

SPIRITUAL GIFTS
AND
THE SEER OF PALMYRA.

BY M. H. BOND.

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“Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”—AMOS viii: 11.

SPIRITUAL GIFTS

AND

THE SEER OF PALMYRA.

—A—

SEQUEL TO SPIRITUAL GIFTS AND SPIRIT MANIFESTATIONS.

BY M. H. BOND:

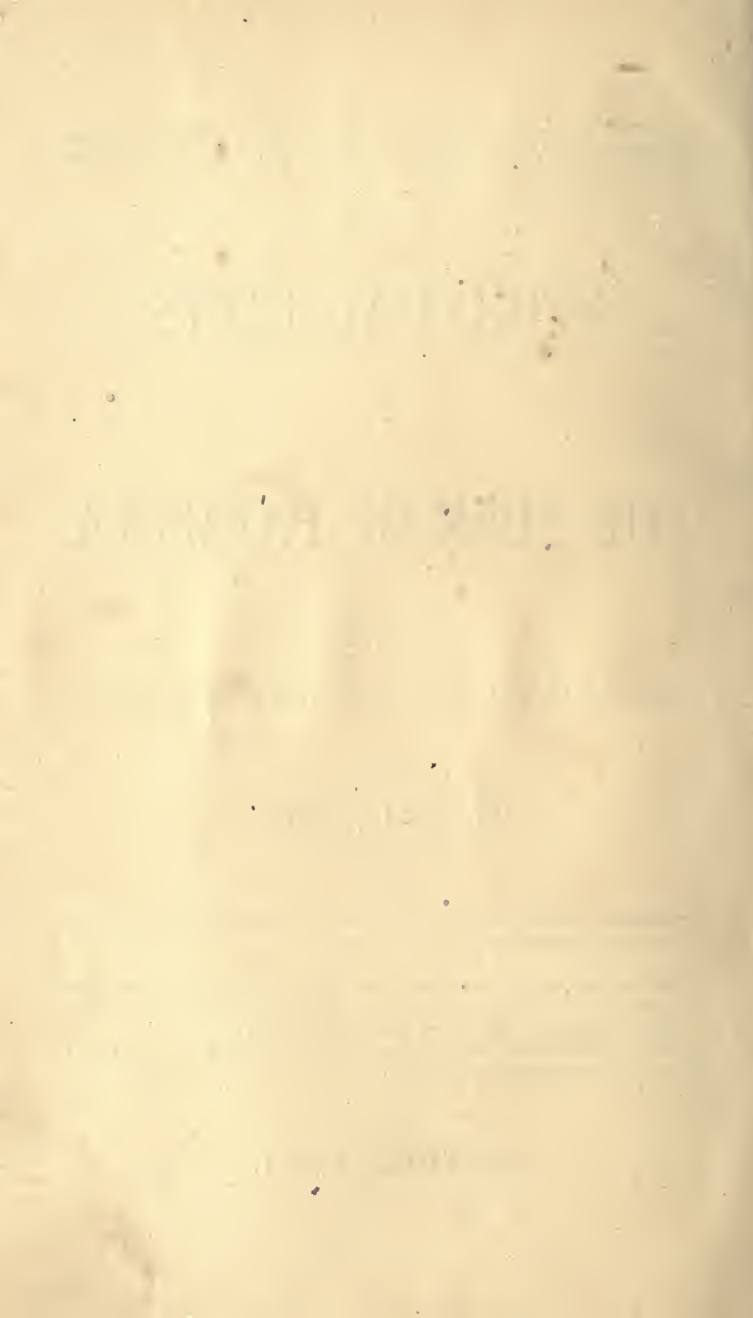
“Now concerning spiritual gifts, I would not have you ignorant.”—PAUL.
“If thou knewest the gift of God.”—JESUS.

“When he ascended up on high he led captivity captive, and gave gifts unto men,—

And he gave some apostles, and some prophets.”—PAUL.

“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.”—AMOS iii: 7.

PROVIDENCE, R. I.



PREFACE.

THEISTIC belief, notwithstanding the absurdities that cluster around it and the difficulties that beset it in our day, is still too precious—in view of the incompleteness of this life—to relinquish without a most serious and painful struggle.

With Prof. Clifford, “we have seen the spring sun shine out of an empty heaven to light up a soulless earth ; we have felt with utter loneliness that the Great Companion is dead.” “Without God and without hope ” we once walked through this world.

Now, all having changed with us, we desire to aid some soul struggling in vain in the meshes woven by priestcraft, to find a rational basis and practical ground and a faith defensible from all assault.

Knowing the possibility of such attainment, our desire is to humbly point the way out of the labyrinth of human opinion up to the certitude expressed by the immaculate Son of God when He said, “My doctrine is not mine, but His that sent me. If *any man* will do His will he shall know of the doctrine,” by expressing *what* that doctrine is, obedience to which brings knowledge of the true character of the “son of the carpenter,” not only of what he is reported to have done, but what he does, can and will do in keeping with the statement of Paul, “Jesus Christ—the same yesterday, to-day and forever.”

No claim of erudition is made by which the writer's thought is presented ; towering rhetoric and glittering hyper-

bole may prolong the discussion, but truth was and we believe is to-day best served by straightforward and candid statement.

If plainness of speech was warranted in Paul's day as against Greek and Roman sophistry, we believe we shall be able to show that the world's need is as great to-day in this direction, as against the conflicting religious theories of the day.

Carlyle has said that "the soul of all of nature's utterances is perfect music."

Believing that Christianity proper, and as Christ taught it, is not at war with itself; that the God of revelation and of the Bible is the God who created the natural worlds and is always in harmony with himself; that Jesus Christ—the same yesterday, to-day, and forever was and is His chosen and authoritative representative, and not the dead Christ of human creed; that the promises of God to the race through Him are not yea and nay—yes in the first century and no to-day, but that "all the promises are yea and amen to the glory of God" and to our satisfaction who, happily learning what the will of God is, and doing it, are enabled to enter the portal that leads away from doubt and tradition into the temple of *knowledge* concerning spiritual things.

M. H. BOND.

Spiritual Gifts and Spiritual Manifestations.

BY M. H. BOND.

CHAPTER I.

IN a day when science itself is grappling with professed spiritual phenomena, and seeking in vain a natural solution of its mysterious and startling manifestations, ignorance is unwarranted and unbecoming in either believer or skeptic who may have rational opportunity to obtain light, the everlasting and undeviating harbinger, as well as the faithful attendant and companion of truth.

Profitableness, or practicability in spiritual matters must be the inevitable and solitary test which the rational mind will bring to bear in solution of these questions.

It is not within range of practical discussion designed in this pamphlet, and at this time, to enter into detailed examination of all the phenomena with which history has furnished us that may have transcended rational explanation.

From the days of Egyptian necromancy every nation and every tribe have had a revelation, and an oracle, and a manifestation so sacred and so entrenched in fond desire of a preconceived hope, that they have builded for it an altar and a covering from the light of criticism, and of sunshine, and of the day; have placed a priest to guard the place and presence of the shekinah, and have hastened to pour out by armies their life-blood in defense of the temple which covered all.

Looking back over the waste of centuries, what shall we say of this, to us, blind exhibition of misdirected force and

apparent waste of human energy? What profit for them and what lesson to us?

"The world by (its) wisdom knew not God," said Paul, eighteen hundred years ago. Has the added experience of centuries confirmed or denied its truth? Have the representations of God, or manifestations of natural or supernatural power, given tests satisfactory to the highest intelligence possessed by the nineteenth century? If so, where shall we find these manifestations and tests, and when found will they abide the full and free light of not only the present, but the coming day, and the searching analysis which has buried so many ghosts and fables of human superstition and deception in the past?

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" is the sublime language of the friend of Job. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" (JOB ii, 7: 8). And yet, is knowledge then cut off from higher sources than man? If so, our inquiry, our faith, our religion is in vain, and our hope must end in blind desire, and vain, though fond imagination. Marching on over the graves of buried hopes and exploded myths of religious experiment toward the day whose dawning reveals naught but the intellectual light of criticism, shall the world assemble and hear an eloquent burial service by some future Ingersoll of all religions that postulate a theory covering more than the span of life allotted to the natural man? Is there, amid all the starry worlds of this vast universe, an intelligence higher than man? and if there may be, is it in the eternal order of things that man may know? Is the coming day to be a burial or a resurrection morn of that hope of immortality that forever and forever besieges the human soul?

Supernatural or spiritual gifts or manifestations in the day of Paul, and among the membership of that body or associa-

tion of religious believers called saints : founded and organized by Jesus Christ, called by His name, officered and equipped under His own direction, were the gifts which He promised to the believer in His mission to mankind that should ever follow wherever his line of instructions should be observed. (MATT. xxviii : 20.) These gifts and the physical or sensual manifestations or exhibitions of them, partially, at least, were clearly defined to the unbeliever by the scene upon Pentecost day, and subsequently following the ministry of the church. They were to be sent by the superior power in vindication of the promise. "If I go away I will not leave you comfortless. Nevertheless I tell you the truth : it is expedient that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send Him unto you."

Jesus, who was called the Christ, departed from this world one way or another—as we may believe according to our faith or our traditions. The testimony handed down to us informs us that faith to withstand trials and death were augmented, and comfort—such as was promised by the founder of the church—received through the subtle processes operating upon human minds and bodies through operation of the spirit which was one, and called the Holy Ghost, but diversified in its manifestations and gifts for the profit of individual persons, adapted to their constitution or nature, and given, not as a sign to the curiosity or wonder-seeker to inspire faith, but as evidence to follow the believer within the magic circle bounded by the line of obedience to the command "to observe all things whatsoever" he had "commanded them," and as a fulfilment of his eternal pledge, "Lo, I am with you always, EVEN UNTO THE END OF THE WORLD."

An attempt to render this promise and word in such a way as to circumscribe its fulfilment to the limits of that age,

has only served to draw a pall over the world's hope inspired by the fulfilment of the pledges made to the church by its founder.

Much talk is made of this as a progressive age and day of enlightenment. In things material, or that which ministers to physical ease and sensual delight, apart from the discomfort that will always attach itself to high mental and spiritual estates in the presence of the great questions that spring out of the issues of life and of death as presented to our consciousness still unanswered, I grant may be true. Knowledge has increased according to the prediction of the prophet, but that kind the world has to offer still satisfies not. The railroad takes us no nearer heaven. The telegraph has not connected us with the unknown. Hackael or Darwin have not yet found the opening that leads from death to life. Spencer no alchemy of mental or physical force sufficient to form a lens whose rays shall penetrate the gloom that covers the dark river and that forever separates humanity from the unknown. Col. Ingersoll, with infinite wit, or mental acumen, does "not know whether death is a wall or a door," and the stricken heart of the world with hands stretched across the new made grave of its incompleting life and ideal, utters still the olden cry, "If a man die, shall he live again?"

I am aware of claims set up by different parties opposed to this view of the majority. Some of the principal ones only, which claim our nearest attention, we briefly discuss.

First—The Christian church or churches, so called, of to-day, say to us that the pessimistic or skeptic view is unwarranted by the facts of nature and of revelation. That nature teaches of a God, and of a bodily resurrection, and revelation furnishes us with the superior moral code and evidences of life beyond the tomb.

No stronger or more powerful advocate of the natural

doctrine in favor of the revealed religion of immortality need we refer to than Wilford Hall ; and yet this champion of religion, and professed defender of the Bible and of the right of Jesus Christ to the claim of being the world's authoritative teacher, says in his "Problem of Life," p. 26, that "The age of miracles is undeniably past." God, he affirms, no longer works with His church as in the days of Christ and his Apostles ; but the only remedy proposed for the incoming tide of modern skepticism is an increased store of worldly wisdom upon the part of Christ's ministry ; meeting the assaults of infidelity with superior skill in erudition ; keener logic and more subtile argument ; and he admits if these fail that the decadence and overthrow of the Christian church is only a question of time.

Human wisdom and sagacity are thus still to be made the only tests of religion, and of the truth or falsity of the claim of divinity made for Jesus Christ and the gospel which bears His name, and the war against infidelity still carried on by a hundred different sects with as many different faiths, with the patent of their name as authority to promulgate whatever the fancy of theologians may dictate as gospel.

Is Jesus Christ to blame for all this confusion, and is the system of test introduced by him to be thrown overboard because men have changed and corrupted it, and its professed friends deny the very and only methods authorized by Him through which a KNOWLEDGE of God by and through this man Christ Jesus was to be obtained ? "The world by (its) wisdom knew not God ;" neither yet, confessedly, does it know Him ; and there is something which amounts to absurdity in the claim that this multiplied diversity of human opinions, framed into creeds and canon laws and articles of faith, with their kaleidoscopic and ever-changing front, is a just, a faithful, and authoritative representation of the everlasting and unchangeable gospel of Jesus Christ.

“He that believeth shall be saved, and he that believeth not shall be damned.” Believe what? Heaven help us; we have believed so much, and knew so little, that we don’t believe anything any more, and what is left of belief we have to keep close and excluded, or it will be spoiled; for the image breaker is abroad in the land, and the history of the religious world since the days of Constantine, especially, must largely justify the reversal of the anathema by saying, “He that believeth shall be damned, and he that believeth not shall be saved.”

Spiritual gifts were the gifts of God eighteen hundred years ago. Heaven proposed to reach men’s consciousness through adaptation of the message to their capacity—a school in which “by the church might be known the manifold wisdom of God.” (EPH. iii, 9:10.) Their office work was to minister, and supply to, the wants of man that which earthly powers *could not then*, neither can they *now*, supply. Their presence with the church was the certain test of not only His love and willingness to bless those who united their fortunes by obedience to His law and commandments with Him in a service of salvation toward and for the world, but also of supernatural and extraordinary power exhibited and manifested in confirmation of the word which he commanded them to teach.

In the April number of *The North American Review*, Robert G. Ingersoll opens his second article upon “Why I am an Agnostic” by saying, “the Christian religion rests on miracles,” and that “in order for miracles to be of any value, they would have to be perpetual.” Now while this is saying more than the truth, yet no unprejudiced reader of the New Testament history can say that the truth is not in it. Careless readers might believe Mr. Ingersoll meant that there was little else but miracles as a foundation on which to predicate faith in the system, but if Mr. Ingersoll meant to say that the Christian religion proper, included miracles, he

would say right, and that historical and second-handed testimony in regard to them was not contemplated by the founder of the Christian religion as a test of the faith of the true believer in Him.

But the Christianity that Christ taught did not nor does not "rest upon miracles" alone. If it did, the claim of the Catholic church to the truth of its dogmas, and the authority alone to promulgate salvation or pronounce condemnation would be hard to overthrow. To prove our faith by human affidavits and a historical gospel alone, is to prove altogether too much, as a few references might show.

In a pamphlet entitled "Hell," issued by the "Vatican Library" in New York, and written by the Rev. Father Schouppe, are the authenticated accounts of miracles from the days of the early fathers of the Christian (Catholic) church up to the year 1860, A. D., as proving the existence of a hell, and of the particular kind taught by the Romish church, also borrowed from her and defended by Calvin and other successors in Protestant "Reformation."

While it may not be unreasonable to suppose or even unprofitable to believe in the existence of a hell, yet, the world stands confused in regard to the certainty of its locality, the quality, grade, or duration of punishment, the design of its establishment or the character of its author and founder, represented or misrepresented, as the case may and must be by somebody. At least it is as easy to prove by theologians, who claim to be the only authority, that there are more hells than one, and of different kinds, as that there is any hell at all, and the most charitable construction or explanation of these differences and contradictions fail to justify us in believing an infinite, just, merciful and all-wise and unchangeable being as the author of all, or perhaps any of them.

Upon "the infallible word of God," says Father Schouppe,

“stands the dogma of hell.” Quite likely, but even what purports to be the speech of God upon this point eighteen hundred or three thousand years ago has been so disagreed upon by its expounders that it makes unbelief in authoritative declaration easy in this age. But there is the supplement, and, to the devout Catholic, proof of itself, in the authenticated accounts furnished by the church, of the visible and sensible return of those who were and are consigned to hell and its flames; and while Universalists and Liberals in religion may carry off honors in debate with Father Schouppe, Calvin or Edwards, in regard to the letter of a word that has killed so many, what shall we say of human testimony and eye witnesses; of revelations to Catholic or Protestant, to the Maid of Orleans, Ann Lee, Swedenborg, the testimony of modern Spiritualism, etc.?

In the pamphlet quoted on “Hell,” page 49, we read: “Not far from Lima (1590) dwelt a Christian lady who had three maid servants, one of whom, called Martha, was a young Indian of about sixteen years. Martha was a Christian, but little by little she grew cool in the devotion she had displayed at first, became negligent in her prayers, and light, coquettish and wanton in her conversations. Having fallen dangerously ill, she received the last sacrament. After this serious ceremony, during which she had evinced very little piety, she said, smiling to her two fellow-servants, that in the confession she had taken good care not to tell all her sins to the priest. Frightened by this language, the girls reported to their mistress, who, by dint of exhortation and threats, obtains from the sick girl a sign of repentance and the promise to make a sincere and Christian confession. Martha confesses then, over again, and dies shortly after. Scarcely had she breathed her last when her corpse emitted an extraordinary and intolerable stench. They were obliged to remove it from the house to a shed. The dog in the

court yard howled piteously, as if he were undergoing the torture. After the interment the lady, according to custom, was dining in the garden in the open air, when a heavy stone fell suddenly in the centre of the table with a horrible crash, and caused all the table equipments to spring, but without breaking any article. One of the servants, having occupied the room in which Martha had died, was awakened by frightful noises—all the furniture seemed to be moved by an invisible force and thrown to the floor.

“We understand how the servant did not continue to occupy the room. Her companion ventured to take her place, but the same scenes were renewed. Then they agreed to spend the night together there. This time they distinctly heard Martha’s voice, and soon that wretched girl appeared before them in the most horrible state and *all on fire*. She said that by *God’s command* she had come to reveal her condition to them; that she was damned for her sins of impurity and the sacrilegious confessions she had continued to make until death.

“The fire of hell is a real fire, a fire that burns like this world’s fire, although it is infinitely more active. Must not there be a real fire in hell, seeing that there is a real fire in purgatory?” (Pages 50, 51.)

In the year 1870 Mgr. de Segur relates: “On the 4th of November, 1859, died of a stroke of apoplexy, at the Convent of the Franciscians of Foligino, a good sister named Theresa Gesta. Twelve days after, a sister named Anna Felicia, who replaced her in her office, went up to the wardrobe, and was about to enter, when she heard moans which seemed to come from the interior of this room. Somewhat alarmed, she hastened to open the door. No one was there, but new moans resounded, so clearly articulated that, despite her usual courage, she felt seized by fear. ‘Jesus, Mary!’ she exclaimed, ‘what is this?’ She had not finished when

she heard a plaintive voice accompanied by this mournful sigh: 'Oh my God, how I suffer!' The shocked sister recognized at once the voice of poor Sister Theresa. Then the whole hall was filled with a dense smoke, and the ghost of Sister Theresa appeared, moving toward the door while gliding by the wall. Having reached almost the door, she exclaimed forcibly, 'This is a sign of the mercy of God!' and saying this she struck the highest panel of the door, leaving hollowed in the charred wood a most perfect stamp of her right hand; then she disappeared."

The smell of charred wood and the impress of Sister Theresa's hand was recognized by all the company that this frightened sister called in in her astonishment and fright. According to farther account, the next day she appeared to her in her cell, calling her by name. "At the same time an all resplendent sphere of light appears before her, lighting up the cell as if by noonday, and she hears Sister Theresa, who with a joyous triumphant voice utters these words: 'I died on Friday, the day of the passion, and behold on Friday I depart for glory.' Then, adding affectionately, 'adieu, adieu, adieu,' she becomes transfigured into a thin, white, dazzling cloud; she flies away to heaven and vanishes." (Pages 52 and 53.)

One more account, among scores of like testimonies, and the last in the book, tells us of a general of the Northern army in the war of 1860, a devout Catholic, whose wife, a fervent Protestant, was about to die. The general, with attendants, began to draw their beads, and praying on their knees for one hour, find her in syncope, without consciousness. "At the end of some time," says the account, "returning to herself and looking at her husband, she said to him in a very intelligible voice, 'Call a Catholic priest!—I beg,' she says, 'for a Catholic priest without delay.' 'But, my dear, you would not have one.' 'Ah, general, I am entirely changed ;

God has shown me hell and the place that awaited me in the *eternal fire, if I did not become a Catholic.*' "

A literal hell of physical fire are among the literal certainties revealed with astounding and convincing ocular demonstrations according to this and other Catholic history for those who neglect confession to their priests or who renounce her dogmas.

Our experience laughs at, or our faith contradicts all this testimony, but we swing over to an investigation of modern spiritualism and find just as astonishing and astounding things faithfully testified and certified to by intelligent, conscientious witnesses, baffling modern science in their attempts to explain the modern phenomenon of metaphysical, physical, or other force, claiming for its authorship the presence of spirits that have inhabited bodies here upon earth. Their testimony, however, while admitting the possible or probable return of the Catholic dead to this world of ours, flatly contradicts the nations, opinions or statements made concerning the orthodox hell, the causes which landed them there, the punishment inflicted, duration, character, or the means by which a soul may be delivered from the intermediate state, (purgatory).

Immanuel Swedenborg has conversed with Plato, Descartes and Jesus Christ, according to sober testimony. Like other revelations from other sources, or more properly speaking, through other sources or channels, however, the supernatural conforms to the natural, and agrees to a distressing extent with the individual notion, preconceived idea and former education.

The orthodox world say, there was a sign, a revelation, a spiritual gift, with the church in the beginning, but there are none now, none needed—"ceased with the apostolic commission," though denied by Wesley and other reformers.

The Catholic church still says that supernatural manifes-

tation and the return of the dead have since, and now do testify to the truth of her dogmas.

Spiritualism's messengers deny the dogmas but affirm the return of the dead, and with physical "sign" and mental or metaphysical "wonder" the "medium" and high priestess of the new evangel undertake to, and *do* and will, as they always have in all ages and among all religions when the "conditions" are favorable, satisfy a hungry world—a world hungry and starving for more light, more facts, more truth, in regard to the issues of life as they are presented to the circumscribed vision of mortals.

We say they are satisfied when the "*conditions*," "*surroundings*" and circumstances are favorable. Of what faith or belief, no matter how absurd it may appear in the light which time and critical analysis affords, may not this be truthfully said?

What is truth? Where is it to be found, and what are the tests to be imposed?—so that not only in the end, but now, we may be satisfied that the law of the survival of the fittest in religion will find us possessed masters of the key of eternal knowledge and of the fact that we have not been deceived by mortals or immortals, men or spirits; or must we still go on and down to the grave with choice only between entire negation and abnegation of hope or happiness save that only which this brief span may be made to furnish. Or, on the other hand, of a faith only, which the light of the coming morrow may turn to fable; a faith of inferences, of human analogy; a faith that stands in constant need of shifting base, and argument and expedients in order to maintain the hope which it is supposed to cover or defend? Will it always be true that

"Hope springs eternal in the human breast,
Man never *is* but always *to be* blest."

Nowhere has there been heralded the uncertainty that

prevades the intellectual world to-day in regard to religious questions more clearly than by the leading daily journals in this country in their editorial discussion concerning religious instruction in our public schools. Says one of the leading daily journals of New England, in an editorial, in opposition to the view of Cardinal Manning in regard to this question: "If religion were a *matter of science*, and consequently beyond dispute, the schools might teach it as they teach mathematics and other subjects of an equally certain character. *But it is not.* The interpretation of Christianity is a matter of *opinion*, and a matter as to which differences of opinion are strongly marked."

"What is the Almighty, that we should serve Him? and what profit should we have if we pray unto Him?" (JOB xxi, 15.) "We know so little," says William Lloyd Garrison * "of the great mystery that surrounds us here and of the laws which guide our footsteps, that to serious minds the flippant assumptions of theology seem profane."

With these facts before us, may we not with Job be tempted to say, "What profit should we have if we pray unto him," or what is the use of being religious at all? It is certainly true that a candid survey of the field of letters in the religious and skeptical world certainly tends to a confusion of the natural mind. The French school states that mankind is approaching a period of complete outgrowth of the religious idea, and that man is destined to become a non-religious being. Another school of philosophers will insist upon the cultivation of the religious idea as really necessary to the harmonious development of man in the employment and discipline of all of the finer forces of his being. That prayer, for instance, is not necessarily, or altogether, a vain

* Liberal Union Club, Boston. Speech on "What Religions Can Liberals Give their Children?"

exercise ; but rather a practical, mental, æsthetical and moral gymnasium and drill, praying at a dead mark, with the idea of an answer from any source, of course, excluded ; but simply an echo of our own voices that may mark the progress we may have made in the development of ourselves by the aid of forces which *lie within ourselves alone*.

The adherents of both these modern schools of thought are not only not insignificant in numbers, especially the latter, but in intellectual development, and even moral standing, commercial integrity and respectability, no longer rank low in society to-day.

If infidelity, then, since the beginning of the sixteenth century has made such rapid strides towards popularity, what wonder that revolutionary France should be now raising a school of intellectual philosophers the first article of whose creed should be, "No religion"—that the time for regarding worship as a waste of time and human energy had come.

How is the ambassador of Christ to face these problems? and how may he expect to win proselytes to His name and a church which is called after his name, in view of the widespread and almost universal and now made popular skepticism—engendered, fostered, encouraged, and grown by the terrible spectacle of religion, whose banners His name has given prestige to, and enforced by the power of a fleshy arm imposed by the very summit of the genius of bigotry, cruelty, superstition, fanaticism and revenge.

If religion for sixteen centuries, according to the popular verdict of the nineteenth century, has proved as much a curse as a blessing—as much of a bar, as an incentive to human progress—may and will not the coming man who defends religion and churches and worship and prayers, have to be possessed of better material for intelligent argument, higher wisdom, better tests, or a better key to unlock the

mysteries that now covers humanity like a pall, than his predecessors?

