being of his own creation? Reason says Jesus was a good and spiritual man. Superstition says he was God.

Verse 10: "The spirit like a dove descending upon him."

Verse 11: "And there came a voice from heaven saying, Thou art my beloved Son in whom I am well pleased." Was this voice heard clairaudiently by Jesus or was it a materialized voice? Was it the voice of a spirit, or the voice of God talking to Jesus? If so was God, was Jesus God?

Verse 12: "And immediately the Spirit driveth him into the wilderness."

Verse 13: "And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and *the angels ministered unto him.*" Angel ministry is always beautiful.

"Ministering angels" are "ministering spirits," and they can minister directly only unto those who have their mediumistic or spiritual powers developed to the necessary receptivity to allow it and he who has those powers developed within him is a medium, consequently Jesus was a spirit-medium.

Matt. xxiv., 31: "And he shall send *his angels* with a great sound of a trumpet," etc. This would be a trumpet seance.

Matt. xvi., 27: "For the son of man shall come in the glory of his Father *with his angels*; and then he shall reward every man according to his works."

Evidently Jesus relied on the assistance of his spirit helpers.

Jesus Led by Spirits.

Matt. iv., 1: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

Luke iv., 1: "And Jesus being full of the Holy Ghost" (Spirit Power), "returned from Jordan, and was led by the Spirit into the wilderness."

The author has known mediums who have been led into the woods by the spirit, and led to dig roots and gather herbs, then to prescribe medicine to be made from them for the sick; but no modern medium was ever led by a spirit into any place to be tempted of the devil, so far as he knows.

Jesus Develops as a Speaker.

Matt. iv., 17: "From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand."

The 23d and 24th verses tell of his teaching, preaching and healing diseases, and these things are just what modern mediums are doing today.

Verse 24: "And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

Dr. H. J. Newton, the great Spiritualist healer, cured thousands of people in this manner, and Modern Spiritualism has furnished many mediums who have healed the sick as did Jesus, by laying on of hands.

For more of the records of Jesus healing the sick, see Matt. xv., 30; xix., 2; xxi., 14; Mark i., 32-34; vi., 55-56; Luke iv., 40; v., 18-20; vi., 19; vii., 21, etc.

The New Testament records numerous instances of Jesus' healing by the laying on of hands.

Gave Absent Treatments, as Do Modern Mediums.

John iv., 46: "And there was a certain nobleman, whose son was sick at Capernaum."

Verse 47: "When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was at the point of death."

Verse 48: "Then said Jesus unto him, Except ye see signs and wonders, ye will not believe."

Verse 49: "The nobleman saith unto him, Sir, come down ere my child die."

Verse 50: "Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way."

Verse 51: "And as he was now going down, his servants met him, and told him, saying, thy son liveth."

Jesus a Good Test Medium.

Verse 52: "Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him."

Verse 53: "So the father knew that *it was* at the same hour, in which Jesus said unto him, Thy son liveth: and himself believed and his whole house." This test converted the nobleman and his whole household.

This is what Spiritualists call a good test; a test of his mediumship.

Verse 54: "This is the second miracle that Jesus did, when he was come out of Judea into Galilee."

Modern mediums have healed absent patients in the

same manner; but no one of them ever thought of calling it a miracle as the writer of this scripture does. And more: Modern Spiritualism teaches that there are no miracles, and explains that these things are accomplished through spiritual science and natural law.

Mrs. J. H. R. Matteson, a medium of Buffalo, N. Y., cured thousands of people in this country and in foreign lands without any person in the mortal form telling her what were their diseases, and without seeing them.

Jesus a Medium for Independent Spirit-Voices.

John xii., 27: Jesus says: "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour."

Verse 28: "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified *it* and will glorify *it* again."

Verse 29: "The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him."

Was the writer of this "infallible truth" present? If he was, did he have better hearing than the others who differed so much as to what the sounds really were?

If the writer was not present—and of course he was not—what authority have we for the truth of these statements?

Verse 30: "Jesus answered and said, This voice came not because of me, but for your sakes."

Modern mediums have this power, but the spirit voices produced through them are never so loud as thunder.

Luke iii., 22: "And the Holy Ghost" (Spirit Influence) "descended in a bodily shape like a dove upon him; and a voice from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

Matt. xvii., 5: "While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." This must have been a materialized voice, as they all heard it.

Luke ix., 35: "And there came a voice out of the cloud, saying, This is my beloved Son: hear him."

Verse 36: "And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen."

Then how did Luke find it out? Was he there? No! The story was to him traditional. In Luke i., 1, Luke says he is only writing "those things which are most surely believed among us." The book of Luke is what Luke thought was believed by the people of his day.

Jesus a Mind-Reader.

Matt. xii., 25: "And Jesus knew their thoughts, and said unto them," etc.

Luke ix., 47: "And Jesus perceiving the thought of their hearts, took a child and set him by him," etc.

Luke xi., 17: "But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation," etc.

Matt. ix., 4: "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?"

John xvi., 19: "Now Jesus knew that they were desirous to ask him, and said unto them,

“Do ye inquire unto yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?”

Luke v., 22: “But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?”

Verse 23: “Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?”

Matt. xxii., 17: “Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not?”

Verse 18: “But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?”

Luke vi., 8: “But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.”

Each one of the ten foregoing passages of scripture certainly proves that Jesus was a mind-reader. To say that he was not is to deny the truth of the scriptures.

Jesus an Impressional Medium.

Mark ii., 8: “And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?”

John vi., 61: “When Jesus *knew in himself* that his disciples murmured at it, he said unto them, Doth this offend you?”

These were impressions* received by Jesus just as modern mediums receive impressions, no doubt.

Luke xx., 23: “But he perceived their craftiness, and said unto them, Why tempt ye me?”

*See “Mediumship; How Developed,” etc., by Rev. E. W. Sprague. Subject, “Impressional Mediumship.”

John vi., 64: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him."

Jesus Under Spirit Control.

Luke iv., 1: "And Jesus being full of the Holy Ghost" (Spirit Power) "returned from Jordan, and was led by the Spirit into the wilderness."

Verse 14: "And Jesus returned in the power of the spirit" (under spirit control) "into Galilee: and there went out a fame of him through all the region round about."

According to these statements of St. Luke, Jesus, under spirit influence, was led by the spirit into the wilderness, where he resisted the temptations of the devil. Mediums nowadays, when under spirit influence, are helped to resist evil.

According to the 14th verse the spirit influence was with him when he returned to Galilee; so he must have been under the same influence during all the forty days he fasted and was tempted of the devil.

Jesus a Clairvoyant and Clairaudient Medium—He Has a Vision and Hears a Spirit-Voice.

Matt. iii., 16: "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." This was clairvoyance.

Verse 17: "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." This was heard clairaudiently or it was an independent spirit voice. In either case Jesus must have been the

medium through whom this manifestation was produced, because in the next verse we read :

Matt. iv., 1: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." This shows that he was a medium because he was "led" by a spirit, and very likely it was the same spirit that caused him to see clairvoyantly and to hear clairaudiently, for it was at that same time.

Gives Nathanael a Test of His Clairvoyance.

John i., 47: "Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile."

Verse 48: "Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, *Before that Philip called thee, when thou wast under the fig tree, I saw thee.*" This proves again that Jesus was a clairvoyant.

This test so astonished Nathanael that he responded as follows:

Verse 49: "Nathanael answered and said unto him, Rabbi, thou art the Son of God; thou art the king of Israel."

Gives Nathanael Clairvoyance.

Verse 50: "Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these."

Verse 51: "And he saith unto him, Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man." That is to say, Nathanael should see the spirit band of Jesus as they came to control and aid him, and also, as they went away.

Jesus a Developing Medium.

Develops His Apostles as Spirit-Mediums.

Luke x., 19: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

Apostles Have Spirit-Guides and Helpers.

20: "Notwithstanding in this rejoice not, that *the spirits* are subject unto you; but rather rejoice, because your names are written in heaven."

Jesus Says They Are Clairvoyant and Clairaudient.

Luke x., 23: "And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see."

Verse 24: "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard *them*."

Jesus Develops Disciples' Healing Powers.

Matt. x., 1: "And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

Instructs His Disciples in Spiritual Science.

Jesus went up on a mountain with His disciples (mediums) and held what Spiritualists call classes in "Psychic, or Spiritual Science."

In Matthew, Chapters v., vi., and vii., Jesus teaches his disciples Spiritualism. He explains psychic law, instructs them in the work of mediumship, and incident-

ally contradicts the teachings of Moses in the Old Testament, just as do some of our modern mediums.

Matt. x., 5: "These twelve, Jesus sent forth and commanded them saying:

Verse 8: "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

Instructs His Disciples in Inspirational Speaking.

Matt. x., 19: "But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." This entire chapter Jesus devotes to giving His mediums instructions.

Mark xiii., 11: "But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak but the Holy Ghost" (Spirit Control).

Matt. x., 20: "For it is not ye that speak, but the Spirit of your Father which speaketh in you."

Luke xii., 12: "For the Holy Ghost" (Spirit Teacher) "shall teach you in the same hour what ye ought to say." Just in this way the spirit helps teach modern mediums inspirational speaking. How perfectly clear this is shown.

Persecution of Mediums Foretold.

Matt. x., 16: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves."

Modern mediums sometimes find themselves "as sheep in the midst of wolves."

Verse 17: "But beware of men; for they will de-

liver you up to the councils, and they will scourge you in their synagogues.”

Verse 18: “And ye shall be brought before governors and kings for my sake, for a testimony against them and the gentiles.”

Modern mediums suffer like indignities at the hands of prejudiced rulers.

Verse 23: “But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of Man be come.”

Disciples the “Light of the World.”

Matt. v., 12: “Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.”

13: “Ye are the salt of the earth.”

14: “Ye are the light of the world.”

All of this is true of modern mediums. Mediums *are the light* of the world. Without mediums there is no proof of a life after death, and the whole world would be left in spiritual darkness. With their gifts and powers, the world has been, and now is, illuminated with the light that reveals and proves a future life for the human race.

Where There's No Vision People Perish

I. Samuel, Chapter iii., 1: “And the word of the Lord was precious in those days; *there was no open vision.*”

Proverbs, Chapter xxix, 18th Verse: “Where there is no vision the people perish.” How true this is.

Jesus the Light of the World.

John viii., 12: "Then spake Jesus again, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

In other words: he that accepts the truths he teaches does not walk in darkness, but shall, through them, and the "signs" or tests of his powers, become enlightened regarding the spiritual truths he taught, and demonstrated through his mediumship.

Jesus places his twelve selected mediums, called apostles—according to these passages of scripture in the same class with himself, declaring them all to be "the light of the world." Their mediumship brought the evidence of a future life, and this light was certainly the light to which Jesus is referring in these passages of scripture. Let the reader bear in mind the fact while reading the above, that the word "prophet," "seer" and "spirit-medium" have the same meaning always.

Jesus, Like Some Modern Mediums, Fasts, and Probably for the Same Purpose, Namely, to Receive Development Spiritually.

Matt. iv., 2: "And when he had fasted forty days and forty nights" (a la Dr. Tanner, Mr. Rathbone of New York, and other Spiritualists), "he was afterward an hungered."

Jesus Gave Readings Like Modern Mediums—He Gives the Woman at the Well a Reading, Telling Her Past and Present.

John iv., 16: "Jesus saith unto her, Go call thy husband, and come hither."

Verse 17: "The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

Verse 18: "For thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly."

Verse 19: "The woman said unto him, Sir, I perceive that thou art a prophet" (a medium).

Verse 28: "The woman then left her waterpot, and went her way unto the city, and saith to the men,"

Verse 29: "Come see a man, which told me all things that ever I did: is not this the Christ?" (the medium).

Because of the Tests Jesus Gave the Woman at the Well, Many Samaritans Believed.

Verse 39: "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." They believed on hearsay evidence.

Many Others Believed Because He Gave Readings to Them.

Verse 40: "So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days."

Verse 41: "And many more believed because of his word;"

Verse 42: "And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves and *know that this is indeed the Christ*, the Savior of the world."

There is certainly no better definition of the word "Christ" than "medium."

Was This Fortune Telling?

If the above circumstances had transpired in the City of Detroit today, and the medium should be arrested for it, some of the courts might call it Fortune-Telling, and possibly he would be fined for practicing such an unlawful act. Not because the courts have any ill-will toward mediums, but because the Legislature of the State of Michigan in 1913 passed an act classing such mediumship as is displayed by the Nazarene in this case, of "the woman at the well," with Fortune Telling, and making it a misdemeanor, punishable by fine and imprisonment.

In fact, Jesus could not practice his spiritual gifts of clairvoyance, clairaudience, etc., in Michigan if he were to come today, without laying himself liable to a fine and imprisonment. He could not heal the sick, according to Michigan laws, without passing a medical examination before the M. D.'s and getting a license from them.

Some one may say: "Jesus and his apostles did not take pay for practicing their 'gifts' of mediumship and teaching," Spiritualism. They certainly did take pay for such services, and Judas one of the apostles carried the money bag into which the people put money. John xii., 6. xiii., 29.

CHAPTER V.

THE CHIEF PRIESTS, SCRIBES AND ELDERS ASK JESUS FOR PROOF OF HIS MESSIAHSHIP, OR MEDIUMSHIP— THEY WANTED A "SIGN" (OR TEST).

Matt. xxvii., 39: "And they that passed by reviled him, wagging their heads,"

Verse 40: "And saying, 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 41: "Likewise also the chief priests mocking *him*, with the scribes and elders, said,"

Verse 42: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." (See 43d verse also.)

Verse 44: "The thieves also, which were crucified with him, cast the same in his teeth."

Ancient Fraud Hunters.

At the time of his crucifixion they demanded of Jesus a "sign" (a "test"), and they displayed the same ignorance regarding the laws governing spiritual manifestations, and the same kind of brutality sometimes shown by that class of men who are wise only in their own conceit, and are denominated "fraud hunters" of this day.

Luke xxii., 64: "And when they had blindfolded him they struck him on the face, and asked him, saying, Prophecy who is it that smote thee?"

Others Ask Jesus for More Tests.

Luke xi., 16: "And others tempting him, sought of him a sign from heaven, (a test from the spirit world).

Matt. xii., 38: "Then certain of the scribes and Pharisees answered, saying, Master, we would see a sign from thee."

Verse 39: "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no signs be given to it but the sign of the prophet Jonas."

Why did not Jesus give this evil and adulterous generation the "sign," or "test," for which they asked? It was the sinners he came to convert, and here was his opportunity to prove his messiahship, or mediumship by giving them the test asked for.

It was this evil and adulterous generation that needed to be converted. Spiritualists prefer not to believe that Jesus wilfully refused their requests for a test, but that he was unable to give it, as they did not furnish the necessary conditions, not having "faith" (confidence and honesty of purpose), and not making the harmonious conditions necessary to the production of spirit-phenomena. He undoubtedly knew it would be impossible to make them understand the necessary conditions needed to produce the results they asked, and consequently evaded an explanation, as he often did in other instances of the kind.

The Devil Doubts Jesus and Wants a Test.

