# GHOSTS *of the* BIBLE

(*The Little Grey Messenger*)

BY

CONVERSE E. NICKERSON




Class _____

Book _____

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# GHOSTS *of the* BIBLE

## ELYSIAN FIELDS

Converse E. Nickerson

O come with me to Elysian fields,
To Elysian fields of sleep,—
When the tired mortal body yields
To the dream-shades that round it creep.

We'll lift so softly the curtain veil,
We'll touch the hands beyond,
As out of the earthly moonlight pale
We enter the light new dawned.

There are smiles of joy in that happy place,
There are radiant beams of light;
And we shall see many a longed-for face
Long passed from our mortal sight.

How free from the tears and the dust of earth
Are they of this spirit land;
How conscious are they of their God-given worth
And their duties, Heaven-planned!

They see with a foresight never known
To us, in this vale of tears;
Their spirits never feel sad or lone,
And they know no weight of years.

Oh come with me to Elysian fields,
Just over the brink of Breath,
Where the law of Love her power wields,
And ever there is no Death.

# GHOSTS *of the* BIBLE

BY
Converse E. Nickerson

"Prove all things and hold fast
that which is good."—*Paul*

This little volume is dedicated
to all sincere seekers
after truth.



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## FOREWORD

I have endeavored to set forth in the following pages a clear statement of the important findings concerning Bible immortality. To the careful student of truth, many things in this little volume will be joyfully received. The superfficial reader, who neglects to give his serious thought to these things, will derive little else but casual interest and amusement from my efforts.

Students of the Bible will find many startling and new, though nevertheless natural, interpretations of time worn passages herein. I hope, however, that,

in the light of modern science and psychic revelation, my findings will be considered without even a glimmering prejudice.

We are all treading the mortal path that leads to Our Father's spiritual kingdom; therefore let us walk with eyes of searching observation that no opportunity of learning truths escape us in our pilgrimage of soul enlightenment.

God's universal truths are open and plain to the mind that is unprejudiced by usages and beliefs of the past. Creeds are but the stepping stones to greater spiritual knowledge and in their nature must give place to newer systems of thought as age succeeds age and man treads onward under the light of freedom and sincerity.

That this little book may lift sorrowing hearts that are awed by the contemplation of Death, is the heart prayer of one who serves in the ranks of Truth.

I am,

Sincerely your friend,

Converse E. Nickerson

Pittsfield, Maine, June, 1922

# GHOSTS *of the* BIBLE

## CHAPTER I

## *Ghosthood or Immortality*

*"And as for my soul, what can it do*
*to that.*
*Being a thing immortal as itself?"*
*Shakespeare's "Hamlet"*

Do you believe in ghosts?

Our grandmothers, not so long ago, used to tell us hair-raising tales about weird and unnatural beings that were supposed to haunt the cemeteries and old deserted castles of the countryside. The

seriousness with which these tales were related at every hearth-stone, showed with what earnestness they were believed. That visions and strange sounds were prevalently witnessed, is beyond a thinker's doubt.

Boswell, in his Life of Johnson, records Dr. Johnson to have written the following:

> " 'That the dead are seen no more I will not undertake to maintain, against the concurrent and unvaried testimony of all ages, and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another, would not have agreed in

a tale which nothing but experience can make credible. That it is doubted by single cavillers, can very little weaken the general evidence; and some who deny it with their tongues, confess it by their fears.' "

Notice that the learned Doctor emphasizes the fact that these tales are believed 'as far as human nature is diffused' and that they 'could become universal only by their truth!'

Boswell also states that a certain one, Colonel Oglethrope, recounted an instance of this sort, regarding the premonition of the death of an army officer. A man named Prendergast (the officer in question) was psychically warned that he would die on a certain day. This prophecy was filled to the letter. The ghostly informant is claimed to have been the spirit

of a Sir John Friend. The truth of this happening was vouched for by the Colonel in the presence of Alexander Pope, the noted poet, who came to enquire after its authenticity.

Oliver Goldsmith tells us in all sincerity that his brother, the Rev. Goldsmith, once saw a ghost. My mother has often told me of several unusual appearances of persons passed through death. That these appearances were strictly as she recounted them I have absolutely no doubt!

When the disciples of Jesus beheld him walking on the water they concluded that they had seen a spirit and were afraid.

> 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out. Mark: 7.

So we see from this that it was con-

sidered a possible and probable experience to see an apparition.

What is a ghost?

In the 27th of Matthew we read:

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

In Genesis, 25th chapter, we also read:

8 Then Abraham gave up the ghost, and died in a good old age.

Again in the same chapter:

17 Ishmael gave up the ghost and died, and was gathered to his people.

The word "ghost" is of Persian origin and signifies guest. The Greek word for ghost is "pneuma", meaning spirit. To give up a thing presupposes the possession of it: for a body to give up a spirit implies that the body had a spirit in it. In the book of Job Elihu tells us:

8 There is a spirit in man and the

inspiration of the Almighty giveth him understanding. Job 32.

In the 10th chapter of this book, Job proclaims:

11 Thou hast clothed me with skin and flesh and hast fenced me with bones and sinues.

This points directly to a personal entity living in the human body. Socrates, when asked by Citro in what manner he wished to be buried after death, replied:

"As you please, if I do not slip from you."

Turning to his friends again he further said:

"He confounds me with my corpse. He thinks Socrates is the body which will presently lay motionless in death."

Jesus pointedly told Nicodemus, John

3, that one must leave the body before obtaining life in the spirit:

5 Except a man be born of water (flesh) and Spirit (God) he cannot enter into the kingdom of God (spirit.)

6 That which is born of flesh is flesh and that which is born of Spirit is spirit.

Apes look like men and are men in physical construction but only flesh, as compared with the spirit of God-like intelligence, or soul power.

Paul, in discussing the same subject, announces in 1st Corinthians, 15th chapter:

37 That which thou sowest (the physical dead body) thou sowest not that body that shall be, it may chance of wheat, or of some other grain.

Cemeteries yield nothing but dust,

which in its turn by nature may give forth of grain, flowers, or whatsoever dust may yield. Still discoursing on this interesting subject, Paul goes on to say:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.

Also in the 5th chapter of 2nd Corinthians Paul affirms:

1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God (spirit) not made with hands, eternal in the heavens.

2 For in this (earth body) we

groan, earnestly desiring to be clothed upon from heaven.

4 ——that mortality might be swallowed up with life.

5 Now He that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (Jesus was then in spirit life.)

7 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Thus Paul tells us plainly that our physical bodies hold us chained to earth and matter, so keeping us from being present with those who have passed through death. He reminds us that the

mortal of us mixes with the rest of earth at the change of death, and that therefore this mortal is of no further use or consequence after death when the spirit has left it.

In Acts, the 7th chapter, it is evident that Stephen sees the spirit of Jesus. His persecutors, as they stoned him to death, mocked him as they tauntingly cried:

59 Lord Jesus received my spirit.

What does Science say of the independent life of the spirit of man?

Firstly, that matter is indestructible. That the tiniest atom contains life peculiar to its nature. That its nature gives birth to the constant change of form which we mistake for death.

That death to the physical is simply a disorganization of the system of physical man.

Secondly, Physical Science establishes the startling fact that the entire physical organism renews itself every seven years! That means that the brain of the physical body, commonly called the mind, is changed newly every once in that period of time, or oftener. The mind is usually believed to be native with the brain, its organ of function and expression; but this finding of Physical Science demonstrates to the contrary and proves that the mind is unchangeable through all the stress and storm of physical change!

We retain the same qualities and peculiarities of individual mind through all the several ages of physical man; babyhood, childhood, boyhood, manhood,—on to old age,—all persist in displaying the personal entity within until physical dissolution rings down the curtain of death.

Twin children may posses in appearance the same physical elements of mortal estate; texture and complection, height and health, may be identical to the sense of sight. Yet the flash of the eye, the manner of the speech, and many other such positive emanations of personality, proclaim that the spirit in the one body vastly differs from that in the other.

Death leaves both physical structures the same in quality,—the spirit personality—has escaped the tenament of clay! It was the spirit of that entity that thought through the brain; looked forth through those eyes; dwelt in that temple of clay!

In seventy-seven years of earth life we use and cast off ten or more physical coverings. Is it reasonable to suppose then, that the final covering which death disorganizes should in any greater manner

harm the spirit than did the removal of the previous ones?

Shakespeare expresses this truth when he says:

"This vesture of decay which doth close us in."

Again in Hamlet:

"When we have shuffled off this mortal coil."

Mortal existence is never considered to depend on any other basis than that of science. Why, then, should we consider a future life of immortality to rest on any basis which leaves science out?

The state of spiritual happiness, here and hereafter, is conditional and depends upon the omission or observance of spiritual laws. Goodness or evil are relative states of spirit consciousness. The terms,

"angel" and "devil" express the states of spirits subject to these conditions.

God, in His infinite wisdom and love, placed us here in flesh and surrounded us with kindred and convenience. As life in the physical can only separate us from one another by changing states of consciousness, so also will life after death just as surely hold us close in the ties of communion, separating only according to the laws of spirit states of consciousness.

The poet, Whittier, sings:

Alas for him
Who, hopeless, lays his dead away,
Who hath not learned in hours of faith,
This truth to flesh and sense unknown,
That Life is ever lord of Death
And Love can never lose its own!
(Snowbound).