The Rev. Lyman Abbott, D. D., in reply to Mr. Ingersoll, in the article referred to in the subsequent (April) number of the *North American Review*,* says that "Joseph Cook and Dr. J. L. Withrow have stood in the very forefront of the conservative party in the orthodox church in its recent controversies concerning the future of the heathen, and they have both contended vigorously that an acceptance of Christianity *is not essential to salvation*, that on the contrary, myriads of pagans will be found *to have entered into eternal life without any knowledge of Christ or his religion.*"

It might be well to contrast this statement of these champions of a "historical Christ" with the statements of Christ himself: "And *I* give unto them *eternal* life, and they shall never perish, neither shall any man pluck them out of My hand." (JOHN x, 28 : 29.)

If Plato or Buddah can do the same for humanity, what pre-eminence substantially has the "Christian religion" over other systems.

Again, "And THIS IS LIFE ETERNAL, to know that the *only true* God and Jesus Christ whom *Thou* hast sent. (JOHN, xvii, 3.)

"No man cometh unto the Father but by me." (JOHN xiv, 6.)

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; *because he believeth not the record that God gave of His Son.*"

And *this is the record*, that God hath given unto us *eternal* life, and *this life* (not some other life), *IS IN HIS SON.*" (I JOHN v, 10 : 11.)

It is evident that Mr. Ingersoll or some one else has partly converted these befogged theologians, and that they *do not believe the record that God gave of His Son.*

* Flaws in Ingersollism, page 447.

We will take the reader back in Bible history to a scene in a city of Samaria called Sychar, and near to Jacob's well. In his speech to the Samaritan woman, Jesus here says: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into *everlasting life*;" and also to her: "If thou knewest the *gift of God*, and who it is that saith unto thee, 'give me to drink,' thou wouldst have asked of him, and he would have given thee *living water*."

"The wages of sin is death, but the gift of God is *eternal life through Jesus Christ our Lord*," said Paul. Sin also is defined by him as "a transgression of law," and that "the law of the *spirit* of life in Christ Jesus hath made me free from the law of sin and of death." (ROM. viii, 2.) Death and sin are the terrible facts of our human existence. The cure is to be found, not in the realm of no law, lawlessness, but in knowledge of and obedience to law—eternal, unchangeable law. As God is eternal, so must his law be. "There is a *spirit* in man." If so, rationally as well as scripturally, there must be a law governing that spirit that is just as authoritative and just as arbitrary as is the inexorable law that governs the physical or material forces of nature. That law is the law of the spirit, of life in Christ Jesus—the gospel. "Whoso looketh into the *perfect law*," said James, "*and continueth therein*, he being not a forgetful hearer, but a *doer* of the work, this man shall be blessed in his deed." (JAMES i, 25.)

"Go preach THE gospel to every creature; he that believeth (it) shall be saved, and he that believeth not shall be damned, or condemned." It was authoritative, and no hesitancy or juggling expedients were to be allowed in its proclamation in order to enlarge the following or please the people. Men were, as now, in sin and darkness, and igno-

rance and death. There was no time to apologize for the truth. It was open and fair as the day ; honest men could test it. "If *any* man would *do* he should know." Jesus Christ as the sent of God defined the terms upon which *knowledge* and not opinion of his true character could be had. And this knowledge was the key to life eternal in contradistinction to all other forms of life, and upon obedience to that apostolic commission (since so garbled and abused) a constituency, a church and an organization was founded by illiterate fishermen, whose influence has stood the assault of centuries ; for, great as has been the apostacy and corruption of the methods and work of Jesus Christ and of his chosen apostles, still is it better than something worse. Still brightly and transcendently beams across this waste of blood and tears, of cruel bigotry and religious persecution and intolerance, the sublimity and grandeur of the moral character and unparalleled heroism of this man of sorrows.

But, was he not and is he not to day something more than a profound and practical moralist, a wondrous and superlative combination and exhibition of human attainment? Men that talk that way and think that way do not know him, neither on the other hand could any man say, now or then, that Jesus is Lord and *not* man, only through the key of knowledge furnished by obedience to the commission, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe *all things* whatsoever I have commanded you, and lo ! I am with you always even unto the end of the world."

And yet He was not to be *with* them. Why this paradox? For "Now," said He, (JOHN xvi : 5, 6, 7, 13), "I go my way to Him that sent me, but because I have said these things unto you, sorrow hath filled your heart ;

nevertheless I tell you the truth ! It is expedient that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send Him unto you," but "When He, the *spirit of truth* is come, He will guide you *into all truth* ; and he will shew you things to come," and not only was this to apostles but to the hearer, the believer, the doer of the word, for said Peter on Pentecost day, "This gift of the Holy Chost is to you and to your children and to all that are *afar* off, even as many as the Lord our God shall call." (ACTS ii 38 : 39).

Is the Holy Ghost of the modern vestry that same influence or spiritual power that Jesus Christ promised to send as his faithful representative ? Does the power sought and obtained at modern religious revivals answer in physical description, intellectual result or harmonious conformity to the New Testament literature upon that subject ! Oh no ! Said Peter, acting under the commission of the Master : "Having received the promise of the Holy Ghost, he hath shed forth this which ye now *see* and *hear*."

What did *they see* and hear in men under the influence of the Holy Ghost eighteen hundred years ago ? Something, certainly, that you do *not* see or hear in modern Christian churches, who still absurdly claim that it is the same spirit, representing the Father of Infinite Truth and Love, and Jesus Christ, His Son.

Are and have the Popes of the Romish church been the *true* apostles and representatives of Jesus Christ, and acting under the direction of the *spirit of truth* in publishing from time to time the contradicting dogmas of that church as the authoritative and infallible word of God. The most charitable Protestant will not say that, and if they are not *true* apostles, they are false ones. We safely say at least, they are and were mistaken, but Mr. Abbot says that the Romish church

is *Christian*.* “The Christian spirit,” he says, “is the spirit of loyalty to Christ.” A common statement, but very ambiguously defined. True loyalty and discipleship are inseparable. “Ye are my friends if ye do whatsoever I command you,” said He, and to those Jews which believed on Him—“If ye *continue* in my word, then are ye my disciples indeed, and ye *shall know the truth*, and the truth *shall make you free*.”

What have we to-day, instead of truth? Error, falsehood, belief at best, instead of *knowledge*, speculative theology, changing creed and opinion, quarrel among the representatives of Jesus Christ as to what he meant by what He is reported to have said nearly two thousand years ago. No authoritative declaration from pulpit that intelligent pew renters feel bound to respect. Mr. Garrison says: “The pews direct, and the preacher obeys.” We are living at a period that seems to mark the ebb tide of religious belief.† The church may be moral but it is mysterious, and the tendency of sentiment is that ignorance looks up to, and intelligence looks down upon, the modern pulpit, and the almost unseemly haste to abandon old positions under the assaults of modern skepticism is proof of this.

The Rev. Lyman Abbott, D. D., says of Jesus Christ, in reply to Mr. Ingersoll: “His message was very simple, and yet the world has not yet become weary of listening to it, and to-day, when a Henry Ward Beecher, a Philip Brooks, a Dwight L. Moody, quietly ignoring the additions and corruptions of a later scholasticism, goes back to the simple teaching of this Galilean rabbi, throngs gather to hear the teaching, as they did when it was first given on the shores of the lake of Geneseret.”

In view of the different interpretations which these noted

**North American Review*, April Number, Page 456.

†Speech at Liberal Union Club, Boston.

divines have given us of the "simple teaching of this Galilean rabbi," there seems to be more poetry than facts in this statement. As a matter of fact they have fostered rather than ignored the "additions and corruptions of a later scholasticism," and it will be found that it is too soon to say that "the world has not yet become weary of listening" to the message of Jesus Christ, for it has not for centuries had the opportunity, and we shall be bold enough to say that the Christ himself, coming under guise of lowly and unpopular surroundings as at first, hidden under garb of humanity, having as before, "no form of beauty or comeliness" to attract the senses, organizing a church after primitive pattern, a system of faith and obedience to certain principles, and called "*my doctrine*," promising as a result that he who should obey, should "know;" that signs mentioned should follow the believer as of old—who does not know, or believe at least, that there is not a church on earth, or popular minister but that would reject him? But, and if he should send, by whom he would, in answer to Wesley's prayer,

"Almighty God of Love,
Set up the attracting sign,
And summon whom thou dost approve
As messengers divine,"

and that, "according to the scripture" and as it is "written," would it help matters? Oh, no; if they know not the master how could they recognize his servants, for, "when the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered *all nations*; and he shall separate them," etc., "and shall say unto them on his right hand, Come ye blessed—and to them on the left hand, Depart from me." Why? "For I was an hungered and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger and ye took me not in; naked, and

ye clothed me not ; sick and in prison, and ye visited me not." "*Then* shall they also answer him, saying, Lord, when saw we thee an hungered or athirst—and did not minister unto thee?" *Then* he, the King, shall answer and say unto them, inasmuch as ye did it not unto the least of these, my *brethren*, ye did it not unto me." (MATT. xxv : 31-46.)

Where, to-day, are those "brethren" of Jesus Christ? When the Lord comes, the world ("nations") will evidently, if this be true, not know them, and we are commanded to treasure up his words that we be not deceived. Evidently they are, or will be masquerading under the disguise of a religion unknown and unrecognized in the popular religious world to day, the religion of Jesus Christ.

With people who have become accustomed to the sound of confusion wrought by modern Babel builders in their efforts to penetrate the clouds with towering rhetoric and laud with glowing panegyric the names of Christ and the martyrs of truth, these statements may, some of them, seem harsh or uncharitable.

We have no war upon men or societies, and it would be as foolish as it would be unjust to fail to recognize the good in both—the splendid record of sacrifice, of moral and physical heroism—in both Catholic and Protestant history. But it is one of the sublime and everlasting qualities of "charity" as Paul has defined that term, or the greatest of christian graces, that it does not consist altogether in giving our goods to feed the poor, or baring our backs to blows, or burning, or death, but that it "rejoiceth in the truth." "Thinketh no evil," nor is it necessarily evil to think, believe, know or even tell the truth.

The Romish religion is a "form" of the Christian religion, says Rev. Lyman Abbott, D. D., but "the church" Romish

and Protestant, "is itself half Theseus, half Centaur."* What a confession ! After sixteen centuries of improvement upon the methods introduced by Christ to turn out this hybridious monster as a result, and though he prove to Mr. Ingersoll or others that it is better than something worse, it does not relieve him, as a professed representative of Jesus Christ, of the charge of inconsistency, no more than will his "charitable" attempt to harmonize or eulogize Catholic or Protestant churches as essentially Christian in the light of that "word" by which himself and all are to be judged "in the last day." The Romish religion is a "form" of the "Christian religion," and yet the Rev. Edward Beecher, brother of the Rev. Henry Ward Beecher, to whose pulpit in Plymouth church the Rev. Dr. Abbott has succeeded, says that, "the 19th chapter of Revelations contains a prophecy of the coming events in the twentieth century, and that chapter opens with rejoicings over the downfall of a corrupt, *anti-Christian* corporation, which is none other than the Church of Rome."† The reader does not care to be wearied with other citations from Protestant sources high and low to the same effect.

Gladstone and Bismarck have said "that the man who gives his allegiance to Rome cannot be loyal to his own government," and a hundred ex-priests and "reformed" nuns, expose in pulpit and upon platform to-day, the unchristian character of the church whose only apostle sits as supreme dictator in religious matters and authoritative declaration in the seat in which St. Peter never sat at Rome. And the mother church, through her faithful ministers, in turn exposes the anti-Christian and anti-Bible position of the Church of England, as well as other Protestant churches,

*Flaws in Ingersollism, *North American Review*, April Number, current year.

†Lecture on Papacy, Tremont Temple, Boston.

which Mr. Gladstone defends, by saying, "It will be observed that the religion of the Church of England is so far from exhibiting that unity of doctrine which Mr. Gladstone represents as her distinguishing glory, that it is in fact, a bundle of religious systems without number." It comprises the religious system of Bishop Tomline, and the religious system of John Newton, and all the religious systems which lie between them. It comprises the religious system of Mr. Newman, and the religious system of the Archbishop of Dublin, and all the religious systems which lie between them. "All these different opinions are held, avowed, preached, printed, within the pale of the church."

But what becomes of all Mr. Gladstone's exhortations to unity? Is it not a mere mockery to attach so much importance to unity in form and name, when there is so little substance?—to endure with patience the spectacle of a hundred sects battling within one church?

Mr. Gladstone seems to imagine that most Protestants think it possible for the same doctrine to be at once true and false; or they think it immaterial whether, on a given religious question, a man comes to a true or false conclusion. She admits to her highest offices men who contradict each other on the most vital questions of Christianity. They profess to hold the real presence, transubstantiation, sacramental confession, the sacrifice of the mass, purgatory, the invocation of Mary and of the saints, and nearly all the other doctrines that are contained in the Roman Catholic creed. Others reject all these doctrines as damnable superstition. Now, by what effort of the mind can these two parties be said to be one? On what principle can it be said that she has that unity which is essential to truth? What idea of falsehood can we have if we hold the Church of England is the one true church of Christ?" *

* "Is One Religion as Good as Another?" by Rev. John MacLaughlin, pages 135, 139, 140.

The Catholic church "subsists in all ages, teaches all nations, and maintains *all* truth." . . . "She comes down by a perpetual succession from the Apostles of Christ and has her DOCTRINE, her orders. and her mission FROM THEM."

"Can she err in matters of faith? *Ans.*—No, she cannot err in matters of faith.

"Why so? Because Christ has promised that the gates of hell shall not prevail against his church; that the Holy Ghost shall teach her all truths and He himself will abide with her forever.

"How shall we know the things which we are to believe? *Ans.*—From the Catholic church of God, which He has established by innumerable miracles, and illustrated by the lives and deaths of innumerable saints."*

Ah, how, indeed shall we know the things which we are to believe? Not, to rational minds by the "infallible word of God," as defined by the Pope. Neither does the testimony of Catholics to "innumerable miracles," nor the fact that good men and women have been found within her pale, "*establish*" us upon an immovable foundation, nor guarantee safety in the acceptance of her decretals.

Thus with neither Catholic or Protestant church is the test of certainty found. Has Immanuel Swedenborg dispelled the cloud that covers the great mystery, or has he added to its density? On the contrary, does not the abstruseness of his most voluminous creed rather add to than diminish the uncertainty concerning religious questions, and place him among the rank of nobles and learned men who by their "wisdom knew not God." And when we turn to the question of his seership, still though astonished, we are not enlightened; a sign, but not certainty, marks these revelations. And if his spiritual agency or guide informed him correctly of

* Apostles Creed, and Catechism.

the great fire in Stockholm, it certainly is no more wonderful than the fulfilled predictions of other religionists with whom he is at an entire disagreement in regard to other and more important matters, and the statements concerning his interviews with dead Greek philosophers, and revelations concerning the heavenly world or worlds, are so ambiguous and and filled with prolixity, as to rob them even of the claim of profundity, and rather suggest a species of hypnotism whose revelations cannot be made subject to any rational test as to their truth or falsity.

The "Shakers," with "Mother" Ann Lee as their high priestess and head, claimed power to "heal the sick," "cast out devils," and even raise the dead. Mother Lee communicated with the dead, and, like Swedenborg, had correspondence with angels, but they were Shaker angels, as Swedenborgian angels, and with differences as strongly marked in Bible interpretations, and to practical minds the stream never rose much higher than the fountain of an inspiration whose waters were so sadly corrupted with preconceived absurdities and traditional belief as to make it entirely vulnerable in its claims to perfect authorship.

Though attended by physical and metaphysical phenomena, the same uncertainty marks the revelations of modern spiritualism, and it is as easy to prove that there are lying spirits, as that there are spirits at all. No intelligence existing, or at least communicating higher than the "progressive" stage that mortals once inhabiting this earth have already attained to in spirit life and world; and the rapidity also with which all men, whether Christian, infidel or Pagan, are converted to the peculiar tenets of spiritualism as soon as they pass from earth life, gives it—with the other revelations already noticed—a strong smack and flavor of the earth, which the wonders of slate writing, or cabinet manifestations even, cannot disabuse our minds of the possibility or even probability

of the conscious or unconscious employment of metaphysical or occult hypnotism upon the mind or body of the "medium." The "conditions," also, upon which *knowledge* is said to be furnished to the truth seeker often lacks the savor of practical morality to inspire unlimited confidence in the authorship of the revelation — communications too often conforming themselves to the opinions as well as passions of the individuals.

Persons accustomed to high moral altitudes, and having strict notions in regard to sexual purity, for instance, however, are not liable to be shocked by a revelation which is certain to be followed by rejection. But it would be contrary to the logic of facts to say that the revelation has not in the past conformed to a suspicious extent with the wants, desires, preconceived opinion and moral status of the investigator.

CHAPTER II.

EVERY nation anciently, when it began to speculate upon geographical matters, and to form surmises as to the nature of the earth, regarded the world as a vast plain, the centre of which was their own country. Fancy filled the regions beyond with mythical beings and with Utopias. The Greeks of Homer's time knew no more of the world than the shores of Egypt and Asia Minor; but they filled all the outlying regions with hydras and gorgons, with happy isles beyond the western seas with a race of supremely wise, happy and long-lived mortals, with isles of sirens, with fields elysian, and the abode of gods. Encircling the world's plain flowed the ocean from which the sun rose, and into which it set.

Still, all unconscious and unknown to us are we the subjects of fond desire and fancy concerning

"A country where our fair hope abides,"

which the light of the coming day may relegate with the Greek tradition to the history room, where exploded myth and fabled fancy entertains at once and mocks the hope to guess the heavens, or penetrate their secret. And the "Heavenly Jerusalem," the golden street, the harp and the crown, may fade away from our hope as Christian mythology, at least, as yet, has there been no revelation to the world that the report of this vision, said to have been given upon that island in the Mediterranean sea eighteen hundred years ago, is authentic. No one who has possessed a harp, or wore a crown, or whose feet have pressed the street of the Golden City, ever returned to certify that it is so. Christians do not claim it, but, on the contrary, deny any revelation but the old letter since that time; and those who do claim to have come back, not only deny having seen it, but the probability of its existence.

"Far out of sight while yet the flesh enfolds us,
Lies the fair country where our heart abides;
And of its bliss is naught more wondrous told us,
Than these few words, 'I shall be satisfied.'"

Yes, we may be, but we cannot tell. It is good poetry, but it is hypothetical poetry, and expresses less of rational or even scriptural idea, as will be hereafter seen, than of hyperbole, and the world is already learning to say, with Mr. Ingersoll, "Let us be honest with ourselves. In the presence of countless mysteries, standing beneath the boundless heaven sown thick with constellations, knowing that each grain of sand, each leaf, each blade of grass, ask of every mind the answerless question, knowing that the simplest thing defies solution, feeling that we deal with the superficial and the relative, and that we are forever eluded by the real, the absolute, let us admit the limitations of our minds and let us have the candor to say, 'we do not know.' "*"

*December Number, *North American Review*, 1889.

And yet, if true, is *this* a *comforting* word? Has the life we know enough in it to satisfy? We think not. Professor Clifford, the most able and scholarly atheist of the century in his lecture upon, "Influence upon Morality of a Decline in Religious Belief," says, "It cannot be doubted that theistic belief is a comfort and a solace to those who hold it, and that the loss of it is a very painful loss. It cannot be doubted, at least, by many of us in this generation who either profess it now or received it in our childhood and have parted from it since with such searching trouble as only *cradle faiths* can cause. We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead. Our children, it may be hoped, will know that sorrow only by the reflex light of wondering compassion."

If the children of these great infidels and atheists of modern times ever are made to look back in "the reflex light of wondering compassion" upon the darkness that now spreads itself like a pall upon the intellectual mind of the nineteenth century, it will be because they either have been enabled to extract more from creeds and dogmas than their fathers, or else shall there be a new light and a way pointed out to them in which, walking, they find out more than has or does the popular religious world furnish them with to-day.

"Canst thou by searching, find out God?" In answer to this question, it is not hard to say that upon the premise that there is a God—and no one claims to know that there is not—that to travel toward Him in a straight line and long enough, would ensure us of His presence and of His existence—yes. But the natural mind would say, "the chasm is limitless to the finite mind." So are the terms infinity or eternity, but we cannot deny their probability of existence. But is or has there been a revelation from Him who is sup-

posed to be the author of our existence that can be tested satisfactorily? Is there an infallible rule and *law*, given from a perfect and infallible source, by which man may *know* that he is at least *in the way* that will not lead to disappointment? And we answer, yes. What and where, then, is the way? and we answer, IT IS THE WAY OF LIGHT.

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

“If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.” (I JOHN, i: 5, 6.)

If this is true, what becomes of the rhymed and blinded faith of that victim to the changing faiths of centuries. The beautiful Quaker poet thus expressed :

“I falter, where I firmly trod,
And stretch lame hands of faith, and fall
Upon the world's great altar stair
That slopes THROUGH DARKNESS up to God.”

Is the way to God the way of darkness? If the way we have largely trod for centuries is the way to God, we are obliged to say, yes. If John, the servant of Jesus Christ, told the truth, and the truth has not changed, we must say, no; for “God is Light, and in Him is no darkness at all.”

“But if we walk in the light, as he is in the light, we have fellowship one with another.

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.” (I JOHN i, 7: 3.)

What fellowship hath modern theologians or the world with the Christ of New Testament times, or what harmony or agreement with his words?

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed ;

“And ye shall know the truth, and the truth shall make you free.

“They answered him, We be Abraham’s seed, and were never in bondage to any man : how sayest thou, Ye shall be made free?

“Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.” (JOHN, viii, 31–34.)

What is sin? It is a transgression of law. What law has the world transgressed? “The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath a curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and but few men left.” (ISA. xxiv, 5 : 6.)

“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance :

“That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour :

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

“And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water :

“Whereby the world that then was, being overflowed with water, perished :

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt* with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II PETER iii, 1 to 13.)

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

"In flaming fire take vengeance on them that *know not God*, and that *obey not the gospel of our Lord Jesus Christ*:

"Who shall be punished with everlasting destruction *from the presence of the Lord*, and from the glory of his power;

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (II THESS. i, 7 to 10.)

* "Be filled" with fervent heat, etc.

What shall we believe? "in that day," or, in the language of the Catholic creed, "How shall we know the things which we are to believe?"

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed ;

"And ye shall *know the truth*, and the truth shall make you free." (JOHN viii, 31 : 32.)

The Catholic church having failed to continue in his word, and Protestants as well, belief and tradition having taken the place of KNOWLEDGE in spiritual matters, the necessity for the restoration of that law and doctrine, anciently promulgated, has become an actual fact before this infidel world can be justified in the rejection of the idea that Jesus Christ was the chosen and true representative of God.

"Now about the midst of the feast Jesus went up into the temple and taught.

"And the Jews marveled, saying, How knoweth this man letters, having never learned ?

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (JOHN vii, 14-17.)

Will some theologian arise and tell us what particular doctrine which by "doing" according to their prescribed forms of faith a *knowledge* concerning which, and of the true character of Jesus, "The Son of the Carpenter," will be furnished?"

On the contrary, is it not true that *doctrinal* belief has become decidedly unpopular in the churches of to-day, and if so, why, if not, because of the fact, that, as in Jesus' day, they have been so long teaching for commandments of God the doctrines of men, that, seeing the confusion wrought

by man-made doctrines, they have concluded to abandon all doctrine? And yet the beloved disciple says :

“And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

“Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

“Whosoever transgresseth, and *abideth not in the doctrine of Christ, hath not God*. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

“If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed :

“For he that biddeth him God speed is partaker of his evil deeds. (II JOHN ii, 6-11.)

Worldly wisdom and erudition may supplement, but can never be safely made to take the place of obedience to the formulas prescribed by the Saviour of mankind by which a *knowledge* of his true character, and of his doctrine may be had.

“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

“For the Jews require a sign, and the Greeks seek after wisdom :

“But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ;

“But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

“Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men.

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called :

“But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ;

“And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are :”

“That no flesh should glory in his presence.” (I COR. i, 21 : 29.)

And Paul, knowing the absolute necessity of continuing in the word which the Master had commanded, urges Timothy thus :

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom ;

“Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort with all longsuffering and doctrine.

“For the time will come when *they will not endure sound doctrine* ; but after their own lusts shall they heap to themselves teachers, having itching ears ;

“And they shall turn away their ears from the truth, and shall be turned unto fables. (II TIM. iv, 2-4.)

What is truth? What is sound doctrine? Thy word, said Jesus, is truth. Is it true that in these modern times men's ears are turned away from the word of God, and are being entertained by the wisdom of this world. Is it not true that Christian and heathen mythological “fable,” (stories, see Smith's Bible Dictionary,) embellished with erudition, oratory, and stage effect, in elocution and rhetoric, are the means employed to fill the modern pew and replenish the coffers of the church?

What is *sound* doctrine? It must be the doctrine of

Christ, "My Doctrine," transgressing which, and not abiding in, we are informed, we have not God; "but he that abideth in the *doctrine of Christ* hath both the Father and the Son." We may be *religious*, but we may be seriously, and so far as *knowledge* goes, fatally wrong, by being misled in these most important matters.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (1 Tim. 4: 16.)

Seeing then the importance and stress laid upon these matters in the early church, let us proceed to seek for a clear definition of these doctrines, or the doctrine of Christ.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

"Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

"And this will we do, if God permit.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (HEB. vi, 1: 6.)

Another translation says, "Not leaving the principles of the doctrine of Christ," etc., but the common version will answer our purpose; for it is not to be supposed that we are to leave them, in the sense of a total abandonment, as for instance: though the child may enter the way of com-

mon learning by means of the alphabet, yet can the use of the alphabet never be abandoned—no matter to what heights he may obtain. The use of the musical notes that form the common scale will and must always be in use in that system. No more can we either start right and *continue* safely so by abandoning the principles of the doctrine of Christ. For, it is impossible for those who were *once enlightened*—by obedience to these doctrines—and have tasted of the *heavenly gift*—spiritual gifts—and were made partakers of the Holy Ghost, and to have tasted of the *good word of God* and the powers of the world to come, “to renew *them* again unto repentance”—concerning these things.

“For sin shall not have dominion over you : for ye are not under the law, but under grace.

“What then? shall we sin, because we are not under the law, but under grace? God forbid.

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death or of obedience unto righteousness?

“But God be thanked, that though ye were the servants of sin, ye have obeyed from the heart *that form of doctrine* which was delivered you.

“Being then made free from sin, ye became the servants of righteousness.

“But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

“For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord. (ROM. vi, 14 : 23.)