Matt. iv., 3: "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." Of course, it would be impossible for any medium to fulfill this demand of

the devil; first, because it is not in the nature of mediumship to do it, and if it were, the devil furnished very poor conditions for spirit phenomena. How like some modern so-called investigators and fraud hunters this demand of the devil seems. It will be remembered that Jesus always demanded that the investigator have faith. Faith was an essential to results with the medium of Nazareth, even more than with modern mediums.

Matt. iv., 5: "Then the devil taketh him" (Jesus) "up into the holy city, and setteth him on a pinnacle of the temple.

The devil takes Jesus, who, according to the Christian creeds, was the "Creator of the World," and sat him on a pinnacle of the temple. The critic would naturally ask if the Creator was willing to be thus handled by the vile hands of the devil, or was he obliged to submit to this rudeness?

Verse 6: "And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge over thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Here the devil does not call him God, and seems even to doubt his being the Son of God, and even wants him to prove that before he will believe.

Jesus failed to give the devil this test, so he tried another scheme, and offered Jesus all the kingdoms of the earth if he would "fall down and worship him." Then Jesus turned the devil out, and as soon as he was gone his spirit-helpers came to him.

Verse 11: "Then the devil leaveth him, and behold angels came and ministered unto him."

Pharisees and Others Want Tests.

Mark viii., 11: "And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven (a test from the spirit world), tempting him."

Verse 12: "And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation."

Jesus gives no reason for not giving these poor Pharisees a test. He simply refuses, without comment.

Matt. xvi., 1: "The Pharisees also with the Sadducees came, and tempting, desired him that he would show them a *sign from heaven*" (i. e., give them a test from the spirit world).

Verse 2: "He answered and said unto them, When it is evening, ye say, *It will be fair weather: for the sky is red.*"

Verse 3: "And in the morning, *It will be foul weather today: for the sky is red and lowering.* O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?"

Verse 4: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed."

If Jesus could give these doubting ones a test, why did he not do so; as he gave the doubting Thomas the test of his presence, after his death, when he materialized with the holes in his hands and in his side? (See John xx., 25.)

John xx., 29: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed."

Had Jesus given these doubters some good test, as he did Thomas, they too might have believed. However, the reason seems clear to Spiritualists why Jesus did not give these Pharisees and Sadducees, who were opposing him, the "signs" or "tests" they tauntingly asked of him. There were no conditions made for spirit manifestations or the production of spirit phenomena. These opponents of Jesus had no faith in him or his work. There was no harmony between them and the medium of Nazareth, and this probably was the reason why he could not place himself in the necessary condition to produce the "sign" they demanded.

John, Chapter iv., 48: "Then said Jesus unto him, Except ye see signs and wonders, ye will not believe." They were very skeptical.

Some do believe without seeing signs and wonders; but even they become more substantially grounded in their belief after receiving the proof of it; and they who cannot believe without the "sign," the "test," the proof, should certainly receive it that they may believe. Therefore, we see no legitimate reason why anyone who wanted the proof of the truth of the mediumship of the medium of Nazareth should not receive it, providing he made the required conditions for its production.

Jesus a Test Medium and True Prophet.

Matt. xvii., 22: "And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men."

Verse 23: "And they shall kill him, and the third day he shall be raised again. And they were exceedingly sorry."

Matt. xx., 18: "Behold, we go up to Jerusalem; and the son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death."

Verse 19: "And shall deliver him to the Gentiles to mock and to scourge and crucify him; and the third day he shall rise again."

Modern mediums have foretold their own and others' deaths as Jesus foretold his, and it is these and similar facts that are convincing many people of the truth of Modern Spiritualism.

Mr. Frank Schmid, of Indianapolis, Ind., some ten years before his death told the author and his wife that when he passed away he would be a long way from home, among strangers, and would die suddenly, dropping in his tracks. He was not certain whether he would be killed or die from natural causes. This prophecy came true. He fell dead in his tracks in Denver, Colorado. Many other similar incidents could be mentioned.

Spirit Communion, the Comforter, and Will Continue.

St. John xiv., 12: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father."

Verse 16: "And I will pray the father, and he shall give you another comforter, that he may abide with you forever."

Verse 17: "Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you,

and shall be in you." Through their mediumship they know him.

Verse 18: "I will not leave you comfortless. I will come to you."

Verse 19: "Yet a little while, and the world seeth me no more; but ye see me:" (if so, it must be clairvoyantly) "because I live, ye shall live also."

John xiv., 26: "But the Comforter, *which* is the Holy Ghost" (Spirit control), "whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

This chapter is full of the beautiful teachings of Spiritualism. It should be read carefully.

Verse 29: Jesus says: "And now I have told you before it came to pass, that, when it come to pass, ye might believe." That makes it a test. It would seem that his disciples were in great doubt of his ability to foretell the future, so he gave them this test.

In this, Jesus promises to return to his apostles after his death. He promises them that their spiritual gifts shall continue; that they shall "see" him, and that the Comforter, the "spirit of truth," which the world can not receive but which "dwelleth" in them, shall be with them. This "Comforter," he says, is the "Holy Ghost," and the Holy Ghost is "spirit power," "spirit influence," or "spirit control." This is all good Spiritualism, and there is much more of it in the accredited teachings and doings of the noble Nazarene.

More Spirit Communion.

At the birth of Jesus an angel or spirit came to the shepherds and gave them a spirit communication.

Luke ii., 8 to 15.

Verse 13: "And suddenly there was with the angel a multitude of the heavenly host praising God," etc. And these spirits appeared and talked.

Jesus Knows the Future.

John xviii., 4: "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Who seek ye?"

Jesus Promises to Hold a Great Trumpet Seance, in the Dark.

Matt. xxiv., 29: "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken."

Verse 31: "And he" (Jesus) "shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

This would certainly be a dark seance, if the light of the sun and moon were put out, and the stars fallen from heaven, so they could give no light. No modern medium would complain that this was not dark enough.

And his angels (spirits) will speak through the trumpet, "with a great sound," calling together the elect. This surely would be an ideal trumpet seance.

This seance has not yet been held so far as the author is informed, though Jesus says in the 34th verse, "Verily I say unto you, this generation shall not pass till all these things be fulfilled."

Another Dark Seance—Jesus Walks on the Water.

Matt. xiv., 22: "And straightway Jesus constrained

his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away."

Verse 23: "And when he had sent the multitude away, he went up into the mountain apart to pray: and when the evening was come, he was there alone."

Verse 24: "But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary."

Verse 25: "And in the fourth watch of the night, Jesus went unto them, walking on the sea." This was the latter part of the night, "the fourth watch."

Verse 26: "And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear."

Verse 27: "But straightway Jesus spake unto them, saying, Be of good cheer: it is I: be not afraid."

Peter Takes Lessons of Jesus.

Verse 28: "And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water."

Peter Walks on the Water.

Verse 29: "And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus."

Verse 30: "But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying, Lord, save me!"

Verse 31: "And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" If Peter had not doubted could he have walked on the water?

Verse 32: "And when they were come into the ship the wind ceased."

Verse 33: "Then they that were in the ship came and worshiped him, saying, Of a truth thou art the Son of God."

The Christian often asks why darkness is needed for spirit manifestations, and some have gone so far as to claim that Spiritualists "loved darkness rather than light, because their deeds were evil." (John iii., 19.)

Were the deeds of Jesus evil because he chose darkness rather than light, to walk upon the water? They were not.

If, as is claimed by Christianity, Jesus came into the world to save sinners, and he proved his Messiahship, or mediumship, by the "signs," "wonders" and "miracles" that he did, why did he choose the night time to show this sign of his power by walking on the sea, when all of the sinners, whom he came into the world to convert, were asleep? Why did he not do it while it was yet daylight and he had so many thousands of them together that same afternoon when he fed "five thousand men besides women and children" with the few loaves and fishes?

If he had done so in the presence of that large audience he so generously fed that afternoon it would have added to his glory and made more converts. But perhaps he required the condition of darkness to accomplish this physical manifestation of spirit power. Many modern mediums are used by spirits to overcome gravitation. When a table is lifted from the floor, or any article carried through the air by spirit power, the law of gravitation is overcome, else it could not be accomplished. Daniel D. Home, one of the modern mediums, was often carried through the air in daylight by spirit power.

Jesus a Materializing and Trance Medium.

Matt. xvii., 1: "And after six days Jesus taketh Peter, James and John, his brother, and bringeth them up into a high mountain apart."

Verse 2: "And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light."

Verse 3: "And behold, there appeared unto them Moses and Elias, talking with him."

Verse 4: "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."

Verse 5: "While he yet spake, behold, a bright cloud overshadowed them, and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

Verse 6: "And when the disciples heard *it* they fell on their face, and were sore afraid."

Verse 7: "And Jesus came and touched them, and said, Arise, and be not afraid."

Verse 8: "And when they had lifted up their eyes, they saw no man, save Jesus only."

Verse 9: "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of Man be arisen again from the dead."

In this we learn that Jesus was entranced as was Peter afterward, when he went up on the housetop to pray, only Jesus was transfigured—that is, his countenance was changed—and Peter was not. Peter had a vision and Jesus did not. (See Acts x., verses 9 to 24.)

Romans i., 11: In his epistle Paul says to the Romans: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established."

Through such facts of scripture as those quoted above, Jesus was "established" as the "Christ" or "spirit-medium." All of the apostles and saints of the scriptures were "established" in their mediumship in the same way.

After His Crucifixion Jesus, a Spirit, Follows Disciples' Lectures with Tests.

After Jesus was crucified He became the Spirit Guide of His apostles and followed their lectures with tests confirming the return of spirits, and a spiritual resurrection of the dead, as the Spirit Guides of Mediums do today.

Mark xvi., 20: "And they went forth and preached everywhere, the Lord (the spirit of Jesus) working with them, and confirming (demonstrating or proving) the word (their teachings) with signs (tests) following (following their lectures)."

Manifestations Occurring with Jesus Not Miracles.

The real mediumistic phenomena occurring in the presence of Jesus has been explained by Spiritualism as natural phenomena, and the scriptures themselves show it. Jesus required certain conditions to produce them and when those conditions were not made there were no results.

Belief Necessary to Results.

Matt. xxi., 22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Matt. ix., 21: "For she said within herself, If I may but touch his garment, I shall be whole."

Verse 22: "But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole."

These statements of the Nazarene show that there must be conditions of belief, of faith, to get results, and any phenomenon requiring conditions for its production is not a miracle.

Mark x., 52: Jesus tells the blind man: "Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." Faith cured this blind man too.

When a man wanted the disciples to cure his son, who was a "lunatic," or had falling fits, *they* could not cure him, and in Matt. xvii., 19th verse, they said to Jesus, "Why could not we cast him out?" Jesus had cast the devil out of him. (See 18th verse.)

Matt xvii., 20: "And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain, remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you."

It is "faith," even as small as a mustard seed, that will remove mountains. Without it nothing can be done, according to the teachings of Jesus. Why did his disciples, who saw his works daily, have no faith?

Matt. xiii., 58: "And he did not many mighty works there because of their unbelief."

If unbelief was an obstacle in the way of his doing "mighty works," then those "works" were not miracles; because miracles cannot be dependent upon conditions.

Jesus, Like Modern Mediums, Sometimes Obligated to Practice Mediumship in Secret.

Mark i., 40, 41, 42, Jesus heals the leper.

Verse 44: Jesus told the leper as follows: "See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them."

Jesus often instructed his patients to say nothing about him.

The 45th verse says: "But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter."

Other scripture could be quoted but this is sufficient for the present.

Such cases as this often occur in Modern Spiritualism. Mediums are obliged to work in secret where the law is against them and the ministry, the physicians, and the legal officials oppose them.

Jesus Harassed and Persecuted by Officials of the Law and of the Church.

Jesus was terribly harassed and persecuted by the officers of the law and the officials of the church of his day, for practicing his God-given gifts of mediumship.

Modern mediums have been made to suffer at the hands of the officers of the law and officials of the church for practicing their mediumship.

John v., 16: "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day."

What things had Jesus done? He had healed the poor, helpless, "impotent" man, through the use of his healing powers.

Matt. xxvi., 3: "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas."

Verse 4: "And consulted that they might take Jesus by subtilty, and kill *him*."

Mark xi., 18: "And the scribes" (officers of the law) "and chief priests" (officers of the church) "heard *it* and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine."

Luke iv., 28: "And all they in the synagogue, when they heard these things, were filled with wrath."

Verse 29: "And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong."

Verse 30: "But he, passing through the midst of them, went his way."

The things they heard him preach in the synagogue filled these officials of the church and state with wrath, and they wanted to kill him for preaching these new spiritual truths for they feared their congregations would be turned from them.

Persecuted for Practicing Spiritualism.

Verse 18: Jesus says: "The spirit of the Lord *is* upon me," (that is, he was influenced or controlled by this spirit), "because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the

broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (If the Lord sent him to do these things, was he God?)

All this new thought and spiritual truth, and more, he preached under the inspiration of the spirit; and these interpreters of the civil law, and of the ecclesiastical law, would have none of it, and "sought to persecute and kill him." Though men have advanced greatly, and do not kill their neighbors for every little offense as in the days of yore, yet persecution in a considerable degree, through legislative enactment and otherwise, continues today, and for the same offenses, namely, the demonstrating of a future life and teaching the great religious philosophy of Spiritualism.

Many more passages of scripture could be quoted, but these are enough to prove that Jesus was harassed and persecuted by the officers of the law and of the churches for practicing his spiritual gifts of mediumship.

Summary of Part Second.

In the foregoing chapters undeniable proof is given of the spirit-mediumship of Jesus of Nazareth; and the testimony comes from Matthew, Mark, Luke, John, Peter, Paul, and others who lived in the time of Jesus, some of whom, it is said, knew him personally and others intimately.

We have shown—

1st. That he was a medium for spirit phenomena of both the physical and mental phases;

2d. That he was born a medium, from parents that were mediums;

- 3d. That he was named by the spirits before his birth;
- 4th. That he had a large spirit-band of helpers, guides, or spirit-guardians;
- 5th. That these ministering spirits were his attendants and aided him in his work;
- 6th. That he was an inspirational speaker;
- 7th. That he was a magnetic and spiritual healer;
- 8th. That he gave absent treatments;
- 9th. That he was a test medium;
- 10th. That he was a medium for independent spirit voices;
- 11th. That he was a mind-reader;
- 12th. That he was a clairvoyant;
- 13th. That he was a clairaudient medium;
- 14th. That he was a medium for spirit-control;
- 15th. That he was an impressional medium;
- 16th. That he was a developing medium, endowing others with spiritual gifts;
- 17th. That he was a medium for readings;
- 18th. That he was a teacher of Spiritual Science;
- 19th. That he told the past, present and future;
- 20th. That he overcame gravitation;
- 21st. That he was a trance medium;
- 22d. That he was a materializing medium: Jesus of Nazareth was a prophet, seer and spirit-medium of great spiritual endowment. And that he became the spirit guide of his disciples after his death.

All of the above is clearly proven in the foregoing pages of Part Second of this book; and the evidence and testimony of the leading characters of the Bible herein mentioned regarding the matter is too overwhelming to be successfully refuted.