## CHAPTER II

# *Spirit Communication*

The law of vibration is the law of the universe; all created things have their individual rates of vibration: earth, air, and sea contain their peculiar systems of vibration. Color is vibration, sound is vibration, feeling is vibration.

All the five senses of man depend on the law of vibration for their expression and recognition. All things sensed by the five senses depend on the sense of feeling, —or touch: it is the waves of light (vibration) which, striking, upon the optic

nerves of the eye, are translated by that organ into sight. Sound is in like manner registered through the drums of the ears upon the conscious spirit. Taste and smell also come within the operation of this general sense of touch.

Man communicates to man by these five senses, and by others not usually classified.

'Language' is the term we use for sound but it is also applicable as denominating all other manifestations whereby communication is effected; therefore we use and understand many languages. The language of sight and touch are as potent and real to the conscious spirit as the language of sound!

Every day we experience instances of this:

The motion of the head, the eye, the hand, or the body, often convey, as cer-

tainly as the uttered word, definite communication.

Nearly every child knows the 'language' of flowers, of music, or of temperment,—unspoken languages, and yet in common use as much as French or English. Most of us understand kitty's 'language' as she talks to her baby kittens: when she purs we know that she is contented and happy: when she cries in louder tones we understand that she asks for something to be done; when she cries out in pain we understand; so it is with our recognition of all domestic animals and their 'language'.

On the wings of language comes thought. Back of thought is the conscious spirit, or personality. Back of the conscious spirit is God.

As I have pointed out, we communicate

and receive communications by and through the law of vibration.

Wireless is an instance of this in the grosser material planes; electricity furnishing the motive power. Wireless is the natural method of all spirit communication, whether in the body or out of the body.

To-day man thinks it not at all surprising to know that the human voice may be perfectly transmitted across three thousand miles of space by the wireless system. It is even being proved practicable to send a photograph likeness by wireless!

The natural ear and throat of man accomplish wireless communication like the first instance, and the eye of man is thoroughly illustrative of wireles photography. Electric vibratory power is used by the system of material wireless, while spirit

vibratory power conducts and completes the system of natural wireless in the field of the physical senses.

I affirm that spirit communication in the body is but the material example and manifestation of the same out of the body. Therefore, life and communication after death is as natural and convenient as life and communication here on the physical plane.

That being true, then there is no inconsistency about the act of communication between spirit and mortal. The only requisite being an instrumentality sensitive enough to catch spirit vibrations coming from a finer material plane than that of the physical.

The common law of vibration demonstrates its purpose of existence by recording itself. To be more explicit: the regis-

tration of sight by the eye gives reason for the vibrations of light and color. Thus we know that they exist for a purpose. Spirit personality is manifesting constantly through all the avenues of physical expression; therefore we know that spirit personality is a fact.

It is consistent to expect the continued existence of spirit personality after the dissolution of the physical; it is also consistent to expect the spirit to have been provided by the Creator with facilities for communication with spirits still holding their habitation in flesh.

Clairvoyance is the name given to the faculty of the visual perception of objects not perceived by the physical eye. That such a visual faculty is fact and not fancy is evidenced in the following account of tests made by certain physicians in South

America: (These facts were published in an editorial column of The Etude, Presser's music magazine of Philadelphia, February 1921 issue.

'Chromacousia is the phenomenon of hearing colors, or rather seeing colors when certain music is heard. Years back enthusiasts implied that certain phases of music suggested certain colors, and called to mind the fact that the vibration rates of colors bear a peculiar relation to the vibration rates of the musical scale under certain conditions. Now the Medical Summary, a recognized authority, in a recent issue reports the cases of blind men who, upon hearing certain kinds of music, always see colors. The El Siglo Medico reports the facts as follow:

" 'The patient at first attached no importance to the phenomenon. Fifteen

years before he had become totally blind from disease of the optic nerves and from the very onset of his blindness he noted that certain sounds produced visual effects. For example, the first bars of Gounod's Ave Maria called forth a color hard to define,—a sort of mixture of violet and rose. On certain occasions he beheld an emerald green on hearing the violin.

" 'Commenting on this case, Ribon states that chromacousia is seen in Colombia under exceptional circumstances. He himself knows of a subject who sees blue under the influence of certain musical airs of which he does not know the names. The color seen by the blind correspondent on hearing Gounod's air is doubtless light violet, for that is the shade, along with blue, which Gounod's music usually pro-

duces in the subject predisposed to chromacousia.

" 'The author has written on the psycho-optic and psycho-auditive centers, and in this study had already published the fact that the music of this composer aroused a sense of either violet or turquoise blue. There is no doubt that a concerted effort by ophthalmologists, otologists, psychiatrists, etc., would bring to light many facts in connection with chromacousia, a phenomenon not usually associated with blindness and perhaps in the latter case having a somewhat different motivation.' "—El Siglo Medico.'

This is distinctly a case of objective clairvoyance. It must be obvious to the reader that if one who has no use whatever of his optic nerves is able to distinguish the difference between colors, he

must be in possession ofs ome faculty of sight not of the common five senses. The above tests proclaim such a faculty to be a fact. The writer is of the decided opinion that this faculty considered and the psychic faculty of a clairvoyance are one and the same.

In this instance we find color and sound affecting each other. The vibrations of color are subjective to those of sound; dullness of color is consistent with low tones in sound. Sometimes we call bright colors "loud colors". Density is also directly associated with color; grosser materials usually are dark in color.

Comparing physical bodies, we find that the artistic or cultivated soul possesses, usually, a phyical body of finer texture than one less cultivated.

We say one is refined when he evinces

signs of soul enlightenment. The grosser races of physical humanity are deeper toned in color than those races who seem by nature to be refined.

Clairaudience is the name given to the spirit faculty of sound perception. To hear a sound presupposes its existence. Psychics who possess the faculty of clairaudience have demonstrated its truth beyond a reasonable doubt. Upon the wings of this faculty have come the voices of souls long since passed from the confines of earth.

Clairsientience is the name applied to the faculty of sensing the presence of personality minus a physical body.

For the psychic faculty of smell we have as yet no name. Many a spirit communication has been identically proved upon the added testimony of this faculty.

For instance, a psychic records that a certain spirit brings the perfume of roses or the odor of gasoline; the facts of the circumstance of identity being that the spirit, when in the physical, was ardently fond of such flowers and had passed from the earth body because of fire caused by the explosion of gasoline; this would at once make certain the identity of the spirit communicating, providing, of course, that all the rest of the communication was consistent with such a personality in the knowledge of the person receiving the communication.

Often, in the folds of dreamland, has come the manifestation of these psychic faculties; the dreamer, upon awaking, remembered positively the dream experience of smelling and tasting very vividly concerning the things drempt of.

If psychic faculties are in the possession of the spirit man in the physical, may we not have full reason to believe that the spirit man, out of a physical body, still possesses them? The common faculties of the physical man are, as we enter into acquaintance with them, as strange to the casual matter-of-fact mind as any spirit faculties yet revealed.

The spirit in the physical body has no means of communication except by and through the laws of vibration; this we find to be natural and systematic with the accepted laws of being. The spirit without a physical body is also without means of communication except by and through the laws of vibration.

When the psychic faculties of a medium record a face, or a voice, or a touch, the very peculiar facts of the personality

causing those psychic vibrations will positively identify that personality. The theory of "imagination," which so often is advanced in the effort to evade the true facts of psychic communication, is unsound and of unreliable use. The imagination is incapable of giving pictures of things totally unknown to it. If one has never seen a dog, one cannot possibly describe such a creature; to accurately describe the manners, voice, apparel, circumstances, etc., of a spirit personality never before known to the psychic, necessitates something of more positive power and reliability than imagination!

I do not wish to unnecessarily belittle the importance of the lower forms of physical psychic phenomena, such as table-tipping, trumpet-voice, and dark cabinet forms of this phase of spirit

manifestation, yet the higher avenues of spirit communication are altogether to be desired. So much of the base counterfeit has been perpetrated in the name of the genuine, that too much prudence and care cannot be exercised in guarding against these dangerous avenues of communication.

The wise Creator has provided every natural avenue and facility for communication, physically and psychically. A conscious semi-trance mediumship is to be preferred rather than one requiring the giving over of the medium's conscious personality.

Concentration and a sincere faith in one's ability will develop natural psychic gifts. Any other method of development is, in the writer's estimation, forced and unnatural. Psychic power should be en-

couraged to grow through removing the obsticales in its path, not by pushing its growth up through all the mental and material rubbish of the physical garden.

## CHAPTER III

# *Jehovah, The Spectre Chieftain*

> *"Truth is a thing immortal and perpetual, and it gives to us a beauty that fades not away in time, nor does it take away the freedom of speech which proceeds from justice; but it gives to us the knowledge of what is just and lawful, separating from them the unjust and refuting them."*
>
> —*EPICTETUS.*

There is running through the Old Testament, the history of a grave and haughty character. Sometimes he is called by the name of "Lord God Jehovah" and at other times, erroneously,

by the name of "Lord God Almighty." This chapter is for the express purpose of finding out all we can about him. If he is the "Eternal God", "the Father of all mercies," "the giver of every good and perfect gift," and "the maker of heaven and earth and all things therein," and not the spectral leader of only the Jewish people, it is our duty to know all about it.