What form of doctrine? Mr. Wesley said that “we are but a band of brethren having *a* form of godliness, and

seeking the power." Have his professed followers found, and do they now possess it, or have they with the rest of the daughters of "mystery," "Babylon," turned away their ears from the truth and from submission to "*that* form of doctrine" by which the Hebrew saints were enlightened and enabled to be partakers of the heavenly gifts promised in all ages to the believer in Christ's work?

CHAPTER III.

OF THE doctrine, then, first a theoretical basis and exposition briefly will be in order :

1st. According to Paul, repentance from *dead works*, the result of faith in the doctrines and precepts of men, was necessary, and in order to do this, the unprofitableness of man-made "forms" of worship, for which there is no authority from Christ or no evidence of profit to men, needs to be shown, though we may be deemed uncharitable in so doing, and of supplanting this faith in human dogmas or of "revelations" from any source not in harmony with this *law* of his own establishment with a "faith toward God."

"OF THE DOCTRINE OF BAPTISMS."

Baptism here is spoken of as plural, though referred to by Paul in Eph. iv, 5, as one, which in reality is one as having one authorship, but two in the sense that, though John's baptism was an authorized and heavenly baptism, neither he or any other man on earth could do more than to baptize with water unto repentance, or "for the remission of sins," (See Peter on day of Pentecost); and if skepticism concerning the efficacy of the use of water in any form of religious worship has been engendered, as it evidently has,

and is being, in, as well as out of churches, it is not because that John's baptism has ceased to be a heavenly baptism, or that the command to, "Go teach all nations, baptizing them," etc., is not binding to day upon the true ambassador of Jesus Christ as of old, but because "faith cometh by hearing and hearing by the *word of God*," in contradistinction to the word of man. But, "How shall they hear without a preacher? and how shall *they* preach except they be sent?"

"Faith, gospel faith, is an assurance of things hoped for and an *evidence* of things not seen." The *evidence* having been lacking in regard to the reasonableness or justice of human creeds, faith in them could not be and is not justified, "but justification through faith is a very wholesome doctrine and full of comfort," even to the intelligent mind if it be faith in the *truth*. "Therefore, being justified by faith we have peace with God *through our Lord Jesus Christ*," and not through the doctrines of men. On the contrary, Mr. Ingersoll says, and says truly, "their doctrines have filled the world with woe." Instead of peace, discord, division and doubt, and to believe which, no man is justified of God in doing, and if no sign of profit or fruitfulness appears in vindication of the practice of baptism in any form to rational minds, the consistent answer must be that disobedience and apostacy from Christ's law having become an established fact in history, it logically follows that Christ is no longer bound to respect *his* part of the contract which he made with men 1800 years ago, when he said, "If any man will *do* (not simply believe), he shall know of the doctrine." And, we ask again, Do what? Why, "*All things whatsoever I command you*," for :

"If you love me, keep my commandments.

"And I will pray the Father, and he shall give you another comforter, that he may abide with you forever ;

"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. (JOHN xiv, 15 : 17.)

And "the spirit of truth" having departed with its gifts, the world has been the blind followers of blind leaders. But we ask, should not Jesus Christ recognize some form of baptism if it be the correct one? And we answer, that disconnected from the other, or "all" of the commandments or doctrine which he enjoined, No ! for James, speaking even of the law of Moses, which was but a shadow of the perfect law of liberty, says :

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

"For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

"So speak ye, and so *do*, as they that shall be judged by the law of liberty. (JAS. ii. 10, 11, 12.)

And if we are no longer under that law, but under grace, it is not grace that permits a man to be utterly lawless in religious matters, but on the contrary, Paul says in Hebrews viii, 28, 29 :

"He that despised Moses' law died without mercy under two or three witnesses :

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

And if we have broken this everlasting covenant, as Isaiah predicted (24th Chap.), is God bound to keep his part of the covenant?

"AND OF LAYING ON OF HANDS."

"Why, we lay on hands," says the Catholic or Episcopa-

lian. Yes, but why are you in the same dilemma as others? and we can only answer for you that it is not because Jesus Christ is not "the same, yesterday, to-day, and forever," but because Paul told the truth when he said that "no man taketh this honor unto himself, but he that is called of God as was Aaron." God neither has, in any past age, neither will He in this age, respect the authority or ministration of men who send themselves or are "called" by the congregation, with the sound of the louder metallic jingle. And if the Holy Ghost fell upon the Samaritans whom Philip baptized, through the laying on of the hands of Peter and John, it was because he had authorized them so to do. Likewise, if the twelve Ephesians, upon whom Paul laid hands, and as a result "the Holy Ghost came upon them, and they spake with tongues and prophesied," it was not because he was educated, and "called" as modern ministers are, but because that he told the truth when he said to the Galatians, i, 6:

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel:

"Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received let him be accursed.

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

"But I certify you, brethren, that the gospel which was preached of me is not after man.

"For I neither received it of man, neither was I taught it, *but by the revelation of Jesus Christ.*"

“AND OF RESURRECTION FROM THE DEAD.”

It is a sound and true doctrine, and shows the beautiful consistency, harmony and provision made by the Creator, and expressed by Paul in the Ephesian letter, i Chap., 8.

“Wherein he hath abounded toward us in all wisdom and prudence ;

“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself :

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth ; even in him :

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of His own will. ”

The “wisdom and prudence” manifested in the creed of Calvin and others is not the wisdom which the gospel of “glad tidings to all the people” will reveal when preached by those sent. If the doctrine of the resurrection of the body is not true, then is Christ not risen and our preaching and our hope is in vain, and the Bible is anything but the true word of God, Job was mistaken, David in error, and Jesus wrong when he said :

“All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out.

“For I came down from heaven, not to do my own will, but the will of him that sent me.

“And this is the Father’s will which hath sent me, that of all which he hath given me *I should lose nothing*, but should raise it up again at the last day.

“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life : and I will raise him up at the last day.”
(JOHN vi. 37 : 40.)

Through Jesus Christ nothing to man can or will be lost ; human sorrow, trial, disappointment, death, shall only serve to make eternal life more glorious, and fit us to finish our incompleted work in a restored and perfect body, upon the ground of its incompleteness and partial failure—failure at least so far as reaching even our poor ideals upon this earth as in the day when “the meek shall inherit” it, and “shall delight themselves in the abundance of peace.” The possibilities of this perfect combination of spirit and matter have never been realized upon this earth, and never can unless permitted to return. For though we may be possessed of the gifts of the gospel even, yet do we now prophesy in part only, and know in part only, but when that which is perfect is come, partial and incomplete things shall be done away, and though “for the perfection of saints” are the gifts of God instituted, yet, does our ignorance and incompleteness mock, and our slowness of growth ridicule the idea of anything like an attainment unto the stature portrayed in Christ with the time and opportunities offered to mortals in the brief span that lies between the cradle and the tomb.

“AND OF ETERNAL JUDGMENT.”

Our brief survey of the uncertainties that now prevail in regard to the real or actual estate of the dead ; of the future, of rewards and punishments for the human family who have dwelt, or are now dwelling upon this planet, must suffice to convince us that the majority of mankind at least, are in the dark, and the best that all the various priests of every altar and of every temple can give us, is an opinion.

Once more we urge the necessity of the return of that ancient law and order and following as a necessity—as does the day the night—the return of the ancient promised comforter, the “spirit of truth,” to teach us concerning

these things and to "take away the veil" that is over the minds of the world and of its self-appointed ministers, in the reading of the scriptures, in regard to this principle of the doctrines of Christ, even as in the days of Paul.

"But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. (2 COR, iii: 14.)

And after centuries of apostacy from primitive methods, is it at all strange that the veil is over the Gentile nations and clearly manifested in the contradictions of faith expressed in human creed in their reading of not only the Old but the New Testament? No revelation, no ray of heavenly light or intelligence, no more the spirit of truth to guide the servant of Christ, but left to quarrel over a doubtful translation of words spoken hundreds or thousands of years ago and subject to the manipulation of men who make no claim of inspiration or heavenly guidance, but by their wisdom direct or misdirect, as the case may have and has been. Does not God know whether angels, men or women, little children or heathen are elected before they were born or created to punishments defined by Calvin or Edwards?

Why didn't those men-made divines, who so recently were assembled in the Metropolitan Opera House in New York city, ask God to help them revise the Westminster Catechism? Can he do it? Will he do it? Ask yourselves, ask them. Isn't it true that the Pagan, Robert G. Ingersoll, is doing more to "revise" the catechism than their own God? Is it not true that we are living close to the day of the fulfilment of prophecy uttered by that servant of the *living* God, Jeremiah, who spake not as men speak, but as Peter tells us. (II PET. 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."

When he said, (JER. xvi : 19,) "Oh Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth and shall say, Surely our fathers have inherited lies, vanity and things wherein there is no profit.

Shall a man make gods unto himself, and they are no gods?"

Only last evening, I heard an ex-Catholic priest, Father Chiniquy say that the Romish Church was an idolatrous church ; but how much better off in this respect is he as a Protestant? "Thou shall have no other Gods before me," was the ancient and authoritative voice and command. That was the God who said in the beginning, "Let us make man in our own image." The God of whom Paul tells us, (HEB. i : 3,) that Jesus Christ was the brightness of his glory and the express *image* of *his person*. And if it be absurd for a Catholic to suppose or maintain that by the power or prayer of the priest a piece of bread or wafer is turned into the literal presence, soul, body and divinity of God and of Jesus Christ, is it not equally absurd and "idolatrous" for a Protestant priest to borrow from the Romish church the God that Constantine and his bishops made, and set up the idolatrous worship of a "God without body, parts or passions," in the place of that "God with whom Moses spake face to face as a man speaketh with a friend?" To substitute a God that can neither hear, see, nor speak, nor has not spoken for centuries ; "gods that are no gods ;" made to be mocked and jeered at by the victims of an unauthorized priesthood, and an unproved and unprovable gospel.

Spiritual gifts are the gifts of God to men. "Now, concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these *dumb idols*, even as ye were led. (I Cor. xii, 1 : 2.)

What is an idol? It is a God : a false one. What is a dumb idol? It is a dumb God. What is a dumb God? It is a God who either cannot, will not, or does not speak. What kind of a God do Catholics, Protestants or Pagans worship to-day? and does their worship consist in a worship "in spirit and in truth," or has it been and is it yet largely a system of "lies, and vanity, and things wherein there is no profit?"

"Ye worship ye know not what?" What would the Christ say were he placed standing amid our modern Babel of to-day? Has he changed since he left us, or is he the same yesterday, to-day, and forever? If the heavens should part, and he should speak, would his speech be conformed to everybody's "shibboleth?" "If Jesus Christ should come to this earth to-day, would he attend our church?" was the text and theme of the Rev. David Utter, pastor of the First Universalist Church of Chicago, in a sermon not long ago. He is coming, and it will be reasonable to suppose that he will attend his own church, if he can find it upon earth. Can he do it? Can you do it, my reader? With the New Testament in your hand, can you find it? Will all the Catholic, Protestant, or Pagan churches in the world to-day put together fill the pattern of that church which he organized before he went away, and denominated "my church?" Search the world through to-day, and coming back disappointed, let me take you to the professed standard of reference.

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother.

"*Unto the church of God which is at Corinth*, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's :

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ;

"That in every thing ye are enriched by him, in all utterance, and in all knowledge ;

"Even as the testimony of Christ was confirmed in you ;

"So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ ;

"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." (I COR. i, 1 to 8.

"Unto the *church of God* which is at Corinth." No doubt about the "orthodoxy" of this church, or that it was "evangelical" then, and as no new revelation has been had, according to modern teaching, the last testament in regard to these things ought to be in force, with rational minds. "By Jesus Christ ; that in every thing ye are enriched by him in all utterance." Written sermons may have been unknown. "And in all knowledge," not credulity or supposition. "So that the testimony of Christ was confirmed in *you*." What testimony? Why the signs that were to follow. The gift of that spirit that was to guide them into truth, and not error, and was to confirm the word not only in the day of the apostles, but "unto the end."

"Now ye are the body of Christ." (Chap. xii, 27.) We have found then, not only the church of God but the "body" or church of Jesus Christ.

"Now ye are the body of Christ, and members in particular.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (I COR. xii. 27 : 28.)

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

“ With all lowliness and meekness, with long suffering, forbearing one another in love ;

“ Endeavoring to keep the the unity of the Spirit in the bond of peace.

“ *There is one body, and one Spirit*, even as you are called in one hope of your calling ;

“ One Lord, one faith, one baptism,

“ One God and Father of all, who is above all, and through all, and in you all.

“ But unto every one of us is given grace according to the measure of the gift of Christ.

“ Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

“ (Now that he ascended, what is it but that he also descended first into the lower parts of the earth ?

“ He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

“ And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ;

“ For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ :

“ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ :

“ That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ;

“ But speaking the truth in love, may grow up into him in all things, which is the head, even Christ :

“ From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

“Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.” (EPH. iv. 1 to 18.)

Please read Corinthians, the 12th chapter, which we quote as fitting instruction, and as the original pattern in church building.

CHAPTER IV.

“**N**OW concerning spiritual gifts, brethren, I would not have you ignorant.
“Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

“Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed : and that no man can say that Jesus is the Lord, but by the Holy Ghost.

“Now there are diversities of gifts, but the same Spirit.

“And there are differences of administrations, but the same Lord.

“And there are diversities of operations, but it is the same God which worketh all in all.

“But the manifestation of the Spirit is given to every man to profit withal.

“For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ;

“To another faith by the same Spirit ; to another the gifts of healing by the same Spirit ;

“To another the working of miracles ; to another

prophecy ; to another discerning of spirits ; ~~to another~~ divers kinds of tongues ; to another the interpretation of tongues :

“But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ.

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether *we be* bond or free ; and have been all made to drink into one Spirit.

“For the body is not one member, but many.

“If the foot shall say, Because I am not the hand, I am not of the body ; is it therefore not of the body ?

“And if the ear shall say, Because I am not the eye, I am not of the body ; is it therefore not of the body ?

“If the whole body were an eye, where were the hearing ? If the whole were hearing, where were the smelling ?

“But now hath God set the members every one of them in the body, as it hath pleased him.

“And if they were all one member, where were the body ?

“But now are they many members, yet but one body.

“And the eye cannot say unto the hand, I have no need of thee : nor again the head to the feet, I have no need of you.

“Nay, much more those members of the body, which seem to be more feeble, are necessary :

“And those members of the body, which we think to be less honourable, upon those we bestow more abundant honour ; and our uncomely parts have more abundant comeliness.

“For our comely parts have no need : but God hath tempered the body together, having given more abundant honour to that part which lacked :

“That there should be no schism in the body ; but that the members should have the same care one for another.

“And whether one member suffer, all the members suffer with it ; or one member be honoured, all the members rejoice with it.

“Now ye are the body of Christ, and members in particular.

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

“Are all apostles ? are all prophets ? are all teachers ? are all workers of miracles ?

“Have all the gifts of healing ? do all speak with tongues ? do all interpret ?

“But covet earnestly the best gifts : and yet shew I unto you a more excellent way. (I COR. xii.)

What is the more excellent way ? What did Wesley say ? What does Paul say ? In the following chapter we read :

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

“Charity suffereth long, and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up,

“Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil ;

“ Rejoiceth not in iniquity, but rejoiceth in the truth ;

“ Beareth all things, believeth all things, hopeth all things, endureth all things.

“ Charity never faileth : but whether there be prophecies, they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away.

“ For we know in part, and we prophesy in part.

“ But when that which is perfect is come, then that which is in part shall be done away.

“ When I was a child, I spake as a child, I understood as a child, I thought as a child : but when I became a man, I put away childish things.

“ For now we see through a glass, darkly ; but then face to face ; now I know in part ; but then shall I know even as also I am known. (I COR. xiii. 1 : 12.)

Prophecies may fail, tongues did and may cease, knowledge, as they acquired it, might vanish away ; but only because it was partial and incomplete ; for when that which is perfect is come, that which is *in part* will necessarily have to give way. But we must not forget that the very means that were designed “ for the perfection of the saints ” in the early church, and of bringing about that development and perfection of human character, were designed and “ set in the church,” and to continue until we all *in the unity of the faith*—not division of multiplied and different faiths—“ come to a perfect knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ;

“ That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ;

“ But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”

Why are we tossed to and fro "with every wind of 'new' doctrine" that blows? Is it not because we have ceased to speak the truth in love, and have turned away our ears unto fables?

Does not charity rejoice "in the truth"? And is it not true that the world is in darkness? And is it not becoming in us to seek for the true causes of failure? And is it charity to deny the power of God as defined in the ancient church and promised without reservation to the believer wherever he may be found? and does not Paul immediately follow in his letter with this: "Follow after charity and *desire* spiritual gifts:"

"How is it then, brethern? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

"If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

"But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

"Let the prophets speak two or three, and let the other judge.

"If any thing be revealed to another that sitteth by, let the first hold his peace.

"For ye may all prophesy one by one, that all may learn, and all may be comforted.

"And the spirits of the prophets are subject to the prophets.

"For God is not the author of confusion, but of peace, as in all churches of the saints.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

“Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

“Let all things be done decently and in order.”

We are told that these gifts are done away, because “no longer needed,” and that they were given anciently for the establishment of the church, and that Protestant, like Catholic religion is “established” by the record of “innumerable miracles and the lives and deaths of innumerable saints,” and not by the continual presence of Christ with the church, as represented by the spirit of truth, the *only* way by which he *can* be represented or saved from misrepresentation. And when Mr. Ingersoll says that “in order for miracles to be of any value, they would have to be perpetual,” he says the truth; and if God is no respecter of persons, Mr. Ingersoll or myself are just as much entitled to the gifts of God when the *conditions* are complied with, as were they anciently, and if complying with the same law that the Corinthians did, we receive not the same evidences in the church, we shall be obliged to take Mr. Ingersoll’s side of the question so far as any certainty about the Christian religion is concerned. If a record of miracles is enough to “establish” the church to-day, the first church should reasonably have been satisfied with the recorded miracles of the Old Testament, and upon that assumption the miracles of Jesus and his followers were superfluous. “We *know* that God spake to Moses,” said they, “but as for this fellow, we know not whence he is.” But, as a matter of fact, they didn’t or couldn’t know any such thing; it was faith in a record or a tradition, and could not be made to stand as proof of God’s power or unchangeability toward them.

But the gift of God to the church is not one, but many, and divided, severally, as he will, and according to his wisdom, and according to the capacity of the individual.

“Now there are diversities of gifts, but the same Spirit.

“And there are differences of administrations, but the same Lord.

“And there are diversities of operations, but it is the same God which worketh all in all.

“But the manifestation of the Spirit is given to every man to profit withal.

“FOR TO ONE IS GIVEN BY THE SPIRIT THE WORD OF
WISDOM.”

Is wisdom, even wisdom which this world cannot give, no longer needed in the church?

“AND TO ANOTHER THE WORD OF KNOWLEDGE BY THE
SAME SPIRIT.”

By this gift positive information concerning God and spiritual things were to be revealed, but it was given, not to be revealed as a law to the whole church, but for the comfort of the individual and for his growth in heavenly and divine things. As such it might be partial and incomplete, because the individual was such and not capable of receiving only “in part.”

“TO ANOTHER FAITH BY THE SAME SPIRIT.”

“Faith is an assurance of things hoped for and an evidence of things not seen.” It was the gift of God, especially to individuals who obeyed Christ’s law and were become a part of the visible “body;” all were to have it in some measure or degree, but individuals were especially endowed with this peculiar spiritual talent or gift, so that there might be a diversity to edification in the church.

“TO ANOTHER THE GIFTS OF HEALING BY THE SAME SPIRIT.”

Fifty years ago it would have been a comparatively easy matter to have drawn the line in regard to “gifts of healing,” for the reason that these gifts were not claimed unless in a very obscure way ; especially was this true of the popular church. But our day witnesses changes, and a man may not be considered entirely fanatical who believes in “Divine healing,” and even “Christian” and “evangelical” ministers lay on hands and anoint with oil in accordance with the Apostle James’ instruction to the church anciently for the healing of the sick. While outside of the pale of churches the very air has been full at times, and in some quarters it has amounted to a popular “craze” of Christian science healing, or “faith cure,” and the name of Jesus Christ has been used as a cat’s paw to pull the golden “chestnut” out of the fire and into the pocket of the “metaphysician,” or to hedge against the increasing lifelessness and apathy of the popular church by springing upon it the question of faith cure and divine healing as against the position which the orthodox Christian world had assumed for centuries.

Beside all these has arisen an army of “mediums” and professional “magnetic,” “physiologic” and “mesmeric” “healers,” who “lay on hands” in a wholesale way that it is probable that the Apostle James never dreamed of.

It will take but little thought or but little reading to discern the difference between “James, a servant of God” and an Apostle of Jesus Christ, to the members of the church, those whom he addressed as “my brethren” in his advice to them : “Is any among *you* afflicted let him pray. Is any sick among *you*? Let *him* call for the *Elders of the church* and let them pray over him, anointing him with oil in the name of the Lord ; *and the prayer of faith* shall save the

sick, and the Lord shall raise them up, and if they have committed sins they shall be forgiven him " (JAS. v, 13: 15) and this modern army and mongrel horde who for filthy lucre's sake, and for every reason but the right, rational and properly consistent scriptural one, use this sacred name and word to fleece the people, to disgust humanity and destroy faith in any or everything.

The gift of healing was *one only* among the varied and many graces and gifts of the Holy Ghost in the original church, and not the all and in all upon which mankind were to predicate a faith or to be the test of truth.

Dr. Cullis, of Boston, builds a faith cure home or hospital for consumptives, cripples, and the sick generally, and as prayer, no matter how faithless, is better than pills, and faith, no matter how much it may savor of credulity, is better than physic, good air, good food, good nursing better than "scientific" drug medication, we need not be surprised to hear of "cures" and of affidavits to that effect ; but what may be said of "Dr." Cullis, is said of spiritualists, who "lay on hands," and furnish affidavits along with the thousand newspaper advertisements—the "bitter" and "pill" almanac certified wonders.

All these deny the existence, or practicability, or use, of all, or most, of the other manifestations of spiritual power, known and exercised in the ancient church.

In defense, however, of the necessity, or idea, that it was designed for the church in all ages, we might speak of the arguments put forth by professed representative ministers of Christ, as well as others who claim that the gifts of healing have been substituted by the attainments of medical science. In reply to which, we offer: that the "science of medicine," so far as our memory or experience goes, has proved to be about as changing and unreliable as human theology, and the cure of the body by the use of drugs is very nearly

as much of an unsettled problem as are the theological prescriptions compounded by doctors of divinity for the relief of the soul. At least it is safe to say and to quote reliable and unquestioned authority of eminent medical practioners : that "the science of medicine," as principally practiced to-day, "is no science at all," but simply an experiment upon the human body." This statement, beside others to the same effect the writer has, not only in writing, but from the lips of physicians, whose professional standing has never been questioned. Men, women, and children, sick, dying and dead, all around us, which an increase of doctors, nor of their learning, or systems, are not powerful enough to prevent, are with us, as in the day of Christ and the apostles, and until greater certainty marks the result of modern medical practice, it is too early to say that the gift of healing is no longer needed, or longer to be sought after and "coveted" by the church of God.

A careful observation, however, of all the *conditions* upon which the promise and gift of healing is to be bestowed, carelessness and failure to understand which has been the cause of mistakes that engendered doubt and trial, should be had by members of Christ's visible body.

Let us note the authoritative counsel of the apostle James, (JAMES v, 14 : 15.)

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord :

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he committed sins, they shall be forgiven him."

Let us remember that this counsel was given to an organized body of believers and called "the church," and to the *elders of* that church, and cannot consistently nor scripturally be construed into an authority for, or sanction of the

heterogeneous mass of metaphysical healers, faith curists, "divine healing" by the laying on of hands of not only "elders," but women or anybody else who has learned to say "Lord ! Lord !"

"And the prayer of faith" in connection with the rest, "shall save the sick." What is faith? is it the possession of an intense desire for the sick to recover? Oh no ! Is it even a persuasion or *belief* that they may or will? No indeed ! Nor does the presence of the spirit, sometimes even in great power and comfort warrant us in the conclusion that the sick will always recover.*

Faith, that, faith which did, and does now save the sick, "is an assurance of things hoped for" and "an evidence of things not seen."

As a novice in experience and early and first acquaintances in the operations and workings of the spirit, even in his eldership, the writer has made the quite common, but troublesome mistake of reckoning the fact of the spirits presence in comfort and great power at the bedside of the sick as reliable token of their recovery, while the fact was, and often is, that the mind of the spirit, which alone can convey that prophetic intelligence, "assurance," "evidence," or "faith," referred to by James, may be wanting, and what is true of the church, must certainly apply to the world

* To the church of which the writer is a member, we quote from the Revelations given to the church of Christ in our days D. & C. 42, 12: "And whosoever among you are sick and have not faith to be healed, *but believe*, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my (Christ's) name; and if they die, they shall die unto me, and if they live, they shall live unto me." And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them."

when we are led to consider the abuse that the word *faith* has been subjected to.

A man or woman may have the gift of faith, intuition, foresight or premonition at a sick bedside that is not always shared by the eldership, which, however, is to be a guide to *them*, and not an oracle infallible to or for others.

To say also that forgiveness of sins follow the administrations of modern "healers" of every sort, who quote as much of James, commission as authority for their work as suits their convenience, is of itself sufficient repudiation of any right to use this promise made to the ancient church as authority or license to abuse or cover the scriptures with the slime of their money making-traffic.

As a matter of fact, it is a hard matter to tell whether the presence or absence of anything or nothing will kill or cure.

An elder or elders may be called and may administer, the sick may recover, but there may be little or no evidence that their recovery is due to any special interference of the Lord or exhibition of the power of His spirit upon the body of the afflicted. The chances are that in a majority of cases they would recover anyhow ; nothing but the presence and instruction given by the mind of the spirit could settle matters with the writer. Administration does not always cure. Elders nor oil will have effect save by the attendant "prayer of faith," and while it may be said that it will not kill, the wise, cautious and intelligent understanding and use of God's design in bestowing this gift of healing is greatly needed, not only by the world, but by the church of Christ itself.

"TO ANOTHER THE WORKING OF MIRACLES."