According to the scriptures, as has been clearly shown in the preceding references, Jesus of Nazareth was a man, a highly endowed and powerful spirit-medium.

CHAPTER VI.

PART THIRD.

A Review of the Bible Records of the Acts and Teachings of Jesus of Nazareth, Before and After His Crucifixion, With Still Further Proof That He Was Not God, But That He Was an Inspired Man and Spirit-Medium.

Introduction.

There are many scripture quotations recorded in the following chapters of this book that the author would greatly prefer not to mention, but the truth regarding the godhood, manhood and mediumship of the Nazarene may be made clearer by mentioning them. In taking evidence one must hear all sides in order to arrive at the truth, therefore it becomes necessary to consider the unwelcome passages referred to in order to prepare the reader for an impartial verdict.

To the one who has discovered that Jesus was not "Eternal God," "Very God," "The Creator of the World," and that he was an inspired man and spirit-medium, the shock caused by reading the scripture referred to will not be so great, because not so much is expected from a man—even though he be a highly developed, spiritual man, as was Jesus—as would be expected from the God of the universe. One can look up to, honor, and love him for his good works and look upon him as our "elder brother."

Does Jesus Claim to Be King of the Jews?

Matt. xxvii., 11: "And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest."

This claim to the throne of Israel adds proof of his human ambition, if nothing more. As God of the universe he would hardly have been complimented by the position. He certainly would not aspire to so small a place in this mundane sphere.

Matt. x., 33: "But whosoever shall deny me before men, him will I also deny before my father which is in heaven."

Is this not what Jesus condemns, namely, an eye for an eye and a tooth for a tooth? At least, this makes Jesus appear quite human.

Is This Like the Prince of Peace, or the God of the Universe?

Verse 34: "Think not that I am come to send peace on earth: I came not to send peace, but a sword."

Verse 35: "For I am come to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law."

Verse 36: "And a man's foes shall be they of his own household."

Verse 37: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

Luke xii., 51st Verse: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:"

Verse 52: "For from henceforth there shall be five in one house divided, three against two, and two against three."

Verse 53: "The father shall be divided against the son, and the son against the father; the mother against

the daughter, the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

If Jesus made these statements, was he under inspiration at the time? Perhaps not. They express very clearly the human side of his nature.

Contradictory Teachings.

Luke xiv., 26: "If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

The Nazarene was evidently in a different mood while giving the above passage of scripture from the one in which he gave the following:

Matt. v., 44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Matt. x., 21: He further says: "And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents and cause them to be put to death."

Matt. xix., 29: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

Advising the desertion of one's family is certainly more human than divine.

Scores Lawyers and Did Not Wash Before Eating.

Luke xi., 37: "And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat."

Verse 38: "And when the Pharisee saw it, he marvelled that he had not first washed before dinner."

This seems to have offended Jesus, as is shown by the following quotations:

Verse 39: "And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness."

Verse 40: "Ye fools, did not he that made that which is without make that which is within also?"

After scoring the Pharisees, beginning with "Woe unto you Pharisees," calling them "hypocrites," etc., a lawyer protests as follows:

Verse 45: "Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also."

Then Jesus turned on the lawyer:

Verse 46: "And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

Verse 47: "Woe unto you! for ye build sepulchres of the prophets" (mediums) "and your fathers killed them."

Verse 48: "Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres."

Verse 52: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

Let us be fair. This trouble started because Jesus did not wash his hands before eating his dinner, and

what Jesus said was certainly not complimentary to the Pharisee who invited him to dine with him, nor to the lawyer who was probably another invited guest, nor to any others who may have been present. This transaction certainly pays no compliment to the Deity, if Jesus were He; especially so, when it is considered that Jesus as well as all the people of that day were in the habit of eating with their fingers, knives and forks being unknown at that time. (See Bible Dictionary, by Howard Malcolm, D. D., page 71.)

Strange Doctrines Taught by Jesus.

Matt. v., 25: "Agree with thine adversary quickly, whiles thou are in the way with him; and lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

Matt. x., 23: "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the son of man be come."

Verse 26: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known."

Verse 27: "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops."

Matt. xxv., 29: "For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away, even that which he hath."

This is good for the rich, but pretty hard on the poor. Can this be properly called "Divine justice?"

Jesus Teaches Everlasting Hell-Fire, and Mutilation of Their Bodies.

Matt. v., 22: Jesus says: "Whosoever shall say, Thou fool, shall be in danger of hell-fire."

Verse 29: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell."

Verse 30: "And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell."

Matt. x., 28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Luke xii., 5: "But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him."

Matt. xxiii., 33: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Matt. xviii., 7: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!"

Verse 8: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

Verse 9: "And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire."

Everlasting Fire.

Matt. xxv., 41st Verse: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Everlasting Punishment.

Verse 46: "And these shall go away into everlasting punishment: but the righteous into life eternal."

If a modern medium should advise the cutting off of feet or hands, or the plucking out of an eye, he would naturally be sent to a lunatic asylum, or the penitentiary, and nobody would pity him. Is not the doctrine of hell fire and eternal punishment a doctrine of eternal folly and a disgrace to civilization as well as an insult to the Great Giver of life?

We are in doubt about Jesus having taught this terrible doctrine of eternal punishment. His teachings of the beautiful doctrine of "love your enemies. Bless them that curse you," etc., certainly contradicts these doctrines of eternal punishment which is attributed to Jesus by his biographers.

These are the teachings attributed to Jesus, and it may bother even the Russellites to prove that the Bible does not teach eternal punishment without proving themselves infidels.

Sycamine Tree—Remove by Faith.

Luke, xvii., 5: "And the apostles said unto the Lord, Increase our faith."

Verse 6: "And the Lord said, 'If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.'"

Belief Will Remove Mountains.

Mark xi., verse 23: "For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

Verse 24: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*."

Whether the meek and humble Nazarene ever pretended to teach such absurd doctrines as these just quoted is a question with many men, since it is a fact that he never wrote a word of the scriptures and no one living has the knowledge of the truthfulness of the writers. One thing strongly contradicts the supposition that Jesus uttered the words of these passages; that is, that in other passages of scripture he is made to say such beautiful things and to teach such spiritual lessons that it becomes hard to believe that he ever uttered such horrible words of condemnation and punishment. He taught the doctrine of "love your enemies," then is made to teach that God burns His enemies forever. One might be tempted to ask why God does not set the example by loving His enemies instead of torturing them.

Progression is abroad in the land and evolution is the law. The world is growing wiser and better. Even the Russellites have joined the Spiritualists, the Unitarians, the Universalists and others in teaching the error of the doctrine of eternal punishment. The world moves, God rules, and all is well in His kingdom.

Jesus Beside Himself, Friends Say.

Mark iii., xxi.: "And when his friends heard *of it*, they went out to lay hold on him: for they said, he is beside himself."

Ignorant people of this day sometimes call Spiritualists and mediums beside themselves or insane. History repeats itself.

Jesus Uses Language Not Elegant.

Jesus of Nazareth, the grand man and spiritually developed medium, was possessed of weaknesses like other men. He was indeed human, and he was also a humanitarian.

Some of the evidences of his being human, and only a man, will be quoted here; not for the purpose of casting a reflection upon the character of the good man; but, for the purpose of assisting the reader in ascertaining the facts regarding who and what the Nazarene really was according to the scriptures.

It is not a pleasant task to do this; nevertheless, truth demands that it be done.

Matt. v., 22: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the Judgment and whosoever shall say to his brother, Raca" (worthless), "shall be in danger of the council: *but whosoever shall say, Thou fool, shall be in danger of hell fire.*"

Notwithstanding this statement, that to say "thou fool" places one "in danger of hell fire," Jesus himself uses the term quite freely as follows:

Matt. xxiii., 17: "Ye *fools* and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?"

19: "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?"

Luke xxiv., 25: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken." This Jesus said when he was a materialized spirit.

See 31st verse, which says he vanished out of sight.

Luke xi., 40: "Ye fools, did not he that made that which is without make that which is within also?"

According to the above scripture Jesus four times violates the law he gives for others to follow, and endangers his own soul being "cast into hell." Such inconsistent teachings must naturally cause one to doubt the accuracy of the statements of this scripture, or the deity of Jesus.

Jesus Angry.

Matt. xxiii., 23: "Woe unto you, Scribes and Pharisees, hyprocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Verse 24: "Ye blind guides, which strain at a gnat, and swallow a camel."

Verse 25: "Woe unto you, scribes and pharisees, hypocrites! etc."

Verse 33: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."

It becomes a question of belief regarding whether the sweet dispositioned and gentle Nazarene ever forgot his beautiful serenity of mind to utter such wholesale vituperation as the above; and yet, in so many instances he is reported to have manifested this spirit, it can only be accounted for by the fact that he was a

man like other men, and had his moods as modern spirit mediums have theirs.

Luke xix., 27: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

Mark iii., 5: "And when he had looked round about on them with anger, being grieved for the hardness of their hearts," etc.

Instructs Disciples to Buy Swords.

Luke xxii., 36: "Then said he unto them, But now, he that hath a purse let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment and buy one."

Matt. xxvi., 52: "Then said Jesus unto him, Put up again thy sword in his place: for all they that take the sword shall perish with the sword."

Why did Jesus instruct them to buy swords if he would not let them use them, and if "they that use them shall perish by them"?

This seems to contradict the teachings of the "Prince of Peace" where he says: Love your enemies, etc. Did Jesus say these things, or were his biographers mistaken, or were these mistakes in the translation of his sayings. There are no indications of a warlike spirit throughout the whole history of this spiritual man, with the exception of a comparatively few such statements as quoted above.

The reader should keep in mind the fact that not a word of the New Testament was written until more than a half century after the death of Jesus and was all written from hearsay and tradition, and yet the authors assume to give the exact words spoken in each particular case.

Luke Wrote Only Things Believed, Not Things Inspired of God.

Luke made no claim of being inspired of God. He wrote the things which were believed among them.

Luke i., 1, says: "Forasmuch as many have taken in hand to set forth in order a declaration of *those things which are most surely believed among us;*"

Verse 2: "Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

Verse 3: "It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus."

Verse 4: "That thou mightest know the certainty of those things, wherein thou hast been instructed."

Luke makes no claim to being "inspired of God" to write the book of Luke. He simply writes what was "most surely believed among us," as he says. This being true, may there not be some things that were believed by these early Christians, that were not infallible truth? Such is the light in which many good Christians and able thinkers look up the scriptures in this day.

Mediums Not Perfect—Was Jesus an Exception?

Some people who oppose Spiritualism seem to think that modern mediums should be perfect in every respect, since they are in communication with the spirits of the dead, and some of them are quite sure that Jesus and his apostles were perfect, both in their lives and in their teachings. Therefore, without discussing the question, the author will try to enlighten such per-

sons by quoting the scriptures which show that ancient mediums, including the noble and fearless Nazarene, were not entirely faultless.

Jesus speaking of himself says:

Matt. xix., 17: "And he said unto him, Why callest thou me good? *There* is none good but one, *that is* God." This shows that Jesus makes no claim to being God.

Rom. iii., 10: "As it is written, There is none righteous, no, not one."

CHAPTER VII.

SPIRIT-HEALING.

Jesus Used Suggestion in Healing the Sick.

Few people, even of this day, realize the mighty power of mental suggestion. The Nazarene evidently understood it well, and practically and successfully applied it.

He always taught his disciples and his patients to have faith, and when he could not heal, or when he failed, he attributed it to the lack of faith of his patient, saying, "O, ye of little faith," etc.

Matt. xxi., 21: "Jesus answered and said unto them, Verily I say unto you, *If ye have faith, and doubt not, ye shall not only do this, which is done to the fig tree*" (Jesus had caused the fig tree to wither), "*but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.*"

Verse 22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Was Jesus an extremist?

Healing by Faith.

Matt. ix., 20: "And behold, a woman, which was diseased . . . came behind him, and touched the hem of his garment;"

Verse 21: "For she said within herself, *If I may but touch his garment, I shall be whole.*"

Verse 22: "But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." Her "faith" makes the woman "whole," or heals her.

Verse 28: "And when he was coming into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea Lord;"

Verse 29: "Then touched he their eyes (magnetizing them), saying, According to your faith be it unto you." That is, if their "faith" was strong enough to establish the suggestion that they were to be healed, the act would be accomplished.

Verse 30: Proves their faith was perfect, for it says: "And their eyes were opened," etc.

Matt. xiv., 31: Peter could not walk on the water because of his lack of faith. Jesus said to him when he pulled him out of the water: "O, thou of little faith, wherefore didst thou doubt?" So it was his "doubt" that caused him to sink, it must be supposed.

Matt. xiii., 58: "And he" (Jesus) "did not many mighty works there, because of their unbelief." One to be healed must "believe." To work a miracle men must "have faith" in the miracle worker. Suggestion heals today as it did in the time of Jesus.

Mark ix., 23: "Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

Mark xi., 24: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have them."

Spiritualists understand that the patient who has confidence in his healer is more receptive to the magnetic and spiritual forces of the healer, and consequently receives more benefit because of this state of mind.

Mental suggestion is a mighty power in healing the sick. When the mind is right the system absorbs the

magnetic and spiritual forces readily, and so it proved in the work of Jesus.

Jesus Heals Magnetically and Spiritually.

Mark i., 40: Jesus heals the leper. "And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, if thou wilt, thou canst make me clean."

Verse 41: "And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean."

Verse 42: "And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed."

Casts Seven Devils Out of One Woman.

Mark xvi., 9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

Luke vii., 21: "And in that same hour he cured many of their infirmities and plagues and of evil spirit; and unto many that were blind he gave sight."

Modern mediums heal their patients in like manner, though not many Spiritualists believe that evil spirits cause disease.

Jesus Institutes the Lord's Supper.

Matt. xxvi., 26: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body."

Verse 27: "And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it;"

Verse 28: "For this is my blood of the New Testament which is shed for many, for the remission of sins."

The people who take the sacrament in our orthodox churches are certainly too sensible to think they are eating the flesh of the good man Jesus, and drinking his blood, spilled on Mt. Calvary some eighteen centuries ago.

When Jesus gave them the bread saying it was his body, they knew it was not. They knew the wine was not his blood. He was in possession of his body and blood at that time. If Jesus gave them this simple ceremony to take the place of the sacrifice of animals, which rite was instituted by Moses, in the place of human sacrifice, as it has been said—then it was well; but it is hardly suitable to this century of scientific achievement.

Is Marriage a Divine Ordinance?

Luke xx., 34: "And Jesus answering said unto them, The children of this world marry and are given in marriage."

Verse 35: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

Surely, if one must live single all his life to be worthy of the resurrection from the dead, then, possibly, marriage may not be a divine institution, as most people believe.

Jesus Corroborates the Story of Jonah and the Whale.

Matt. xii., 40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

His body was not placed in the earth at all, and it was not three days in the tomb.

Jesus Turns Water Into Wine.

John ii., 1: "And the third day there was a marriage in Cana of Gallilee; and the mother of Jesus was there:"

Verse 2: "And both Jesus was called, and his disciples, to the marriage."

Verse 3: "And when they wanted wine, the mother of Jesus saith unto him, They have no wine."