Truth has a two-edged sword and cuts equally on both sides; Superstition and Ignorance cannot withstand the unrelenting stroke of her keen blade. Those who worship at the shrine of Custom, loudly acclaiming Awe and padded Grandeur have nothing substantial to which to fly for protection when Truth wields her golden sword!

This is an age of revelation when hidden things are brought forth from the musty

chambers of timidity and aired in the light of certainty and reason. Thrones of autocrats tumble as the hearts and minds of the people apply the tests of justice and truth to the former things of clay.

Religions and beliefs are passing under the rod of the searching hand of Truth. Liberality has set her seal of disapproval upon the hard usages of ecclesiastical dogma, as thousands come out into the sunshine of enlightenment to worship the true and the living God. The robes of Creed and Formality are being laid aside for garments of fresher and more lasting quality, while souls, reading afresh the Word of God, as the hand of His wisdom has lettered it in all the earth and skies, sea and air, send forth their praise and adoration in the incense of prayer to the King of kings and Lord of lords, whose

dominion is from Everlasting to Everlasting!

Paul declares to the Athenians that God is the spirit creator of all things: (Acts 17)

> 24 God that made the world, and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands;
>
> 25 Neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things;
>
> 26 And hath made of one blood all nations of men, for to dwell on all the face of the earth.

From this we get a wide and comprehensive view of God. Paul's description of the God of the universe places every nation on an equal footing with the Jews in the sight of Our Heavenly Father.

All nations and peoples have had their bibles: the histories of God's manifestation to man. The Indians based their knowledge and history on the legends of their ancestors; tradition shaped and moulded the wonderful story of their people. Characters of crude design became the medium through which these legends were preserved. Thus all nations have transcribed their thoughts of God.

The Jews preserved in their history the dealings of spirit communication concerning their race. God is the true source of all life; but the personality of a ruling national spirit force by the name of Jehovah has mingled so with the manifestations of Divine power, together with the conceit of the Jewish people in claiming themselves to be the chosen people of the

most high God, that their history is much distorted.

We first become acquainted with the name of the spirit leader of the Jews in the 6th chapter of the book of Exodus:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them.

6 Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments;

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your

God, which bringeth you out from under the burdens of the Egyptians.

This Jehovah had mercy on the Jews in their bondage and adopted them as his people but of the Egyptians he had no concern. Paul says that all nations are of one blood; then, consequently, the Egyptians were brothers of the Jews in the sight of God. This Jehovah recognizes no paternal obligations toward the Egyptians!

He sought only to care for the Jews and to make them a separate people unto himself. The 2nd chapter of Romans asserts that:

11 There is no respect of persons with God.

The book of Psalms affirms that God is Omnipresent: (Psalm 139)

7 Whither shall I flee from thy presence?

8 If I ascend up into heaven, thou art there: if I make my bed in hell (the grave), behold, thou art there.

9 If I take the wings of the morning, and dwell in the uttermost parts of the sea,

10 Even there shall thy hand lead me, and thy right hand shall hold me.

Not so with Jehovah:

The book of Judges tells us in the 1st chapter that:

19 The Lord (Jehovah) was with Judah and he drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron.

Matthew records that:

26 With God all things are possible. (19th chapter.)

Mosses Hull, the noted scholar and student of Hebrew tradition, declares Jehovah to be the "god of the mountain." The name 'Jehovah' is, in truth, taken from the Egyptian language and comes expressly from the word Yah-weh. The former syllable meaning Chief, God, or Judge, and the latter syllable representing mountain or hill. Jabez Sunderland, the Unitarian scholar, bears out this opinion in his book on the history of the Bible.

From the foregoing, it is evident that this spirit leader was of the Egyptians. His power was confined to conditions peculiar to those under which spirit manifestation is produced. Mount Horeb was particularly a favorite place for his manifestation; Mount Sinai and other conditional places

were his exclusive camping grounds for spirit visitation.

Now John tells us in the 1st chapter of his book, that God cannot be seen:

> 18 No man hath seen God at any time.

Again in the 5th chapter he records Jesus as corroborating the statement:

> 37 The Father which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

The writer of 1st Timothy asserts in the 6th chapter:

> 16 Whom (God) no man hath seen, nor can see: to whom be honor and power everlasting.

This Jehovah was seen and his voice was heard, as the following verses from Exodus, the 33rd chapter testify:

11 The Lord spake unto Moses face to face, as a man speaketh unto his friend.

In the 24th chapter of Exodus we read:

9 Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel;

10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, (Jehovah) and did eat and drink.

The 18th verse of this chapter tells us that Moses visited with Jehovah in the mountain for forty days and forty nights. Perhaps the strangest of all the visitations

of Jehovah to the leaders of Israel was the one recorded in the 4th chapter of Exodus, when he sought to do away with Moses altogether:

24 And it came to pass, by the way in the inn, that the Lord met him, and sought to kill him.

I would consider it blaspheme to accuse God Almighty of falsehood and theft; Jehovah is, from the following account, guilty of both: (Exodus, 3rd chapter)

18 Ye shall say unto the king of Egypt, The Lord God of the Hebrews hath met with us: and now let us go three days' journey into the wilderness, that we may sacrifice unto the Lord our God.

21 When ye go, ye shall not go empty;

22 But every woman shall borrow

of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

This is damaging evidence against Jehovah. A partial, and a personal, god would naturally do everything to protect his people, even to the point of unjustly treating all opposing forces; but that the great over-ruling power of omnipresence should be guilty of such petty crimes is past consistent belief.

The episode in the 22nd chapter of 1st Kings places Jehovah in the light of a murderer:

19 I saw the Lord sitting on his throne, and all the hosts of heaven

standing by him, on his right hand and on his left.

20 And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came forth a spirit and stood before the Lord, and said, I will persuade him.

22 And the Lord said unto him, Wherewith? And he said I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth and do so.

35 And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and died at even.

The whole story of Jehovah's shameful plan to do away with Ahab is set forth in this 22nd chapter of 1st Kings. Micaiah, the Samarian psychic, let loose the secret and told Ahab everything of the disgraceful plans of Jehovah. It seems that Ahab had, through his wife's dishonest contriving, procured a vineyard from his neighbor Naboth. Jehovah was displeased and sought to work his revenge by putting Ahab out of the way.

Thou shalt not kill; yet Ahab was murdered.

That the supreme God should stoop to the cowardly act of unjustly murdering one of his offspring is unthinkable.

Certainly not under the rulership of such a monarch as Jehovah could we feel with the poet who wrote:

He that dwelleth in the secret place

of the Most High, shall abide under the shadow of the Almighty.

I will say of God, He is my refuge, and my fortress: my God; in him will I trust.

The reader will naturally enquire as to what the Jews told of truth concerning the Most High God. The book of Psalms is the old hymnbook of the Jews. In it are gathered together the hynms of worship, praise, exultation, and thanksgiving. When they won the victory over an enemy they sang hymns of exhultation; when they were moved in spirit to contemplate the everlasting Creator, whom they could not see or talk with, they sang hymns of praise; their hymns of worship are divided between their blind and slavelike adoration for Jehovah and their soul consciousness of an over-ruling power existent in all

created things. Thus we have a mixture of praise, to two gods and a mixture of a code of righteousness and justice with a code of slaughter and revenge.

The true spiritual code is:

The Fatherhood of God,
The Motherhood of Love,
The Familyhood of Life,
The Angelhood of Man.

"There is none good but one; that is God." Matt. 19:17

## CHAPTER IV

# *Ghost Councilors*

Of the early history of the Jews, as it is recorded in the opening five books of the Old Testament, professors of language and history pronounce it to have been adapted from the traditions of many generations; to have come partly through Babylonian channels and partly through traditions handed down by captive Jews. Of these books the Rev. Jabez Sunderland says:

"The traditions of the Hebrew people

from the very earliest times—times far earlier than Moses—are gathered here: idyllic tales of Abraham, Isaac, and Jacob; accounts of the creation and of the first fortunes of the human race, possibly learned from the Babylonians during Exile; stories, one quarter historic and three quarters legendary."

In the eighteenth chapter of Genesis we find a remarkable instance of ghost visitation; while Abraham was sitting in the door of his tent:

2 He lift up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

The three men were invited by Abraham to dine with him and his wife Sarah. They did so, and, during the meal, told

Abraham that Sarah should bare him a son. The margin of the text pronounces these visitors to be "angels," therefore they are not understood to be fleshly beings. The text reads a bit tangled, for we do not find the three men addressed as three beings but as "My Lord." When they speak to Abraham they seem to become Jehovah speaking and the form of address is given as from a single person.

All heavenly messages that were delivered to the early Jews are considered by them as coming from their God, Jehovah; this explains the tangled condition of the text.

In the nineteenth chapter of Genesis we meet two more spirit personages:

1 And there came two angels to Sodom at even.

They have a warning for Lot to the

effect that the cities Sodom and Gomorrah, are to be destroyed. We have an account here of their coming but not any of their leaving Lot, unless the verse which reads:

23 The sun was risen upon the earth when Lot entered into Zoar

means that daylight made them invisible to mortal eyes. They came at eventide and they are mentioned no more after the sun has risen.

Abraham's wife, Sarah, was not the the best of women, for she hated and made fun of Hagar, the unnatural wife of Abraham, and of Hagar's child, Ishmael. Sarah was jealous of the child and forced Abraham to make it and its mother outcasts. When Hagar and Ishmael have been driven out to die on the desert, an angel comes to them and shows them the way to comfort and safety.