It seems to be quite a prevalent idea that miracles were common and of every day occurrence, and always to be had for the asking in the days of Christ and his Apostles, and

that notwithstanding the claim that they are no longer needed, the gospel and church having been established through them, or largely so, at least, yet it is one of the most common things that the writer has ever met with, especially among church people and ministers is a professed willingness to believe, if a sign or a miracle is shown, that which without a miracle or wonder transcending natural explanation, would be rejected as anti-Christian or fanatical.

Notwithstanding this, we deny that Christ or the Apostles designed to save men by the exhibition of miracles ; especially was this true when disconnected from His teachings. The record must be and we believe is consistent with the first commission.

“And he said unto them, Go ye into all the world, and preach the gospel to every creature.

“He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.

“And these signs shall follow them that believe ; In my name shall they cast out devils ; they shall speak with new tongues ;

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

“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

“And they went forth, and preached every where, the Lord working with them, and *confirming the word* with signs following. Amen.” (MARK xvi, 15 : 20.)

The world having lost the theory, formula or doctrine of the gospel of Christ, the “power” of true Godliness that was anciently attached to it having necessarily been withdrawn, the Lord could no longer consistently work with a people who denied his doctrine ; substitute something else as a rule of obedience, and thus foster false doctrine by

confirming in the minds of men something other than "the word."

A wholesome rule of life was to *precede*; a law of moral reformation was necessary; repentance from dead works; and useless, unprofitable and man-made ceremonies were to be had. The believer was to be taught to observe "all things" that He had commanded before He should justify their faith in Him after his departure by confirming "the word" with not only the gift of miracles in the church, but all the other gifts as well. In fact, Luke has forgotten to say in connection with the last commission anything about physical miracles, but has not forgotten that which, to the mind of the writer, is fully as important, when he, in his history of the gospel, writes, (LUKE xxiv, 44 : 47) :

"And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.

"Then opened He their understanding, that they might understand the scriptures,

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day :

"And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

The presence to-day of a spirit which, possessed of, would guide men into all truth, takes the place of the Master himself in so "opening the understanding" of men, especially the benighted and befogged theologians of the day, "that they"—as well as the ancient ministry—"might understand the scriptures," and instead of the confusion wrought, might see eye to eye in these important matters.

Says Paul, (I COR. i, 4 : 13) :

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ;

"That in every thing ye are enriched by him, in all utterance, and in all knowledge ;

"Even as the testimony of Christ was confirmed in you :

"*So that ye come behind in no gift ;* waiting for the coming of our Lord Jesus Christ :

"*Who shall also confirm you unto the end,* that ye may be blameless in the day of our Lord Jesus Christ.

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you ; but that ye be perfectly joined together in the same mind and in the same judgment.

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

"Now this I say, that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ.

"Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ?"

But says one, "division is a sign of liberality, and agreement an evidence of the loss of independence, freedom, progress."

Oh ! no, this not necessarily true, for Jesus himself said, (LUKE xii, 49 : 52) :

"I am come to send fire on the earth ; and what will I, if it be already kindled ?

"But I have a baptism to be baptized with ; and how am I straitened till it be accomplished !

"Suppose ye that I am come to give peace on earth ? I tell you, Nay ; but rather division :

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

"The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

Was He justified in this statement?

As interpreted by man, no. As interpreted and explained by Himself, yes.

As to-day, so then, the land was filled with religious error, and certainty was nowhere. Doubt and distrust of everything, or of anything as being the truth hung over the world like a pall. "The religious world," according to Mosheim, "were in a state of confusion and constantly showing their fallibility by being divided into an innumerable number and variety of sects."

"The truth shall make you free," said Jesus, and its possession was worth the war—a war not of carnal weapons, by which the sword forged by men was to be used, with this word as authority, to furnish the awful history we have before us. Were the world already in possession of the truth that saves, His declaration would have been unwarranted. The war between truth and error was to be waged. As the everlasting head and representative of saving truths, He proposed no compromise; He drew no carnal weapon, but told with unflinching courage, the world of its error, and illustrated with a wisdom and heroism unparalleled, the thorny, tearful, and unpopular way that led to heavenly truth and everlasting salvation for the human family.

The call to salvation was heeded, not by families or flocks, but by individuals. The good He promised was worth more than local friendships, "and a man's foes" be-

came those "of his own household." *They* were *his* enemies; *he* was not theirs. He proposed to follow the Master to higher grounds, and even dared to believe that He was wiser, more powerful, and could do more for him than even father, mother, brother, wife, or any earthly friend. His doctrine was rational, pure, holy, practical; why should he not obey even unto death? To remain with friends in error, was no lasting benefit to them, and to the truly brave and wise, whether among men, with angels, or God, it would be a spectacle of cowardice and of evident unfitness for the society of Jesus Christ or of his cross-bearing and unpopular disciple in any age.

The unity that Paul urged was the unity of the church, and not an agreement that one doctrine was as good as another; that Paul was the best preacher, or Apollos' eloquence ought to command a higher salary, or that Cephas (Peter) was better at lifting a church mortgage. They were to be united upon the *doctrine* and leadership of Jesus Christ alone, and in the continuance of the Master's commission "to teach all things whatsoever I have commanded you." Thus also wrote Paul to Timothy (II TIMOTHY ii, 1 to 5.) :

"Thou therefore, my son, be strong in the grace that is in Christ Jesus.

"And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

"Thou therefore endure hardness, as a good soldier of Jesus Christ.

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him, to be a soldier.

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

The war of differences must be carried on *lawfully* and in defense of "the law of the spirit of life in Christ Jesus." only. To preserve this all-important message was salvation ; to refuse to maintain it, even at the cost of local temporal peace, was ruin.

"Neither pray I for these alone, *but for them also which shall believe on me through their word*;

"That they all may be one ; as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.

"Sanctify them through thy truth : thy word is truth.

"As thou hast sent me into the world, even so have I also sent them into the world.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth." (JOHN xvii, 20 : 21, and 17th to 19th verses.)

We hear a great deal of the doctrine of "sanctification" and "holiness" nowadays, with the question, however, unsettled as to what the "word" or "the truth" is about it. Sanctification was obtained, not by witnessing miracles or the offer of money by Simon Magus, but by possession of the spirit, and belief of and obedience to the truth as taught by the Saviour of Mankind eighteen hundred years ago.

"But there was a certain man, called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one :

"To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

"And to him they had regard, because that of long time he had bewitched them with sorceries.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

“Then Simon himself believed also : and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

“Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John :

“Who, when they were come down, prayed for them, that they might receive the Holy Ghost :

“(For as yet he was fallen upon none of them : only they were baptized in the name of the Lord Jesus.)

“Then laid they their hands on them, and they received the Holy Ghost.

“And when Simon saw that through laying on of the apostles’ hands the Holy Ghost was given, he offered them money,

“Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

“But Peter said unto him, Thy money perish with thee, *because thou hast thought that the gift of God may be purchased with money.*

“Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God.

“Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

“For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” (ACTS viii. 9 to 23.)

“TO ANOTHER PROPHECY.”

The Apostle Peter upon Pentecost day, affirmed the unchangeability of God, and that he was no respecter of persons, but that in “every age” he that fears God by keeping his commandments “and worketh righteousness,” that righteousness which is by faith in the truth and revealed alone

in the gospel—was accepted with him when he said (ACTS ii. 14 : 18) :

“Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words :

“For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

“But this is that which was spoken by the prophet Joel ;

“And it shall come to pass *in the last days, saith God*, I will pour out of my Spirit upon all flesh : *and your sons and your daughters shall prophesy*, and your young men shall see visions, and your old men shall dream dreams :

“And on my servants and on my handmaidens I will pour out *in those days* of my Spirit ; *and they shall prophesy.*”

Who shall deny the promise of God to the true “servants and handmaidens” of the Lord in the last days? or what shall prevent the fulfillment of this word? even though Babylon’s priests shall say : “These things are done away and are no longer needed.”

To say that this prophecy of Joel’s was *fulfilled* eighteen hundred years ago, is but to say that we “do not know the scriptures, nor the power of God,” as even a casual reading of the second chapter of Joel, from whom Peter has quoted, will show :

“And I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke :

“The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come :” (ACTS ii. 19 : 20.)

This did not take place upon Pentecost day, neither has it yet taken place. No more has the spirit yet been “poured out upon *all flesh*,” for Paul says that: (1 COR. xv. 39.)

“All flesh is not the same flesh : but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.”

Those 120 souls did not constitute *all* flesh, but the complete fulfillment of Joel's prophecy is evidently to be at or in the time spoken of by the prophet Isaiah in the 9th chapter, 6th to 10th verses, inclusive, when "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together, and a little child shall lead them." "And the cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox." "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den." "They shall not hurt nor destroy in all my holy mountains ; for the *earth* shall be *full* of the *knowledge of the Lord*, as the waters cover the sea."

Modern theologians would *EMPTY* the earth of all *knowledge* concerning God by depriving mankind of the only means by which he may be known. Remember Jesus said, "and this is life eternal to *know thee*, the only true God, and Jesus Christ whom thou hast sent." And Paul has testified unto us that "no man can say," with knowledge, "that Jesus is the Lord, but by the Holy Ghost," and the Holy Ghost never has been neither can be known only by the manifestation of its various "gifts" to men.

This acme and complete work of the spirit of Almighty God is thus shown by Isaiah in its wonderful power to transform not only mankind, but the brute creation, into the ideal estate portrayed by this prophet of the living God. But its work commences with mankind—even us—who through obedience to law having received of the "first fruits of" this "spirit," "being" thus "made partakers of the Holy Ghost and of the powers of the world to come," we "prophecy in part" until with education by these heavenly powers "we all come in the unity of the faith to a *perfect knowledge* of the Son of God," *unto a perfect man*, "unto the

measure of the stature of the fulness of Christ," and thus are made fit for the seal of life eternal.

"This is that" (spirit), said Peter, not that it was the fulfillment of Joel's prophecy, for, if those were "the last days," what "days" are we living in? The context in Joel also clearly denies the assumption of fulfillment in Peter's day.

Jesus, speaking of the office work of his chosen and authorized representative, says: "And he will shew you things to come," this alone would show the necessity of the gift of prophecy.

The testimony of John upon the isle of Patmos is conclusive ;

"And I fell at his feet to worship him. And he said unto me, See thou do it not : I am thy fellow-servant, and of thy brethren that have the testimony of Jesus : worship God : *for the testimony of Jesus is the spirit of prophesy.*" (REV. xix. 10.)

"Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus." (REV. xiv. 12.)

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." (REV. vi. 9.)

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, *which keep the commandments of God, and have the testimony of Jesus Christ.*" (REV. xii. 17.)

Great care and caution, however, in the use of not only the gift of prophecy in the church, as had among its membership or laity, but of all the other gifts of the Holy Ghost are necessary, for as in Paul and John's day, it is evident that there are "many spirits gone abroad into the world" to-day as it is that there are any spirits at all, and there is a liability to deception through seducing, flatter-

ing, and false spirits, by imitation or counterfeiting of the gifts of the gospel; for whether we deny the existence of a "devil" or the agency of spiritual powers of an evil character that are superior to the natural wisdom of mortals, or do not, it is evident to the most "liberal" mind that admits spirit agency at all, that two spirit powers disagreeing, *both* cannot represent the real truth, though for purposes of deception there may be an admixture, and for this purpose was the gift of "discernment of spirits" anciently bequeathed by the head of the church to the body.

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding," said Job (JOB xxxii, 8), and it is that inspiration, in contradistinction to all others that the truly wise will seek to possess, as well also will experience in, and not ignorance of spiritual gifts, tend to avoid error as we become acquainted by exercise with and observation of them in the church. This, I apprehend, is the meaning of Paul when he says in I COR. iv. 1 :

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

Also in II COR. iii. 5 : 6.

"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit."*

These high attainments were not possessed at once in full measure by the novice, but, as in our advent into this world, so to him that is born again, not of corruptible seed,

* To the church is given in our day additional and valuable instruction. Book of Commandments, Sec. 17, 9, says: "The elders are to conduct the meetings as they are led by the Holy Ghost, *according to the commandments and revelations of God.*"

Again, Section 46-7: "And the Bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have given unto them to discern

but of the incorruptible—"by the word of God which liveth and abideth forever,"—"born of the water and of the spirit," a growth and experience in spiritual things was necessary to apostleship or leadership in addition to the natural talent which God has given.

Mistakes in learning how to always use properly, and to edification, even the gift of prophecy, by the inexperienced, are not infrequent, even in the church. "But as he that is spiritual judgeth all things," it will not be strange if those who are not spiritual, either in the church or out, should be led to make light of an endeavor to express the mind of the spirit in language or manner not always calculated to charm the purely sensual ear. If the correct *idea* is expressed, it should satisfy those who have spiritual discernment, even though the message of inspiration has to run the gauntlet of human verbiage and language incomplete from the standpoint of euphony or worldly wisdom. It is not the *language* of God, but the *speech* of *men*, "and the spirit of the prophets are subject to the prophets," or should be in the church of God, their agency retained, and not delivered over to the manipulation and use of spiritual forces unknown, although they may in some respects transcend even the wisdom of the agency through which they operate. False spirits, however, without exception, will be found upon careful investigation and inquiry to be anti-Christ, anti-Christian, opposed to his methods, his claim and his church, the statements and claims of modern spiritualism and other "spirit powers," to the contrary, notwithstanding. But,

all these gifts lest there should be any among you professing and yet be not of God."

And again, Sec. 50-6: "And as ye are appointed to the head, the spirits shall be subject to you."

And in Luke x. 17, we read: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name."

“ever learning, and never able to come to a knowledge of the truth,” will men and women by the blandishment, and entertainment of worldly wisdom, and error gilded by the language and poetry of seductive spirits that obtain “control” of human agency, deceive the ignorant, unwary, disobedient, and lawless seeker after “signs and lying wonders,” as a balm for the lack that is in the fashionable church, or the world to-day.

“Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

“Let the prophets speak two or three, and let the other judge.

“If any thing be revealed to another that sitteth by, let the first hold his peace.

“For ye may all prophesy one by one, that all may learn, and all may be comforted.

“And the spirits of the prophets are subject to the prophets.

“For God is not the author of confusion, but of peace, as in all churches of the saints.” (I COR. xii, 12, and 29 to 33.)

“TO ANOTHER DISCERNING OF SPIRITS.”

As much as time and space will allow has already been said in regard to the necessity for this gift of God through the Holy Ghost in the church to-day as in ancient times.

That the world is filled with men and women who practice the appearance of honesty and virtue for selfish, base, and wicked purpose, goes without saying. That spirits—if there are any—or any such thing as disembodied intelligence or spiritual agency, may be masquerading behind human forms and faces, who thus become at once both victim and tool of plausible device by appeal to the need of the human soul, through play upon the strongest forces of our nature, seems not unreasonable.

You know a plausible, sleek, and trusted rascal by *acquaintance* only, and the superior wisdom which experience with them alone brings ; but you need not have the "delirium tremens" in order to know the evil effects of the continued use of alcohol. No more need you spend your time or money in running after "wizards that peep and mutter," or "spirit" manifestations and wonders, to find out only at last that outside of the law of God there is no safety nor certainty. "Man" was "made," not as a descendant from the pollywog, but "a little lower than the angels," and he stands between the upper and nether world of intelligences. There is that which is beneath as well as that which is above him ; he may ascend or descend, as he may elect, for his agency and his being, and himself and his destiny, are and will be eternally his own ; he is, as was Lucifer, a son of God, and an intelligent product of the Almighty and Everlasting Force, and learn he must, in the unfathomable school and opportunity of God that the way to the fulfillment of God's design concerning him is the way of *law*—known, fixed, unalterable, unchangeable, eternal law. He may become more than man ; he may become an angel, and God knows what beyond. He may become less than man ; he may—for opportunity will be offered—he may become, by his own will or volition, a devil. It is idle and foolish in view of the stupendous wickedness that mortals may attain to, and the depths to which men descend even in this short life and opportunity, to believe that all is solid and permanent beneath our feet ; that go which way we will we cannot go *down* ; that though in a possible future life we may or shall be happier, we shall never be more wretched than here ; that though capacity and opportunity for enjoyment may be had in the future, yet the capacity and limit of possible suffering has been reached, or will be reached in this life.

Sin is a transgression of law, and where no law is (known), sin is not imputed," says Paul. That is, a child may place its hand in the fire, yet no moral turpitude attach to the act. But for the willful and persistent doer of that which is known to be wrong, there must always remain the deeper lesson, lessons which will reach all the intelligent and constantly growing forces of the soul.

It is not unreasonable to suppose that there may have been "angels who kept not their first estate," but who proposed to indulge a lawless ambition or pleasure, and see if they might not become Gods themselves by breaking the law decreed by the Superior Power, and making a law for themselves ; foolish enough to think or hope that *life* might be continued to them in the pursuit of *their own* will, and learning thus through the pain of hell and discipline of disobedience, that which Paul learned in the gospel, that "sin, when it is finished, bringeth forth death ;" not annihilation, not a blotting out of an existence and the sum of an intelligence accumulated at such a fearful experience and cost. Oh no ! God is not only too merciful, but too wise to permit any such a "finale" to his work of creation. But that punishment as well as reward, that pain as well as happiness would be the everlasting attendant of the soul, the sure and abiding testator and executor of God and of his law.

If there are angels, why not devils? What do mortals know about the possibilities wrapped up in the word "life?"

We read in the book of Revelations xiii, 11-14, in the vision of the Apostle John upon the isle of Patmos, concerning things that were to come to pass after his day, that :

"And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."

Also in Chapter xvi, 13, 14.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast and out of the mouth of the false prophet.

"For they are the spirits of devils, working miracles, *which go forth unto the kings of the earth and of the whole world.*"

Already kings and princes have been and are entertaining and investigating the phenomenon and miracle working power produced or exhibited by modern spiritual mediums in Europe and all over the civilized world.

The newspapers were responsible for the statement that shortly before the spiritualistic *exposé* made by Miss Fox or Mrs. Margaret Fox Kane in eastern cities, that Victoria, Queen of England, in conjunction with princes and lords, some of whose names were given, had sent or were about to send for this original modern spirit and wonder worker, in order to test her powers of mediumship, and satisfy themselves in regard to the claims of her ability to communicate with the dead.*

*Notwithstanding her "*exposé*" the writer has reason to believe this woman to be a genuine "spirit medium," though utterly lawless and unreliable, and that her late public exposure of spiritualism by the snapping of her toe joints, etc., is more of an evidence of spleen against spiritualists, and a lawless and reckless desire to recuperate her fallen fortunes and to secure public recognition in a new "*role*," than an evidence that she is able to prove modern spiritualism to be *in toto* the work of human tricksters.

There is evidence, however, that a host of genuine "mediums" do alternate with spirit or supernatural "control," and when "conditions"

Why may there not be angels "who kept not their first estate" deprived of the privilege of the wondrous gift of the bodily power possessed by mortals through which to express themselves, striving to and obtaining possession and control of physical organisms through which and by which they may do only that which mortals do? only in a far more intelligent, though subtle and crafty sense, and that is to play their tricks of spiritual ledgerdemain, embellished by poetry such as only fallen angels can invent upon the spur and need of the moment, of art, of song, of music, of preaching, quotation of scripture or even of prayer? and all of the needs of the human soul thus covertly appealed to under guise, to satisfy a generation of religiously disappointed, sign, wonder, or evidence-seekers concerning the great mysteries that envelop the life of humanity. The extremity of fierceness of this device to possess a body was expressed in the Saviour's time in the incident recorded by Matthew, 8th Chapter, 28-32 :

"And when he was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

"And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

are not "favorable," show exceedingly clever work as prestidigitators by entertaining the already half-blinded individual, who seeking, not necessarily or exactly after truth so much as for something which was before impressed by want upon a hungry heart, and now by the aid of "favorable conditions" already half photographed upon the brain. The finishing work of producing a conviction in a mind that either is already to believe that it *may* be so, or filled with an intense desire that it *be* or *is* so, makes the work of conversion by the human or spirit prestidigitator a comparatively easy matter, as their rapidly increasing numbers attest.

“And there was a good way off from them an herd of many swine feeding.

“So the devil besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

“And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

“And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.”

The test of all these matters with us is, that in sober interview and intelligent inquiry, these spirits will be found opposed to the claim of the Messiahship of Christ, and in conformity to the opinions of modern atheism and skepticism upon these subjects. To Jesus Christ, in His presence or the presence of an authorized servant of His alone, are these spirits liable to betray their true character? Outside of these and in the presence of those who are strangers to the truth as it is in Christ and the power of the spirit of truth, they are liable to profess great respect, admiration and even love for His name; His *power*, and the presence of the spirit which He promised to the true disciple, the power and the gift of “discerning of spirits” alone they fear; His authority *as the one chosen representative of God is always denied*; His law, His government or His kingdom is either unknown to or opposed by them; He is a “medium,” a “reformer,” a “moralist,” a “profound religious philosopher,” but never *the Christ*;

He is a "Saviour," but only in the sense that all good men are, a "Son of God" as all are, and no more.

We read, ACTS xix, 13-20 :

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

"And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

"And the evil spirit answered and said, Jesus I know, and Paul I know ; but who are ye ?

"And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

"And this was known to all the Jews and Greeks also dwelling at Ephesus ; and fear fell on them all, and the name of the Lord Jesus was magnified.

"And many that believed came, and confessed, and shewed their deeds.

"Many of them also which used curious arts brought their books together, and burned them before all men : and they counted the price of them, and found it fifty thousand pieces of silver.

"So mightily grew the word of God and prevailed."

Infidelity, or agnosticism, may not be anti-Christ ; an infidel or atheist or unbeliever in any thing may foolishly, or with vain oath, profane or make light of the name of a God or a Christ whom they never knew save by the reputation which the creeds have furnished of them. But the tremendous danger that besets the honest seeker after truth in these last days—the creed-disgusted, yet devout and religiously hungry—is that blinded by the absurdities of "Christian" mythology, and with delineation and exposition of the devils of Milton or of Dante in our minds ; the real

and actual devils—being in truth, as much unlike the creations of uninspired men as are their Gods—finding the field clear for operation and from suspicion of their real presence, are thus enabled by the ignorance that is in the world, and in the churches organized and carried on by men and popular method—of spiritual power of any kind—they ply their nefarious, wonder-working, and sign-producing phenomena—disciples of “the prince of the power of the air,” the mysterious operations of forces of the air as exhibited in “metaphysics,” mesmerism, or trance ; table tipping, slate writing, “materialization,” “mind reading” pschymetry, etc., etc.

Whatever scientific and lawful investigation may develop of real, lasting, and *substantial benefit* to man in the lawful *use* of these forces in the future we do not propose to make war against ; but proof that they are the attempts of the spirits of dead men, women or children ONLY who have come back to friends and place where they dwelt in the flesh, to communicate in any way or manner they can, is to the mind, and in the experience of the writer, wanting.

The spirits of dead men are to the modern spiritualist the highest wisdom, goodness or authority communicating with mankind, the highest intelligence accessible to mortals struggling for light in all this vast and wondrous universe. God, angels or seraphim, are all reduced to the “advanced” stage that mortals have attained through a few years’ experience in “spirit life.”

We are aware of the claim made that the “Bible is the cornerstone of spiritualism,” from the fact that it is stated that Samuel, a dead prophet of God, and a good man, appeared to Saul, through the agency of the woman, or “medium” of Endor, a statement which a critical analysis, however, will not warrant us in accepting. Saul, a transgressor of the law of the Lord, departing from the living God, deprived

of counsel through the legal and appointed method, hungry for information, having no doubt a historical or practical experience with the powers that have always opposed the kingdom and government of God, notwithstanding his former decree, made in a better hour and time, sought counsel that he knew that earth could not give. With his face to the earth he "perceived," by the medium's description, as in modern times, "that it was Samuel." Not that Samuel was necessarily there, or the "mantle" which he wore in earth life, but a "materialization," through the mind of the medium possibly, by the chemistry of forces known to the "Prince of the power of the air" or his agents.

But did not Moses and Elias come back to earth? Yes, with an authoritative message and commission in the interests of the kingdom and government of God. They came in the interests of, acknowledged the work and authority, and were associates with Jesus Christ; knew, and proclaimed his Messiahship and his government that is to be; they were *not* antichrist.

The revelations of modern spiritualism betray ignorance, or willful perversion of the intellectual, moral, or rational and consistent interpretation of the prophecies of the old, or the promises of the New Testament scriptures.

If Immanuel Swedenborg ever saw Jesus Christ, his revelations do not show it. On the contrary his voluminous interpretations show that he has as little acquaintance with the Christ of the prophets and of the New Testament scriptures as other mediums of less doubtful standing in the orthodox world, and the result is that doubt and mysticism is added to instead of being taken from the Bible, the mission, and the gospel of Jesus Christ.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." (HEB. i: 1.)

That's more ways than one. "But the manifestation of

the spirit " and the revelation of God to men " is given to profit withal" and placed under the safeguard of law and rule.

" Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (HEB i: 2.)

And as has been shown, the Saviour did not go outside and beyond the rule of the Old Testament or of God's way of communication to men, for Isaiah says, 19th chapter, 3d verse :

" And the spirit of Egypt shall fail in the midst thereof ; and I will destroy the counsel thereof ; and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards."

And again :

" And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter ; should not a people seek unto their God ? for the living to the dead." " To the *law* and to the *testimony* ; if they speak not according to *this word* ; it is because there is no light in them." (ISA. viii, 19 : 20.)

We have got this to learn that in entering into the realm of spirit or of dealing with *spirit* intelligence we are as much, nay more liable to be deceived than with embodied intelligences with whom we *are* acquainted, and without law and rule to govern, the chances for counterfeiting and deception are increased, as, unguided or uncontrolled save by *desire*, or hunger, or need of information we fall into the clutches of a conglomerate mass of "familiar spirits " who are full as likely to minister to your *wants* rather than to supply your real and lasting need.

"TO ANOTHER DIVERS KINDS OF TONGUES ; TO ANOTHER
THE INTERPRETATION OF TONGUES :

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ.

“For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into *one Spirit*.

“For the body is not one member, but many.” (1 COR. xii. 10 : 14.)

The gift of “tongues” and the gift to interpret the same belongs to the body or church of Jesus Christ, wherever it exists and in all ages. The writer having felt and witnessed its power in instances most numerous, he has heard men and women, with whom he is in personal acquaintance and friendship, unlearned and unlettered, with poor knowledge of even acceptable English, speak in language unknown, or other than our common English, and witnessed to by disinterested Hebrew and Greek scholars, as on Pentecost day “concerning the wonderful works of God.”