Verse 4: "Jesus saith unto her, Woman, what have I to do with thee? Mine hour has not yet come." In this is Jesus showing respect for his mother?

Verse 5: "His mother saith unto the servants, Whatsoever he saith unto you, do *it*."

Verse 6: "And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."

Verse 7: "Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim."

Verse 8: "And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*."

Verse 9: "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom."

Verse 10: "And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now."

Verse 11: "This beginning of miracles did Jesus in Cana of Gallilee, and manifested forth his glory;

and his disciples believed on him." Some fail to see the "manifestation of glory" in this.

This was the first "miracle" performed by the Nazarene, and stands as favoring the liquor advocates of the present generation as well as all others since the time of the performance of this so-called miracle.

For the good of the cause of Christianity would it not have been much better if Jesus had turned the wine into water before the attendants at the feast had "well drunk"? What a pity he did not set this example of temperance before the world!

The thought that the "God of the Universe" would turn ninety gallons of water into wine that the drinking might continue after all the other wine had been drunk is not a manifestation of the spirituality a poor mortal would naturally be looking for in such an exalted being as the "Eternal God," as Jesus is declared in the Christian creeds to be.

Money in Fish's Mouth, Novel Way of Paying Poll Tax.

Was it a miracle? There's nothing in Spiritualism like it.

Matt. xvii., 24: "And when they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your master pay tribute?"

25: "He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?"

Verse 26: "Peter saith unto him, Of strangers, Jesus saith unto him, Then are the children free."

Verse 27: "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

Does the proof of the Deity of Jesus depend upon such stories as this?

Jesus Overturns the Tables of Money-Changers.

Matt. xxi., 12: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves."

Verse 13: "And said unto them, it is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Verse 14: "And the blind and the lame came to him in the temple; and he healed them."

Verse 15: "And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased." Was this God-like?

Because this great reformer healed the sick by new but effective methods, and because the common people approved of his reforms, the priests and scribes "were sore displeased." How strange! And yet, is it not the same today?

Sabbath According to Jesus.

Matt. xii., 1st Verse: "At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and begun to pluck the ears of corn, and to eat."

Verse 2: "But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day."

Verse 3: "But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him;"

Verse 4: "How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?"

Verse 5: "Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless?"

John ix, 16th Verse: "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? and there was a division among them."

It is strange that these people who saw Jesus and witnessed his work should disbelieve him and pronounce him a sinner if he were God.

Mark ii., 27, Jesus says: "The Sabbath was made for man, and not man for the Sabbath:"

Verse 28: "Therefore the Son of Man is Lord also of the Sabbath."

Jesus healed the sick on the Sabbath day. (Matt. xii., 10 to 14; Luke xiii., 10 to 18.)

John v., 16: "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day."

Verse 17: "But Jesus answered them, My Father worketh hitherto, and I work."

This was a splendid answer to those bigoted Jews,

for God works unceasingly throughout all nature, never stopping to observe the Sabbath day.

In this Jesus did nothing wrong. His disciples picked corn to eat because they were hungry and Jesus healed the sick on the Sabbath day. Thank Heaven, there are few so foolish as to think it a crime against God to do either in this day!

Paul's Liberal Views Regarding the Sabbath.

Romans xiv., 5: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."

Colossians ii., 16: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath day:"

Since Jesus was Paul's spirit-guide, it is easy to see why he voiced the liberal sentiment of the Nazarene.

Jesus Taught That Evil Spirits, Unclean Spirits and Devils Caused Disease.

Some modern mediums unfortunately teach this ancient doctrine.*

Matt. x., 1st Verse: "And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

Devil Was Dumb.

Luke xi., 14: "And he was casting out a devil, and it was dumb, and it came to pass, when the devil was gone out, the dumb spake; and the people wondered."

Matt. xii., 22: "Then was brought unto him one possessed with a devil, blind and dumb: and he healed

*See "Spirit Obsession a False Doctrine," by Rev. E. W. Sprague.

him, insomuch that the blind and dumb both spake and saw.”

In the above case a devil causes speechlessness and blindness.

Plagues Caused by Unclean Spirits.

Mark iii., 10th Verse: “For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.” (Plagues, here, signifies diseases.)

Insane Man Possessed of “Legion” of “Unclean Spirits.”

So many should be enough to make a man insane, one would suppose.

Mark v., 1 to 20, Verse 15, states that the man was left in his right mind. So according to Jesus the unclean spirit that he cast out caused the man to be insane.

Luke iv., 33: “And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice.”

Verse 34 says this unclean devil talks to Jesus. Did he talk through the man he obsessed, or independent of him?

Verse 35: “And Jesus rebuked him saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.”

Mark vi., 7: “And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.”

Mark i., 25: “And Jesus rebuked him, saying, Hold thy peace, and come out of him.”

Verse 26: "And when the unclean spirit had torn him, and cried with a loud voice, he came out of him."

Mark iii., 11: "And unclean spirits when they saw him, fell down before him, and cried, saying, Thou art the Son of God." How did they know? How did they do it? Did they speak through the mouths of the persons they were obsessing? Or had they bodies of their own? Who knows?

Verse 14: "And he ordained twelve, that they should be with him, and that he might send them forth to preach."

Verse 15: "And to have power to heal sickness, and to cast out devils."

Lunatics Possessed of the Devil?

Matt. xvii., 14th Verse: "And when they were come to the multitude, there came to him a certain man, kneeling down to him and saying."

Verse 15: "Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water." This is more like epilepsy or falling fits than obsession or insanity.

Verse 16: "And I brought him to thy disciples, and they could not cure him."

Verse 17: "Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me."

Verse 18: "And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour."

A belief in this doctrine of "evil spirits," "unclean spirits" and "devils" possessing people and causing disease, "lunacy," etc., was almost universal in the

time of Jesus, and he seems to have accepted it, even though such doctrine does seem to partake of witchcraft and black magic.

Exodus xxii., Verse 18, says: "Thou shalt not suffer a witch to live."

None but the extremely ignorant believe in witchcraft in these days of scientific attainment. Science explains the cause of these diseases that Jesus attributed to "evil spirits," "devils," etc. Spiritualists understand how these diseases were cured by the Nazarene. They were accomplished by natural law and are scientifically explained by the philosophy of Spiritualism. There are no miracles.

Jesus Casts Devils Enough Out of One or Two Men to Drive Two Thousand Hogs to Suicide— Nothing Equal to This in Spiritualism.

Matt. viii., verses 28 to 34, tells the story of Jesus casting out of two persons enough devils to fill "a herd of swine" and they "ran violently down a steep place into the sea, and perished in the waters."

Mark v., 1 to 17, tells the same story, but says it was "a man with an unclean spirit." His name was "Legion." Jesus cast him, or them, out. There must have been two thousand of these "devils" in this one man, as Jesus allowed them to enter into the "two thousand swine" and they "ran down a steep place into the sea, and were choked in the sea."

This poor man must have been terribly obsessed. This story has a tendency to cause one to doubt the record. Two thousand devils seems to be too many for one man to carry around.

Obsession. Did Jesus Believe in It?

The author is not wholly convinced that Jesus himself really believed in "spirit obsession." May it not have been true that Jesus allowed the people of that time, who were ignorant believers in "spirit obsession" or "spirit possession"; to continue in that belief, rather than attempt to convince his ignorant patients one by one as he treated them, that it was not evil spirits that was causing their diseases? This would have been an everlasting job, as each patient would have to be convinced that he was not obsessed before the suggestive powers of Jesus would take effect with them. Let us remember that Jesus never wrote a word of these Scriptures, and that the writers were full believers in obsession; consequently we cannot say they were more accurate on this question than upon some others in which they erred.

If we substitute the word "diseases" for "evil spirits" and "unclean spirits" as Jesus called them, it sounds better, and makes a more reasonable story: For instance: "Mary Magdalene, out of whom he cast seven devils," would read: Mary Magdalene, out of whom he cast seven diseases.

Or the scripture statement that a man "possessed of a legion of devils," changed to that of a man "possessed of a legion of diseases," or "his diseases were legion."*

To be sure, this would hardly explain the story of Jesus sending the devils into the swine, unless he cast two thousand diseases out of the poor Gadarene man, and sent one disease into each pig. But even that

*For more, see "Spirit-Obsession: A False Doctrine and a Menace to Modern Spiritualism," by Rev. E. W. Sprague.

story would be improved by using the word "diseases." Many other passages of scripture would appear more reasonable if this word were substituted.

Israelites Doubt Identity of Jesus—Believed in Reincarnation.

Mark vi., 14: "And King Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him."

Verse 15: "Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets."

Verse 16: "But when Herod heard *thereof*, he said, It is John whom I beheaded: he is risen from the dead."

Matt. xvi., 14: "And they said, Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets."

All this they said of Jesus because of the "wonders and signs" and "mighty works," "that show forth themselves in him."

His mediumship gave him prominence in the minds of those who heard of the results of it.

Mountains. Can Faith Remove Them?

Matt. xvii., 20: "And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you."

Matt. xxi., 20: "And when the disciples saw *it*,

they marvelled, saying, How soon is the fig tree withered away!"

Verse 21: "Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."

Verse 22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Mark xi., 23rd Verse—"*For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.*"

Verse 24: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Can it be that Jesus really meant what he said? or was this report erroneous or untrue?

Mt. Tacoma. Will Prayer Remove It?

St. Peter was the strongest medium among the twelve, and now let us suppose that some modern St. Peter is about to put in practice this power to remove mountains, which Jesus promised his disciples and all others "whosoever shall not doubt but shall believe."

We will, in our mind, place him on board a steamship in Puget Sound, Washington, U. S. A., on the upper deck, where there will be no obstruction to his view. Let him kneel and make the prescribed prayer, then rise to his feet, "full of faith," and "doubting

not." Then issue his command to old Mount Tacoma (also called Mount Rainier).

"Be thou removed, and be thou cast into the sea!" Move thou into the Pacific Ocean! Go! Listen! is it going? Hark! is it breaking the crust around the many miles of its wide base? Oh! Is that terrific grinding sound that shakes the earth and rocks the steamship in the rolling waters of the sound, caused by the movement of the great mountain? Does the heated atmosphere stifle you? Is it intolerable, and is it caused by the miles of surface rocks being shaved even with the farm lands of the foothills and plains?

Oh! the mighty power put to work by this modern St. Peter's prayer! Crashing, grinding, rolling, pushing, this immense mountain of rock, towering many miles high, making directly for the ocean, the only power brought to bear upon it being the "faith" of a man generated in "prayer" and his own words of command. Do you see it moving majestically along? Ah! There! Has it reached the sea? Can you see it? Is it being submerged—going down, down, down, with a seething, hissing, roaring sound that is frightful to the ear? There! Has it disappeared beneath the ocean's waves? Gone forever?

That which was but a few moments ago a magnificent mountain: rocks and earth piled up miles in height, miles in width. Old Mount Tacoma, that was born of mighty earthquakes unnumbered centuries ago, ages before the humble man of Nazareth was born! Dear old Mount Rainier! Thou hast withstood the cyclones, the hurricanes, the earthquakes, as well as the volcanic upheavals of which thou art a direct result; thou hast withstood them all, for millions of

years, and thy stately power is now outdone by the sincere "prayer" and simple "faith" of one man who was full of "faith" and "doubted not." Oh, the power of "faith" and prayer!

This magnificent mountain, which has stood for ages as a mighty monument to the power and glory of Mother Nature, swept into oblivion in a brief moment by the power of "faith" and "prayer." Farewell, Mount Rainier; farewell, old Mount Tacoma; and with thee farewell to reason! Welcome lunacy! Welcome insanity! Farewell to natural law! Good-bye to truth forever!

Was Jesus of Nazareth an extremist? Was his godship, mediumship, or messiahship proved by such extravagant statements as these, that man could remove mountains by "faith" if "doubting not"? or did his biographers misrepresent this humble, truth-loving and just man of Nazareth? We much prefer to believe that his biographers erred in writing his history.

For one, the author will accept the latter. It should be remembered at all times that Jesus of Nazareth never wrote one word of his history or of his life; that these writers of the Bible wrote about him many years after his death; that what they wrote was purely traditional; that Jesus had been dead from fifty to sixty-five years before the story of his birth, life and death was written; that there can be no absolute proof of the accuracy in detail of every statement regarding him; and that possibly his supposed statement that if his disciples had faith they could remove mountains, is inaccurate, and also that other strange statements regarding him were not reliable; especially so since those

who wrote of him, assuming to quote him, are not agreed upon details.

This story should not weaken anyone's faith in the good man of Nazareth, who taught the doctrine of "love ye one another," "love your enemies," "do good to them that hate you," etc. Let all profit by his beautiful teachings, while allowing reason to decide all questions, especially those that fill one with doubt.

CHAPTER VIII.

JESUS ENDORSES OLD TESTAMENT STORIES.

Matt. v., 17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

Verse 18: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Verse 19: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven."

The foregoing scripture plainly shows that Jesus endorsed the laws and teachings of Moses and the prophets.

Matt. vi., 28, 29: Jesus speaks of Solomon in all his glory.

Matt. xv., 24: "But he answered and said, I am not sent but unto the lost sheep of the house of Israel."

This, too, shows that he came to fulfill the law of Moses.

Jesus Confirms the Story of the Flood.

Matt. xxiv., 37: "But as the day of Noe were, so shall also the coming of the Son of Man be."

Verse 38: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark."

Verse 39: "And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

This shows conclusively that Jesus believed in the story of the flood.

Mark i., 15: "And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

There was no New Testament written at this time, so Jesus was urging them to believe in the Old Testament gospel.

Mark ii., 25, 26: Upholds David in eating the holy shewbread "which" (as he says) "is not lawful to eat."

Mark xii., 26: Jesus corroborates the story of the burning bush and God's talk to Moses.

Luke xvii., 28, 29: Corroborates the story of Lot and the raining of fire and brimstone from heaven, destroying the city of Sodom.

Verse 32: Mentions Lot's wife, who turned to a pillar of salt.

John iii., 14: Corroborates the story of Moses and his serpent of brass, with which he healed the sick.

John v., 39: "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me." The New Testament was not yet written, therefore he meant the Old Testament scriptures.

Notwithstanding all of these confirmations of the teachings of Moses, Jesus contradicts many passages of Old Testament scripture, as will be seen in the following facts:

Was Jesus an Infidel?

Webster gives the definition of the term as follows:

"Infidel—One who does not believe in something understood or specified."

Moses Speaks.

Exodus xxi., 23: "And if any mischief follow, thou shalt give life for life."

Verse 24: "Eye for eye, tooth for tooth, hand for hand, foot for foot."

Verse 25: "Burning for burning, wound for wound, stripe for stripe."

Jesus Contradicts Moses.

Matt. v., 38: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:"

Verse 39: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also."

Verse 43: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy."

Verse 44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (See also 31st to 37th verses.) These teachings are of the most spiritual and are the teachings of the spirits of Modern Spiritualism. If they were universally applied they would save the world from much sorrow and distress. In the teaching of these great principles Jesus was a savior, because living them *will* save men.

Usury, or Taking Interest, Forbidden.

Exodus xxii., 25: Moses says: "If thou lend money to *any* of my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury."