17 And the angel of God (Jehovah) called to Hagar out of heaven (spirit world). (Twenty-first chapter of Gen.)

Abraham was so reliant upon Jehovah's wisdom, and so unmerciful in his own ignorance and superstition, that he took Isaac, his son, and was about to murder him:

(Genesis, the twenty-second chapter),

10 And Abraham stretched forth his hand and took the knife to slay his son.

11 And the angel of the Lord (Jehovah) called out of heaven

12 And said Lay not thine hand upon the lad.

This strange and wicked action was brought about, so the Jewish tradition informs us, to test Abraham's faith in

Jehovah. If Jehovah had been the God of the Universe he would have known all about Abraham's faith without any of this shameful procedure.

The next important ghosts of Genesis appear in the twenty-eighth chapter:

> 12 And he (Jacob) dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God (Jehovah) ascending and descending on it.

That Jacob might have seen angels in a dream I do not doubt; but that the ladder reached to heaven I do not believe. Sleep is a fertile condition in which to witness psychic manifestation. The angels in this instance are recorded as ascending from the earth up the ladder; then descending down again to earth. This is illustrative of the spirit of man, first

ascending from the earth body, then coming back to appear unto those in earth bodies.

In the thirty-second chapter of Genesis we meet with another ghost:

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

26 And he (the angel) said, Let me go, for the day breaketh.

As in the case of the spirit messengers to Lot, we have no account of when this spirit messenger left Jacob. We do find, however, that this ghost dislikes to be wrestled with after daylight has come.

In the third chapter of Exodus we read:

2 And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush, and, behold the

bush burned with fire, and the bush was not consumed.

This is the account of Moses' first meeting with Jehovah. In all logic the fire was not of the ordinary kind else had the bush been burned. I am fully consistent with the laws of nature when I place the interpretation of this incident on the side of Moses' clairvoyance, and say that because of his power he was able to see a spirit manifetation. To say that the bush really burned and that it was a material sight entails a contrary and inconsistent theory of explanation.

I will forbear to recite of the unjust plagues Jehovah inflicted upon the innocents of the Egyptians. That black page of Jewish history, if indeed it be history, I will leave for him who delighteth in the marvelous might of an angry god.

We will pass over the huge battle ground until we come to the book of Joshua. Joshua is called by Moses Hull "one of the most blood-thirsty books ever translated into the English language." I believe him. I pause within its pages only long enough to mention a ghost which appeared to Joshua, recounted in the fifth chapter of that book:

> 13 And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold there stood a man over against him with his sword drawn in his hand: and Joshua went unto him and said unto him, Art thou for us or for our adversaries?
>
> 14 And he said, Nay, but as captain of the host of the Lord am I now come. I would think, as would any reasoner,

that if the captain of the host of Jehovah was a spirit, then the host itself were spirits. Indeed they were and they promised to do big psychic things to help Joshua and his people.

In the sixth chapter of Judges we find another record of a ghost adviser:

11 And there came an angel of the Lord, and sat under an oak which was in Ophrah.

We learn in this chapter that Gideon was threshing wheat by a winepress when this spirit appeared unto him. He is told that he shall be the leader of his people to free them from the hand of the Midianites. The angel, or spirit, produces some remarkable phenomena to prove that he is a powerful spirit:

21 Then the angel of the Lord put forth the end of the staff that was in his

hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

22 And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face.

Notice that in this case the phenomena is of a more material nature than was the view Moses had of the angel in the bush. In this case the fire burned the articles of material food which Gideon placed on the rock. Gideon was naturally frightened at seeing a ghost. Our grand-parents always believed that the seeing of a spirit meant

the warning of death. Sometimes that is true, but not in every case.

Later Gideon tests the angel's power and intelligence with a fleece of wool by laying it on the ground with the request that it be wet with dew and the ground around it be dry, as a sign that he could rely on the leadership of the spirit. This was granted and even reversed in manner and granted again, so that Gideon was assured that he would have reliable help.

I might add to these strange incidents, as a reminder that ghost leaders have appeared whenever a great crisis confronted a nation, the story of Joan of Arc. You remember that French history has lettered the name of this young woman in more ineffaceable characters than even those leaders of Jewish history, for she is more

recent, and therefore her history is more authentic.

Napoleon said of her "She is the only general who never lost a battle. Her testimony of her power was that a voice spoke to her and entreated her to "save her people, France." She accordingly went to the king and threw herself at his feet, begging him to place armour upon her and set her at the head of his armies. The king, though at first thinking her crazy, determined to test out her prophecies and see if truth were on her side. She, untrained in military leadership, led France to victory after victory until all Europe gasped in astonishment!

Finally, because of her psychic success, the superstitious people condemned her for a witch and burned her to the stake.

Ghost councilors have ever kept the

destinies of men and nations in their grasp, sometimes to lead aright, and sometimes to blast into material oblivion.

Paul tells us that we each have a guardian angel; Socrates told the court at Athens that he had such an advising spirit; Jesus testified that he could command legions of angels for his protection.

## CHAPTER V

# *The Return of Samuel*

The book of 1st Samuel is perhaps the most interesting volume of Hebrew history. As an account of psychic manifestation, I believe it is the most interesting and also the most valuable of the Old Testament books. The chief character of this book is Samuel, the most outstanding psychic of Hebrew lore!

Samuel was bound over to the priesthood of the Temple (Jehovah's seance room) before he was born. Hannah, his mother, was an ardent worshipper of

Jehovah; she did not wish a son for the glory and honor of his sonship and manhood, for she begged only to have her Jewish and selfish pride of becoming a mother satisfied: (Chapter one)

11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look upon the affliction of thine handmaid, but will give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life.

If it be true that the thoughts and desires of a mother can influence the character of an unborn child, then indeed was Samuel marked for the shameful and tyrannical career that made him the most dreadful leader of his day!

When Samuel was born he was almost immediately given over to Eli, the Priest of the Temple.

Jehovah, then and there, singled out Samuel for his own and, through a psychic of the community, sent a message to Eli telling him so:

> 35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart, and in my mind.

One night, as Samuel was reclining on his couch, he heard a spirit voice calling to him. Mistaking his psychic hearing for his physical hearing, he ran to Eli to know if it were Eli that had called him. Eli answered no. Three times this voice called until finally, under instruction from Eli, Samuel answered it. The voice was that of Jehovah who wanted to transmit, through the young medium, a message to Eli.

From this Samuel's fame as a psychic went far until all Israel, "from Dan to

Beersheba", knew that Samuel was established to be a prophet of Jehovah.

Samuel judged the people of Israel nearly all his life. As long as they triumphed over their enemies they were satisfied. Finally, when Samuel placed his two sons over the people, and those two sons went to their own heads and worshipped not Jehovah but ran the government to suit themselves, the superstitious people demanded of Samuel a king like the other nations around them.

About this time a man of Benjamin named Saul went out to hunt after his father's strayed livestock. Failing to find them, he counseled with his servant that they return home to his father's house.

The servant suggested that they go to the city that was nearby and consult a medium: (Chapter nine)

6 And he said unto him, Behold now, there is in this city a man of God (Jehovah) and all that he sayeth most surely cometh to pass: now let us go thither; preadventure he can show us our way that we should go.

Saul didn't like the idea of begging, so he objected to the servant's plan to consult a medium because they had nothing to bring this "man of God" as a present in payment for his services to them. The servant then said:

8 Behold I have here at hand the fourth part of a shekel of silver; that will I give to the man of God to tell us our way.

This is the first instance on record where a medium was paid for his psychic services. In some places to-day, in the world of Christian and Bible civilization,

psychics are held strictly under the laws of the land and taxed grievously for using their "gifts of the spirit."

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake: Come let us go to the seer: for he that is now called a prophet was beforetime called a seer.)

In my dictionary "seer" means a fortune-teller, or one who prophesys. That such a thing is a spiritual gift, I need only point my reader to Paul's statements, to carry my point: (Twelfth chapter of 1st Corinthians)

1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

4 Now there are diversities of gifts, but the same Spirit. (The universal God.)

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

10 To another the working of miracles; to another prophecy; to another discerning of spirits.

When they reached Samuel's house he came out in the way to meet them. He had hardly spoken two words before he informed them of what they came for and that the lost property was found.

If this is not a regular instance of mediumship, then there is no heat in the sun!

Samuel then decided to make Saul king over the people and thus settle their unrest.

When Saul became king he placed himself under the dictatorship of Jehovah. But Saul was of different stuff than was

Samuel, and he used his own reason and personal sway sometimes, to the exclusion of Jehovah's cunning. Too, Saul's heart was kinder than were the hearts of Samuel and Jehovah: when Jehovah sought to utterly destroy the Amalekites, Saul spared some of their possessions and their king.

The story is well set forth in the fifteenth chapter of this book, to the shame and disgrace of the Jewish spirit leader, Jehovah.

Jehovah hated the Amalekites because the founder of their race, Amalek, had abused Israel, (Jacob) many years before. (See Exodus 17:8,14)

For this insult Jehovah ordered Samuel to send Saul with many armed warriors to visit vengeance upon the remaining

(helpless and innocent) men, women, and children, and even the dumb animals!

When Saul spared the king and some of the grain and live-stock, Jehovah, the obstinate, and Samuel his willing tool, pounced upon Saul. Samuel says to Saul in this fifteenth chapter:

> 22 Hath the Lord (Jehovah) as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord?