“And when the day of Pentecost was fully come, they were all with one accord in one place.

“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

“And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

“And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

“Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

“And they were all amazed and marvelled, saying to one another, Behold, are not all these which speak Galilæans ?

“And how hear we every man in our own tongue, wherein we were born ?

“Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

“Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

“Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

“And they were all amazed, and were in doubt, saying one to another, What meaneth this ?

“Others mocking said, These men are full of new wine.

“But Peter standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words :

“For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

“But this is that which was spoken by the prophet Joel ;

“And it shall come to pass *in the last days*, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your men shall see visions, and your old men shall dream dreams :

“And on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy :

“And I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke :

“The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come :

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

“Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost,

he hath shed forth this, which ye now see and hear." (Acts ii, 1 to 21:33.)

Are we not living nearer the "last days," spoken of by Joel and Peter—if indeed, the "signs of the times" do not show that we are already in the midst of them—than were they? If we are really, reasonably, scripturally, and in fact, and in truth, the *sons* and *daughters* of God, through adoption, by obedience to His law and seal of the spirit of truth. If God is "unchangeable," and "no respecter of persons"—if we can, or expect to defend our claim to possession of the Holy Ghost, by what law or rule are we justified in saying that "these things are done away and no longer needed?"

What evidence have we as professed believers in Jesus Christ that he is not

"A dead fact, stranded on the shore
Of the oblivious years,"

if He does not communicate with his church—if He has one—as in days of old, not only to "edify" but to "profit," not only through the gift of tongues, and interpretations, prophecy, healing, etc., but the discerning of spiritual powers, thus throwing around the true disciple a safeguard and protection against every intelligence, or sign that opposes itself to God and the true interests of the human soul. For has not the Saviour, according to Matt. vii, 13: 29 forewarned us by saying:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is *the* gate, and narrow is *the* way, which leadeth *unto life*, and few there be that find it.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth *good* fruit ; but a corrupt tree bringeth forth *evil* fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name have cast out devils ? and in thy name done many wonderful works ?

"And then will I profess unto them, I never knew you : depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock :

"And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not : for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand :

"And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall of it.

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine :

"For he taught them as one having authority, and not as the scribes."

And reader, do not become frightened or fearful if this cry,

"Beware of false prophets," should be raised by some respectable "Pharisee," who does not believe in any kind of prophets only dead ones, but with little heed, or reference to "these sayings" of Christ, cry, Lord, Lord, with no expectation of a consistent, clear or intelligent answer. But remembering His word and instructions, we need not be deceived, for "by their fruits ye shall know them," and if any man is to be listened to it is not the one who denies the word of God, or the signs of the presence of the spirit of truth.

Upon the other hand remember that

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

• "And then will I profess unto them, I never knew you :* depart from me, ye that work iniquity."

Jesus "knew what was in men," and was not ignorant of them, or of devils. But to be able to prophesy or even profess to cast out devils in His name, or in any other way, will not ensure the salvation He came to bring, but "this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent," and "if any man will do," "he shall know." Failing to do, or even to "continue in well doing" after having known the way, we shall fail to "reap" the reward, or receive the gift of life as it is in Christ only.

Paul in his second letter to Thessalonians 2d chapter, 1-13, says :

"Now we beseech you, brethern, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means : for that day

* Another, and we believe more correct version says : "You never knew me."

shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ;

“Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, shewing himself that he is God.

“Remember ye not, that, when I was yet with you, I told you these things?

“And now ye know what withholdeth that he might be revealed in his time.

“For the mystery of iniquity doth already work : only he who now letteth will let, until he be taken out of the way.

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.*

“Even him, whose coming is after *the working of Satan with all power and signs and lying wonders,*

* “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

“Speaking lies in hypocrisy; having their conscience seared with a hot iron;

“Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.” (I TIM. iv, 1-3.)

This prophecy may have had partial fulfillment in the history of Popery, but partially only. The chronology is, “in the latter times” the people were to be apostates *from the faith*. The Romish church, as an organization, never had it as referred to by Paul. The fulfillment of this part of the prophecy can only, and rationally, be laid at the door of Brigham Young and apostate followers.—“Doctrines of devils,” polygamy, Adam God theory, “speaking lies in hypocrisy,”—witness their juggling and equivocation, as well as the oath disclosures made by some of them before the officers of the U. S. government in regard to trials for the crime of polygamy. “Having their conscience seared as with a hot iron.” See Mountain Meadow massacre, etc.

“And with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.

“And for this cause God shall send them strong delusion, that they should believe a lie :

“That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through *sanctification of the spirit and belief of the truth.*”

What is the use of crying Lord, Lord, while we refuse to believe the truth, the word, and instead of trying to know and maintain the righteousness which is “revealed” alone to the obedient believer, or “doer of the word,” insist as did the ancient Pharisees, whom Jesus and Paul rebuked, upon “going about to establish” our “own righteousness,” and refusing “to submit” ourselves “to the righteousness of God.”

“And for this cause” shall and has there been sent, or permitted to be sent, the *strong delusions* of modern times, “even after the workings of Satan, with all power and signs and lying wonders.”

“And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

“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.” (MARK viii : 11-12.)

And again (MATT. xvi, 1 : 14) :

“The Pharisees also the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

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

“And in the morning, It will be foul weather to-day : for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the signs of the times?

“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.”

The sign of “Jonas ” was a type of His death, burial and resurrection, and, “according to the scriptures” of the prophets, which, while reading every Sabbath, as does the modern Pharisee, they neither understood, believed or taught. And we shall be soon prepared, if we are not already, to acknowledge a man as being “orthodox ” who denies not only the truth of the “fish story,” but of the literal resurrection of Jesus Christ, as well as the existence of any other *lawful* “sign ” promised to the true believer.

Paul under the inspiration of the Holy Ghost prophesies thus :

“This know also, that in the *last days* perilous times shall come.

“For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

“Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

“Traitors, heady, highminded, lovers of pleasures more than lovers of God ;

“Having a *form* of godliness, but *denying the power* thereof : *from such turn away.*” (II TIM. iii, 1 :5.)

Are we living in the last days? Did Paul tell the truth or was he mistaken, and are the theologians right when they tell us that the world is growing wiser in the things of God, and better? Are we “lovers of pleasures more than lovers of God?” and is the tendency of churches toward entertain-

ment, instead of spiritual, profitable and edifying instruction in true Godliness? Are the church "trustees" and even the minister, vying with the theatrical manager in the invention and procuring of "attractions," not for the purpose of "saving" by gospel method, but of keeping even in the race for popularity and filling the church coffers? Does the fashionable, popular church accept or *deny* "THE" form of Godliness, as well as the power thereof, as manifested in the *Doctrine of Christ, and the gifts of the Holy Comforter which He promised to the believer?*

Let popular, gilded and apostate Babylon and her harlot daughters answer these questions, for answer they must, either here or at the bar of Him, whose "word shall judge" us "in the last day."

Remember, again remember, oh, reader, that it is the *word* interpreted by the spirit which comes through obedience to law, and not a "sign" or a "wonder" though it be but a fascinating imitation or dangerous counterfeit of some of the gospel signs which were to *follow the believer in the word* as taught by the preacher whom God has sent, which is to confirm you by the spirit of truth as a sure and safe witness that we are "built upon a rock" that the storms of time, the persecutions of men or the deceptive power of demons cannot overthrow, and which is to finally judge you, and to be the test of your building in this life.

Remember, and do not forget the warning which Jesus gave, and which we repeat, lest you do forget and are led into deception, that "many will say unto me in that day—the judgment day—Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many *wonderful works?*" And yet are deceiving and being deceived through "the workings of Satan, who with all power, and signs, and lying wonders, and with all manner of deceivableness," is attracting the

attention of a faithless and unspiritual world away from the angel-restored gospel in our day.

“And for this cause” shall God send them strong delusions. Why? because they are not willing to believe the truth, when it calls upon men to forsake their sins, not only of lust and immorality, but of unbelief in the word of him they constantly and with vain and useless liturgical repetition call Lord, Lord.

“What’s the use of a man’s repenting of his sins, of abandoning unholy thoughts, or carnal desires and fleshy lusts, if they do not essentially ‘war against the’ human ‘soul’ and its eternal interests, but only serve the purposes of education and of ‘advancement’ in knowledge, instead of retarding his true and upward growth?” says some ‘liberal’ in religious matters.

“What’s the use of being obedient to any law in spiritual matters, seeing things are changed and the gift of God, or something so near like it which will do just as well, ‘can be purchased with money,’ and without the trouble of self denial?”

“What’s the use or sense of trying to believe in a God whom Ingersoll says is a fiend, or the priests say is dead, or at least dumb? What’s the use of repenting, when evil is only a ‘lesser good?’ What if Moses or Christ did say ‘thou shalt not,’ they were only men, and we’ll please ourselves. The ‘hell’ we were taught to believe in, we know now to be a cruel and unreasonable superstition and myth. The gods we do not know, and we know as much about them as anybody, as the changing creeds show. Satan is not, and all the devils there are, are in men. Hell is nowhere, and heaven everywhere, and it is easier to *slide down* there, than to *toil up* the old-fogy, hard, thorny, straight, narrow, contracted way.

“What’s the use of troubling ourselves about *any* theory,

when our learned preacher says that it makes but little difference *what* we believe, only so we are 'honest?' And doesn't even Rev Joseph Cook and Dr. Lyman Abbott know, when they say that 'millions of heathen have entered into life eternal without any knowledge of Jesus Christ.' "

"What's 'the use of being baptized, if it's not a *saving ordinance*?' 'Except a man be born of water' don't mean *water*, and the preacher ought to know, for we pay him well to tell us about these things. We havn't time to read it ourselves, and wouldn't know anything much about it if we did, and as for the doctrine of the laying on of hands, and the literal resurrection of the body, and of eternal judgment, we never heard much about them, and, as a matter of fact, we don't believe in anything very substantial but the dollar that's now crowned king, and moves everything in this world."

"As a matter of fact, however," says he, "by the way, I *was* a little interested in a 'seance,' which, in company with my neighbor, who owns the pew next to mine in 'Dr.' Blank's church up on Vanderbilt avenue, and who, by the way, is a 'liberal' in his views, I attended the other evening. 'The slate writing' and 'mind reading' experiments, I confess, notwithstanding the 'spiritualistic expose' and 'medium frauds' that I had read about rather startled me, and Brown says he *knows* there's something in it besides ledgerdemain, and swears that there's *intelligence* in the 'raps' even. In fact I really got so interested that I had to tell my wife about where I had been. But she said it was all of the devil, and that if I was dissatisfied with 'Dr.' Blank's frozen erudition and poetic descriptions of nothing, that I had better go where she had been visiting, down to the 'faith cure' meetings, as she thought they had more life there, and though she felt ashamed to have one of Dr. Blank's congregation to be seen there, yet Mrs. S, a 'holiness' woman and a good neighbor that lives in the alley in

the rear, has said so much to our servant lately about the 'power' they have at their meetings, I thought I *would* go and see if the Lord did really *heal* people now days, and perhaps he might heal my back that's been troubling me. 'I really can't see,' said she, '*why* He won't, just the same as the Bible says He used to do.' 'And there's my daughter, well, but it beats all, she's just wild on "Christian Science," and I'll be bound if I know *what* the world is coming to, any way. But I guess, however, that "one world at a time" will do, and that it don't pay to worry over religious matters very much anyhow.' "

CHAPTER V.

"HOW TO BECOME A MEDIUM."

IN a pamphlet written by Prof. Cadwell, a mesmerist, medium and spiritual lecturer, entitled "Spiritualism Versus The Bible," we have upon pages 40 to 48 instructions "how to become a medium." "If you are not a medium and wish to become one," instructions follow by which complying with the conditions you may become one. "Your best and quickest way," he says, "is to be mesmerized by any mesmerist that you may have confidence in, requesting that *as soon as you become unconscious* he ask *some spirit* to come and take control of your physical system," etc.

What do you think of it? Would you be willing with your experience with *embodied* spirits to hand over your pocket book to a stranger in a strange city and among a strange people? Do you hand over what is more valuable—your agency to act *for yourself* in important matters especially? Do you ever employ and trust an agent with temporal affairs

in a limited sense without *credentials* of honesty? Do you take your wife and daughter into any and every kind of society without reference to or knowledge of their character?

“One great hindrance to mediumship,” says the Professor, “with those who sit, is the fear of being made to say or do something *they may be ashamed of.*” “If you sit for spirits to control you, *let them do it the best way they can, and not interfere too much.*” “If you wish to know whether you are a medium for a partial or full form materialization, sit with a few intimate friends, place a number of articles on the table before sitting around it, and make the room *perfectly dark* during the first few sittings. There may be a guitar or violin on the table, a small tea-bell, a glass partially filled with water, and one containing a tea spoon. Sit with *hands joined* a part of the time, and engage in light, but not frivolous or excitable, conversation, and in singing some well-known song, in which the majority or all should join. About one hour is long enough to sit, unless the manifestations commence. Do not expect too much at first. Let the *same* company sit, and in the same room at regular intervals once or twice a week, for not less than eight or ten weeks. Let *no others* join, unless known to be in PERFECT SYMPATHY and very mediumistic. The probabilities are, judging from my past experience, that five out of ten of such circles will get MANIFESTATIONS within a month.” * * * “You may hold two slates tied together with a crumb of pencil between them, *and when sufficiently magnetized by the hands*, you may get writing between the slates.” (Pages 44 to 46.)

For years the brain of Bishop, the “mind reader,” was positively electric with a nerve force that mirrored with the most astounding accuracy the pulsations that were telegraphed to him through an infinitesimal and subtle force and power the thought of another soul or spirit inhabiting a

body. What possibilities of deception, if we admit the existence of disembodied spiritual intelligences, may there not be developed through mortals yielding up the agency of their bodies to them?

It is unnecessary for me to tell my readers the law by which they may avoid deception, or become the victims of fraud, and the dupes of a bad man or the flattering seductive ways of evil women in this world. But it is a hard and too oft a thankless task to undertake to convert or try to reason with a man or woman, who, fleeing from "dead works" and useless and unprofitable forms of worship in fashionable churches to the modern seance room, fall into the clutches of a very host of spiritual intelligences, whose feats of mental and physical legerdemain, startle us into forgetfulness of the necessity of asking for credentials, or even stopping to *think* of the necessity of "trying the spirits." Indeed, what we want most to know, after sixteen centuries of spiritual starvation, and doubt and gloom, and experiment with men-made Gods and gospels, is, *whether there are any spirits at all?* And company that can give us assurance that the dead are *not* dead, are to be welcomed with or without credentials or character.

A fortune teller will flourish who tells us the thing we want to know.

A "medium" will gather the golden harvest who can produce a spirit that is able to "persuade" us that we are better than we are, or that the conditions of purity and holiness are not essential to prevention of deception through "lying signs and wonders" wrought by the "prince of the power of the air," the spirits that now entice the children of the flesh, and of the world, and of disobedience.

A mother in search of a babe "forever lost" will not be careful to scan the "revelation" that promises a reunion. Only too willing is she to comply with *any* condition that

promises, or any *spirit* that can be made to satisfy her that it *is* a spirit she is willing to meet more than half way or to believe their every tale. *What*, I ask, what will not a man or woman, a husband or wife, a father or a mother, lay upon the altar of affection?

Oh, sin-stricken, faithless, hungry, thirsty, starving soul ! Listen to one who has run the gauntlet, and whose heart and brain and life has been tested in the crucible of forces that are pressing upon human consciousness and human hunger and human need to-day.

Listen ! while to-day I point you to the Immaculate Son of God, and ask you once more, in this closing word and appeal, to listen to the voice of God from the clouds, "This is my beloved son, hear ye him ;" and while *he* talks to the Samaritan woman, let us listen as perhaps we never listened before.

"The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water ?

"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle ?

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again :

"But whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (JOHN 4, 11 : 14.)

There were two wells there where 1800 years ago Jesus talked with the woman of Samaria.

The site of one is lost ; the other, the source of its wondrous and life-giving power having become corrupted through giving heed to doctrines of men and the more subtle doctrines of devils, for centuries has been unknown.

The means by which that fountain of "living water" may be reached, is in the fact that to the writer the cup has been pressed to his lips through the restoration in our day,* according to Christ's promise, of the law and the gospel, by which and only through which the righteousness of God was revealed to Paul—is revealed to him—and reader, may be by your own act revealed to *you*.

Before we take our leave of you, we desire to call another witness from the past, and we listen to—

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ :

"Grace and peace be multiplied unto you *through the knowledge of God, and of Jesus our Lord,*

"According as his divine power hath given unto us *all things* that pertain *unto life* and godliness, through the knowledge of him that hath called us to glory and virtue :
(II Peter i, 1 to 3.)

Not only do we want and need to know of *something* that pertains to our existence, but to Peter there was given through a "*divine power*" "*all things* that pertain to *life*," as well as Godliness.

It is not enough to satisfy ; it is not enough to know ; it is not the *design* of God that we *should* be satisfied with life as it comes to the animal creation, without will, volition, desire, or intelligent action. *Life* in its abounding sense and

*" And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : *and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." (REV. xiv, 6, 7, 8).

fullness is and can only be revealed as we walk the narrow way which a divine, a "revealed" law points out to us in which to travel. "Straight is the gate that leads to life," in its full and complete sense; there is no crookedness, nor darkness, nor winding, deceptive, evasive, nor destroying agency, or opposite form of life that shall be able to deceive or to mislead him who hath the wisdom and the courage to tread this shining way of *light*. Light shining and luminous with reason, virtue, intelligence, holiness, purity, "all things" that pertain to a profitable and Godly existence.

"Jesus said unto her, Whosoever drinketh of this water shall thirst again."

What fountain my reader have you been drinking from? How does it effect your growth? and are you satisfied? If not—if the doctrines of men and experience with spirit agency has left a void in your soul—let me beseech you as one who loves your soul to come with me, and let me persuade you to let down your vessel into that well and test that promise and see if it be not true that Jesus Christ is the same, yesterday, to-day, forever, and "though having not seen Him," know that He lives to redeem His promises to-day to those who believe on Him and obey His law.

"For the promise (of the Holy Ghost) is unto you, and to your children and to *all* them that are afar off, even as many as the Lord our God shall call." (ACTS ii: 39.)

Reader, you are now called by God's chosen ministry. Our life against its failure—if you but comply with "the law of the spirit of life in Christ Jesus."

Possession of this power from God will place you not only in possession of "some" things, but "all things that pertain unto life."

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

“ (But this spake he of the Spirit, which they that believe on him should receive : for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.) ” (JOHN vii, 37 : 39.)

Have you been blessed with a portion of the spirit of God in your religious experience that makes it hard for you to yield to the persuasions of men or spirits—that the name of Jesus has not a different sound than other names, and though even clouded by the creeds, is still to you “a name which is above every other name ;” that the Bible still must have something in it for you that neither priest or atheist has ever been able to either fully explain or to do away? Are you still groping in that partial “light that lightens every man that cometh into the world,” no matter whether he be Christian or Pagan, and still unsatisfied, still thirsting for the waters of a life yet higher, broader, deeper than you have ever *known*? In other words, *Have you received the HOLY GHOST since you believed?* I mean the *ancient* Holy Ghost, that absolute promise made by the Saviour, and not that *counterfeit* imitation upon which you have tried to feed your soul, but that “another comforter,” even the spirit of truth whom the world cannot receive, because, blinded by priestcraft and apostacy, and seducing spirits and the flattering and plausible doctrine of devils, it, “the world,” “seeth him not neither knoweth him.” Whosoever drinketh of the corrupted fountains of the world shall thirst again.

“But whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

Do you lack knowledge concerning heavenly gifts?

Remember that if you are a member of Christ's body, "a branch of the true vine," His words abiding in you, you shall ask what you will, for you will not then be disposed to ask amiss, and He will give it unto you through His promised representative.

"Is any sick among you"—the church—"let him call for the elders of *the church*; let them pray over them, anointing them with oil *in the name*"—by the authority—"of the Lord, and the prayer of faith shall save the sick," for to one, by this spirit of promise, "is given the gift of healing." "If any man" among you lack wisdom, let him ask of God through this legitimate means, and not of "*familiar spirits*"; "for to one is given the gift of wisdom, to another the gift of knowledge, to another the gift of faith, to another discerning of spirits, to another the gift of tongues, to another prophecy," etc., etc. "All, all things that pertain unto life and godliness" are in the keeping of this promised comforter. This is the well and the fountain we call you to drink of. Reader, will you come? Once more we ask you to hear his voice:

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

"Even so, Father: for so it seemed good in thy sight.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

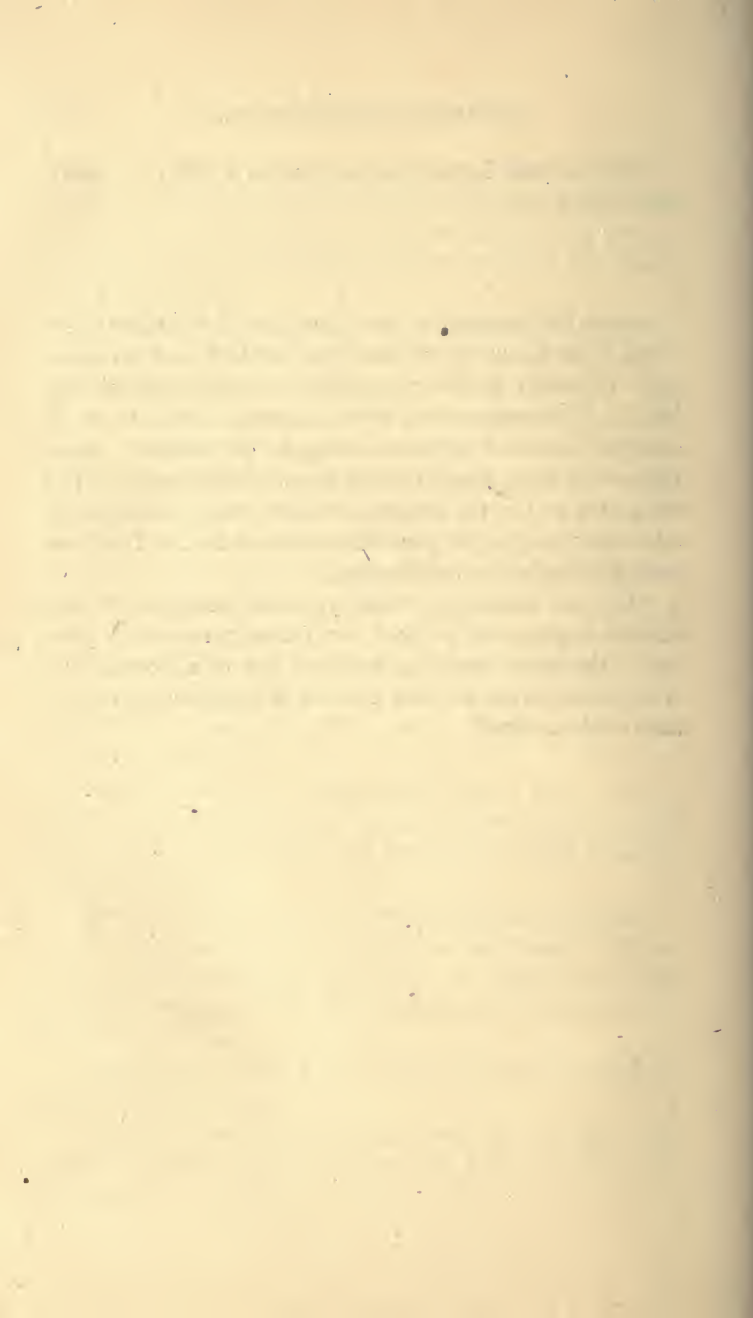
"Come unto me, all ye that labor and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

“For my yoke is easy, and my burden is light.” (MATTHEW 11, 25 : 30.) -

And to the brethren of the Church of God and of Jesus Christ in all the world, we send you our love and our assurance of God's goodness, and of an eternal and abiding faith in his wondrous and holy promises secured to us by obedience to our glorious evangel—the ancient gospel restored in all its happy fullness to earth's afflicted sons and daughters, and in the language of the beloved disciple, we administer to you, as your fellow-laborer in the Lord, our parting benediction and blessing.

“But the anointing which ye have received of him abideth in you : and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”



THE
SEER OF PALMYRA,
OR
THE THREE WITNESSES.

A SEQUEL TO SPIRITUAL GIFTS.

BY M. H. BOND.

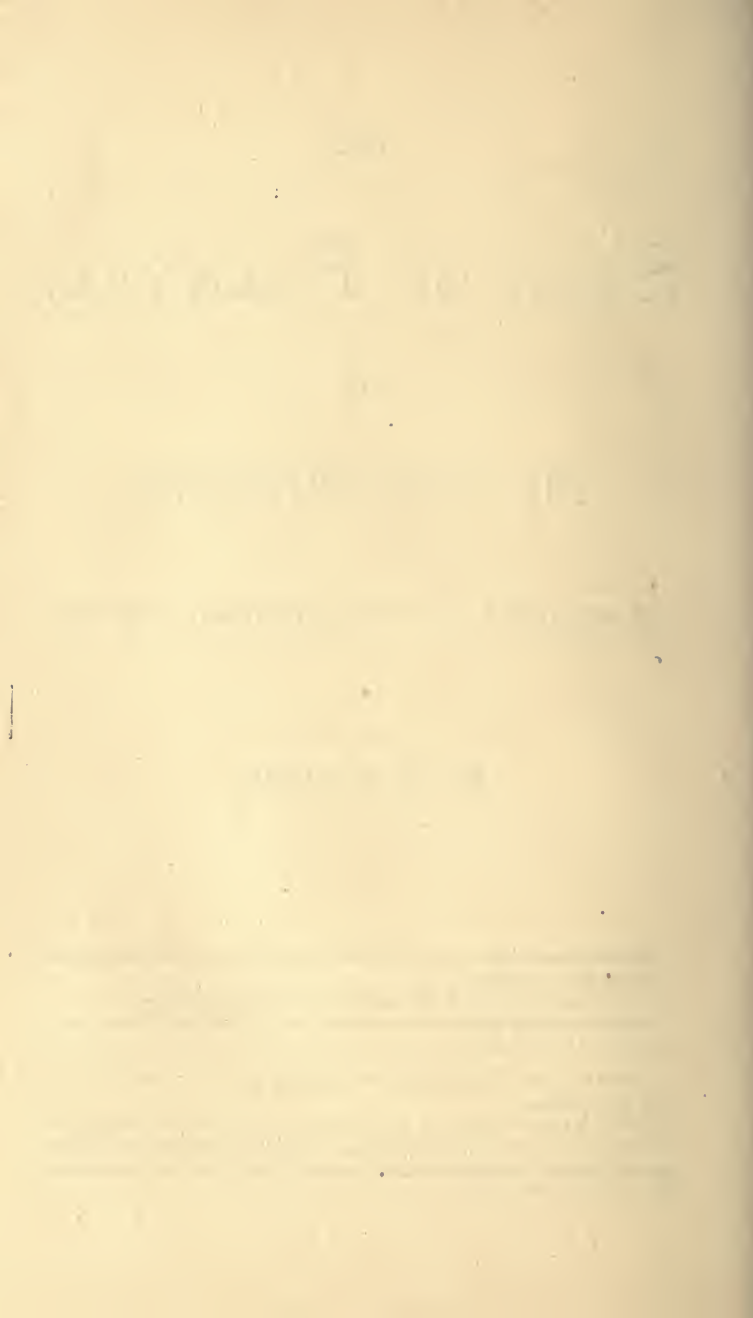
“Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob,—

—Let them bring them forth, and shew us what shall happen,—

—Shew the things that are to come hereafter, that we may know that ye are gods.”—ISA. xli: 21-24.