Leviticus xxv., 36: "Take thou no usury of him,

or increase: but fear thy God; that thy brother may live with thee."

Verse 37: "Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase."

Did Jesus Teach Taking Usury?

Matt. xxv., 27th Verse: In his parable of the talents Jesus makes the man say to his servant: "Thou oughtest therefore to put my money to the exchangers, and *then* at my coming I should have received mine own with usury."

Matt. v., 21st Verse: Jesus says: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment."

Verse 22: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca" (worthless) "shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire."

Marriage Law of Moses.

Deut. xxiv., 1st Verse: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house."

Jesus Contradicts Moses on Marriage.

Matt. v., 31st Verse: "It hath been said, Whosoever shall put away his wife, let him give her a writing divorcement;"

Verse 32: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

Also On Swearing.

Verse 33: "Again, ye have heard that it hath been said by them of old time, Thou shall not forswear thyself, but shalt perform unto the Lord thine oaths:"

Verse 34: "But I say unto you, Swear not at all; neither by heaven; for it is God's throne;"

Verse 35: "Nor by the earth; for it his footstool: neither by Jerusalem; for it is the city of the great King."

Verse 36: "Neither shalt thou swear by thy head, because thou canst not make one hair white or black."

Verse 37: "But let your communication be, Yea, yea; nay, nay: for whatsoever is more than these cometh of evil." This is indeed true.

Are the above 33d and 34th verses contradictory?

Luke xxiv., 25th Verse: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken." Evidently he did not believe it all. If not, was he an infidel?

Few Spiritualists of today believe all that their mediums say or do. So the above statement of Jesus is not applicable to them. Most Spiritualists are of the class that must be shown, and they easily accept this statement of the Nazarene. Some persons, no doubt, were in that day as in this, "foolish" and "slow" believing all that the prophets or mediums said. It seems particularly wise for the man of Nazareth to upbraid them for it; though it seems they did not all

need it, for even some of the apostles doubted their great teacher himself.

The passages of scripture quoted above are conclusive proof that Jesus of Nazareth did not accept all of the teachings of the Bible; therefore, according to Webster's definition he must have been an infidel. All praise to him for braving the dangers that beset him, to oppose error and proclaim in its place truth, justice and love.

If Jesus was God, and the Bible his "infallible word," he does not believe his own word, as the above quoted Scripture amply proves.

Since Jesus did not believe all of the Bible, is it wrong for us to follow his example?

Infidelity has been considered a crime by the Christian Church; and yet Jesus himself did not accept all of the scriptures as true.

Were not Thomas Paine and Robert G. Ingersoll condemned for doing just what Jesus did in this matter of doubting and contradicting certain passages of Scripture?

Is not his example of unbelief in the infallibility of the scriptures worthy of emulation? *If the Bible is God's infallible word and Jesus was God, then he must be its author. Does God deny his own "infallible" Bible in these passages quoted?* The mystery deepens.

Did Jesus Make False Prophecies?

Though Jesus was a great medium, he sometimes erred, as do modern mediums, if the scriptures are true.

Matt. xvi., 28th Verse: Speaking to his disciples, Jesus said: "Verily I say unto you, There be some standing here, which shall not taste of death, till they

see the Son of Man coming in his kingdom." They have been dead a long time, and has Jesus returned to his kingdom?

Luke ix., 27: "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." Did this prophecy prove true?

Jesus Prophecies the Twelve Apostles Will Occupy the Twelve Thrones of Israel.

Matt. xix., 27: "Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefor?"

Verse 28: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Israel is scattered to the four corners of the earth, and not one of his disciples ever sat on one of the "twelve thrones of Israel." If the inspired writers told the truth about Jesus in these passages, was Jesus the Infallible Source of life and knowledge?

Matt. x., 23: "But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." Did this prove true?

Matt. xxiv., 3: "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?"

Verse 29: "Immediately after the tribulation of those days shall the sun be darkened, and the moon

shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken:”

Verse 30: “And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory.”

The 31st, 32d and 33d verses promise still more, and the 34th verse says: “Verily, I say unto you, this generation shall not pass, till all these things be fulfilled.”

Verse 42: “Watch therefore; for ye know not what hour your Lord doth come.” This shows he expected it would come in their generation.

To clinch his statement and make it more certain Jesus says in the 35th verse: “Heaven and earth shall pass away, but my words shall not pass away.”

This prophecy was not fulfilled, which causes Jesus to appear quite human, for man is not infallible. God must be infallible in His works, and Jesus’ failure proves he was not God.

Paul Believed in These Erroneous Prophecies.

Thessalonians iv., 17: Paul says: “Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

Paul expected to be alive here on earth when Jesus should come, because Jesus had said that generation should not pass until he came.

Mark ix., 1: “And he” (Jesus) “said unto them, Verily I say unto you, *That there be some of them that stand here, which shall not taste of death, till they*

have seen the kingdom of God come with power."
Was this a mistake?

Mark xiii., 1 to 18: After prophesying awful things that are to come to the world, he says:

Verse 19: "For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." Much more follows, and in the 30th verse he says: "*Verily I say unto you, that this generation shall not pass, till all these things be done.*" Did his inspiration fail?

Matt. xii., 40th Verse: Jesus says: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." He was not placed in the earth at all, but was placed in the tomb of Joseph, "which he had hewn out in a rock." (See Matt. xxvii., 60.)

According to scripture he arose the third day from the tomb, therefore this prophecy was not entirely fulfilled, as but two nights passed between his crucifixion and his resurrection—probably thirty-six hours between the time of his crucifixion and the time when the Marys discovered the empty tomb.

He was crucified "about the ninth hour," which Bible commentators tell us would have been about 3 o'clock p. m. Friday (see Matt. xxvii., 46), and early on Sunday morning his body was missed when the two Marys came to the sepulchre (see Matt. xxviii., 1-7).

Thus it will be seen that Jesus, like many other Bible prophets, sometimes erred in his prophecies.

The foregoing false prophecies speak multitudes to

the man of reason, who is free to think. They help to multiply the great amount of proof—which extends throughout the New Testament—of the fact that Jesus, like other men, was liable to err, and did make false prophecies which would not, could not, be expected of God.

His pessimism, as shown in some parts of the New Testament scripture, is fully equal to his optimism. And certainly there is lack of evidence of his infinite superiority over other men, prophets and mediums; the proof of his godship and infinite wisdom is not shown in these many prophecies that never came true.

Spiritualists do not condemn this good man for these errors in prophecy, for the simple reason that they understand how men who are mediums may sometimes err in the interpretation of spirit impressions, and may misunderstand spirit messages.

The subtle influences governing mediumship are affected by one's surroundings on the mortal plane of life, and conditions often divert or misdirect those subtle spiritual forces, just as a strong magnet may affect the mariner's needle and divert the course of a ship. *If Jesus were not more than mortal man, he could not be expected to prove himself infallible. If he were God, he might have done so.*

The Fig-Tree Miracle.

Matt. xxi., 18th Verse: "Now in the morning as he returned into the city he hungered."

Verse 19: "And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth forever. And presently the fig tree withered away."

Mark xi., 13, concludes this story with these words: "For the time of figs was not *yet*." That is to say, it was not the right time in the season for fig trees to bear fruit. Why, then, should Jesus curse the fig tree for not bearing out of season?

According to orthodox Christianity, Jesus was God, and if it were true, he would be cursing his own handiwork if he cursed the fig tree. The author prefers to believe that the Nazarene was incorrectly quoted than to believe he was God and cursed the tree of his own making because it did not produce fruit out of season to feed him when he was hungry. What can we say to an innocent Sabbath school child in teaching him or her this unreasonable story?

If Jesus were God, and could feed "five thousand men, besides women and children, with only five loaves and two fishes," "and they did eat and were filled" (see Matt. xiv., 15 to 22), why should Jesus go hungry himself, as reported in this story of the fig tree? If he were God, why could not he, who fed five thousand with scarcely food enough for a half-dozen, feed one person, and that person himself?

Jesus Accused of Being Insane and Having a Devil.

The priests attributed the Spiritualism of Jesus to the works of the devil, just as some modern ministers do the Spiritualism of today.

John x., 20: "And many of them" (the Jews) "said, He hath a devil, and is mad" (insane); "why hear ye him?"

Modern mediums are sometimes accused of being insane, and their spirit phenomena are attributed to the devil by a certain class of theologians who claim

to be the followers of this good "man of Nazareth" whom the Jews accused. How strange!

Matt. xii., 24th Verse: "But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub, the prince of devils." Evidently they believed in many devils.

Verse 25: "And Jesus knew their thoughts and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand;"

Verse 26: "And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

Verse 27: "And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges."

Verse 28: "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you."

Jesus Accused of Having a Devil.

John vii., 19th Verse: Jesus says: "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?"

Verse 20: "The people answered and said, Thou hast a devil: who goeth about to kill thee?"

John viii., 48th Verse: "Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?"

Verse 49: "Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me."

Verse 52: "Then said the Jews unto him, Now we know that thou hast a devil," etc.

This controversy goes on until Jesus not very politely calls them liars (see 55th verse), and we are told that they stoned Jesus, but he got away. Think of the God of this universe being accused of having a devil, or of being possessed of the devil, of being insane, and of his being stoned by an ignorant mob of his own creation. Oh, how unreasonable, how impossible!

The author's sympathies are wholly with the poor medium of Nazareth, who was battling for his rights and for the truths of Spiritualism, of which he was an instrument used by the spirit-world to teach and demonstrate its truths. Those ignorant barbarians, like some modern undeveloped individuals, attributed his splendid mediumship to the devil and sought to destroy him.

Mark iii, 22d Verse: "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils."

Mark xi., 18th Verse: "And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine."

Luke xix., 47th Verse: "And he" (Jesus) "taught daily in the temple, but the chief priests and the scribes and the chief of the people sought to destroy him."

Verse 48: "And could not find what they might do: for all the people were very attentive to hear him."

History repeats itself in Modern Spiritualism. Some "priests," some "scribes" (lawyers), and some "chiefs of the people" seek to destroy modern spirit-mediums, and the people of today "are very attentive to hear him."

Jesus Accused of Gluttony and Drinking.

He was as innocent of this as many modern mediums are of things of which they are accused.

Matt. xi., 18th Verse: Jesus says: "For John came neither eating nor drinking, and they say, He hath a devil."

Verse 19: "The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children."

Many modern mediums have been falsely accused in the same manner, though they were just as innocent as was the Nazarene. People seem to be about the same in this respect today as they were in his day.

Luke xi., 15th Verse: "But some of them said, He casteth out devils through Beelzebub the chief of the devils."

Verse 16: "And others, tempting *him*, sought of him a sign from heaven" (a test from the spirit world).

Instead of explaining to them that they were making no conditions to receive the "sign," or "test," they asked for, he very wisely discussed the casting out of devils, and ignored their request. Spiritualists learned long ago that it is useless to try to explain to people who come in a spirit of bantering and ridicule. Jesus did right in ignoring them.

CHAPTER IX.

JESUS AND HIS DISCIPLES RECEIVE COMPENSATION FOR THEIR SERVICES.

Matt. x., 9: "Provide neither gold, nor silver, nor brass in your purses,"

Verse 10: "Nor scrip for your journey; neither two coats, neither shoes, nor yet staves" (staffs): "for the workman is worthy of his meat."

Verse 11: "And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide until ye go thence."

The above passages of scripture plainly show that they expected their living, including board, lodging and clothing, all of which they did receive as compensation for their services.

Judas Iscariot Carried the Money-Bag for the Disciples.

John xii., 4: "Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,"

Verse 5: "Why was not this ointment sold for three hundred pence and given to the poor?"

Verse 6: "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein."

If, as is shown above, Judas was a thief, why was he allowed to carry the money bag? Did not Jesus know it?

The disciples had a money bag in which money was "put," and this was used to defray their expenses. (See also Mark vi., 8 to 11.)

John xiii., 29: "For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy

those things that we have need of against the feast; or, that he should give something to the poor."

Disciples Well Cared For.

Acts xxviii., 7: "In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously."

Verse 10: "Who also honored us with many honors; and when we departed they laded us with such things as were necessary."

Jesus Well Entertained.

Luke xxiv., 29: "But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them."

Verse 30: He "sat at meat with them."

Jesus Sends Out Seventy Other Teachers.

See Luke x., 1, 2, 3,

Verse 4: "Carry neither purse, nor scrip, nor shoes: and salute no man by the way." More proof that the people were expected to clothe them.

Verse 5: "And into whatsoever house ye enter, first say, Peace *be* unto this house."

Verse 6: "And if the son of peace be there, your peace shall rest upon it: if not, it shall return to you again."

Verse 7: "And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house." That is, they were not to "board around," like a "country school ma'am."

Verse 8: "And into whatsoever city ye enter and

they receive you, eat such things as are set before you;"

The Widow's Mite.

Mark xii., 41: "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; *and many that were rich cast in much.*"

Verse 42: "And there came a certain poor widow, and she threw in two mites, which make a farthing."

Verse 43: "And he called *unto him* his disciples, and saith unto them, Verily I say unto you that this poor widow hath cast more in, than all they which have cast into the treasury:"

Verse 44: "For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living."

This shows that money was required, and was furnished, to help Jesus and his disciples in their spiritual work. Spiritualists have been condemned for receiving compensation for their services. What is the difference whether a medium receives fifty cents or a dollar for a reading, or receives a meal, a night's lodging, or a pair of sandals for the same service?

Communism Practiced—Disciples Received Equal Shares of Converts' Wealth, Which Must Have Paid Them Well.

Acts iv., 32: "And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common."

Here was their support; they did not need a fee for their services because they and their converts owned everything "in common."

Acts ii, 44th Verse: "And all that believed were together, and had all things in common."

Acts iv., 34: "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold."

Verse 35: "And laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

Were they not well paid for their work? Was this preaching the gospel without money and without price?

Converts Sell Their Possessions and Divide Proceeds.

Acts ii., 45: "And sold their possessions and goods, and parted them to all men, as every man had need."

Three Thousand Converts in One Day

Acts ii., 41: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

This is almost equal to the achievement of Rev. "Billy" Sunday. Though "Billy" accepts a few checks, or some cash from each one, as his compensation, these ancient revivalists took all their converts possessed, and the converts with them, into their community; and as quoted above: "They had all things in common." So they were pretty well paid for their services, and this second chapter of Acts, and 41st verse, is a report of one of their big days.

Does this look like "preaching the gospel without money and without price?"

Ordains His Twelve Apostles.

Mark iii., 14: "And he ordained twelve, that they should be with him, and that he might send them forth to preach."

Jesus selected his twelve apostles from among the unlearned. Undoubtedly one reason for this was because their minds were not polluted by the erroneous teachings of the schools of that day, and he knew, as do modern Spiritualists, that they would be more free to receive the truth when they were free from prejudice, such as has been and is now inculcated in the minds of students of theological and of some secular schools.

Another and greater reason for his selection of these particular twelve men, undoubtedly was that they possessed spiritual faculties in a large degree; though they were undeveloped at the time, as is shown in the fact that Jesus assisted them in their development, as has been heretofore explained in this work.

