

He shall convince the unbelieving Jew, at last, that He is the one who died on Calvary, by showing to them the wounds in His hands and side. But to the people of today, to all those who have dwelt on earth the past eighteen centuries, the existing testimony of His resurrection has been incontrovertible when weighed carefully and critically. In this dispensation of the fullness of times all these witnesses are being gathered into one, for the final consummation of the second coming of Christ. And in this anniversary season of His resurrection, and in all seasons of the year, there should be unbounded rejoicing at the fact that God had given to the world a witness of the resurrection of His Son that sweeps away all doubts and fears of mortality and death.

THEOSOPHY.

Modern theosophy has been called the younger sister of spiritualism, and it is more than probable that it will experience a fate similar to that of its somewhat older relative. At present it endeavors to soar high above Christianity. It claims recognition as the foremost in the ranks of sciences, opening up to view the holy of holies of the psychological world and grasping the alleged facts of the great unseen. It has assumed a name familiar to believers since the days of Jacob Boehme, but carrying with it no characteristics of the spiritual conception of his school.

Only a brief generation ago spiritualism, or rather spiritism, was at its height. At the French court the English Medium Home performed his experiments in the presence of Emperor Napoleon, Empress Eugenie, Prince Murat and others. So-called spirit-hands were made visible. Even the first Napoleon was supposed to have favored the imperial circle with his presence and given his hand to the emperor and empress to kiss. Scientific lights joined in the seances. Professor Crooke undertook to stake his reputation on the genuineness of the experiments of Mrs. Corner, who went so far as to photograph the alleged spirits. Professor Zeller in Leipzig became converted, and everything appeared to be favorable for the general recognition of the superstitious fad. But then the reaction came.

Home had the misfortune of being convicted of fraudulent conduct in a certain financial operation and had to refund to the heirs of a rich widow £85,000. Shortly afterwards his performances at St. Petersburg turned out a complete failure. Mr. Blaud, who had gained considerable influence in scientific circles, consented to a strict investigation of his methods, but as the time set for this arrived, he disappeared from Germany and went to Australia. Mrs. Corner was detected at a seance in London and her spirit manifestations found to be humbug. Eglington in Muenchen had a similar experience and was compelled to flee to Paris. Others met with a similar fate, and in a short time the whole movement was held up in its proper light.

It appears, however, that the defeat

of spiritism resulted in its resurrection in another form. Since 1886 a publication has appeared in Germany as the organ of theosophy. According to this the Theosophists have two organizations. In the first all those are gathered in who may be but imperfectly prepared for the principles of the new faith. The idea is to gather among others the remnants of the scattered ranks of spiritists in order to lift them up gradually to the "higher" plane of theosophy.

With regard to the origin of this religion, it is known that it comes from India. Mme. Blavatsky and Colonel Henry Olcott are mentioned as the organizers of the society. Through their united efforts the book *Isis Unveiled* was produced. It is claimed for this work that it was inspired by deceased celebrities, and that Blavatsky and Olcott only acted as amanuenses to the spirits. The celebrated English philosopher Henry More, who died in 1687 and who in his day was an enthusiastic advocate of Plato's philosophy, is said to have been one of those who prompted this literary production. Blavatsky claimed to have the most intimate acquaintance with this celebrated professor, as Swedenborg claimed personal interviews with the celebrities of antiquity. Theosophists believe this and claim that such relations between the living and the dead are the natural result of familiarity with the facts of their "higher" science.

In India and the United States the new doctrine has found many adherents, particularly in the former country, where it was found that theosophy borrowed many of its tenets from Buddhism. It is essentially spiritualism in a new form, and it will not stand an earnest investigation with any more probability of success than that system. It must be condemned from the outset by all who believe that necromancy is prohibited by the word of God because of the fact that by all attempts to communicate with the great beyond except in the manner prescribed by God, people are in great danger of encountering deceiving spirits and of being led into error and darkness instead of intelligence and truth.

Those who have made theosophy the subject of a critical investigation recognize in it the rationalistic tendencies everywhere visible where the Christian religion is subjected to "refining" processes of mere human wisdom. Its great principle is "From God to God." On the foundation of the recognition of the image of God in man, immortality and the necessity of a return to God on the line of ethical principles, the system is built. But these are not new principles. The new arrangement is the union of these with the ancient doctrine of re-incarnation, and the belief that theosophy is the highest form of religion, all others being regarded equally good or equally bad. Its conception concerning Jesus may be understood from a saying of Anna Besant: "We have the Christness of the Hindus and their Buddha and the Christ of the Christians, but they are all the repeated instances of the one truth." That places the Savior of the world on a level with the founders of

ancient religious systems—no lower and no higher.

Need we say that the poor ideas of rationalism even when colored with the uncertain speculations of a metaphysical nature are entirely inadequate to the needs of mankind? The alleged mission of theosophy to be a protest in the world against the ravages of materialism and naturalism is superfluous, since the voice of revelation has been heard and the Spirit of the Almighty has been promised to all who will comply with the requirements of the Gospel.

INGALLS AND McCABE.

The reader will doubtless remember how ex-Senator Ingalls of Kansas looked borne with the Rev. C. C. McCabe over the latter's criticism of the former for having engaged to report, and having reported, the Carson City prize fight for a New York newspaper. The sharp-tongued "statesman out of a job" in his latest retort—an open letter to Bishop McCabe—fires this parting shot: "I talk and write—as you preach—for money;" and the taunt is worrying a great many churchmen in general and friends of the excellent bishop in particular.

It cannot be well denied that as to the fact of sectarian churchmen preaching for money, the ex-senator, whether the statement be deemed an insult or not, is not far in error. But that all of them make money the chief or even an important consideration, no person of sense will pretend to assert. As to Bishop McCabe, it may be truthfully said that it would be difficult to find anywhere a preacher who merits less of the sarcastic Kansas satire on this score than he; and the Chicago Record, which thinks Mr. Ingalls owes him a prompt apology, gives its reasons in the following interesting sketch of the good preacher's career:

When the bishop began preaching he probably did not receive as salary \$100 a year. Had he been after money he would have become an opera singer, for he had a voice which charmed all who heard him and has thrilled hundreds of thousands with its music. Soon after he entered the ministry the war broke out, and he enlisted as chaplain. While caring for the wounded on the battlefield he was captured and sent to Libby prison, where he spent some months. Several years after the war he was invited to give a talk to a number of children on his prison experiences, and he selected as his subject "The Bright Side of Life in Libby Prison." The children were charmed, and they spoke so much about the address that the bishop, then known as Chaplain McCabe, was requested to prepare a lecture on the same subject. He did so, and has delivered it hundreds of times since. Indeed, he has delivered it so often that he declares it to be "the oldest chestnut in the Methodist Episcopal church, except a few bishops' sermons." By its delivery churches, missions and other benevolent enterprises have been aided to the extent of about \$200,000. The bishop has, by reason of his special abilities, held positions that paid fair salaries, but small compared with men in business holding corresponding positions; while of the salary he has received, a large part has been given away for benevolence.

We are inclined to agree that until