“And if thou say in thine heart, How shall we know the word which the Lord hath spoken?—

—When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously: thou shalt not be afraid of him.”—DEUT. xviii: 21, 22.



PREFACE TO SUPPLEMENT.

THE criticism that "Spiritual Gifts" is a sort of *cul-de-sac*, i. e., a "blind canal" that leads nowhere, has been impressed upon the mind of the writer, or, in other words, that while many might agree that the arraignment of popular religion for its inconsistency in claiming sanction from either reason or the Bible was just, and that the claim of Spiritualism that similarity of appearance in exhibition of supernatural power through their mediums to the phenomenon or "signs" promised by Jesus and manifested in the early Christian church, was proof of but one origin for both are evidenced to be unsafe and unwarranted conclusions, yet have we, ourselves, failed to but hint at the way out of difficulties that beset the dissatisfied but earnest seeker after truth.

If any have been led to think thus, we have only this to say: That our object first, in writing, was to stimulate thought among people, both in the church and out, in regard to the difficulties that beset the feet of the unwary and the novice in the consideration of these things, and the danger of confounding manifestations of occult force in their application to religious truths, and the great care and discrimination needed in dealing with the tremendous powers which the age is fast discovering man to be subject to; to point to the consideration of the primitive and original methods of obtaining light as revealed in reason and rational scripture interpretation.

To the stranger to the gospel message as revealed from heaven in our day, who may have read the book and felt dis-

satisfied at the close, in that it, as before expressed, "led nowhere," we offer as a necessarily brief apology and explanation, this "Supplement."

And to members of the Church of Jesus Christ, we only say: Believing that the complex grouping in which the Infinite Spirit of God may formulate and postulate the glorious evidences of our Evangel can never be exhausted in time, nor, we believe, in eternity, we submit for their kindly criticism our epitomized evidences of the truth of the Latter Day Message.

THE AUTHOR.

THE SEER OF PALMYRA,

OR

SEQUEL TO "SPIRITUAL GIFTS."

CHAPTER I.—THE THREE WITNESSES.

"We have also, a more sure word of prophesy, whereunto ye do well to take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—(II PETER, i : 19.)

"In the mouth of two or three witnesses shall every word be established."—(MOSES.)

So says Moses, Jesus, Common Law, Common Justice, Reason and Right.

The character of testimony admissible in courts of common jurisprudence is thus defined by Worcester :—

"Any matter of fact, the effect or design of which, when presented to the human mind is to produce a persuasion affirmative or disaffirmative of the existence of some other fact. The means by which facts are obtained for judicial purposes."

In other words, the preponderance of evidence is entitled to the verdict. Upon this basis decrees are rendered that may deprive a man of his life.

Our religion is upon trial in this nineteenth century ; the world is summoned as a jury, and they will be charged with the rendering of a verdict and judgment that the ages have given sanction to : the judgment which unimpeachable testimony of as many witnesses as the law may demand in order to produce a preponderance of evidence, and to effect a conviction in honest minds.

It will not be enough for us to say—"We are not

interested in religious matters, and especially in your message." We are all interested, and involved in it—as we shall show, whether you realize it now or not—and when the evidence is all presented you will be called upon to decide.

Eighteen centuries ago, there appeared among men an obscure and unlearned Galilean. Whatever notoriety or fame he may have obtained in his day among the popular and fashionable world—especially the religious portion of it—was the notoriety that attached to a malefactor. A man "born of fornication," of lowly surroundings, and questionable associations. A man in whom none of the rulers and public teachers of the Pharisees believed as other than an imposter. In his following were to be found few, very few, save the poor, the illiterate, the unfortunate born and the poverty reared; and hung at last between thieves and the heavens upon charges of blasphemy of their holy religion by the Jew, and of conspiracy against Cæsar's government by the Roman nation. Hated and hunted to the death, was this "man of sorrows," by the religious leaders of the day, whose inconsistency, hypocrisy and apostacy from the faith of God he denounced with a force and clearness that rendered the employment of every species and every weapon of warfare, save the truth, a necessity upon their part in order to save their systems from overthrow.

With open scripture in his hand he quoted from the law by which in pretense they claimed to be governed, and read concerning himself, "It is written." His disciples and followers after him, when brought before the judgment seat of Jew or Gentile, for a reason for their faith, testified to "none other things than Moses and the prophets said should come." They affirmed, not as eye witnesses alone concerning Jesus, that not only had they seen him alive, and that he had manifested himself unto them "by many infallible

proofs," but that "he died, was buried, and rose the third day according to the scriptures."

Did this array of rational argument and testimony convince, convert, or reform the Jew? Nay! They were too steeped in the fashion and pride of this world; the prestige of fleshy power was too dear; the praise of men, the emoluments of their priestly office, coupled with their rage at himself and followers because of their exposure of their true position in the light of rational scripture interpretation, reason, justice and truth, was too much for them to confess and renounce. They said: "We are stronger with error upon our side, than are these illiterate fishermen and tax gatherers with truth upon their side," and discarding the warnings of their prophets, refusing the message of the "base things of this world," whom God in his own inscrutable wisdom had chosen to represent his truth, they sought by slander, misrepresentation, ostracism and physical force to destroy from under the sun the message of Jesus Christ.

So transcendently above the world was his doctrine, that no wonder was his mission misconstrued. That God should choose "the weak things of this world to" supersede "the wisdom of the mighty" was not conceived of by them. The very faults and human weaknesses and worldly ignorance betrayed by the early saints, as witnessed in the Pauline Epistles, made the Gospel message "to the Jews a stumbling block, and to the Greek foolishness," and ignoring the spirit, the power and the life that was in Moses and the prophets, they placed the ban of popular ecclesiastical ostracism upon it, and drove its adherents to prison and to death.

The war of differences was waged, "and a man's foes were of his own household," and the followers of Jesus were "hated of all men" because of the falsehoods and slanders set on foot by the enemies of the Christian faith; and "authentic history" during the first and second century

tells us that the early Christians "were haters of mankind," and that the religion of Jesus, was, according to Tacitus, "a destructive superstition."

Has human nature changed?

Is human history repeating itself in our day in regard to religion?

Has the truths of God changed, or has God changed in his manner of revealing his mind and will?

If not—with the history of the Jew, and his fate as a nation, for the rejection of Heaven's message before us, in the awful history of his suffering for eighteen centuries—let us proceed to our brief presentation of

THE LATTER DAY MESSAGE.

Was Joseph Smith a prophet of God, or an impostor?

Is the religious system understood, or misunderstood, in the world to-day as "Mormonism," from first to last, as characterized by Joseph Cook, a "Latter Day Swindle?" Or is it, separated from the apostasy which polygamy and other kindred evils which afflicted the early Christian Church, a message to mankind which can no more safely be treated with unfairness, unreason, or injustice, than could the Jew and the world meet the message of Jesus and his followers with a flat refusal to submit to honorable rules of warfare in the discussion of religious questions without danger of ultimate overthrow of their systems of religious faith?

2d.—Is "Mormonism" in its origin an "avant courier" of modern Spiritualism, and was Joseph Smith a prophet of God in the same sense only as are all mediums who claim supernatural direction and spiritual control?

Our reply to both of these questions must be found in a brief exposition and application to events that have transpired and are now taking place in our day, of the text

quoted from in the beginning, and taken from the second letter of Peter (II PETER, i, 19) :

“We have also a more sure word of prophesy.”

This “word of prophesy,” refers in comparison to some antecedent testimony which we find by reading the three previous verses to be a brief allusion to what our modern spiritualistic friends would term a materialization of spirit forms, the record of which event is alluded to by Matthew in the 17th chapter of his testimony beginning with the 1st verse :

“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

“And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

“And, behold, there appeared unto them Moses and Elias talking with him.”

“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.” (Matthew xvii, 1 : 2 : 3 : 5.)

As the differences between this supernatural manifestation and the manifestations of the modern seance room and cabinet exhibitions have been referred to previously in the pages of this book, we stop not now to analyze differences, but proceed to call the attention of spiritualists, and investigators of their claims and the lovers of truth everywhere, to a class of evidences and testimony seldom seen upon the witness stand in our day.

“We have also a more sure word of prophesy.”

Peter's position is, we claim, in spite of the lack of his ecclesiastical educational advantages, an impregnable one—grand, stable, intellectual, and abiding in the character of its forcefulness and reasoning. Let us follow this authorized representative of Jesus who was called the Christ, taking along with us our “Three Witnesses,” referred to in the

beginning, lest we be deceived in this age of deception and doubt.

Peter has been to what would, if given a modern name, be called a "seance," and witnessed with James and John and Jesus, a materialization of the spirit forms of Moses and Elias, and in addition, has heard the supernatural voice—"This is my beloved son." Enough, we would say, to satisfy, and perhaps convert, the Rev. M. J. Savage, Rev. Heber Newton, the editor of the "Arena," Mary Livermore, and others who have become interested in modern spiritualistic phenomena, and who have signed an appeal for the establishing of a "Psychic Investigation Association" in the city of Boston in order to find a satisfaction and evidence concerning heavenly things, which the theology of Joseph Cook does not furnished them with, as well as thousands of other honest yet dissatisfied investigators.

Leaving then, for the time, these manifestations, or evidences for what they were in Peter's day, or may, or may not, in our day be worth to mankind, let us follow him in his argument. "We have also a more sure word of prophesy." Strong as was the evidence apparently furnished to Peter in the testimony upon the mount, his experience and knowledge of the possibility of deception, when "visions," "apparitions," or occult manifestations were to serve as the basis of men's faith, leads him to the higher intellectual and moral ground to be occupied in the discussion of evidence in regard to heavenly things as revealed in a correct understanding and proper interpretation of the "more sure word of prophesy" concerning the truth of the message he was called of Jesus Christ to deliver the world.

Rational and abiding ground for belief in the mission of Jesus Christ was not alone safely to be predicated in the fact that a vision, or similitude of the dead Moses and Elias had appeared to him, but rather in the intellectual, rational, and

permanent argument that should stand the wear and test of the ages, that—thousands and hundreds of years before his existence upon earth—men, under the movement and inspiration of a power that was willing to write its own test of truth upon enduring tablets and throw down the gauge and challenge to every power to a disproof of its importance and truthfulness, and had “shown before, the coming of the just one;” had anticipated his reception, and photographed history upon the mind of men, ages before it was conceived of, or born in human wisdom, or of human knowledge. And, when, 3000 years ago, the King of Moab withstood Baalam, Baalam the son of Beor took up in prophesy this parable :

“He said, which heard the words of God and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes opened.”

“I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.” “Out of Jacob shall come he that shall have dominion,” etc. (NUM. xxiv, 15-19.)

“To Him gave all the prophets witness,” said Peter, (ACTS x : 43.)

From Genesis to Malachi, the Infinite Spirit of truth, impressing itself upon human agency and voicing itself in human speech, sometimes, it is true, less clear than at others, but, altogether, in the chain of evidences extending over ages of time, revealed the one purpose of a superior intelligence promising and portraying events whose fulfillment in Jesus’ day and in his own person could by no possible means suggest collusion or attempt to fulfill a promised programme, by a life of suffering and self-denial upon the part of the principal actors in order to carry out and perpetuate a fraud upon the world.

The presence of John his forerunner, his nativity from a virgin, as well as his human generation, his miraculous

power, his entry into Jerusalem, his betrayal, his insult, buffeting and scourging, patience under suffering, his prophetic character and priestly office, his stupendous claim for himself, and bold promise of heavenly revelation to the obedient to his law as regarding himself, his rejection by Jew and Gentile, his betrayal, his trial, death with the wicked, the parting of his vesture, his burial with the rich, his resurrection, exaltation, ascension, etc., etc. This, to Peter, and to us, was, and is, the second, and more stable, far reaching, and important witness to the message of truth which they had to present to the world than was the vision upon the mount.

That men, in and of themselves, could write history as faithfully as was portrayed in the Jewish scriptures ages before its fulfillment, was, in human analogy and experience, to Peter, as it is to us, unreasonable; that they were the result of but *one* mind and one plan was evident.

“For prophesy came not in old time by the will of man; but holy men of God spake as they were moved upon by the Holy Ghost” (II PET. i, 21).

This was God’s method of revealing his mind and will to men prior to the advent of Jesus Christ. And Jesus Christ himself, fulfilling the plan thus foretold by prophet and seer, summoned Heaven as witness to his mission, and promised the same testator in regard to himself and his gospel to every one who should submit themselves to his law, and thus bringing in the third witness to the truth, as referred to by Peter in the closing paragraph of the text :

“Until the day dawn, and the day star arise in your heart.” (II PET. i, 19.)

There was the vision upon the mount, and the supernatural manifestation, but, standing amidst a host of deceptive and counterfeiting agencies, it could not introduce a rule itself, isolated and alone by which to satisfactorily test and “try the

spirits" manifested in so many different and conflicting ways, as revealed in Peter's, as well as in our day, unless we accept the test referred to by St. John : "That every spirit that confessed Jesus, the Christ, the Messiah, was already come in the flesh, was of God and consequently not a false or delusive spirit or manifestation. (I JOHN iv, 1 : 4.) The vision upon the mount had this advantage, as all similar ones must have in the preponderance of evidence furnished to reason, in that its manifestations and revelations were "according to the scriptures," *i.e.*, somebody, ages perhaps before, testified of these things. But to Peter it was not alone enough to engage the forces of error in the world, and he summons therefore as his second witness "a more sure word of prophecy," whereunto they did well to take heed, as unto a light shining in a dark place. In other words, the power to foretell, as manifested in the utterances of a David, an Isaiah, an Ezekiel, or a Daniel, or a Zechariah, in the portrayal in prophesy of the grand themes their revelations gave to the world, was proof of the existence of God and of the Superior Mind, as well as a willingness to communicate as well as human weakness would permit, its witness to the world of mankind.

But then there were false prophets and seers all along the line of history from Baalam's day and Saul's. The worship of Baal, etc., etc., whose cunning admixture of truth and error in such proportions as was also seen in the Egyptian and Grecian oracles, and which made them a source of wealth to the priest who practiced enchantment, manipulated consciously or unconsciously the powers of the air, and summoned to their aid the language of the heavens to astound the ignorant and unwary.

These powers, natural or supernatural, were not abated in exhibition of their force and appeal in Peter's day. Jesus and his disciples were constantly met in their ministry by

these opposing agencies, and which, it seems, could only be exposed by heavenly authority and manifestation upon the part of those whom God had commissioned as ambassadors of his eternal truth.

Thus became it necessary for Jesus to warn them and the world against false prophets, whose disguise the ignorant and unwary would fail to penetrate.

False prophets were to arise, according to Paul, and lead away many, and Peter forewarns the world, as shown in the previous pages, that in the last days that wicked influence should be revealed, whose coming and advent was to be after the cunning and plausible power of Satan, with all power of signs and lying wonders, to deceive those who were not willing to receive the love of the truth, but would be after a revelation that promised continued life, and liberty without law and blessing without obedience.

These facts, then, made the introduction of the third and final witness and rational test of Peter's religion a necessity, which was this :

The revelation, by heavenly arrangement according to the plan devised and offered in the Gospel of Jesus Christ, was the promise and pledge of the Holy Ghost with all its blessed and manifold gifts to man by Peter upon Pentecost day ; not to one, but to all, even as many as the Lord "should call."

It was a simple reiteration of Jesus' promise, when he said :

" My doctrine is not mine, but His that sent me. If any man will do the will of God he shall know of the doctrine, whether it is of God, or whether I speak of myself."

The true nature and character of Jesus Christ, more especially that concerning his nativity, could not be ascertained by natural method. No man could say that Jesus was other than man, with certainty, save but by the per-

sonal revelation of God through the testimony of Jesus Christ, the gift of the Holy Ghost. Upon the contrary, they were likely to, and did say, that he was naught but a man, and in most cases a very bad man.

But when this holy intelligence and influence was received through obedience to the doctrine and commandments of Jesus, not only was his divinity revealed, but by this unspeakable gift to man, he was through conformity to law and holy living, to be led into, guided and instructed in the way of all truth.

These three witnesses then, we claim, have given us the permanency and stability that ever belonged to the early Christian faith.

By the sure word of prophecy and this testimony of Jesus to them, they overcame the world and made human history illustrious with its hope.

Signs and wonders might be counterfeited, and even prophesy might be successfully imitated enough by satanic force to deceive, besides leaving perhaps a man's moral character untouched or unregenerated, but the spirit of truth was culminative, and to those who continued in his word, unerasable and unanswerable. The way to knowledge concerning heavenly things was opened, and that was enough, for Jehova had parted the vail that was in the temple which had served only as a sensual figure or type to Israel of the heavenly thing now to be manifest to men when on the cross His Son said: "It is finished," and the way into the Holy of Holies was opened once for all, and man might without hindrance or let draw near to God.

This, then, we present as a postulate of evidences in favor or proof of original Christianity.

CHAPTER II.

"Surely, the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." (AMOS iii, 7.)

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the God of Jacob." (ISA. xli, 21.)

ABOUT seventy years ago, in the western part of the State of New York, a young man about fifteen years of age, by the name of Joseph Smith, placed before his father's family and startled the immediate neighborhood by the statement that in answer to prayer he had received the visitation of heavenly angels.

His own statement concerning these events, epitomized, is something like this: That while deeply moved religiously through revivals that were being held in his neighborhood, and finding a conflict in his father's family as to which of the religious sects or churches they should join, as he was reading the Bible, his eye fell upon this passage in James (JAS. i, 5):

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him," etc.

Being too inexperienced in modern ways of juggling the scriptures to presume that the Lord did not mean what he said, he proceeded to a piece of woods or grove, and kneeling alone he prayed, and the angels' visit is thus described by him:

"My object in going to enquire of the Lord, was to know which of all these sects was right, that I might know which one of them to join. I asked the personages who stood above me in the light, which of all the sects was right, for it had never entered into my heart that all were wrong, and which I should join. I was answered that I should join none of them for they were all wrong, and the personage who addressed me said that all the creeds were an abomination in his sight, that the professors of religion were corrupt. 'They draw near me with their lips, but their hearts are far from me; they teach for doc-

trine the commandments of men, having a form of godliness, but they deny the power thereof.' He again forbade me to join any of them." —HISTORY OF JOSEPH SMITH.

From the minister to whom he confided his wonderful experience, he received a contemptuous reply that he was the subject of hallucination, and that it was all of the Devil ; that there were no more such things as revelations or angels' visits to men ; that they had ceased with and in the days of Christ and his apostles.

Again, on the eve of September 21, 1823, another vision was presented to Joseph Smith, in which a person, glorious in appearance in the whiteness of his robes and the light which accompanied him, who told him that he was a messenger sent from God to inform him concerning the work that the Lord had selected him to perform, giving him to understand at the outset that his name should be had for good and evil in all the world and among all nations, a thing most unlikely to happen to an illiterate youth. He said that there was a book deposited and written upon gold plates, giving an account of the former inhabitants of this continent and the source from which they sprang. He also said that the fulness of the everlasting gospel was contained in it as delivered by the Savior to the ancient inhabitants.

He also quoted from the Hebrew scriptures in regard to the mission of Christ, and also opened up to this youth a vision of the place where the book was concealed, so that it was afterwards found by this means.

Subsequently, also, by angel ministry, and in fulfillment of promises made by heavenly messengers to him that the time had come for the Lord himself to work among men, and that the ancient gospel with its gifts and the church of Christ was to be restored to earth, and that he with others was to be endowed with priesthood and authority to act and administer in the name of the Lord ; that he would confirm

their testimony to the gospel with signs following, as in ancient times, giving heavenly instructions in regard to the work of organization and spreading abroad the ancient gospel and kingdom of God among men. Also, the angel told him that God was about to fulfil the covenants made in the Hebrew scriptures to the Jew: "That the land of Palestine was to be restored to its former fertility, and the Jew was to be gathered back to this land in fulfillment of the covenant which God had made with their forefathers, Abraham, Isaac, and Jacob, as well as all the prophets who had foretold of these things, and that all these things were to take place in this generation.

Now that a young man, or rather youth, should make claim of angel visitation in our day, might, or might not be, a strange thing. Joan of Arc saw visions; Immanuel Swedenborg has impressed thousands with the testimony of his seership; and visions and revelations, as we have previously shown, are not things to be especially wondered at, more especially since the time of the announcement of the work begun through the instrumentality of this young man.

But the marked differences between the claim for their origin and proof, as well as the results with which his work has been characterized, and the work and character of the manifestations wrought through Ann Lee, Swedenborg, Catholic revelation or modern spiritualistic phenomenon, are the objective points to which we wish to call the reader's attention.

That this young man should say: First that an angel had told him that his name should be spoken of in all the world both for good and for evil, might be the result of wild fanaticism or mental hallucination, and if unproved by subsequent events would certainly justify us in such conclusion. But what are the facts in the case? While men said that this boy would never be known beyond his own immediate

neighborhood, history already for half a century records the exact fulfillment of the prediction of this illiterate youth, and the friends and enemies of Joseph Smith and "Mormonism," are already in every part of the globe.

That he should write a book* giving a mythical history of two or three separate and distinct nations or peoples whose progenitors and founders emigrated to the continent of America, beginning as far back in human history as the time of the abatement of the flood, or about 2200 years before Christ, and another just prior to the time of the destruction of Jerusalem by Nebuchadnezzar and the carrying away into Babylonish captivity of the main body of Israelitish dwellers therein, or 600 years B. C., and still of another people subsequent to the captivity.

These things might not of themselves prove any thing

* The Book of Mormon has been claimed by the enemies of Joseph Smith and of the Latter Day work to be a revamped story written originally by one Solomon Spaulding, etc., the manuscript of which was stolen by Smith and revamped by the aid of Sidney Rigdon, a disciple minister, and palmed off upon a half million of credulous people as a revelation from God.

To this stupid falsehood there is not, nor has there been attest or shadow of reasonable testimony.

Born of the imagination of some one, as being the solution of the origin of the Book of Mormon, this story, for want of a better explanation, has obtained currency almost throughout the world, and popular encyclopedial literature furnishes, as in Jesus' day, stories concerning the origin of a religion and a book that opposes priestcraft statements substantiated only by the preface, "It is claimed, It is supposed," etc. As a matter of fact, Sidney Rigdon never saw anything of the manuscript of the B. of M. until a printed copy was placed in his hand. Any amount of testimony of men now living can substantiate this, the manuscript of the original Spaulding story, having been by the Providence of God found in Honolulu, Sandwich Islands, and now in the possession of James H. Fairchild, President of Oberlin, Ohio, College, and a copy of which can be procured by addressing the *Herald*, Lamoni, Iowa.

extraordinary unless other evidence was had. But when we take in our hand the Bible and find that the prophets and seers of the Old Testament, as well as Jesus Christ himself and his apostles in the New Testament plainly foretold off and delineated these very things which Mr. Smith has in his life work brought about and fulfilled to the very letter, we begin to see room for just grounds for the claim of something more for the work of Joseph Smith and what the world calls "Mormonism" than can be claimed by any other modern prophet, seer, or professed revealer of the supernatural.

To demonstrate that we are dealing soberly and honestly as well as truthfully in this, it will be necessary to open briefly the pages of that which orthodox Jew and Gentile receive as authority, the Bible.

1st, We stated that Joseph Smith startled his father's family and neighbors by these statements concerning the angel's message, and that the messenger had told him of a book, written upon plates of gold, sealed up and hidden for preservation in the ground centuries before by those whom God had commanded to do this, and for purposes which the book itself reveals. That it gave an account of the first peoples who settled this continent, etc., etc.

Now we submit that this was a strange and unlikely story for even wise men to tell, and the fact that they never have told any such story is proof that Smith originated it, if the angel story is not true.

This book which was first given to the world over sixty years ago delivers an account of people who came from the tower of Babel at the time that God confounded their language.

What does the Bible say?

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." (GEN. xi, 9.)

America is a part of "the earth."

American archæological research, testimony and authority, confirm these statements.

Concerning the second emigration to this land as affirmed in the book of Mormon, we call the Bible reader's attention to the forty-eighth chapter of Genesis, where as seen in the nineteenth verse, Jacob, a prophet of the living God, blesses the two sons of his own favorite son, Joseph, whom his brethern sold into Egypt; and said of them:

"The angel which redeemed me from all evil, bless the lads, and let them grow into a multitude in the midst of the earth; and of the elder, (Manasseh) he said, he also shall become a people, and he also shall be great, but truly his younger brother, (Ephraim) shall be greater than he, *and his seed shall become a multitude of nations.*" (GEN. xlviii, 16-19.)