In the history of the spiritually endowed men of the world a large majority of them have come from the uneducated class. Jesus, through his own mediumistic powers, undoubtedly saw in the men he selected as his co-workers, that they were endowed with "spiritual gifts" or mediumship, and for this important reason he selected these lowly men.

Spiritualists have sometimes been severely criticized for ordaining, or granting credentials to uneducated teachers and ministers of the gospel of Modern Spiritualism. The reason why they have done so is answered in the above. It is because they are endowed with, or possessed of, "spiritual gifts" which empower them to teach and demonstrate a future life—or as Jesus puts

it, "the resurrection of the dead"—as no college student or professor of learning ever could, unless he were similarly endowed.

Since Jesus set the example by ordaining his uneducated disciples, good Christians should not deride, or scoff, at Spiritualists for doing it; especially so, when these uneducated men and women do so much more in the way of proving a future life than their educated theologians can do.

These theologians *must* place their dependence upon these ancient uneducated mediums for *all* they think they know, or what they believe regarding a future life.

Apostles Lose Faith in Him, "Doubt Him," and "Believe Not."

After witnessing the "miracles" performed by Jesus, and learning how to perform them themselves, the apostles of Jesus "believed not."

John vi., 64th Verse, Jesus says: "But there are some of you that *believe not*. For Jesus knew from the beginning who they were that *believed not*, and who should betray him."

Disciples Left Him.

Verse 66: "From that *time* many of his disciples went back, and walked no more with him."

John vii, 5th Verse: "For neither did his brethren believe in him."

Is it not strange that the people who knew Jesus personally, and witnessed the spirit phenomena, called miracles, that occurred in his presence, did not believe in him, and declared that he had a devil (see 20th verse), when so many people of the past and of today

who never saw him or his work, accept and believe every word written about him, and believe he was God?

Disciples Doubted Jesus, Forsook Him and Fled.

Jesus had promised to return after his crucifixion and still his disciples to whom he had made the promise would not believe when the two Marys told them he had been seen. It seems strange that they who witnessed such wonderful proof of the genuineness of his mediumship should be so skeptical of his works and prophecies.

Mark xvi., 11: "And they, when they had heard that he was alive, and had been seen of her," (Mary Magdalene) "believed not."

Verse 12: "After that he appeared in another form unto two of them, as they walked, and went into the country."

Verse 13: "And they went and told *it* unto the residue: neither believed they them."

Skepticism regarding spirit phenomena was as great among some people of that day as it is in this.

Luke xxiv., 10: "It was Mary Magdalene, and Johanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles."

Verse 11: "And their words seemed to them as idle tales, and they believed them not."

Matt. xxviii., 17: "And when they saw him, they worshipped him: but some doubted."

Matt. xxvi., 56th Verse: "Then all the disciples forsook him and fled."

Even Peter, His "Best Beloved," Denied Him.

Verse 70: "But he denied before them all, saying I know not what thou sayest."

Did St. Peter Tell a Falsehood, Curse and Swear?

Verse 72: "And again he denied with an oath, I do not know the man."

Verse 74: "Then began he to curse and swear, *saying*, I know not the man. And immediately the cock crew."

This Peter was the same man of whom Jesus said:

Matt. xvi., 18th Verse: "And I say also unto thee, that *thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.*" And yet Peter denied him.

Judas Betrays Jesus.

See Matt. xxvi., 47, 48 verses.

Verse 49: Judas betrays Jesus "with a kiss."

If Jesus was the "Eternal God," as claimed by the Christian creeds, why should those who knew him personally and intimately, and who witnessed his works, "doubt him;" "deny him;" "betray him," and finally "all forsake him?"

Such a remarkable being, it would be expected, would be able to convince the most skeptical. "Let us reason together."

Jesus' Trial A Farce.

Jesus was crucified for teaching doctrines not in accord with the church of his day, and for demonstrating the truth of those doctrines through his spiritual gifts of mediumship.

Luke xxii., 2: "And the chief priests and scribes sought how they might kill him; for they feared the people."

Verse 66: Tells how "the elders," "the chief priests" and "the scribes" (officers of the law or lawyers) led him to court.

Chap. xxiii., 4: Pilate said to the priests and the people, "I find no fault in this man."

Verse 5: And they were "more fierce" against the poor man.

Verse 7: Pilate sent him to Herod.

Verse 8: Herod was "exceedingly glad," and was in hopes to have seen some miracle done by him.

He wanted a test.

Verse 10: "And the chief priests and scribes" (officers) "stood and vehemently accused him."

Verse 11: Herod sent him back to Pilate. Neither could find any fault in him sufficient to accuse him.

Verse 20: Pilate wanted to release him.

Verse 21: "They cried crucify him! crucify him!"

Verse 23: "And the voices of them and the chief priests prevailed."

This most terrible injustice, and persecution of a good man has been many times duplicated in the centuries lying between this and that day, and to a small degree, it is being enacted today in the persecution of modern mediums, though they are not put to death. Thanks be to the evolution of civilization, the people of today are not so ignorant, superstitious and wicked as they were in that day.

It is a noticeable fact that even though the rulers, Pilate and Herod, could see no fault in the innocent Nazarene, and both would have set him free; the priests of the church, and the scribes—minions of the law—without a fair trial, and in the absence of evidence against him, decreed his terrible death which he

suffered on the cross. The story of this intolerance, injustice and vicious persecution of this innocent man is almost enough to drive lovers of justice to distraction.

However, if Jesus was sent into the world by God, his father, to die on the cross for the sins of men, as taught by orthodox Christianity, somebody had to do the job, else he could not have fulfilled this edict of the Almighty; therefore, it became necessary that some Peter deny him, that some Judas betray him, that "The chief priests and the elders, and all the council, must have sought false witnesses against Jesus, to put him to death" (Matt. xxvi., 59), that the decree of the Almighty might be fulfilled. If all this was necessary for its fulfillment, did not God prepare each one to perform his part in the terrible tragedy, and should we condemn Peter for denying him, Judas for betraying him, or the chief priests of that ancient church and the officers of the law for crucifying him. I say, *if it was the edict of Almighty God* that Jesus must die on the cross, should those who participated in his crucifixion be blamed? Jesus was crucified for claiming to be "the Son of God," "the King of Israel" and for practicing his mediumship, teaching Spiritualism, and leading people away from the church of that day.

CHAPTER X.

THE SPIRIT OF JESUS MATERIALIZES MANY TIMES.

After the crucifixion Jesus appeared several times.

It is not at all strange that one with the spiritual development of the Nazarene, and one who was himself a medium for many phases of spirit phenomena, including the phase of materializing spirits, as is shown by the seance he held on the mount of transfiguration, should be able to return as a materialized spirit, after his death. Spiritualists can believe the following passages of scripture which tell of his appearing to many people, because they know that spirit materialization is possible, and that one who has been an instrument used by the spirit world for materialization would be well advanced in that phase of mediumship, and would better understand how to accomplish it himself when he entered spirit life.

An Angel or Spirit Talks to the Two Marys.

Matt. xxviii., 5th Verse: "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified."

Verse 6: "He is not here: for he is risen, as he said. Come, see the place where the Lord lay."

Verse 7: "And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Gallilee; there shall ye see him: lo, I have told you." This was a spirit communication, just such as spiritualists are receiving today.

Verse 8: "And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word."

Jesus' First Appearance After His Death.

Verse 9: "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshiped him." This was spirit materialization.

Verse 10: "Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Gallilee, and there shall they see me."

Verse 16: "Then the eleven disciples went away into Gallilee, into a mountain where Jesus had appointed them."

Some Doubted.

Verse 17: "And when they saw him, they worshiped him; but some doubted."

It appears very strange that the disciples should doubt their own eyes; particularly so, when it is considered that they were companions of Jesus, and saw his so-called miracles, heard his prophecies, and knew that he had promised to return to them; and this was but the fulfillment of his prophecy. This proves true the statement of Jesus in his parable of the rich man and Lazarus: "Neither will they be persuaded, though one rose from the dead." (Luke xvi., 31.)

Jesus Materializes and Met Them by Appointment.

Matt. xxviii., 18th Verse: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

Jesus Appeared to Mary Magdalene.

Mark xvi., 9th Verse: "Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

Appeared Again to Two of Them.

Verse 12: "After that he appeared in another form unto two of them, as they *walked*, and went into the country."

He Appeared Unto the Eleven.

Verse 14: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

He Appeared to Simon.

Luke xxiv., 34th Verse: "Saying, The Lord is risen indeed, and hath appeared to Simon."

He Appeared Unto the Ten Apostles.

Verse 36: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."

Verse 37: "But they were terrified and affrighted, and supposed that they had seen a spirit."

Was it *Jesus the dead man*, or *Jesus Almighty God* who materialized so often and frightened and terrified the apostles because they thought he was a spirit?

Spirits sometimes materialize. Does God ever materialize as a man?

Verse 41: Jesus a materialized spirit asked the disciples for something to eat.

Jesus, A Materialized Spirit, Ate Food.

Verse 42: "And they gave him a piece of broiled fish, and of an honeycomb."

Verse 43: "And he took *it*, and did eat before them."

Verse 51: "He was parted from them, and carried up into heaven."

Did anyone ever hear of anything more astounding in Modern Spiritualism than this statement that a materialized spirit ate broiled fish and honeycomb?

John xx., 14th Verse: "And when she" (Mary) "had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus."

Appeared to Disciples in Closed Room.

Verse 19: "Then the same day at evening, being the first day of the week, when the *doors were shut* where the disciples were assembled *for fear of the Jews*, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

Verse 20: "And when he had so said, he showed unto them *his hands and his side*. Then were the disciples glad, when they saw the Lord."

Verse 25: "The other disciples therefore said unto him" (Thomas), "We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails and thrust my hand into his side, I will not believe."

Such skepticism and unbelief is hard to account for in one who was a medium himself, as Thomas was, and who knew Jesus personally, and had witnessed the wonderful, so-called miracles he is supposed to have performed.

Appeared Converting Thomas.

Verse 26: "And after eight days again his disciples were within, and Thomas with them: *then* came Jesus,

the doors being shut, and stood in the midst, and said, Peace be unto you."

Verse 27: "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing."

Came Again at the Sea of Tiberias.

John xxi., 1: "After these things, Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself*."

Verse 2: "There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Gallilee, and the sons of Zebedee, and two other of his disciples."

Verse 14: "This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead."

Jesus Materialized Forty Days.

Acts i., 3d Verse: "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." This is the longest full-form materialization on record.

Verse 4: "And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."

The author believes that Jesus did materialize after his death, and was seen by his disciples and the other people. He believes it because he knows it is possible, he having witnessed similar phenomena himself. Spiritualism "comes not to destroy, but to fulfill."

Acts x., 40th Verse: "Him God raised up the third day, and showed him openly;"

41st Verse: "Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

Acts xiii., 31st Verse: "And he was seen many days of them which came up with him from Gallilee to Jerusalem, who are his witnesses unto the people."

Were they good witnesses if they "doubted," as the scriptures say they did?

He Was Seen of Cephas and the Twelve.

I. Corinthians xv., 5th Verse: "And that he was seen of Cephas, then of the twelve."

Spirit of Jesus Seen of Five Hundred at One Time.

Verse 6: "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep."

Verse 7: "After that, he was seen of James; then of all the apostles."

Verse 8: "And last of all he was seen of me" (Paul) "also, as of one born out of due time."

Jesus Dematerializes.

Every spirit that materializes, must of necessity dematerialize, just as Jesus is reported to have done.

Luke xxiv., 51: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

Mark xvi., 19: "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

Who knows where he sat? Did anyone see him sitting there?

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

Verse 10: "And while they looked steadfastly toward heaven as he went up, behold, two men" (spirits) "stood by them in white apparel;"

Verse 11: These spirits talk to the "men of Gallilee," just as spirits sometimes come and talk to people in this day and age of the world.

Luke xxiv., 31: "And their eyes were opened, and they knew him; and he vanished out of their sight."

Jesus Gives Spirit-Test After His Crucifixion.

John xxi., 5: "Then Jesus saith unto them" (his disciples), "Children, have ye any meat? They answered him, no."

Verse 6: "And he said unto them, Cast the net on the right side of the ship and ye shall find. They cast therefore and now they were not able to draw it for the multitude of fishes." This seems to have been a good test.

Verse 11: "Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken."

Jesus Gave Other Tests.

John xx., 30: "And many other signs (tests) truly did Jesus in the presence of his disciples, which are not written in this book;"

Verse 31: "But these are written, that ye might believe that Jesus is the Christ" (spirit-medium), "the Son of God; and that believing ye might have life through his name."

According to this 30th verse Jesus gave many other spirit tests in the presence of his disciples, which are not recorded in the Bible.

The 31st Verse says these tests that are written were recorded that ye might believe that Jesus is the Christ. (A Christ is a spirit medium as has been shown.) The "Son of God" (and the Son of God is a medium).

Jesus, a Spirit, Speaks to Paul.

Acts ix, 4th Verse: "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"

Could Paul, a man, persecute Almighty God?

Verse 5: "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is hard for thee to kick against the pricks.*"

Verse 6: "Jesus says to Paul, "Arise and go into the city, and it shall be told thee what thou must do."

This communication and the influence of the spirit of Jesus, converted Paul to the Spiritualism of that day; Paul became a wonderful medium and Jesus became his spirit guide.

Read the records of Paul's work after this seance.

Jesus a Forgiving Spirit.

Jesus forgave the thief who was crucified with him.

Luke xxiii., 42: "And he" (the thief) "said unto Jesus, Lord, remember me when thou comest into thy kingdom."

Verse 43: "And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise." This thief did not have to wait for Gabriel to blow his trumpet at the resurrection. Jesus told him he would be with him in paradise *that day*.

Spiritualism teaches forgiveness, and is charitable to the sinner, because it traces things to their cause.

When the woman taken in adultery was brought to Jesus for judgment, he said :

John viii., 7th Verse: "He that is without sin among you, let him first cast a stone at her."

Verse 8: "And again he stooped down and wrote on the ground."

Verse 9: "And they which heard it, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst."

Verse 10: Jesus says: "Woman, where are those thine accusers? Hath no man condemned thee?"

Verse 11: "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

In all of this there is a great lesson. Jesus was a broad-minded and just man.

Matt. xviii., 15: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

Verse 21, 22: Jesus told Peter to forgive his brother, who sins against him "seventy times seven times."

Matt. xix., 14: "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

How beautiful is this expression of the Nazarene, especially so, when it is considered that theology has taught for centuries that children were born depraved. Spiritualism has taught for seventy-four years that the

doctrine of "Total Depravity" as taught by the orthodox church is the teachings of the false prophets, and Spiritualists have always taught and upheld the doctrines Jesus advocates in the above quoted scripture.

John xiv., 12: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Did Jesus mean this when he said it? If so, why do not the Christians, those who claim to believe on him, do these works?

Spiritualists do many things to which he refers. They heal the sick by laying on of hands; they heal them at a distance; they see clairvoyantly, etc., just as Jesus did, thus proving his words true, and also proving that they are the true believers in him.

Matt. v., 43: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy."

Verse 44: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you;"

Luke vi., 31: "And as ye would that men should do to you, do ye also to them likewise."