Which was the greater sin? I would say it were far more righteous to abstain from slaughter (even to the extent of one being) than to obey the will of an angry spirit murderer. This statement may seem harsh to the reader, but the reading of that fifteenth chapter will be much more shocking. Jehovah never seems to rest

unless he is visiting horrible vengeance upon those who offend him.

To utterly carry out Jehovah's wishes,

33 Samuel hewed Agag to pieces before the Lord in Gilgal.

despite old Agag's trembling pleading to be spared:

32 Surely the bitterness of death is past.

From this can we believe that Jehovah is the author of the Ten Commandments which contain the command:

THOU SHALT NOT KILL?

Would it be consistent to pray unto such a personality the following prayer:

"Forgive us our trespasses as we forgive those that trespass against us?"

From the day of this quarrel, we are told that Saul saw Samuel no more in the flesh.

Saul and David were at sword's points about all their earthly lives. Once when Saul was supposed to be ill, David was called in to play the harp before him; the music of the harp was believed to bring soothing and healing on its tones especially, as in the case of Saul's indisposition, when the nerves were out of order; when David began playing, we read in the nineteenth chapter of 1st Samuel,

9 The evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

The story goes on to declare of the

relentless pursuit Saul made of David; all because Saul was jealous that David should regard Jonathan more than Saul. (Jonathan was Saul's son.) It seems very strange to my mind, that if Jehovah was God, why he allowed his three special leaders to bicker and quarrell, even to the extent of seeking to slay one another. To further push the inconsistency of concluding Jehovah to be the Almighty God, from everlasting to everlasting, let me modestly enquire how it was that the Universal God could not allow rebellion in heaven yet Jehovah permitted and encouraged all the fighting Saul and David and Samuel wished to indulge in? To be truthful, these last three named gentlemen were only aping their spirit master, which must have pleased him. "Immitation is the sincerest flattery!"

The twenty-eighth chapter of this noted book records the death and spirit return of the psychic Samuel.

3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even his own city.

There is no doubt, from this, that the physical body of Samuel was dead. When fellow mortals go so far as to become hopeless to the point of lamentation, and bury their dead, we may be certain that death has transpired. If you are in doubt, gentle reader, as to what part of Samuel was dead, re-read the first chapter of this book.

Samuel had been the fatherly adviser of Saul, as well as the master military mind of Saul's legions. When the Philistines made fierce war against Saul's armies, after Samuel's death, Saul naturally

longed for a consultation with the departed spirit of Samuel:

6 And when Saul inquired of the Lord, (Jehovah) the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

7 Then said Saul unto his servants, Seek me out a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee.

Saul undoubtedly visited the woman of

Endor because he believed she was possessed of psychic power and could put him in touch with the spirit of Samuel. The woman, of her own normal physical power, could not pierce Saul's disguise; but when her familiar spirit (her spirit guide) took possession she knew that king Saul was before her:

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me, for thou art Saul.

Notice in the fourteenth verse that she describes Samuel as being "an old man" and "covered with a mantle." This was a characteristic description of Samuel, for when he last parted with Saul in the flesh, he tore his mantle. (See chapter fifteen.)

Samuel declares to Saul that he is still

his enemy; that Jehovah has refused Saul any help and has "rent the kingdom out of his hand and given it to David."

All this because Saul did not "utterly destroy" the Amalekites and their stores. This looks like hatred and double vengeance on the part of Jehovah:

> 19 Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and tomorrow shalt thou and thy sons be with me.

Not only would Jehovah quarrel with Saul but he would punnish innocent Jews for what he held Saul accountable. This is justice gone astray and mercy flown afar!

In the thirty-first chapter we read:

> 8 And it came to pass on the morrow, when the Philistines came to strip

the slain, that they found Saul and his three sons fallen in mount Gilboa.

The spirit of Samuel knew what it was talking about when it said "Tomorrow shalt thou and thy sons be with me."

The good woman of Endor has been spitefully used in about every Christian pulpit in the land. Ministers, who should have had better discernment and more charity, have labeled her "a witch" and "an agent of the devil!" These defensive facts from this twenty-eighth chapter should have been the refuge of the reputation of the poor woman of Endor, had not malignancy and ignorance swayed the minds of the clergy:

21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put

my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat that thou mayest have strength when thou goest on thy way.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:

25 And she brought it before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

"LOVE YOUR ENEMIES!"

Saul was her enemy and yet the woman did unto him a kind act. That is far more

than thoughtless preachers have done for her since!

(Matthew, the tenth chapter):

42 And whosoever shall give to drink unto one of these little ones a cup of water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Matthew, the fifth chapter:

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

45 That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust.

Jesus is therefore my authority for

pronouncing the woman of Endor to have been better than were Jehovah, Samuel and Saul!

## CHAPTER VI

# *The Ghosts of Daniel*

Nearly every one is acquainted with the history of Daniel, the Hebrew seer. The story of Daniel's visit to the den of lions is as familiar to the minds of children as is the story of Santa Claus. Theology has, however, made the blind mistake of believing Daniel to have been under the control of Jehovah, the spirit leader of the Jews. I cannot find any evidence in the book of Daniel to support such a theory.

Daniel paid tribute and respect to the God of heaven, for in the second chapter of this book we find that:

19 Then Daniel blessed the God of heaven.

This points decidedly to Daniel's belief in a higher spirit power than that of Jehovah; the "God of heaven" is to be considered the God of earth also; or as Paul states it "The maker of heaven and earth and all things therein." Daniel's confessed source of power and wisdom is even the same with that of Jesus: "Our Father who art in heaven."

When Nebuchadnezzar demanded of his wise men to explain his dream, they could not; they protested truthfully that:

11 It is a rare thing that the king requireth: and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.

Daniel's power as a psychic obtained him an exalted political position in the

king's realm. His three companions, Shadrach, Meshach, and Abednego, perhaps also for their psychic abilities, were elevated to places of power and rulership. This angered the politicians of Babylon and they sought to bring them into disfavor with the king. Knowing that these four Hebrews worshipped the God of heaven and not the gods of the Babylonians, the crafty politicians led the king to make a decree that at a signal of the playing of an orchestra all those within the sound of it should bow down and worship a golden image. Those who disobeyed were to be thrown into a fiery furnace.

When the time for worship came Daniel's three friends were caught praying to their God of heaven. Accordingly, the informers gave the news to the king. Chapter three relates:

20 And he commanded the most mighty men that were in his army to bind Shadrach, Meshach and Abednego; and to cast them into the fiery furnace.

Then a strange thing happened: there was seen a fourth figure with the three captives. The king cried out in astonishment:

25 Lo I see four men loose, walking in the midst of the fire, and they have no hurt; the form of the fourth is like the Son of God.

Dear reader, how do you account for this fourth person, if you doubt that spirits manifest to those of flesh? The universal God cannot be seen by man; this was not God but a personality which only the definition of "conscious entity" can appropriately describe!

The next important ghost of this book is recorded in its fifth chapter:

5 In the same hour came forth fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand which wrote.

Here is undoubtedly a case of the materialization of a spirit hand; whose hand it was history has not explained; possibly it belonged to some member of the king's family or to some other Babylonian interested in the earthly affairs of Belshazzar's kingdom. Daniel was called to make known the interpretation of the writing left by the hand; he tells the king that the hand has appeared by reason of the power of the God of Heaven:

23 The God in whose hand thy

breath is, and whose are all thy ways, hast thou not glorified;

24 Then was the part of the hand sent from him; (by reason of His power) and this writing was written.

Daniel went on to explain that it was a message to proclaim the downfall of the Babylonian kingdom:

30 In that night was Belshazzar the king of the Chaldeans slain.

31 And Darius the Median took the kingdom.

Daniel found favor with Darius and came near to being chief governor of the whole realm; this was prevented by the envious politicians who laid immediate plans for Daniel's condemnation in the eyes of the king. They led the king to make a decree that none should petition any god for the space of thirty days;

failure to obey this decree should result in the offender being thrown into a den of lions. They accordingly caught Daniel praying to his spirit power; the king, under the persuasion of these political ministers, ordered that Daniel be thrown into the den of lions.

The king was sorry that he must do such a thing, for he greatly favored Daniel and had found him to be honest and likable in all respects. He had much faith that Daniel's spirit forces would deliver him, and he tells Daniel so as he leaves the den.

The sixth chapter, in telling the story, gives the account of the king's sorrow:

> 18 Then the king went to his palace and passed the night fasting: neither were instruments of music brought before him; and his sleep went from him.

19 Then the king arose very early in the worning and went in haste unto to the den of lions.

Daniel called to the king from the midst of the den:

21 Then said Daniel unto the king, O king, live forever. (Did Daniel believe in immortality?)

22 My God hath sent his angel, and hath shut the lions' mouths and they have not hurt me.

Daniel here declares that a spirit visited him in the den and protected him. We know well the power some lion trainers have over their ferocious charges. Psychologists declare that such power is of a psychic nature and that all men do not possess it. The spirit of man being the knower, it follows that it is the power of the spirit within the successful lion trainer

that can work such a seeming miracle. I do not say by this that the angel Daniel tells of was formerly a lion trainer, but I do say that he was possessed of this power. Else why could not Daniel have had as much power over the lions as an ordinary lion trainer?