Where, save in the remnant of one of Jacob or Israel's scattered sons or tribes, as seen in the multitude of Indian nations which Columbus discovered as possessing this land, can we find a rational explanation or fulfillment of this prophesy? Certainly not in Palestine, the land covenanted to Abraham, Isaac and Jacob, for there was not, nor is there room enough in that land for its fulfillment, neither does subsequent history record its fulfillment there.

Farther evidence and light is obtained by reading the forty-ninth chapter, beginning with the first verse:

"And Jacob called his sons, and said, Gather yourselves together, that I may tell you what shall befall you in the last days."

Blessings of various degrees and kind, and to modern readers, without special significance, concerning Israel's sons or tribes are here spoken of prophetically, but when we come to the prophetic blessing of Joseph and his line, as seen in the twenty-second verse, we have this:

"Joseph is a fruitful bough, even a fruitful bough whose branches run over the wall, Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with

blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb."

"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and upon the crown of the head of him that was separated from his brethren." (22d to 27th verses.)

Here it will be seen are blessings of a temporal character of greater magnitude than was promised to Abram and Isaac, Jacob's progenitors—the land of Palestine (see Gen. xiii, 14 to 18), and locates it through this prophecy as "Unto the utmost bounds of the everlasting hills." A choice land, blessed "with the blessings of heaven above, and of the deep (seas,)" etc.

To Moses, a servant and prophet of God, and without peer until the days of Christ, was this same thing also revealed, as we have account in the book of Deuteronomy, Chap. xxxiii, 1st and 13th to 18th verses :

"And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death."

"And of Joseph he said, Blessed of the Lord *be his land*, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

"And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

"And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

"And for the precious things of the earth and the fullness thereof,"

. . . "let the blessing come upon Joseph, and upon the top of the head of him that was separated from his brethren,

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them shall he push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are thousands of Manasseh."

"The utmost bound of the everlasting hills," as described by Jacob and Moses, could consistently be located in no other place upon the globe than upon the land of America, where, as upon no other part of this earth can these pro-

phetic declarations, in regard to the favor of God, bestowed upon our most glorious land as seen in "The precious things brought forth by the sun," the divergence and plentiousness of fruit and food produced in both Americas, "The precious things of the earth and fullness thereof," "And the precious things put forth by the moon," the action of tides, cleansing our great coast cities, as well as supplying fish and food, etc., etc.

"And for the chief things of the ancient mountains, and for the precious things of the everlasting hills."

See reports of the iron, copper, silver and gold, as taken already from its "Ancient mountains and lasting hills."

Farther biblical evidence also is found in the book of the prophet Hosea, concerning the Book of Mormon, as found in the eighth chapter, and verse eleven and twelve :

"Because Ephraim hath made many altars to sin, altars shall be unto him a sin,"

"I have written to him the great things of my law, but they are counted as a strange thing."

The word of God and Gospel of Jesus Christ as delivered to the forefathers of these Indian tribes of America, whose ancestors came from the land of Jerusalem in pursuance of a warning from God to their father Lehi just prior to its destruction in the days of Zedekiah, the King of Judah, and recorded in the Book of Mormon, has been, and is indeed to-day, "counted as a strange thing."

The prophet Ezekiel also has given us evidence concerning this book, as we find in the thirty-seventh chapter, particularly in the fifteenth to twenty-third verses :

"The word of the Lord came again unto me, saying,

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah and for the children of Israel his companions: then take another stick; and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thine hand.

“And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

“Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

“And the sticks whereon thou writest shall be in thine hand before thine eyes.

“And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.”

Writings were anciently called sometimes books, and sometimes sticks; *i. e.* written parchment fastened upon sticks, and rolled or unrolled as they read, hence the term “sticks” by Ezekiel.

Here are two sticks or books, one called the stick of Judah, the Bible, and another, called the stick of Joseph, which is to be found in the hand of Joseph’s son whom, we remember, was blessed of his grandfather Jacob, and in which was to be found the great things of God’s law and which were to be “counted a strange thing.”

And when the people enquire what these things mean, we are not to say that it is the Spaulding story, but,—“say unto them, Thus saith the Lord God; Behold I will take the children of Israel from among the heathen, whither they be gone and bring them on every side, and bring them into their own land,” a thing that the Lord has been moving nations and the heavens themselves ever since the coming forth of this book to accomplish.

Still farther evidence is found in the “Stick of Judah”, or Bible, by reference to the book of the prophesy of Isaiah, twenty-ninth chapter, (see whole chap.) where a nation or a people such as dwelt at Jerusalem should be laid against with seige and fort and should be brought low; also visited

with thunder, earthquake, tempest, etc., (see sixth verse,) and the speech of these people should whisper out of the dust, as literally fulfilled in the coming forth of this book and the record that it gives of this people.

And the multitude of all the nations that fought against Jerusalem—Gentiles—was, as to prophets and seers, to be covered and hid.

What is the claim of these Gentile nations since the days of Christ? No more prophets or seers; no longer needed, we are told.

“And the vision of all has become as the words of a book which is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed.” (Eleventh verse.)

The points of identification and comparison between the claims of Joseph Smith and this prophesy of Isaiah are these:

1.—Martin Harris, a farmer of Palmyra, takes to Prof. Anthon, a noted scholar and linguist of New York City, a transcript or copy of some of “the words of the book” for information as an investigator. Martin Harris told the writer in person that the conversation had with Prof. Anthon was a literal fulfillment of the scriptures before he ever knew it was in the Bible.

2.—“The book,” (twelfth verse), not the words of the book,—is delivered to him that is not learned—Joseph Smith,—saying, “Read this I pray thee,” and he saith, “I am not learned”—the words of the illiterate youth to the angel.

Then, for the first time after long centuries of silence, and in spite of the learned ignorance of men, who said, as they still say, “that God no longer will reveal himself—that scripture canon was closed on Patmos”—God speaks as he said by the mouth of Isaiah he would do; thus, thirteenth verse:

“Wherefore, the Lord said, Forasmuch as the people draw near me with their mouth and with their lips do honor me, but have removed their hearts from me, and their fear toward me is taught by the precepts of men.”

Was this true in the day when Smith claimed the fulfillment concerning the book, and is it true to-day? Look at the fashion and form and empty professional and liturgical worship in our popular churches to-day. Is it now, and was it fifty years ago, especially true that our “fear toward God was taught by the precepts of men,” such as Calvin’s and modern defenders of a religious creed that, according to Herbert Spencer, doomed untold millions to endless tortures “for a small crime which they never committed?” Did not the pictures of an orthodox hell by the preacher prove that “their fear toward God was taught by the precepts of men,” as Isaiah said it would be at the time of the coming forth of the book? Twelfth verse.

“Therefore, behold I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

How will God do or work?

We can answer that best and safest, we think, by asking how he has worked in the past.

Amos the prophet says, (AMOS iii, 7) :

“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.”

And as the fashionable churches had long since recognized prophets as unnecessary which God set in his ancient church, the Lord was obliged to go outside of men-made churches in order to keep his word which he made with Amos :

“For the wisdom of their wise men shall perish.”

Let us keep this in mind and see if the work inaugurated

through Joseph Smith has been and is fulfilling to-day this prophecy.

For a half century a church without a college or theological school, with an illiterate ministry, has faced every form of opposition that opposed the work of the early Christians. The ingenuity of men and of devils has been taxed to invent and circulate falsehoods concerning the defenders of this religion and the claims of Joseph Smith.

Hundreds of discussions have been had, and no matter what others have done, public debate and open ventilation of their claims has never been denied in any part of the world, nor is it to-day by this people.

What is the result universally and always of these discussions? Hundreds, if not thousands, have been baptized at the close of debate, and *in every instance*, so far as we know, *the defenders of the claims of Joseph Smith have done the baptizing.*

Is this evidence? Nay, is it not proof of itself, that "the wisdom of their wise men" have perished?

Again, seventeenth verse :

"Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

"A very little while"—only sixteen years after the coming forth of the Book of Mormon, and the land of Palestine that has for centuries lain a desert and waste, receives at the hand of heaven the long, lost, early and latter rain, as is now too well known to farther refer to, and is a most important testator to the truthfulness of the mission of the Latter Day Seer.

Again, 18th verse.

"And in *that day* shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness."

It is a well-attested fact that in our day, and that through the power of God restored to His church, the blind have been made to see, the lame walk, and the once deaf have

been made to "hear the words of the book" of which the world knows so little.

"The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." (19th verse.)

Conscientious, devoted, and spiritually-minded people—thousands of them—have increased "their joy in the Lord" through the teachings of this book, and the blessings which the latter day message has brought to their creed-distracted souls.

And as in Jesus' day, when John, while in prison, sent to him for evidences of his mission, Jesus sent back word that among other evidences was the fact that "the poor had the gospel preached to them." Because the poor are among us, and are "rejoicing in the Holy One of Israel," is a cause for popular disfavor, as in Jesus' day.

22d verse.

"Therefore, thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob (Israel) shall not be ashamed, neither shall his face now wax pale."

At the time of the coming forth of this book, over sixty years ago, the Jew was despised, and had few favors at the hand of any man, even in free America. What changes have been wrought in favor of Israel! How astonishingly rapid has been the fulfillment of this prediction in the favor shown to the Jew in most of the countries of the world; his advancement politically in England, France, Germany, and in other countries; his rapid accumulation of wealth, etc., etc.

"They also that erred in Spirit shall come to understanding, and they that murmur shall learn doctrine." (24th verse.)

The hypnotic and unbiblical manifestations exhibited in modern religious revivals* are ample proof of present fulfill-

*We offer the following newspaper clippings: At a meeting of the New York Medico-Legal Society, in January, the Committee on Hypnotism, Dr. E. Morgan, Jr., chairman, reported that after a year's

ment of this part of Isaiah's testimony in our day—that those well meaning people, without lawful testimony or guide, in seeking after supernatural manifestations from God have “erred in spirit,” and the object of the latter day restoration is to bring them to a correct understanding, through instruction of the promised comforter, even the spirit of truth—to those who are willing to obey the ancient gospel.

And those also who have been murmuring at the inconsistencies of the creeds of men, have been, are learning and may learn of the doctrine of Christ by obedience to his law and receive according to his own promise a knowledge of its truthfulness.

consideration of the subject, they regarded it safe to say that the following facts had been established :

First—Hypnosis or artificial trance sleep is a subjective phenomenon, and may be self-induced through expectation alone, through fright, by religious ecstasy, or any enrapturing emotion.

Second—Hypnosis is not in itself a disease.

Third—Hypnosis is recognized in three stages—lethargy, somnambulism, and catalepsy. The transition may be immediate.

Fourth—Hypnotism has been serviceable in medical and surgical practice, both as a therapeutic agent, and in some cases as an efficient and safe anæsthetic.

Fifth—The illusory impressions created by hypnosis may be made to dominate and tyrannize the subsequent actions of the subject.

THE MUNCIE REVIVAL—PEOPLE STILL CONTINUE TO FALL IN TRANCES AND TO TELL BIG STORIES AFTERWARDS.

MUNCIE, IND., December 15.—People continue to fall in hypnotic style by the dozen at the great revival being held here by the evangelist, Mrs. Woodworth, and interest is growing intensely. Ministers are here from several points in Ohio and Illinois taking active part in the meetings. To-night, Miss Hughes, who was in a hypnotized state seventy hours, told her second vision in her five minutes' talk. She said she was taken to heaven by an angel. Her brother met her at the gate, and bade her come in, but the Lord said not, as she had great work on earth. The angel then escorted her to hell, where she

"They compass sea and land to make one proselyte," said Jesus of the ancient Pharisee.

Discarding and refusing to "abide in the doctrine of Christ," the ingenuity of the minister and the church trustee is drawn upon to-day to sustain the church against the disintegrating forces at work, and a sensational emotional preacher or "evangelist" is negotiated with, and secured at generally a considerably higher salary than his professed Master is supposed to have had, and one "whose latest method and "success" in "converting" people is that after a "touching" display of stage method and oratory an

saw a young man she knew pitched head first into the fiery furnace. Mrs. Emma Richings, who was hypnotized twenty hours, said she saw the gold brick paved streets with white marble buildings. While visiting hell she saw the face of Mary in the audience before her there. She was escorted on her journey by the wings of an eagle and begged to mremain, but was told to return and exclaim to all the world what she had seen. Both the women saw relatives with many stars in their crowns.

A Pennsylvania woman has gone without food 250 days, and she claims to see things taking place in heaven.

ONE YEAR IN A TRANCE—STRANGE EXPERIENCE OF MISS GRACE GRIDLEY OF ILLINOIS.

AMBOY, ILL., February 5.—Miss Grace Gridley, of this place, has just awakened from a most remarkable and prolonged trance. As the result of religious excitement, she went into a comatose condition nearly a year ago, and continued in that state up to the present time, taking no food during all that time except a little in liquid form.

NO USE FOR HYPNOTISM.

CINCINNATI, OHIO, Jan. 18, 1891.—Dr. J. W. Prendergast, health officer of this city, has influenced the authorities to refuse a license to a lecturer on hypnotism and his entertainments have been stopped.

Dr. Prendergast takes the ground that hypnotism, when applied indiscriminately, is injurious, as it affects the mental health of the subject. Upon his recommendation the council has passed an ordinance to make it a misdemeanor to give hypnotic exhibitions.

invitation to those impressed to "come forward" is urgently made. A cordon of sympathetic friends is placed around himself and the seeker of religion. Then a circle of ministers, if the revival is "big" enough to warrant their presence, and perhaps another wall of church members surrounding all, and this combination or battery of electric, psychic or hypnotic force is started, crowding into its receptive victim something that may be as foreign to a deliberate rational conclusion as is the night from the day, and the result is that a "Holy Ghost" is obtained whose influence and manifestation may be as foreign to ancient Gospel teaching as is the impressions of the ordinary professional hypnotist or mesmerist upon the public exhibition platform, and as far from the scriptures or the teaching of the "spirit of truth" as light is from darkness.

We turn again to the prophet Zechariah, 1st Chapter 14th and 15th verses :

"So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts : I am jealous for Jerusalem . . . with great jealousy.

"I am very sore displeased with the heathen that are at ease, for I was but a little displeased and they helped forward the affliction."

God was displeased with Jerusalem and the Jews for their rejection of Christ and the prophets ; but the heathen (Gentiles) have "helped forward their affliction" by their long persecution of the Jew.

"Therefore, thus saith the Lord : I am returned to Jerusalem with mercies ; my house shalt be built in it, saith the Lord of hosts, etc.

"Cry yet, saying, Thus saith the Lord of hosts, my cities through prosperity shall yet be spread abroad, and the Lord . . . shall yet choose Jerusalem.

"Then I lifted up mine eyes and saw, and behold four horns.

"And I said unto the angel that talked with me, what be these ? And he answered me, These are the horns which have scattered Judah, Israel and Jerusalem,

"And the Lord showed me four carpenters.

“Then said I, What came these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head, but these are come to fray them, to cast out the horns of the Gentiles which lifted up their horn over the land of Judah to scatter it.” 16th to 19th verses.

This work has already commenced since the angels' message to Joseph Smith—see 2d Chapter, 1st and 2d verses.

“I lifted mine eyes again and looked and behold a man with a measuring line in his hand.

“Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof and what is the length thereof.”

Now, what was the use of measuring Jerusalem, while the walls now standing mark exactly its measurement? Let us see :

“And, behold, the angel that talked with me went forth and another angel went out to meet him,

“And said unto him, run, speak to this *young man* saying, Jerusalem shall be inhabited as *towns without walls* for the multitude of men and cattle therein.” verses 3 and 4.

Zechariah here predicts the final restoration of the city of Jerusalem, the gathering of the Jews that had been cast out by the horn or power of the Gentile nations. Its borders were to be enlarged with a new line of measurement because, with the multitude of men and cattle that was to gather there, they would necessarily have to go outside of the present limits of the wall now standing, and thus Jerusalem is to “be inhabited as towns without walls.”

Notice of this wonderful and miraculous change in regard to the Jew and his land is first given to a *young man* by an angel.

While Jerusalem was deserted almost, and Palestine a waste, Joseph Smith declared and affirmed till the day of his slaughter that the angel made this known unto him, when as yet he knew nothing of the prophecy as recorded in the Bible. Was not this a strange prediction for a youth

to make, and is it not rationally easier to believe that God, who changes not, and who by the Holy Ghost inspired Zechariah to make this prediction, sent also his angel to Joseph Smith to fulfil it, rather than that this "young man" invented it?

David, also in the 85 Psalm gives us prophetic light upon this same subject, seventh verse :

"Shew us thy mercy, O Lord, and grant us thy salvation. . . .

"I will hear what God the Lord will speak : for he will speak peace unto his people, and to his saints : but let them not turn again to folly.

"Surely his salvation is nigh unto them that fear him : *that glory may dwell in our land.*

"Mercy and truth are met together : righteousness and peace have kissed each other.

"*Truth shall spring out of the earth ; righteousness shall look down from heaven.*

Yea the Lord shall give that which is good ; *and our land shall yield her increase*, 7th to 12th verses.

Here then, we claim, are three witnesses to the Latter Day work which have been upon the stand for over a half century and have stood the fire of the world's cross examination, and all attempts at impeachment have thus far proved abortive.

Truth was to "spring out of the earth ;" what is truth? Jesus said, "Thy word is truth." The word of God or great things of his law written to Ephriam upon this continent, sprung "out of the earth," when the sealed book was given to this generation :

"Righteousness shall look down from heaven."

The angel flight to Joseph Smith with the everlasting gospel, in fulfillment also of Revelation 14 :6, and which alone reveals God's righteousness, gives us the only rational interpretation that can be placed upon this prophecy.

And with this testimony of earth and of heaven comes the third witness :

"And our land shall yield her increase."

Also in the 50th Psalm, 1st and 3d to 6 verses:

“The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.”

“Our God shall come, and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him.”

Here is a description of the Saviour’s coming, as given by himself and his apostles, Péter and Paul. Prior to his coming he told his disciples:

“This gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come.” (Matt. 24:14.)

Although men have said God would no more speak, David affirms that he will “not keep silence,” but that “the heavens shall declare his righteousness.” Then must the Gospel be again revealed. And he is also to “call to the earth” for a testimony, why? “That he may judge his people.”

Could God consistently judge and condemn the world for rejecting a gospel that has for centuries been undergoing repairs at the hands of theological tinkers, and is now so full of patches that the original is about out of sight? God has called to the heavens, and they have answered by the angels flight,

“And to the earth.”

And the earth has answered, and yielded her treasure of witness to the truth of the Bible and the gospel of Jesus Christ, in the coming forth of the Book of Mormon.

Turn also to Leviticus, 26th Chapter, 3d verse, where the Lord warns Israel, through Moses, in regard to their future, thus:

“If ye walk in my statutes and keep my commandments, and do them:

“Then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.” etc. etc.

But if they refuse to hear, the Lord says—

“I will make your cities waste” . . . “And I will bring the land to desolation” . . . “Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies’ land.”

But—

“If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me” . . . “If then their uncircumcised hearts be humbled, and they then accept the punishment of their iniquity” . . . “Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; *and I will remember the land.*” (LEV. xxvi, 3-4 and 31-42.)

How literally this prophecy has been fulfilled upon the race of the Jews and upon their land, we all know. Jesus said that “Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled.”* (LUKE xxi, 24.) Paul said—ROM. xi, 1 to 25.) “Hath God

*The latest among a score of clippings from current newspaper articles, confirmatory of this and for want of space, must suffice as the only one we present from editorial of Boston *Globe*, three days ago, March 10.

PALESTINE FOR THE JEWS.—A memorial was presented to the president last week, asking that the government “use their good offices and influence” to bring about an international conference among the European powers looking to the restoration of Palestine to the Jews.

Palestine has attracted unusual interest of late, which interest has been much stimulated by the recent persecution of the Jews in Russia. There seems to be a singular consensus among biblical scholars, notable among whom is Prof. Totten, of Yale, who declare that the prophecies point to this as the time when Palestine is to be restored to the Jews. Somewhat interesting is the fact that Consul Gillman, the United States representative at Jerusalem, in speaking of the new railway from Jerusalem to Jaffa, quotes the prophecies as foretelling the introduction of the first locomotives into Palestine as follows:

“The chariots shall be with flaming torches in the day of his preparation. . . They shall seem like torches; they shall run like the lightning.” (NAHUM ii, 3:4.)

But modern statesmanship is not usually guided by prophecy. The practical fact is that 2,000,000 Jews are being persecuted and driven out of Russia. Palestine, which at present contains but about 400,000 people, would easily sustain 4,000,000. It is a country of great natu-

cast away his people?" God forbid! but—"that blindness in part is happened to Israel until the fulness of the Gentiles be come in" . . . "and then all Israel shall be saved." How? By the preaching of orthodox ministers? Oh no! but "as it is written" and as the angel told Joseph Smith, and in no other way. The cessation of Gentile oppression in Jerusalem will be the fulfillment of this prophecy in part at least, and the rejection of the Gospel by this

ral resources, now languishing under the dead weight of the Turk. Only recently has a railway been introduced, and electric lighting and other modern appliances have been started in Jerusalem. Fifty new houses have been built within the past year.

The time certainly seems to be opportune from one point of view, for the banished Jews to re-enter the land of their fathers and build up a modern civilization. Of course they would require generous, and perhaps long-continued assistance, and perhaps this would be forthcoming. All that the Christian powers of Europe could do would be to guarantee protection.

But any proposition on the part of the "powers" to send the Jews into Palestine and shut them up there by force is out of place when dealing with so intelligent a people. Like the proposition to "send the Africans back to Africa," it is a piece of impertinent assumption which belittles and degrades. The Jews are already immigrating into Palestine very rapidly. The latest consular reports from Palestine present a very flattering showing of the resources of that country. Cereals, fruits, vegetables and the vine flourish there, the orange and the olive being especially prolific. All the country wants, it is said, is the introduction of manufacturers, and Palestine may yet be aroused from oriental slumber to take a high rank among the prosperous and progressive nations of the earth.

*Rabbinowitz and other converted Jews keep themselves aloof from all the creeds, pointing their followers to none of the so-called Christian churches—whose divisions as well as uncertainties of doctrine so little conform to Bible teaching. In connection with this read Jer. 16th, 14 to 21 especially the 19th.—"Oh Lord, my strength and my fortress," . . . "The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies and vanity, and things wherein there is no profit."

Gentile nation will be the signal of God to them that their time is "fulfilled," and that "upon whom this stone (Christ) shall fall, it shall grind him to powder." (MATT. XX, 18), for,

"The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance upon those that know not God and that obey not the Gospel of our Lord Jesus Christ." (II THES. I, 7:8.)

The Jew rejected this "stone," fell upon it, and was broken and scattered as the prophets, and Jesus predicted, This broken remnant are to be gathered again.

"But upon whom this stone shall fall it shall grind him to powder."

Let then this generation beware and be warned by the rational message of the servants of God in these last days, for if the blood of all God's servants, "from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom they slew between the temple and the altar" (MATT. XXIII, 35), was required at the hand of that generation for rejection of the prophets and himself, what shall we say of this Gentile generation of blind followers, of blind leaders if they reject not only the teachings of Moses and the prophets, but Christ and his apostles, and persecute, slander and slay the servants whom he has sent to warn them? And also, "if they hear not Moses and the prophets," neither Christ nor the apostles, neither will they "repent" or "be persuaded, though one rose from the dead" (LUKE XVI, 31), or if all their departed friends return from the "spirit world." This is our experience at least.

Thus, while the world is pointing the finger of scorn at Joseph Smith and the defenders of his claims, God, through his holy and unchangeable word, points with the finger of unerring certainty, the lover of truth, to the fulfillment of the "sure word of prophecy" as culminative proof of the mission of the Palmyra Seer.

Again, Joseph Smith claimed to be the chief instrument in the hand of God in the restoration of the church and

kingdom (synonymous terms) of God to earth in our day.

Did he in this speak, as did his Master when on earth, with authority of a commission from God, or did he assume that which facts and scripture will not warrant? His traditions were, until the angel visit dispelled them, those which the priests had taught and still teach, that all the churches evangelical, constitute the church of God. Let us see "To the law and to the testimony."

In the book of the prophet Daniel, second chapter, we have the interpretation of the king of Babylon's dream concerning that which God showed him should "*be in the latter days*" (28th verse) and in the interpretation of this dream of the image Daniel says, 44th verse :

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

This kingdom, or stone, as it is called in the 34th and 35th verses, which was to smite the image *on its feet*, "became a great mountain and filled the whole earth," (35th verse).

Now this could not reasonably compare with a mountain of earth and of stone, for such a mountain must have corresponding valleys to make it such, consequently could not as such *fill* the earth.

The prophet Micah gives us explanation in the 4th chapter of his prophecy, 1st verse :

"But in the *last days*" (chronology the same as Daniel) "it shall come to pass, that the *mountain of the house of the Lord* shall be established in the top of the mountains," etc., etc.

What is the house of the Lord? Paul tells us in 1 Tim. iii. 15, that it "is the church of the living God." Daniel tells us that in the days of *these kings*—not the days of Cæsar's government, when as yet neither the legs nor toes of Nebuchadnezzar's image were in existence—should "the God of heaven set up a kingdom." And if "the church of the living God" and of Jesus Christ, was the kingdom of

God in their day, as they taught, and has gone into the wilderness (see Rev. xii, 1-6)—if this kingdom or church suffered violence, and the violent have taken it by force, as Jesus said they would do, or, in other words, destroy from the face of the earth the ancient church organization (which we know has been done), and if Daniel and Micah's prophecy is to be fulfilled *in the last days*, we shall have to know that the original pattern which God gave of church government as shown in the Bible will have to be restored to earth again through some means or somebody.

Again. When asked by his disciples what should be the sign of his second coming, he replied, "this gospel of the Kingdom shall be preached in all the world *for a witness*." (Matt. xxiv, 3, 4, 14.)

The kingdom, then, was among, or in the midst of them, the Jews. Its officers were as God and Christ placed them in it: first, apostles; second, prophets, with spiritual gifts, etc., etc. Its reproduction in our day through the instrumentality of "the weak things of this world" is evidence that God is working through former methods, and in his own unchangeable way.

This gospel was also to be as Paul said (Rom. 1-16), "The power of God unto Salvation." But Paul also predicted that "in the *last days* perilous times should come."

"Men should be lovers of themselves," . . . and "having a form of Godliness, but *denying the power thereof*." (II Tim. iii, 1 to 6.)