Verse 37: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven."

Verse 38: "Give, and it shall be given unto you; good measure pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." These are the teachings of Modern Spiritualism.

These beautiful teachings of the Nazarene are a great contrast to some of the absurd and unreasonable teachings quoted heretofore, and the question arises why such a difference in Jesus' own teachings?

To the author it appears that the Nazarene, like nearly all other mediums, was a man of moods; that when he was under the heavenly influence of his spirit-helpers he received the beautiful inspiration expressed in the foregoing scriptures, and when he was weary and tired and free from control he uttered the unpleasant words and teachings that shock the sensitive. If this is not true, then his biographers have not quoted him correctly or there are mistakes in the translations of the Bible.

Jesus Preached to the Spirits in Prison for the Purpose of Reforming Them.

I. Peter iii., 18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:"

Verse 19: "By which also he went and preached unto the spirits in prison;"*

The Reason Why the Gospel is Preached to Them.

I. Peter iv., 6: "For for this cause *was the gospel preached also to them that are dead*, that they might be judged according to men in the flesh, but live according to God in the spirit."

These teachings are in perfect accord with the teachings of Modern Spiritualism. *Progression after*

*Spirits in prison, according to Modern Spiritualism, are spirits in an undeveloped state, not spiritual; "outer darkness," Jesus calls this state or condition of such spirits. (See Matt. viii., 12.)

death is taught by all enlightened spirits, through mediums, and often are these "spirits in prison" enlightened, or brought to the light, through the instrumentality and teachings of mediums, just in the manner explained in the scriptures.

According to Mark xvi., 17, Jesus appeared as a materialized spirit and said: "And these signs" (tests) "shall follow them that believe; in my name shall they cast out devils" (diseases); "they shall speak with new tongues;"

Verse 18: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

These are the things "believers" in Jesus shall do; they are given as the test of a Christian. Could anyone undergo this test? We think it very doubtful. However, Spiritualists speak with new tongues. Christians do not. Spiritualists lay hands on the sick and they recover; thus far "these signs follow them that believe." But Spiritualists as well as Christians balk when it comes to handling serpents and drinking deadly poison as tests of their belief.

A part of these signs follow the Spiritualists; do any of them follow the average Christian?

Matt. vii., 7: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Spiritualists ask and receive, seek and find, knock and the door of the spirit world opens unto them.

Jesus Taught and Demonstrated Spiritualism.

Spiritualism accepts Truth for authority and teaches men to follow wherever Truth leads; that Truth is the savior of mankind. In this Jesus concurs.

John viii., 32, He says: "And ye shall know the truth, and the truth shall make you free."

In practicing his mediumship, as he did almost constantly, according to the Bible records, he was demonstrating Spiritualism.

In instructing his disciples in psychic science and mediumship as he did, when preparing them for their work, he was teaching Spiritualism.

ALL THE PHASES OF MEDIUMSHIP POSSESSED BY JESUS, MANY OF WHICH ARE MENTIONED IN THE FOREGOING CHAPTERS OF THIS BOOK, ARE, IF TRUE, PROOF OF THE FACT THAT JESUS WAS A SPIRIT MEDIUM, AND THE SPIRIT PHENOMENA OCCURRING IN HIS PRESENCE ARE DEMONSTRATIONS OF THE TRUTH OF SPIRITUALISM. This fact should not be ignored by the Spiritualists of today, as it is a fact that cannot be overthrown by the Christian opponents of Modern Spiritualism. NOT ONLY WAS JESUS A SPIRITUALIST AND A SPIRIT-MEDIUM, BUT HIS TWELVE APOSTLES AND MANY OF HIS DISCIPLES WERE SPIRIT-MEDIUMS AND TAUGHT AS WELL AS DEMONSTRATED ITS TRUTH.

Paul in his First Epistle to the Thessalonians, chapter v., says:

Verse 19: "Quench not the spirit."

Verse 20: "Despise not prophesyings."

Verse 21: "Prove all things; hold fast that which is good."

Verse 22: "Abstain for all appearance of evil."

This is what Modern Spiritualism teaches; and the first three verses are what some Christians, in their opposition to Spiritualism, unwittingly condemn.

The National Spiritualist Association of the United States adopted in their Declaration of Principles cer-

tain teachings of Jesus. Its Declaration of Principles follows:

National Spiritualists Association's Declaration of Principles.

Sections 1 to 6 at Chicago, Ill., October, 1903.

Sections 7 and 8 at Rochester, N. Y., October, 1909.

1. "We believe in Infinite Intelligence.

2. "We believe that the phenomena of Nature, physical and spiritual, are the expression of Infinite Intelligence.

3. "We affirm that a correct understanding of such expression and living in accordance therewith constitute the true religion.

4. "We affirm that the existence and personal identity of the individual continues after death.

5. "We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Modern Spiritualism.

6. "We believe that the highest morality is contained in the Golden Rule: 'Whatsoever ye would that others should do unto you, do ye also unto them.'

7. "We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

8. "We affirm that the doorway to reformation is never closed against any human soul, here or hereafter."

The author feels free to say that not all, but much of the scripture heretofore quoted regarding the teachings of Jesus, and the phenomena occurring in his presence, are in perfect accord with this entire Declaration of Principles of the National Spiritualists' Asso-

ciation. JESUS TAUGHT AND DEMONSTRATED THE TRUTHS OF SPIRITUALISM. THESE FACTS AND MANY OTHERS MENTIONED IN THIS WORK, GUARANTEE THE AUTHOR IN THE STATEMENT THAT, ACCORDING TO THE CHRISTIAN BIBLE, JESUS OF NAZARETH WAS A SPIRIT-MEDIUM AND A SPIRITUALIST.

Spiritualists' Churches Fully Equipped, According to St. Paul.

Paul says in I. Cor. xii., 28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

This is St. Paul's church, and it is true that the Spiritualists have all of these in their church, though the "miracles" of which he speaks are now called "physical phenomena," because Spiritualism has shown they are not miracles but natural phenomena.

We know of no Christian church that is fully equipped according to Paul's statement of what God did for the church.

Spiritualists have "prophets," "physical phenomena" (called miracles), "diversity of tongues," which the Christian church has not, and would not tolerate today, and which many members of the Christian church industrially condemn and seek to destroy. Who, then, are true Christians? Paul recognized spirit-mediumship, as this scripture proves.

CHAPTER XI.

CHRISTIAN BASIS FOR THE DEIFICATION OF JESUS.

The basis for the Christians' claim that Jesus of Nazareth was "very God" consists wholly in the "works" he is supposed to have done. These are called "the working of miracles."

All but a few of these phenomena are produced by modern spirit-mediums, and they are not "gods."

The principal phenomena recorded in scripture which are not performed by modern mediums are as follows, and even they, if they were true, do not prove that Jesus was "Almighty" in his power and that he was "God."

Claim No. 1.—His miraculous conception. This is disproved, as shown in the foregoing scripture quotations, by the great amount of testimony of his associates.

Claim No. 2.—The one report of his rebuking the winds and causing a great calm of the sea. This may have been a coincidence, the winds ceasing at that particular time of their own accord, the same as they do at all other times.

Claim No. 3.—The story of his feeding five thousand people with a few loaves and fishes, of which there appears discrepancies in the different gospels, which weakens their authority. Then it may have been written, as some theologians claim the story of creation was written, namely, as an allegory.

Many wise men think there should be some explanation, or some excuse made for this story of the work of the Nazarene. However, the scripture of itself,

if proven to be God's eternal truth, does not prove that Jesus was the "Eternal God," not even if he did all of the so-called "miracles." It proves conclusively that he was not God.

Jesus Raising the Dead.

Claim No. 4.—His raising of the so-called dead. How many "dead" people did Jesus raise, according to scripture? Three persons only; one, the daughter of "Jairus," who was "one of the rulers." The story of her being raised occurs in three of the gospels, namely, Matt. ix., 24 to 26; Mark v., 35 to 39; Luke viii., 41 to 56; and in all three of these gospels, Jesus is made to say, "*The maid is not dead, but sleepeth,*" so in her case, according to his own statement, he only awoke her from sleep.

In the case of Lazarus, the brother of Mary, Martha says he had been "dead four days," and "by this time he stinketh" (John xi., 39).

If this report were proven true, and Martha's statement is certainly correct, then Jesus did raise, what appeared to be a dead man, to life. But as neither of the other three gospel writers mentions this remarkable circumstance, it naturally leaves one in doubt about the accuracy of this statement. And one may surely doubt this impossible story, since this gospel writer was not present at this raising of the dead, and is only recording hearsay evidence.

If such had truly been the case; if a dead man whose body had decayed to that extent that it "stinketh" had been raised to life and lived thirty years after his resurrection (see Dictionary of the Bible, by Wm. Smith, Classical Examiner of the University of London), it would have been a real miracle.

The other evangelists,—Matthew, Mark and Luke, one of whom was in closer relations with the Nazarene than was John—could have known nothing of the matter for the reason that if they had known of it they would certainly have mentioned it,—as it is, it would stand as one of the greatest “miracles” ever performed by Jesus, providing it were true.

Then, in the face of all this, Jesus himself says (John xi., 11), “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep,” though, in the 14th verse, the writer makes him say, “Lazarus is dead.” Taking the matter altogether, the story is so complicated and altogether wonderful that it requires more credulity than is possessed by the average Spiritualist to accept it as infallible truth.

Luke vii., 11th to 18th verses, records the third case, of the miracle of Jesus raising the dead. The case is somewhat different, for the story says the man was dead. He was the only son of a widowed mother, and “the Lord had compassion on her.”

Verse 14: “And he came and touched the bier: and he said, Young man, I say unto thee, arise.”

Verse 15: “And he that was dead sat up, and began to speak. And he delivered him to his mother.”

The same objection arises in this as in the story of Lazarus; namely, neither of the three other gospel writers mentions this circumstance at all, and this appears strange indeed if the story were true, as it would be a true miracle, and it was by so-called miracles that Jesus sought to prove his messiahship or mediumship; and it was by them that the evangelists and the apostles sought to establish this claim; and the other evangelists would not have neglected to record it if they had known of it. There is no valid reason why they should

not have known of it—if it were true—the same as they are supposed to know other things they recorded.

Furthermore, it may be inferred quite rationally that this young man was not dead, but that he was in a trance, a comatose state, or a deep sleep. Is the proof of Jesus having raised the *dead* sufficient to establish it as absolute fact? The reader should keep in mind the fact that Luke, the only one of the four gospel writers who mentions this miracle of raising the dead, only wrote what was believed in that day in which he was writing it. It was not what Luke knew. It was what was believed by other people of that time. For proof of this (see Luke i., 1-4).

Jesus was supposed to grant to his apostles the power to raise the dead, as has been shown in preceding chapters. Peter and Paul are the only ones of the twelve who are reported to have accomplished this miracle.

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

No one was in the room with Peter. How did the writer know these details?

Verse 41: "And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive."

Acts xx., 9: Paul raises the dead. "And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead."

Verse 10: "And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for

his life is in him." That is, he was not dead. So Paul raised no dead.

These two miracles of raising the dead constitute the sum total of that work by his disciples.

Does the Raising of the Dead Prove One's Deity?

Does the raising of the dead by Jesus prove that he was God? If so, were Peter and Paul "God"?

If the raising of the dead is proof of one's being God, then Elijah was God, for, according to scripture, he raised the widow's son (I. Kings xvii., 19 to 23).

II. Kings iv., 32 to 37, also viii., 4 and 5, Elisha raised the dead, and he was also God, and these gods existed before the time of Jesus.

If miraculous conception constitutes one a God, and raising the dead proves one's deity; then these other men who were miraculously conceived and proved their Godship by raising the dead were also gods. Were they not?

This makes plain the fact that according to the scriptures themselves even the raising of the dead does not prove one to be "Very God"; because these four men were simply men, not "God of the universe." Then, if Jesus *did raise the dead*, it is no proof that he was God, because, according to the scriptures, four other men raised the dead, and they were only mere men.

Jesus Removed No Mountains Himself.

Jesus of Nazareth told his disciples that if they had faith as a grain of mustard seed they could remove mountains, pluck up trees by the roots, etc. And though he granted them this power, or was supposed to have endowed them with it, they never did either. And more: Jesus himself, with all of his supposed

power, never removed a mountain or a tree by his command, so far as scriptural teachings are concerned.

The supposed feeding of a multitude with a few loaves and fishes, the supposed raising of the dead, the supposed calming of the sea, together with the supposed miraculous birth of Jesus and a few other phenomena of a similar character, all of which are open to the doubts of skeptics, are about the only recorded phenomena that do not occur with modern mediums. Therefore, as these other phenomena just mentioned are not certainly proven to have occurred; and if they were true, even to the raising of the dead, they do not, according to scripture, prove the "Eternal God" in the flesh as their author; the proof that Jesus of Nazareth was God is very much lacking.

If Jesus had removed a few mountains, or created a few worlds, or produced something more appropriate to, or more like the work of Almighty God, and consequently less like the works of men, and spirits, it would have been more convincing to the minds of people of good reasoning powers.

All facts of scripture being considered, does it not appear to the unbiased that the honest seeker for truth, that the real provable facts recorded in the Bible upon which the church bases its claims of the Deity of Jesus are the spiritual phenomena that occurred in his presence, much of which is identically the same as the phenomena produced through his disciples and other mediums of earlier days, as also through the mediums of this day, and under crucial test conditions made by leading scientists of the world?

Then again, if he did produce all of the phenomena that are accorded to him in the scriptures, do those

things actually demonstrate the truth of his being "God of the Universe," endowed with all power, infinite in wisdom, unerring, and Almighty?

"Come, now, let us reason together" (Isaiah), "The truth shall make you free" (Jesus).

If it could be proven that Jesus was brought into the world without the assistance of an earthly father; that he walked on the water one night, fed five thousand people one day with only a few loaves and fishes, cursed a fig-tree and it died, and the few other such remarkable things attributed to him by the church; I say if these things had actually occurred with Jesus, they would come a long way short of proving that he was "God," "the Creator," as claimed by the Christian creeds.

In deifying Jesus, is not the Christian church limiting Almighty God to the capacities of a mortal man?

Can we blame the skeptic for scoffing, when a great church of civilized nations maintains and supports such unreasonable teachings as the doctrine that Jesus of Nazareth was the "Eternal God"?

Let us revise the creeds. Let us revise the Bible, eliminating everything blasphemous and objectionable and all that perverts the reasoning faculties; then let us present the beautiful spiritual truths of scripture in their purity and sweetness to an humble, honest, truth-loving and truth-seeking humanity, truthfully explaining that it is a more or less accurate traditional record of a primitive and uncivilized people.

Who, Then, Was Jesus of Nazareth?

