

# SPIRITUAL GIFTS

AND

## Spirit Manifestations,

—BY—

M. H. BOND.

---

“IF THOU KNEWEST THE GIFT OF GOD.”—JESUS.

“Now, concerning spiritual gifts, I would not have you ignorant.”

“But the manifestations of the spirit is given to profit withal”—PAUL.

“Every *good* and every *perfect gift* is from above, and cometh down from the Father of lights with whom there is no variableness, *neither shadow of turning.*”—JAMES.

---

PROVIDENCE, R. I.

1890.

[www.LatterDayTruth.org](http://www.LatterDayTruth.org)

PRICE, 25 CENTS.



## PREFACE.

---

**T**HEISTIC 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.

46 Waverly St., Providence, R. I.

July 15, 1890.

# Spiritual Gifts and Spiritual Manifestations.

BY ELDER M. H. BOND.

## CHAPTER I.

**I**N 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 "Literary Microcosm," 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, and were given, according to Paul, “for the perfecting of the saints” for the work of Christ’s ministry, “and for the edifying of the body of believers that constitute His church. 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 Schoupe, 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 Schoupe,

“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 Schoupe, 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 Franciscans 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 not 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 hybrid-ious 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 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, brethren? 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 practitioners: 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 the 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 "prophesy 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 1 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.”

---

## CHAPTER V.

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” psychometry, 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 coffer? 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 friend, 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 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 VI.

### "HOW TO BECOME A MEDIUM."

**I**N 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.” (MATT. 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 END.