Has time confirmed or denied the truth of Paul's prediction? "No more Apostles, No more prophets," says the world; 'No more the gifts of the gospel.' Its power denied by popular ministers, as Paul said it would be *in the last days*.

Who was right in this, and in agreement with the word of God? Smith, or the men that have since persecuted him and his adherents?

Again, in the revelation which John was given on Patmos, in which history for centuries was unrolled to his gaze, he saw concerning things which were to transpire after his day—
 “Another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongues, and people,

“Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. (Rev. xiv, 6 : 7.)

Have we not shown that that Gospel which “is the power of God” was not here? Hence the necessity of its restoration, and under circumstances that will make good the word of God, and prove itself to be according as “it is written?”

Who claims a gospel restoration at the hands of an angel but Mr. Smith? Does the Pope, or any of the protestant reformers?

Note also this message was to be delivered in “the hour of God’s judgment.” While the world was crying “peace and safety,” Joseph Smith, by proclamation to all the world, and to kings and rulers, declared the message of God that, “after the testimony of his servants should come the testimony of destruction by storms and tempest and vivid lightning”—by war in our own lands, as well as in foreign countries.*

What was the pious and popular ministers doing all the while but crying “peace and safety;” that the millennium

*“The judgments of God are almost ready to burst upon the nations of the earth. . . . And now I am prepared to say by the authority of Jesus Christ that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation.”—*Letter of Joseph Smith to N. Seaton*, of New York, Jan. 5, 1833.

“Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The

was to come, if at all, by the preaching of the various gospels they had formulated, and through them the world was to be converted to God, etc., etc., and, like their predecessors in Christ's day, paying little attention to the warning of God's servants and prophet, save by endeavor to throw dust in the eyes of the people and crying, "Beware of false prophets."

Let us see farther :

"Jesus said, As it was in the days of Noah, so shall it be in the day of the coming of the Son of man."

How was it then ?

Did God destroy the people without warning? No, for "he doeth nothing, save he revealeth his secret unto his servants the prophets."

days will come that war will be poured out upon all nations beginning at that place, for behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations in order to defend themselves against other nations, and thus shall war be poured out upon all nations. And it shall come to pass after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass, also, that the remnants* who are left of the land shall marshal themselves and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus with the sword and by bloodshed the inhabitants of the earth shall mourn, and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightnings also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God until the consumption decreed hath made a full end of all nations, that the cry of the saints and the blood of the saints shall cease to come up into the ears of the Lord of Sabaoth from the earth, to be avenged of their enemies. Wherefore stand ye in holy places, and be not moved until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."—*Revelation given through Joseph Smith in the year 1832.*

*Indians.

Could God consistently bring wholesale catastrophe upon the world that had been blinded by priestcraft and ecclesiastical tyranny for centuries without intelligent warning? Oh, no! Then, as in the days of Noah, he must send a prophet to warn the world.

The world said that the Gospel was to be preached to convert it to Christ, Jesus said that the Gospel which was then preached, was again to be preached *as a witness* and was to be the "avant courier" or sign of his second advent.

In Matt. xx, we have also an account of prophecy concerning the kingdom of God in parable by the Saviour, where at the first, third, sixth and ninth hour of the day, servants of God are sent out into the vineyard, or field, which, he tells us, "is the world"; and lastly, at "about" the eleventh hour—just before the close of day, or time of work or labor—he calls again servants—not called of themselves, nor of their fellow-servants. The reader will perceive that there are hours in the day, or world's history, in which no servants are called.

This is confirmed also in Luke xiv, 12 to 24, where, in contradiction of the popular clamor, that God sends no more servants, ("his servants the prophets," to reveal his mind and will), Jesus here says that "a certain man made a great supper and bade many," "and sent *his servant*, at *supper time*," about the close of the day, etc.

This supper evidently refers to the wedding feast, as we read in Rev. xix, 7-9, and called "the marriage supper of the Lamb." (9th verse.)

Also referring to Matt. xxv, 1, 2, which also proves that the kingdom will be here upon earth when the Saviour comes; and that the bride—the church—will go out to meet him; which disposes of the claim of Advents and others—that he is going to bring the bride with him, foolish virgins and all; or, in other words, that the kingdom which

Daniel saw will not be set up until *after* his coming, for Daniel, you remember, says that "*in* the days of these kings"—not after they are destroyed—"shall the God of Heaven set up a kingdom," etc.

And now to the third and last witness to the Latter Day Mission.

Joseph Smith stood before the world with his brethren and boldly made this proposition: That no matter what a man or woman might, or might not think of him; if they would repent of sin, be baptized for the remission of them, receive the interposition of hands of the eldership of the church that God himself would reveal to them through the ancient "comforter" the truthfulness of his mission.*

The fact that though the Pharisees perceived that Peter and John were ignorant and unlearned men, it did not prevent their boldness when they said,

"And we are his witnesses of these things, as also is the Holy Ghost which God gives to them that obey him." (ACTS v, 31:32.

Has the gift of the Holy Ghost descended upon men and women in our day, even the spirit of truth, as in contradistinction to other spirits?

Does it testify of Jesus Christ and of the fulfillment in our day of that which the prophets and himself predicted? Has the power of Godliness which the world denies been confirmed upon men in our day? Let the sufferings and testimony of thousands of honest and intelligent men and women who have been driven from their homes, ostracized, slandered, hated, persecuted, and some of them slain for the

*Assuming this to be true is to account for the trouble the U. S. Government has had and is having with apostates from the primitive "Mormon" faith in the Territory of Utah. They know more of both the religion of God and of the Devil than do the people that are trying to regulate them. Hence, the difference of opinion among "Gentiles" as to their treatment, and the difficulty of solution of "the Mormon problem" in Utah.

word of God and the testimony of Jesus Christ make answer to thoughtful minds.

God is unchangeable, and is known, if revealed at all, by his unchangeability.

We summon then to the truth of the mission of Joseph Smith and of the latter day work, the same number and kind of witnesses as did Peter in proof of the mission of Jesus Christ, the points of identity so strongly marked as to leave intelligent and honest seekers after truth without excuse.

Evidences of supernatural character were had then and are had now for what they may be worth. The vision upon the mount was one.

When John was in prison he sent to Jesus for evidence of his mission. "Tell John," said Jesus, how that "the blind see the lame walk, the deaf hear, the dead are raised, and the poor have the gospel preached to them."

The faith to raise the dead is not claimed by this people. Tradition and opposition might alone prevent, for if Jesus could do no mighty works in his own country because of their unbelief, what ought in reason to be demanded of his weak servants after centuries of tradition that these things are done away, and the constant pressure of a faithless generation of sign seekers? But that the gifts of the Gospel are among this people, and do follow the believer in the ancient gospel, is as well proven as were the miracles in Jesus' day, through himself and his disciples.

2d. Jesus' mission was outlined centuries before by the prophets.

The work of Joseph Smith is just as clearly delineated in both old and new testament scriptures, as we have conclusively shown, and himself and his brethren go before the world with this unanswerable argument "it is written."

The rising of the day dawn in the heart of the obedient is

as much a fact to those who obey, as in Peter's day. The judgment being satisfied, the honest impulse of a man's life should force to action, for, "*with the heart man believeth unto righteousness.*"

CHAPTER III.

"Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves, Ye shall know them by their fruits." (Matt. vii, 15: 16.)

Jesus said again, "If a man come in his own name, him ye will receive." The failures of the adventists does not hinder their popularity. False prophets are always, as a rule, popular.

"Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets." (LUKE vi, 26.)

The Lord said through Moses, Deut. 18, 21-22, that the test of a false or a true prophet was that the thing did, or did not come to pass, of which they prophesied.

Joseph Smith said 60 years ago that the churches organically were all wrong. They said we are all right.

He was the principal instrument of God in forming the Church of Jesus Christ in these last days. It has not been obliged to change its doctrines or church government in over half a century, nor will it have to, as it is organized after the perfect pattern. On the contrary, the doctrines and forms of popular church government have been undergoing repairs from that day till this.

Joseph Smith said the gifts of the gospel were to be had by the true believer as in Christ's day. The religious teachers made ridicule of this claim, that they were done away, etc. Many of them are now crawling around to the position assumed by Smith, and ministers and women are laying on hands for healing, etc. "Beware of false prophets."

Joseph Smith said that the Jew was to obtain favor with God and man. The world said, no. Who was right?

He prophesied of the increase of war, earthquakes, tempest, tornadoes; that the sea should heave itself beyond its bounds, etc. The world said tornadoes were local and confined to the torrid zones; that the crust of the earth was thickening and earthquakes must diminish. Look at the history of tidal waves, cyclones in northern climes, history of earthquakes as compared with former times, and "Beware of false prophets."

Reader, are you disgusted with the form and fashion of a Godless and powerless religion? Are you tempted to leave your church home in search of truth and rest? Take heed that no man deceive you. Beware of seducing spirits. Beware of false prophets that come to you in sheep's clothing, and remember this also that a wolf has certain points of similarity when covered with the outward appearance or clothing of a sheep, and may deceive you. And if even spirits with sign and unexplainable wonder—purporting to be the spirit of your mother that lived and died in the faith of Jesus Christ, tell you that he is not what he claimed to be—not what the prophets said of him: That he is *not* "the only name given under heaven or among men whereby we must be saved." That he was mistaken when he said: "No man cometh unto the father but by me." "I am the way, etc." That ignore his church government and the blessings of its discipline, that instead of signs following the believer in a gospel of faith, repentance and baptism, and a holy life, etc., etc., that signs go before the unbeliever, that about all the Holy Ghost there is, is in the revelations brought to you through mediums of various grades of character, from your dead friends, that deny the kingship or special authority of Jesus Christ, that ignore his law, and laugh at the absurdity of his command to baptize anybody. Beware of them, and

don't forget the absurdity of their claim that they are not only his best friend, but an exponent of his doctrines.

You will be called foolish and uncharitable, I know, by those whom they have deceived by fair speech and honeyed and flattering promise, but don't forget this earnest warning and beware of seducing and anti-Christ spirits.

Sixty years ago the world was lying in darkness, woven by priestcraft and traditions, into which, since the days of Constantine, apostacy from the government of God and gospel of Jesus Christ had led them.

Centuries had rolled away of Catholic supremacy and domination in and regulation of men's ideas of God and of religion. The moral light of the reformation left men freer, but still under the shadow of the traditions and doctrines of the church of Rome, and many were looking, as said Elder Robinson to the Plymouth flock on their embarkation to the wilds of America, "for more light to break forth out of the word of God."* And John Wesley had wrote and sung,

"Almighty God of love
Set up the attracting sign,
And summon whom *thou dost approve*
As messengers divine." †

*See farewell sermon of Elder John Robinson, pastor of the Pilgrim Fathers, upon their embarkation at Deltham, A. D. 1620,—*History of Massachusetts*.

†John Bovee Dods, in his book entitled "Spirit Manifestations Examined and Explained," in which he undertakes to refute Judge Edmonds, upon pages 119-20, says: "I do not mean new revelations of any doctrinal truth as additions to what are already in the Bible, *but a revealment of the true meaning intrinsically involved in those doctrines already recorded in the Scriptures, and concerning which the whole Christian world are divided and split up into sects.* . . . All these doctrines must be made to harmonize with nature, with reason, with the soundest principles of mental philosophy. . . . And even the power invested in the apostles to work miracles of mercy will be again invested in men to do the same. . . . Was not Jesus Christ as the Son

The time was fulfilled ; history was ripe for the vindication of God's word, the fulfillment of the "sure word of prophesy" and the answer to Wesley's prayer. "Truth sprung out of the earth" and the sealed book of Isaiah's prophesy, containing the word of God to his people upon this continent is revealed ; righteousness looks down from heaven, and the everlasting and unchangable gospel that can alone reveal it is delivered according to the promise of the prophets, of Jesus, and of John on Patmos Isle, by angel ministry to Joseph Smith.

"Our land," the land of David and his forefathers, the land of Palestine, after centuries of curse and waste and Gentile devastation, again through the miraculously restored early and later rains "yields her increase."

of God, and the true light of the world, better qualified to reveal the duty, interest, and destiny of man than mesmeric clairvoyants? Was he not better qualified for this work than the psychological mediums of the present day, or the spirits they invoke?"

Page 174: "All future revelation, therefore, must regard the making known to mankind *how* the doctrinal truths recorded in the Scriptures are to be understood? . . . On this subject Emmanuel Swedenborg was consistent, who *undertook* to explain *how* the Scriptures should be understood by man. And although I am not of his faith, yet I confess that his powers were immense as his gifts were wonderful.

"I entertained strong expectations that Mr. Davis (Andrew Jackson) would follow on, and advance the work, but was disappointed when his 'Nature's Divine Revelations' appeared, *and I am moreover satisfied that some new revelation, as regards the true understanding of the doctrines of the Saviour, will be revealed to the world.*"

NOTE BY THE AUTHOR—The reader is here again earnestly urged to compare the prophecies and Scriptures referred to in support of the claims of the Palmyra Seer, with the explanation of the same texts given in his own works by Emmanuel Swedenborg, as well as the mixed and uncertain revelations of A. J. Davis and other modern "Seers."

A wicked and an adulterous generation : a generation of hypocritical professors of religion failing to note, or to discern these significant "signs of the times," heaping to themselves teachers having itching ears and turning away from the truth of God's word as written in their law Bible and sounded by the servants of God, placing their fingers in their ears and shouting, "Joe Smith," Mormon delusion, beware of false prophets !

And for this cause has God permitted strong delusions in these last days to be sent among them, that they might be led to believe a lie that they might be damned, "because they have pleasure in unrighteousness," *i. e.*, to say—they are not willing to submit to the righteousness that is in the gospel, but having gone about, as did the Jew in Paul's day, to establish by any kind of method "their own righteousness," the religious world is now being subjected to every form of deception in the employment of forces occult to human minds, but known to the "Prince of the power of the air,"*

*PSYCHIC INVESTIGATION ; A NEW ASSOCIATION FORMED AT BOSTON. BOSTON, Feb. 10, 1890.—A movement has been started in Boston by men of high standing for the investigation and study of psychic phenomena. A prospectus has been issued signed among others by Rev. M. J. Savage of the Church of the Unity, Rev. E. A. Horton of the Second Congregational Church, Rev. Heber Newton of All Souls' Episcopal Church, New York ; Rev. E. E. Hale of Boston, Mary A. Livermore of Melrose, B. O. Flower, editor of the *Arena*, and Rev. T. E. Allen, of the Fourth Unitarian Society, Providence.

The prospectus states : "We only propose to concentrate our efforts on the narrower field of spiritualism, pure and simple. That modern spiritualism has votaries in all parts of our country, and that it has the power to influence the thought and action of those who believe its teachings, are indisputable facts. Is the movement founded on fact or delusion? Does the world know? And if it does not know, is it not time for a few truth-loving persons approaching the subject in a serious frame of mind to

the spirit that now worketh in the hearts of the children of disobedience." (EPH. ii, 1 : 3.)

It will be seen by this reference that the heavens are now to be penetrated, if at all, "by a purely scientific method. Correct : "If any man will do . . . he shall know," that's all that Franklin, Morse or Edison has done, but they didn't establish the laws themselves or make them, they simply discovered and conformed to them—God's law in nature and the physical world. But it makes all the difference in the world what law we apply in spiritual things. Natural law cannot solve spiritual problems. For

"After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (I COR. i, 21.)

Jesus Christ promised the world through revelation to his servant John, that an angel would fly to earth "having the everlasting gospel to preach to men that dwell on the earth."

Our proclamation to these men, and to all the world, is that the angel has flown, and that we are appointed to declare this message, and to offer, not simply a "sign" to disobedient or unbeliever, but a law of test by which in the rational employment of all the forces of the soul, the intellectual, moral and spiritual in man, he may as certainly test the truth of the propositions that we present as Morse or Edison may test their applications of natural law.

investigate it, guided by a purely scientific method? Is it not in the best interest of humanity that this matter should be settled, if possible, once for all? If it be delusion, the contagion has spread quite far enough, and done damage enough already. If there be truth in it, the world will be benefited by the knowledge. With this feeling the signers have decided to issue this appeal, asking you to join with them in carrying on the work of the Psychic Investigation Association. (*See also Appendix.*)

"If any man will *do*, he shall know," so say we—we challenge the world to proof of a single failure—can we say more?

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father and I will love him, and will *manifest* myself to him."—JOHN xiv:21.

"And I will pray the father and he shall give you another comforter that he may abide with you forever, *even the spirit of truth, whom the world cannot receive.*—16th verse.

The reception of this power and gift by the waiting disciples 1800 years ago was proof of Christ's mission.

"Judas said unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"

That is the question the world with Judas is asking to-day. How does, or will, God—if there is one—manifest or reveal himself?"

"Jesus answered and said unto him, If a man love me he will keep my words,"—and not forget or ignore them,—“and my Father will love him, and we will take up our abode with him.”—JOHN xiv: 22-23.

Reader, what company do you entertain? What kind of men or spirits. Who or what do you harbor within your soul as companions or teachers?

Take heed that no man deceive you; and beware of seducing spirits!

How common a thing to hear it said, "I know that my Redeemer liveth." How do they know? How may we—how *do* we who have obeyed the latter day message—know that our Redeemer liveth?" Answer:

Because we have heard from him in this generation. The wires of communication that Constantine and the Popes have thrown down, and Protestant refuses to put up, saying they are not needed, or are seeking through familiar spirits to satisfy the lack of gospel revelation to themselves—are again in order and we know who is at the other end of the

line, for it is the voice of the Good Shepherd, who in contradiction of men and seducing spirits says,

“ If ye continue in my word then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free. ”

“ SEARCH THE SCRIPTURES. ”

THE END.

NOTE.—We have referred for proof to a few only of the many Biblical and to none of the multiplied archæological evidences which a study of American prehistoric ruin furnishes.

These may be obtained by addressing *Herald* office, Lamoni, Iowa, in “ Baldwin’s Ancient America,” “ Presidency and Priesthood,” by W. H. Kelley, and other similar works.

APPENDIX.

IN the *Banner of Light*, a paper devoted to, and published in the interest of spiritualism, among the questions answered through the trance mediumship of Mr. W. J. Colville, is the following by M. Hamilton. "Question :—It is claimed by some that the Book of Mormon is divinely inspired, and that Joseph Smith was ordained to the Aaronic priesthood ; is there any truth in these statements, and if Smith was ordained, by whom was it done? Answer :—If Smith was ordained to the Aaronic priesthood, he was ordained to the priesthood of a by gone dispensation ; therefore ordained to something thousands of years behind his time. If he was ordained to this priesthood by anyone, he could have been ordained only by the spirits of departed Jews, who had not unfolded out of the Israelitish sphere into the sphere of the universal heavens. Undoubtedly Joseph Smith was a medium, and reflected the ideas of a company of spirits in spirit-life, who were *ancient polygamists*. No doubt they were those connected with the Israelitish dispensation, as polygamy was undoubtedly the practice of Solomon and many of the leading kings of Judea. We regard Joseph Smith as a medium ; and the Book of Mormon as inspired, yet not inspired by the highest spiritual intelligence—not inspired by intelligence equal to your degree of intelligence here in this mortal body, in the nineteenth century, in Boston."

In the above communication is revealed something of the uncertainty that characterizes a great many communications professedly, (and really, I believe), from spirit source ; un-

fortunately, however, these spirits seem to have progressed in a crab fashion, (backward), sort of a way, or they should have learned what a great many mortals have learned, and others might learn, by a little personal investigation of the revelations of Joseph Smith, or the Book of Mormon; that Joseph Smith if a medium, reflected in his spiritual claims something other than "The ideas of spirits in spirit life, who were ancient polygamists," as it is well known to readers of the Book of Mormon that there is not a religious volume in the world that condemns in stronger terms, than does this book, the crime of polygamy.

It was time for God, if there was any, to speak. He has spoken; but Joseph Smith, nor any of the servants of God, have not only had men and doctrines of men, but devils and doctrines of devils to contend against. If there are spirits at all, why may there not be seducing spirits with seductive doctrines to contend against? Any day or night, in the city of Boston, you can get a revelation from the "angel world," to dovetail with the moral status and desire of the individual, attended, too, with "signs" and "phenomena," that will make the hair of the uninitiated stand on end. Spiritualism is making thousands of proselytes, devotees too, who do not appear at their public meetings or lectures, but are seen Sunday in the fashionable churches; but who, *sub rosa*, consult familiar spirits, ordered up on short notice by the payment of the necessary fee, in regard to dead friends, lost property, bodily sickness, etc., "Signs," which Jesus said an adulterous and wicked generation sought after, and which should be given, though "not unto salvation." I admit that spiritualism has produced an argument which may be hard to explain on any hypothesis but that of immortality, or life after death; but under what condition, or rule, or estate, is life in the future to be administered? The revelations through mediums from Maine to California,

are as vague, dreamy, unsubstantial, contradictory, so utterly unlike the hopes of the prophets, Jesus, his apostles, and of the final "inheritance" that their appeals to scripture support only reveals to the true Latter Day Saint their real character. I recognize their power of seership and reality of "signs" and "wonders," performed through trance speakers and physical mediumship. Nations and rulers of nations have entertained themselves of them. Nebuchadnezzar, king of the earth, did not retain them at his court simply as performers of ledgerdemain, or slight of hand; no more does England's queen to-day, but to confound them with the seership or mission of Joseph Smith, is ignorance; to place their revelations thousands of years in advance of his calling, is the baldest absurdity, and reveals to me, either that those spirits, if other than men, instead of being "advanced," are altogether too ignorant of known facts to be valuable instructors; or that they belong to that order, who, having "kept not their first estate," are roaming unseen, as subjects of the "Prince of the power of the air," whom Jesus referred to, when he said, "I saw Satan fall as lightning from heaven," and who having failed there, his next theatre of action was this globe of ours.

"Beware of false prophets that come to you in sheeps' clothing."

Spiritualism and "Mormonism" are no more alike in reality or internally—than are the two animals designated.

The angels or spirits proposing to give the world information through spiritualistic mediums concerning Joseph Smith and the Book of Mormon, have either purposely or ignorantly taken their cue from popular stories and literature against the "Mormons," and evidently either know as little concerning that which the Scriptures reveal regarding the work of Joseph Smith, as they do of the prophecies in relation to Jesus Christ; or knowing, are careful and certain to give to the world through their "control" or "me-

diums," any plausible, or even patronizing explanation that avoids the truth, or that shall reveal their hostility to the mission of Jesus Christ or his servants.

While at Lake Cassadaga, in western New York, last summer, I listened to eulogies of heathen philosophers and even Protestant reformers, but not a word of rational explanation of the mission of a man whose claims to marvelous, miraculous and unique manifestation so far transcends the history of any modern seer or "medium" as a spiritual marvel or phenomenon as should challenge or demand from these "advanced spirits" a rational and truthful explanation of the real design and character of the work of the Seer of Palmyra. Let not the reader be deceived. The gracious and patronizing air with which these "spirits," when pressed for explanation of the mission of Joseph Smith, relegate him to the ranks of a fourth-rate mediumship that reflects only stale and exploded myths of ancient Bible literature and of the claim of divinity for the mission and doctrine of Jesus Christ, is a trick of the adversary of men's souls, and should deceive only the ignorant or wilful, and not the lover of or honest seeker after truth.

While visiting friends at this great camp of honest spiritualistic believers, humbugs, and creed-disgusted investigators, myself and Mrs. Bond attended, one evening, a "seance" of Mr. Keeler—whose gospel, like the popular orthodox ones, is *not* without money or without price—and were treated to a clever piece of juggling, whether of men, or spirits, or both, we need not here say, (as to the mind of the writer no amount of signs or wonders can be safely made to take the place of facts, and that humbuggery, through either men or spirits, are to be equally avoided),—but which we paid for, as a joint exhibition of Mr. Keeler,

who resides in the flesh, and his spiritual partner, George Christy, who, though long since gone to the angel world, is still in the minstrel show business at the old price, fifty cents a head admission, with Mr. Keeler as manager, treasurer and banker on earth, etc.

Of what we saw and heard we can write but little. It is not our purpose. We saw, however, what others saw and handled, and said were spirit hands, etc. We, however, got no opportunity to shake hands with friends who have passed over. Evidently we hadn't faith, or the spirits thought they couldn't trust us. I'm afraid they couldn't; for we had made up our mind that if we got hold of that spirit hand, we should have retained it long enough, and familiar enough to perhaps have bred contempt and unpleasantness.

After the "seance," and while going to our lodging place, we were accosted by a gentlemen and lady who had also attended the exhibition of Mr. Keeler that evening. A conversation ensued regarding what was seen, the probable nature and character of the manifestations, etc., etc., and the gentleman who proved to be a firm believer in spiritualism, but whose wife was not, after learning that I was an unbeliever, enquired as to what explanations I could give in regard to what I had seen, etc. While not anxious for a controversy, I considered his question a fair one, and believing him to be what I afterwards learned to be true, that he was an honest as well as an influential man, I frankly told him my belief, and my occupation as a minister of Jesus Christ, and declared to them my belief that if they were manifestations of spirits at all, they were the anti-christ spirits of devils, and not dead men who were working miracles in these last days to deceive the honest and unwary, and that as an authorized minister of Jesus Christ it was given us to understand who and what these spirits were,

with their tricks, etc. Immediately this gentleman became seized with a power or control, and broke forth in a violent and, to all save myself, unknown tongue, causing him also to gesticulate violently and threateningly toward me, and totally unlike the demeanor of the man who naturally deported himself in a very quiet and gentlemanly way.

As the harangue which this power delivered to me through the control of this man proceeded I perceived its nature and interpretation, which was concentrated in a word and in import, simply the speech of the devils to Jesus Christ. "Why art thou come to torment us?" "Why are you here upon these grounds to molest and to make us trouble, etc, etc."

This gentleman immediately upon being loosed from this control began an apology to me for his violent manner etc., when he was seized again in the same manner, and with difficulty was enabled to cease, breaking out at intervals as we walked along. He again with his wife, who was a church member, apologized before we parted, and again also the next morning came to our cottage with further explanation and apology, which we assured him over and again was unnecessary, as that, no matter how hostile was his guest that he had entertained the night before, to us, to honest men everywhere, no matter what their belief, we were, and are, sincerely their friend.

M. H. BOND.

PROVIDENCE, R. I., March 13, 1891.