After carefully considering the testimony given by Matthew, Mark, Luke, John, Paul, Peter, and other disciples and apostles, some of whom are reported to

have lived with Jesus and knew him personally and were his daily companions and co-laborers, and of Jesus himself by his own words and works, no other sane conclusion can be reached than this: *Jesus of Nazareth was the son of Joseph and Mary, a descendant from King David, and a grand and spiritual MAN, a true and powerful SPIRIT-MEDIUM, who like many other deified men and "saviors" died martyrs to the cause that alone demonstrates a future life for mankind.*

According to the scriptures as quoted in the preceding chapters, the evidence, and testimony given by himself and his co-workers, their converts and followers, Jesus was not the "Creator of Heaven and Earth," "Very God," "Eternal God," etc., as is claimed by the sects of Christendom, but he was a "man," and the "son of man," as he often proclaimed himself to be, and was richly endowed with spiritual faculties, or "gifts," and with a beautiful spiritual nature.

The phenomena produced through these spiritual gifts or faculties are the main facts upon which the Christian church bases its belief in his Godship. He was spiritually endowed, and was truly divine, in the sense in which divinity was granted to other human beings by Jesus himself.

Again referring to Peter's statement it may be said, Peter very clearly explains that Jesus was "*a man approved of God by miracles, wonders and signs,*" and this rational explanation of who and what Jesus of Nazareth really was, given by his boon companion and daily associate, should have great weight with all unbiased seekers after truth. Let us reproduce his words. Peter says:

Acts ii., 22d Verse: "*Ye men of Israel, hear these*

words: *Jesus of Nazareth, A MAN approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.*"

These miracles, wonders and signs are no proof that Jesus was God, but they are certain proof that he was a Messiah, a Christ, a spirit-medium. Therefore the author's conclusion is that Jesus of Nazareth was a *man*, approved of God by the spirit phenomena produced through his harmonious and spiritually developed organism; that he was indeed "our elder brother," and lived the beautiful life of one inspired by the higher influences of the spiritual realms, taught the great and beautiful doctrines of a life beyond the grave, and died a martyr to the cause of ancient Spiritualism—all this because of the gross ignorance of the people of the age in which he lived.

All honor to this noble character and true reformer, who labored so zealously in those ancient days of great ignorance and spiritual darkness. His teachings regarding the higher life have blessed the world, even if the creeds and acts of some of his followers have not always been for the elevation of the race.

Doubtless many men and many women have been touched by his pure spirit and inspired to labor for the liberation of the world and the spiritual elevation of the race. As he returned to teach, and was seen of men; as he came to Paul and directed his great work; so, no doubt, he has guided many others and will continue to bless his kind evermore. So mote it be.

Prof. Miller's (of Princeton University) Views.

The *Progressive Thinker* of Chicago, of Feb. 21, 1914, quoting the *Record-Herald*, says:

"Biblical accounts of the birth and resurrection of Jesus are dismissed as unconvincing by *Professor Lucius Hopkins Miller of the divinity faculty of Princeton University in an article on 'The Life of Jesus in the Light of Modern Criticism.'*

"*Professor Miller presents numerous incidents in the life of Christ in a setting stripped of the elements of mystery contained in the scriptural accounts. The educator, who has applied the methods of historical criticism of the gospels, asserts that the story arose from phenomena which are capable of explanation by the laws of pschical research and pschology.*"

Thus Professor Miller voices the author's claim that Jesus was a spirit-medium.

"'Jesus' death has been theologized out of all true perspective,' he declares. 'The signs and portents, the empty grave, the definite period of three days, the physical appearances, the forty-day period and the ascension—all these may best be put to one side. We have to choose between an objectively real but non-physical manifestation of the spirit of Jesus and some kind of vision theory. * * *

"'However, through the activities of the Society of Pschical Research, we have latterly become more accustomed to the thought of the possibility of this sort of event. * * *

"'The historian does not ask, "How might Jesus have been born?" nor, "How must he have been born?" but simply, "Under what circumstances was he born?" Our sources of information do not enable us to answer explicitly. It is not clear just when he was born, nor where, nor under what circumstances. It is certain that this significant event in the history

of mankind occurred near the end of the reign of Herod the Great, somewhere in what we now call Palestine. *If you should press me for my opinion regarding further details, I would say that he was probably the son of Joseph and Mary and that he was born in Nazareth of Galilee.'"*

This is just what the author has proved by the scriptures, in the foregoing pages.

Erroneous Methods of Church Propaganda.

Many intelligent, sober-minded men and women, who possess religious natures and tendencies, keep aloof from the Christian church because of the unreasonable methods of church propaganda used by such revivalists as "Billy" Sunday and his class of money-getting Christians. Many good men in the ministry are thoroughly disgusted with such church methods and express their disgust as did the Rev. Eugene R. Shippen, of the First Unitarian Church of Detroit, as published in the *Detroit Times* of March 9, 1914. The article reads as follows:

"The Rev. Eugene R. Shippen, in the First Unitarian Church, declared from his pulpit Sunday morning that 'Detroit wants none of the unspeakable vulgarity of Billy Sunday's evangelism, which lowers the moral tone of the whole community. We want a religion that is at once rational and warm, ethical and spiritual. The religion of Jesus, not Christianity as commonly taught, is a religion transforming individual character and intolerable social conditions.'"

Many men do not espouse the cause of present-day Christianity because of its creedal inconsistencies, but who would gladly accept its lofty ideals and principles

if they were not supposed to endorse and accept those teachings that are not in accord with their reason. Jesus of Nazareth was an example of truth, courage and sincerity, one whom anyone could follow if it were not for the dogmatic and erroneous creeds built up around him.

A Plea for the Innocent Sabbath-School Children.

As has been clearly shown by the scriptures, according to Matthew, Mark, Luke, John, Peter, Jesus himself and others, there is absolutely no proof of the claim that Jesus of Nazareth was God; and there is absolute proof, if the scriptures are true, that he was a highly endowed and spiritually developed man and spirit-medium.

Therefore we beseech all good and true church workers to cease teaching the innocent Sabbath-school children the great error that Jesus was God, and that they teach them the truth as shown in the scriptures and proved in this work, namely, that he was a man, born into this world as other men are born, inheriting a fine physical, mental and spiritual organism, and was highly endowed with both the mental and physical phases of spirit-mediumship.

All good Christians should become strong enough to stand for the truth, since Jesus said, "The truth shall make you free" (John viii., 32).

In behalf of the adult members of the Christian church, we ask that their minds may be liberated, that they may become free from the superstitious bondage in which the belief in this dogma holds them.

And last, this appeal is made in the hope that it may aid in the dispensation of the splendid spiritual teach-

ings of the grand man of Nazareth, in their purity; that they be not choked by the weeds of dogma and the tares of superstition; that his spiritual examples and precepts may shine the brighter, and reach out farther in their illuminating power, touching the scientific minds and attracting them away from their materialistic allurements, as well as all other classes who feel that their reasoning powers would be stultified by accepting the dogma of the Deity of Jesus.

The People Are Thinking.

The thinkers of the world are its true saviors; because he who thinks and gives expression to his thought causes others who may not be good thinkers to take notice, and then their thinking powers begin to develop. Modern Spiritualism has let loose a vast army of thinkers on the world and they have set the world thinking.

The following article appeared in the *Detroit Times* of February 2, 1914:

“Rockefeller’s Pastor Denies Christ Is God.

“San Francisco, Feb. 2.—Local ministers today announced they will answer next Sunday the sermon delivered by Rev. Charles Aked, John D. Rockefeller’s former pastor, yesterday, in which *he denied that Christ was God*. Dr. Aked is now pastor of a local church. It is said many members of Aked’s own congregation disapprove of his views.

“Dr. Aked also expressed doubt of the doctrine of the miraculous birth of Christ. The Apostles Mark, John, James and Paul do not refer to any such birth,

he said. Luke does, but the preacher declared he got his information from Matthew, who, in his gospels, spoke in one place of a miraculous birth and in another said Joseph was the father of Christ.

“No Bible writer declared Christ is God, said Aked, and he believed the idea was due entirely to man-made creeds. He believes, however, that there is something of the divine in everybody and that Christ was the most divine of all.”

Dr. Aked is but one of a large class of men who are thinking, and he has the courage of his convictions; he shows his independence and manliness by giving forth his honest conclusions. He denies that Christ was God, just as the scripture quoted in this work plainly shows; and he expresses doubt of the miraculous birth of the Nazarene, just as this work makes clear and brings proof of this untruth and impossibility. There are thousands of honest and honorable men in the pulpits and in the pews of our churches who have these same convictions, but not all are endowed with courage to openly express them. This is indeed a pitiful state of things; but fortunately there are other thousands like Reverend Aked who are not slaves to their creeds, and openly preach and freely express their real convictions. It is such men as these to whom the world owes its advancement in the realm of religion.

Scripture Writers Err.

More than half a century had passed since Jesus died before a word was written about him.

If the writers of the scriptures had understood the nature of the Nazarene's faculties and powers, and had not been so credulous of the exaggerated reports

of his works, they would have written differently in some respects, no doubt.

If they had sought to verify the traditional stories of his works, or had given tradition credit for such stories, they would have saved the world much sorrow and suffering; and if the church fathers had not sought to make the New Testament writing "infallible and unerring" by attributing them to the inspiration of God controlling the writers of these traditional stories, then the world would have known the truth, and would have been made free.

Then would the people have been able to turn to the real spiritual phenomena, that were recorded as occurring in the presence of Jesus, his apostles and disciples, and with truth for authority, and with unbiased minds, they would work out the problem of a future life for mankind, truly and scientifically, just as it has now been done by the spirit-teachings and demonstrations of Modern Spiritualism.

Just here it should be remembered that the phenomena of the conception and birth of a child without the material aid of a human father, the feeding of a multitude with a few loaves and fishes; the walking on the water with one's bare feet, or at best only a pair of sandals; and the wind and the waves obeying the command of a man, have never been duplicated in the eighteen hundred years that have intervened between this and the time that these so-called miracles were supposed to have occurred, and Jesus said, "And these signs shall follow them that believe." Mark xvi-17.

And "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my father." John xiv., 12. Has

one of his accredited believers produced a single one of these miracles in the eighteen centuries that have gone by since these prophecies were made?

It should be known, to all who wish to know, that much of the other phenomena of a spiritual nature that are attributed to the works of Jesus by the New Testament writers have been reproduced in all parts of the world in every century since the death of the Nazarene. These latter phenomena are the phenomena of Spiritualism, and are being continued today the world over, through spirit-mediums, which prove many of the traditional stories regarding them as possibly true.

Testimony of Jesus Himself Says He Is the Offspring of David.

Let us listen to the testimony of Jesus himself.

After his death he came to John the Revelator as a spirit and gave him the following message: Rev. xxii., 16: "I, Jesus have sent mine angel to testify unto you these things in the churches. I AM THE ROOT AND THE OFFSPRING OF DAVID, and the bright and morning star."

Now, according to this statement of the spirit Jesus himself, David was his forefather, and if so, Joseph was his father; and if Joseph was the real father of Jesus, the Holy Ghost was not his father, because two males, ghosts or men, cannot both be the real fathers of one child.

The scripture's testimony is clear. The jury, if just, must decide in favor of the facts which are, that Jesus of Nazareth, according to scripture was the son of man, as he himself always claimed, and that he

was born of woman according to nature's laws, as all other children of earth are born; that Joseph was his father, that he was a human being, a mortal man, and was not "Very God," "Almighty God," "God the Son," the "very and eternal God," and that "by Christ the world was created," as declared by the different orthodox Christian creeds.

Should it take all of the scripture quoted in this work to convince any Christian not entirely bereft of reason, that Joseph was the natural father of Jesus, and that Jesus was not Almighty God?

Should it require more scripture references to prove to any sincere Bible believer that the Christian religion as taught and demonstrated by the Noble Nazarene himself, rests absolutely upon the fact of spirit communion, spirit phenomena, and spirit mediumship? If so, hundreds more passages of scripture may be mentioned to prove it:

The Finite Cannot Comprehend the Infinite.

What does man comprehend of the power and greatness of the Supreme Being? What does he realize of the vastness of His mighty universe? He knows absolutely nothing. Oh, how very childish men have been to endow a man with the mighty and complete attributes of Infinite Intelligence, Infinite Knowledge, Infinite Wisdom and Infinite Power! Think of it! A man, a poor, weak dependent man, the God of this universe! A man possessing all the powers of the Creator; Omniscient, knowing all things; Omnipresent, present in all places at the same time; Omnipotent, all-powerful, almighty! How unreasonable!

The True Verdict.

There are no witnesses to be found in the scriptures who testify that Jesus was "Eternal God"; Jesus himself makes no such claim, as we have amply proven in our defense of the Noble Man of Nazareth; therefore, the witnesses having testified, our readers are the jury who must decide the case. The evidence is overwhelming, and the true verdict must be as follows: Jesus of Nazareth was a man born of earthly parents, and his works demonstrate that he was a spirit-medium. God rules His universe and all is well. *Jesus is our "elder brother."*

And in conclusion we will say: According to scripture, Jesus of Nazareth was a *man, a noble man*, a wonderful medium, and a martyr to the cause of the truths of Spiritualism, which he taught and demonstrated, and of which his beautiful daily life was an example. These great spiritual truths were, and are, the fundamentals of all religions. For teaching and demonstrating these spiritual truths, he suffered death at the hands of his persecutors whose dense ignorance and spiritual blindness prohibited their comprehending the teachings and precepts for which he gave his blessed life, Noble soul! Beautiful spirit! His prayer to God in his last dying moments was: "Father, forgive them for they know not what they do." (Luke xxiii., 34.)

Let us forget that some of the wisest men of the world were ever so childish as to *deify a man*, and henceforth let us study natural truths and abide within the laws of nature, thus coming nearer to the Great Cause of all.

A Prayer to the Great First Cause.

BY REV. E. W. SPRAGUE.

Thou Source of Life, canst hear my prayer?
 Thou must be near, if everywhere.
 I pray that I more truth may see
 And thus come nearer unto Thee.

I live! This truth is evident;
 Then Thou must live who my life sent.
 I know! Though little, even so;
 Then Thou, my Author, too, *must know*.

Eyes Thou hast given unto me.
 Therefore, I reason, Thou canst see.
 Ears I possess, so it seems clear
 That Thou, who formed them, too, must hear.

Am I a part of all there be?
 If so, I am a part of Thee.
 My soul's athirst for better light
 That I may guided be aright.

O Thou Great Cause! I turn to Thee,
 I pray more of Thy truths to see.
 Thy wondrous forces, laws divine,
 Are they for me? Are they all mine?

O, Cause of Causes! Soul of Things!
 Majestic Power! Thy music rings
 Through vibrant space where none have trod.
 We know Thee not, but call Thee God.

Books by Rev. E. W. Sprague

A FUTURE LIFE DEMONSTRATED OR TWENTY-SEVEN YEARS A PUBLIC MEDIUM

THE AUTHOR and his good wife are well-known workers in the cause of Spiritualism and have many dear friends throughout the land. They SERVED THE NATIONAL SPIRITUALISTS' ASSOCIATION FOR THIRTEEN CONSECUTIVE YEARS AS MISSIONARIES, visiting a large majority of the states of the Union, holding seances, giving lectures, and exercising their mediumship from the public rostrum.

The book contains a brief sketch of the author's early life, giving details regarding the development of his own and Mrs. Sprague's mediumship. It is replete with detailed records of spirit manifestations, communications, tests and messages which were given to hundreds in the presence of thousands of people throughout the country.

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