The accounts of these ghosts are plain and decided; we have no need of recourse to strained text interpretations to learn that spirit visitors were with Daniel and his friends.

## CHAPTER VII

# *The Man of Nazareth*

The simple story of the master teacher of spiritual ethics comes to us from the lips of tradition. We can get no thoroughly authentic details of his birth or life because of the fact that nothing concerning him was written down until nearly a century after his crucifiction.

Matthew is said to have written a book called the Logia, which contained most of the great sayings of Jesus; this, unfortunately, is not the book in the Four Gospels which we now have.

Mark is evidently the oldest of the gospels; at least, most of the Bible authorities pronounce it so. The writer of Mark declares nothing touching upon a miraculous birth but begins his history with an account of the evangelist, John; of his preaching baptism and repentance. After introducing John, Mark goes on to relate of the first meeting between John and Jesus, and of the baptizing of Jesus at the hands of John.

We find only two of the Four Gospels giving any story of a miraculous birth. Jesus ,in all his ministry, never mentioned such an event. The strangest account of an unnatural birth is the one of the birth of John, given in the first chapter of Luke:

We read that Gabriel came down to Zacharias, the father of John, and foretold of John's birth.

7 And they had no child, because that Elizabeth was barren, and they both were now well stricken in years.

Mary, the mother of Jesus, was a young woman and not barren, so it was less of a miracle that she should give birth to a child than that her friend Elizabeth should do so.

As to his name being called Jesus for a special and a divine purpose, as is stated in the first chapter of Matthew, in Joseph's dream, I find no evidence of fact to warrant such a declaration:

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

I cannot reconcile such a statement with the following facts:

The name "Jesus" was a common name with the Jews; it is the Greek form for

"Joshua." It is frequent in the Apocryphal writings, the most noted of which is Jesus, the son of Sirach, native of Jerusalem. The companion of Paul at Rome was named Jesus:

Colossians, 2nd chapter:

11 And Jesus, which is called Justus.

If Jesus of Nazareth was named so because he would "save his people from their sins," why did Sirach's son also receive the name? Or, why was Paul's friend also named "Jesus?"

To save a man from his sin is to save him from the consequences of his sin; God's laws are so just that the sinner reaps his own harvest from sowing his own seed. This is upheld by the writer of Galatians, who declares in the sixth chapter of that book:

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Then, from this we learn that Jesus could not "save his people from their sins!"

That such a man lived and taught the religious system of spiritual laws ascribed to his name, is morally certain: Tacitus, Pliny, and Suetonius,—three Roman writers, mention Jesus the man of Nazareth; Josephus, the Jewish historian, also mentions him. He was born in Bethlehem, a town of Palestine, six miles south of Jerusalem.

Luke; second chapter records:

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

46 And it came to pass that after

three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

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

Here Mary calls Joseph the father of Jesus. The fifty-second verse reads:

52 And Jesus increased in wisdom and stature, and in favor with God and man.

We have little else of incident concerning his early years except that his father was a carpenter; doubtless Jesus worked at the carpenter trade with his father.

Peter calls him:

"Jesus of Nazareth, a man approved of God, among you."

With Jabez Sunderland, I heartily join in saying:

"The real work that Jesus did was to reveal God,—to reveal him more clearly than any other great religious teacher or prophet had ever done. Jesus as a man commands the honor and homage of the world. None can look upon him without feeling the beauty, the greatness, the essential divineness of his life. But clothe him in the garments of deity, and how quickly does his greatness disappear! But not only do we most honor Jesus by accepting him as just what he claimed to be, a brother man to all of us, but I think that thus also we bring him closer to our humanity, and make him far more helpful to us all as

an example, as a guide, as an inspirer in life, than he can possibly be when thought of as a deity.

"Tenderly let us love Jesus; sincerely let us honor him; gladly let us sit at his feet, to learn wisdom from his gracious lips and his matchless life. But let us not follow in the path of the ancient pagan peoples and defy the man we would honor, even if that man be the great and incomparable Galilean. Rather let us be his so true and faithful disciples, that, in all worship, we shall be pointed by him ever to his Father and to our Father, to his God and to our God!"

## THE MISSION OF JESUS

Jesus sought to make plain, in all that he did or taught, the likeness of God. He claimed no other mark of attention; he

made no other assertion of leadership; he recognized no other source of truth than the God of all the universe. We hear him declaring in John, the tenth chapter:

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

When the man came to him seeking to know a rule for spiritual perfection, he called Jesus "Good Master". The Nazarene corrected him for this, as Matthew, the nineteenth chapter records:

17 And he said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments.

Jesus, as an example, showed unto all men that the things he taught of could be truth to every one who would apply himself to the testing of them.

John, the fourteenth chapter, records:

> 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do.

His primal object was to teach men the value of their souls; the care of their souls; and their duty to God and to one another. He taught that unrighteousness was sinning against one's own soul and therefore against God, for the soul is "made in the image and the likeness of God." He made plain the fact that a guilty conscience is darkness and a state of death; that a pure heart is light and abundant life. His system of spiritual ethics declares that

righteousness comes of practicing the laws of righteousness.

Jesus had no use for a hypocrite; he could tell one the instant he set eyes upon him; so can we if we use our powers of observation. The eyes, the stoop of the head, in fact the whole face and carriage of the body denote hypocrisy when a man is abusing his soul by breaking the laws of righteousness. Honesty proclaims itself, as does dishonesty; when we are true to the laws of truth in our dealings with one another, the eye is steady, the voice is natural, and the hand has wholesomeness in its grasp.

The master of Nazareth was surrounded by hypocrites. They were, for the most part, those of the followers of Moses and the Prophets; their haunts were the synagogues; they professed to know the

right and yet they unhesitatingly condemned Jesus when he confronted them with the truth. He said he was a son of God and they stoned him! He reproved them of their inconsistent worship of Moses and the Jewish customs, and they were ashamed and angry! He showed unto them examples of his doctrine and they stubbornly remained blind to the truth.

Strange to say, the hardest ones to convince of the simple laws of God are those of the established churches. It seems far easier for them to accept of the regal trappings of superstition and dogma which have been handed down from the Roman Catholic church, than for them to see Jesus as the simple teacher that he was. That he was a teacher and an example and not a sacrifice, is hard for our Christian

brethren to believe. And yet, sacrifice for the remission of sin is embedded in Jewish custom and Roman Catholic superstition.

The Jews condemned the Man of Galilee because they hated his gospel of truth. Jesus taught nothing about his death on the cross being a remission of the world's sin. This idea was given later by the church of the early Christians. The old idea of the Jewish church was that of sacrifice for iniquity, and many an innocent lamb and dove were slain in order that Jehovah should have his peace offering. It is inconsistent that a teacher of love and mercy should become the bloody sacrifice to a God whose law was kindness and long suffering!

The excuse is made by some of the New Testament writers and by the church today, that eternal life can be obtained only

through the shedding of Jesus' blood on Calvary. In the seventh chapter of John, Jesus gives this definition of eternal life:

> 2 As thou hast given him (Jesus) power over all flesh (his body) that he should give eternal life to as many as thou hast given him.
>
> 3 And this is life eternal, that they might know thee the only true God.

To know God is to have eternal life—not to crucify Jesus. Idolatry is not dead when we see it going to such great lengths! Jesus did not ask worship of himself but that we should know the Father through his teaching.

To know God is to understand his laws; to recognize his handiwork; to see his face in all creation; to see him in our neighbor; to show his likeness in our lives. Not in temples and creeds does God exclusively

exist, but in every race, in every age, and in every heart.

Robert Burns was spurned by the Christian church of his day; he laughed at churches and the hypocrites who then ran them. Yet Robert Burns knew God! He got acquainted with the God of the Universe at his own heart's door. In the fields among the flowers and the birds did Robert Burns find God! In the blush of the morning, the tempest of the elements, and the sweetness of a smile, Burns met God! When his soul was sick with the ingratitude of man and those who should have extended the friendly hand of love and charity, Burns, in the soothing touch of real spiritual things and in his own heart, found God!

Jesus taught precisely that God was found in the palaces and lovely places of

nature. He set no store on earthly things, whether temples of clay, or codes of ceremony. Plainly telling the people that God was spirit and eternal; that love was His sway, and that those who came under the influence of the law of love could know the Father, he went about doing good.

Speaking of his disciples as "his sheep", he said: (John, tenth chapter:)

> 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

The wicked man has life,—physical and spirit life; yet his life is not the complete life of a spiritually intelligent being. If the old dogmatic and superstitious hell of the early Christian church were a fact, the sufferings of its captives could only be felt

by them being alive, therefore it would be necessary that everlasting life make the conditions. I point out this fact to show that Jesus did not mean by the above passage of John, that death was the opposite of being his disciple. He alludes here to a spiritual life of greater understanding and greater enjoyment. Why should not such a life result from the teachings of such a powerful master in spiritual law?

Other teachers of his day were selfishly alive to their own temporal advantages, but the Nazarene thought only of helping men to lift themselves to higher planes of spiritual understanding—for the Truth's sake and without money and without price; they were the thieves who came to rob, to kill, and to destroy, while he was the good shepard!

Whosoever availeth himself of the application of the spiritual laws of Jesus of Nazareth, may find abundant life; to live life in its fullness is to obey the laws of God; getting into harmony with one's self is to get into fellowship with the God laws of the universe. Paul says "Sin is the breaking of the Law." When we break physical laws, we pay the penalty in pain and suffering; when we break spiritual laws, we pay the penalty in damning our souls from the full joy of spiritual ease and soul harmony.

## THE CRUCIFICTION AND RESURRECTION OF JESUS

The ministry of Jesus placed him between two enemy bodies of rulership: The patriarchal Jews on the one side, and the government of Rome on the other. The

Jews hated him because he taught an independent spiritual philosophy which was free from national taint and selfishness; they worshipped Moses and their prophets and denied other nations the privilege of their avenues of worship, claiming direct favor with Jehovah (ignorantly believing him to be the whole of God) and they considered all other nations as dirt under their feet. Jesus opposed this selfish and traditional practice by eating with Publicans and "sinners;" breaking Jewish customs and laws which were foolish and not God-binding; revealing his kinship with God the Father, as an example of what relation all humanity existed in with God.

The Roman government recognized the danger of the socialism which Jesus taught. When the master said "Render

unto Caesar the things that are Caesar's and unto God the things that are God's," he cut deeply into the spirit of the times. His gospel of equality breathed so much of freedom from unjust governorship that the Roman seat of authority trembled for its safety.

The counsel which Jesus gave to his disciples in the fifth chapter of Matthew shows plainly in what state of oppression the people were in:

> 25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
>
> 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

When Jesus had finished the greater part of his ministery he received a message from the spirit world that he would soon come to them. The ninth chapter of Luke records the spirit appearance of two men who had left their physical bodies many centuries before:

28 And it came to pass,.....he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And, behold, there talked with him two men, which were Moses and Elias.

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 Peter and they that were with

him saw his glory and the two men that stood with him.

Many minds, that cannot grasp the naturalness of spirit return, believe this message from the beyond; they accept as truth, the manifestation of God's power when they read of it in a book, but they doubt exceedingly when science propounds the whys and wherefores of such a manifestation.

From the time of his spirit warning, Jesus begins to tell his disciples that he will leave them and go to his Father' kingdom. He is even willing to return to Jerusalem that his enemies may put him to death.

As a comfort for their grief and despair at the loss of him, he tells them in the fourteenth of John:

1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

When the time came, he was taken to the crucifiction hill and forced to pay the penalty for what the Jews pronounced blasphemy. It is recorded in Matthew that "When Jesus had cried with a loud voice, he yielded up the ghost."

That could only mean that he gave up the spirit; or that the spirit was no longer in the body.

Many souls to-day, in the Christian churches, are waiting for the second coming of Jesus. If the ninth verse of this chapter tells the truth, he will not come again in the future and they are exceedingly late in point of time, for he appeared unto those to whom he promised his return.

"Yet a little while, and the world seeth me no more." Pilate and those who crucified him, never saw his return. The world refused to believe that Jesus rose from the dead because they never witnessed his return. Only the disciples and a few others gave testimony that they had seen him.

In the upper room, when the eleven disciples and some of the women who were converts to the new gospel, gathered to hold a watch-meeting, they bolted the

doors to keep out intruders and persecutors; their expectation was that Jesus would appear unto them. If they had expected a manifestation of the physical crucified body of Jesus, do you think they would have bolted the doors?

John, twentieth chapter:

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

It is true, Thomas exacted the proof of the nail-prints and the open side before he would believe the evidence of his senses or the testimony of the other disciples. But Paul declares in 1st Corinthians, fifteenth chapter:

50 Now this I say, brethren, that

flesh and blood cannot inherit the kingdom of God.

Jesus therefore went to his Father's kingdom a spirit, having left his crucified body in earth, to mingle with the earth, as is the law of physical nature.

Thomas had declared that he would believe only on condition that he be shown the crucifiction marks to prove that Jesus was the spirit manifesting. Jesus knew this and had the power to present to Thomas a body of his earth likeness. I do not offer this as an excuse to evade the seeming difficulty in the narrative; I offer it as the only rational and natural explanation of the manifestation and laws of spirit.

It were gross imperfection if Jesus retained his worn and torn physical body in his Father's kingdom; the laws of nature

refuse such a sequence to physical death!

Matthew states that an angel was at the tomb when Mary visited it; John states that two angels were there. (See Matthew 28:2 also John 20:12)

Mark states that there was a young man: Mark, sixteenth chapter:

> 5 And entering into the sepulchre, they saw a young man sitting on the right hand side, clothed in a long white garment; and they were afrighted.

Luke declares that there were two men: Luke, twenty-fourth chapter:

> 4 Two men stood by them in shining garments.

This shows plainly that "man" and "angel" are synonymous.

If God has seen fit to clothe spirits in flesh bodies here which bear the likeness that we are familiar with,—four limbs, a

head, trunk, and features of face that we know so well, it will surely suit His purpose to give them bodies resembling in shape those of humanity, when earth and its uses are passed away.

So, I am not at all surprised to learn that Mary and the disciples saw "two men" who were spirits departed from flesh.

CHAPTER VIII

# *Ghosts of Acts*

Acts places us in almost direct touch with ghost visitation; Peter and Paul, through the pen of some vivid writer, possibly Luke, are the center of striking psychic phenomena. Would my readers be shocked if I should declare these two evangelical leaders to have been physic mediums? How else can we explain the wonders which they did? Healing, prophecy, clairvoyance, and the speaking with strange tongues,—is there any other name for these things than the one we

know them by to-day,—"psychic manifestation?"

The disciple John is the type of the mental and spiritual psychic; in Peter and Paul we have mediumship which is physical as well as spiritual. They both preach by inspiration; they both heal by the laying on of hands. Paul, like Peter is positive and earnest, though, unlike Peter, he uses more self control, which therby the better wins him objects of conversion.

One thing only made martyrs of the apostles; that was their firm conviction that the spirit of man survived the change of death. It was this conviction which converted them to preach that Jesus had risen from the dead. Did not Paul speak with him after the crucifiction? Had not Peter been present several times when Jesus manifested to the disciples. When

one has had such experiences of spirit communion he cannot find enough earnestness with which to tell the glad tidings.

When the priests of the Jewish church saw the miracles of spirit power they made a move to suppress the apostles and their work.

In the fourth chapter of Acts we read:

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

Of what things did they speak, if not of the things of the spirit world? Their teaching (as was also Jesus') told of the

necessity of spiritual preparation for a life to come; that death meant the transporting of the spirit into a fleshless world. They explained, as did Jesus, the important things necessary for changing a sinful course of life to a better one. Their gospel gave a full course of practice for spiritual and soul growth. The ignorance of the priests made them fear and become jealous of these staunch upholders of God's spiritual laws.

Gamaliel, the learned lawyer, remonstrates with the priests and the people, as the fifth chapter sets forth:

> 38 And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught:
>
> 39 But if it be of God, ye cannot

overthrow it; lest haply ye be found even to fight against God.

The first ghost we meet with in this part of our journey, is recorded in this chapter:

19 The angel of the Lord (a messenger from Jesus) by night opened the prison doors, and brought them forth, and said:

20 Go, stand and speak in the temple to the people all the words of this life.

This is precisely the same thing Sir Arthur Conan Doyle and hundreds of others are doing to-day. They have been commissioned by those in the spirit world to tell the people here all the "things of this life." Such bearers of spiritual testimony have even been cast out of the church pulpits, to the shame and disgrace

of Christian communities. (I should have said "so-called Christian" for real Christians do not belittle the sincere findings of truth seeking souls.)

Jesus manifested when he could, and when he could not be sent a messenger. In either case it was spirit manifestation, or, to be plain, spirit-return!

I pointed out in 1st Samuel the text which proved the woman of Endor to have been under the guidance of a spirit; now, concerning the apostle Stephen I find the same circumstance:

Chapter six says:

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

10 And they were not able to resist the wisdom and the spirit by which he spake.

The Old Testament is translated from the Hebrew language; the New Testament comes to us from the Greek. When God, or Jesus, is alluded to in the New Testament we find the word "spirit" spelled with a capital S; in this case we have the word simply "spirit." I consider this to mean a separate entity beside the spirit of Stephen himself.

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel (spirit).

This testifies to a condition of semi-trance which is decidedly influenced by spirit contact. While I am on this section of the subject let me not forget to remind my reader of a passage in the seventh chapter, concerning the apostles' healing and other miracles:

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them.

Mary Magdalene is reported to have been freed from seven evil spirits. If ghosts are, (as I have set forth) spirits who once lived in flesh bodies, then there are good, bad, and indifferent kinds of them.

In the eighth chapter of this book of Acts, we find that Philip is visited by either Jesus, or the messenger of Jesus:

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south.

Philip obeyed the command and, when he arrived at a certain place, met a man in a carriage who wished to know about the gospel the apostles were preaching. Philip baptized the man and then was

caught away, or made invisible to the physical senses.

This is a powerful example of spirit power. When instances of like happening take place to-day, people make fun of them; but when they are reported in Scripture, faith is at its height and they are believed! I do not wish to be understood as not believing the phenomena of this incident; the laws of spirit power are natural laws of God; if they happened then they are possible to-day! If you doubt it, you must also doubt these instances of spirit manifestation recorded in your Bible.

I will pass over the manifestation of the spirit of Jesus unto Paul, as recorded in the ninth chapter of Acts. It is so well known that it needs no direct attention from my pen; suffice to say that it is a

positive instance of spirit-return.

The tenth chapter contains an account of one of the most striking ghost manifestations in the book of Acts. Peter is here shown a vision to teach him that God loves a Gentile as well as a Jew; after this clairvoyant vision, the spirit informs him that there are men at his door with a message:

> 19 While Peter thought upon the vision, the Spirit said unto him, Behold three men seek thee.
>
> 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

When Peter arrived with the three men to where their master, Cornelius, lived, he asked Cornelius to explain how this spirit message came about and why he had been sent for. Cornelius gives the following

account of his psychic experience with a ghost:

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house; and, behold a man stood by me in bright clothing,

31 And said, Cornelius thy prayer is heard and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call thither Simon, whose surname is Peter; he is lodge in the house of one Simon a tanner, by the sea-side; who, when he cometh, shall speak unto thee.

Notice, that while the text reads "Spirit" yet in no other place does it read that this visitor from spirit realms is Jesus. The translators, naturally, made it to read with a capital in this instance. That it was a

spirit who did not give his name is evident from the verses containing the descriptions of his appearance. I mention this to bring clearly before the mind of the reader that this was an ordinary spirit messenger and not one, such as the Christ spirit or the spirit of Jesus, who might be supposed to have special power to communicate with mortals.

The objection may be raised that it was Jesus, from the text in the eleventh chapter, where Peter answers "Not so Lord." Peter gives no sign in these verses, or in any others that he recognizes the voice or the angel to be that of Jesus. The term "Lord" is also used by Paul in his seance with the spirit of Jesus; Paul says "Who art thou, Lord?" In both these instances the term "Lord" is the regular Jewish one of "Master" and does not signify any

particular person. Paul did not know the spirit to be that of Jesus, else he would not have asked "Who art thou?" when he used the term "Lord." Peter uses the same phrase because he perceived the spirit to be one in authority; not that he thought it was Jesus. Cornelius, the Italian, uses the same term for the same reason Paul and Peter use it.

A strange psychic entrancement is given an account of in the twelfth chapter:

(Peter is in prison, in the hands of king Herod)

7 And behold, the angel of the Lord, (Jesus' messenger) came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying arise up quickly. And his chains fell off from his hands.

8 And the angel said unto him, Gird

thyself, and bind on thy sandals; and so he did. And he saith unto him, Cast thy garment about thee and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel but thought he saw a vision.

If this is not a case of spirit control and entrancement, where is there any other rational explanation? Surely some psychic power had Peter in its grasp; when the psychic events were finished and he found himself alone it all seemed to him like a dream and he had difficulty in reconciling the experience to his physical faculties. Many times we are visited in sleep with the presence of some loved one from the spirit world; during that moment it is very real, but when we awake and once more tread the vales of flesh, it becomes like

Peter's experience seemed to him,—like a dream and we "wist not that it is true but think we see a vision." Bible students usually skip this unique psychic experience of Peter's for the very natural reason that they cannot explain it.

In the fourteenth chapter, Paul again exhorts the people to believe in the living God and His power:

> 15 We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.

Once more, let me remind my reader that all psychic powers come from this God,—(the God of the Universe). All laws of science are His; all manifestation of spirit, either in flesh or out-

side of it, belongs to Him and is under His wisdom and power. No other source of power is in the world and no personal devil can control any corner of His mighty worlds! However much the gospels may be mixed with Jewish customs and beliefs,—even in Paul's preaching,—there is still the remaining truth that God is greater than all customs or beliefs; His science scatters all superstition and His unceasing finger writes through every age and people the unchangeable letter of His law.

We find in the sixteenth chapter of Acts an account of the visitation of a ghost unto Paul:

> 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

Who this spirt was, is not given; I cannot but believe that it was a spirit and that he appeared through Paul's power of spirit sight. Since the manifestation took place in the night we may safely presume that Paul was physically asleep. If that be true, then this is an instance like unto those psychic experiences of to-day in which we walk and talk with loved ones during the hours of the night when the physical body is asleep.

We find in this chapter that a certain damsel followed Paul and that she was possessed of a spirit guide who prophesied through her, much to the financial gain of those who held her as their slave:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show us the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour.

Paul knew that the spirit troubled the maiden and that she was therefore obsessed. Knowing also that she could be her natural self, and that she should be, he forced the spirit to leave control of her. Spirit control is not necessarily a bad thing; but to become a slave to one entity is to deny oneself the privilege of soul freedom which is essential to spiritual progression. I believe in spirit guides,—teachers, helpers, and companions,—but I do not believe in spirit dictators!

The fact that many people do not understand spirit communication is no warrant for its impossibility. I find that after Paul

had forcefully shown to the people the power of his mediumship as a psychic in the hands of spirits, many doubted and were hardened in their faithlessness:

(Nineteenth chapter)

6 And when Paul had laid his hands upon them, the Holy Ghost (power of psychic mediumship) came upon them and they spake with tongues and prophesied.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them.

Some of them tried to imitate Paul in casting out evil spirits; they recited the formula used by the apostles and called upon the spirits to leave those bodies they were unjustly controlling. The spirits knew that these persons were not

possessed of psychic power and that they could not drive them out:

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

16 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.

Many minds wonder if indeed the dead are brought back to life. I doubt it. Jesus said once of Lazarus "He sleepeth." Paul (in this chapter) revives the man who fell down from the window while Paul was preaching:

10 And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him.

When once the spirit has completely left the physical there is no return of it to that body. The case is usually one of suspended consciousness, trance condition, but never that of physical death.

In the twentieth chapter Paul foretells his trial and the fact that he shall no more walk in the flesh with those of a certain city for the time for him to lay aside his physical ministry is near at hand:

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face (physical form) no more.

In the twenty-first chapter there are two who foretell of Paul's arrest and persecution at Jerusalem:

4 And finding disciples, we tarried there seven days: who said to Paul

through the Spirit, that he should not go up to Jerusalem.

In Caesarea a man held Paul's girdle and from its magnetism which aided his psychic faculties, he foretold Paul's trouble with the Jews at Jerusalem:

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him unto the hands of the Gentiles.

Shortly afterwards Paul is taken prisoner at Jerusalem and tried for preaching the truths of a spiritual world and immortality of the soul. The same charge was made against Jesus of Nazareth. It is still made against honest minded men and women who, to-day, deliver faithfully the things

of spirit from those spirit messengers who command us to "tell the people all the things of this life."

Paul defended himself as best he could by telling his judges how the spirit of Jesus had manifested to him; this only enraged them, for they understood nothing at all about spirit manifestation and so believed nothing. Paul appealed unto Caesar and after the fashion of the law, was granted to appear before that august personage. It was necessary to travel to him by sea and therefore the ship journey are entered upon.

On the way the ship becomes strayed from her course and storms and tempests beset her so that the crew grow fearful lest they all be lost. The twenty-seventh chapter records the voyage and tells of a ghost message given to Paul to assure the

crew, that they should all safely land from the ship:

22 And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me.

This is precisely what takes place. When Paul arrives at Rome he is allowed to go free and is given permission to speak to

the people the things of spiritual truth, even as the angel promised him.

Now I have reached the end of my book on the ghosts of the Bible. May the reader be earnest in his consideration of these things; may he seek to reason more deeply into these manifestations of God's power in the lives of mankind. The things recounted in the Bible are, in so far as they are consistently true, examples of what is possible to-day. I have not claimed anything for the power of spirit that is not endorsed and illustrated in the Scriptures.

Angels,—spirits,— are but the visitors to this world who once themselves lived in it and walked side by side with one another and us, as we do to-day. Some day we shall be the ghosts of the future and in our turn re-visit "the glimpses of the moon,"—the earth, walking and com-

municating with those who are here; trying to impress upon their dense physical organism that we exist and that we come to help and assist in the great problems of their day and age. This is God's decree and His law surrounds, upholds, and governs it. The laws of Nature (God's law of earth) are but the stage settings whereby spirit acts in the eternal drama of the soul.

# *Nature's Sermon*

By Converse E. Nickerson

From the heights there comes the message
Singing boldly, ringing truly,
Telling earth the welcome tidings
That the dead are no more dead!

Hills and vales give cheerful echoes,
Brooklets sweetly flowing neatly
Show the truth of life unending:
That the dead are no more dead.

Flowers take the joy of telling:
'Tis their duty that their beauty
Show God's kindness and His loving,—
Lo the dead are no more dead.

The great heart of man proclaims it;
Ever trying, never sighing,
As he climbs the earthen pathway
Up to where there are no dead.

## *THE WAY HOME*

By Converse E. Nickerson

Smiles and flowers strew my way,
Joy and sunshine they will bring
If I cherish well each day
Calm of spirit, thoughts that sing.

Love emotions bring in tune
All that in confusion lies;
We can have the warmth of June
Just by loving friendship ties.

Birds, when joyful, always sing,
Care-free as the winds they ride,--
Music blesses everything
When in peace our souls abide.

Bring no flowers to the grave
If that soul loved not the thrill
Of the sunshine and the wave,
Or the joy of bird and rill.

God's one message to the soul
Rings sincerely in the heart.
Wake then, as around thee roll
Strains of Nature's sublime art.

Seek to know the beauty there,
Learn the sweetness of that tune
Deep in Nature, ever fair,
Claim it ere it pass too soon.

Harmony and peace are thine,
If thow knowest whilst thou roam
That the flame of love will shine
Up to God to light thee home!

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Nov. 2004

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