

spiritualism, and this new teacher tells us that God is living now in the midst of his own people, just as he did in David's time, and that we can speak to Him and get immediate answers, as David did. And we feel that the intense earnestness of Paul is still with us, and his belief in spirit communion is again being revived. And we know that we can get immediate and intelligent answers, if we obey the laws which join the two worlds, and use Mediums as David did. And we know that "the spirit world around this world of sense floats like an atmosphere," and that the spirits of our friends are inspiring our great men to solve our present problems, as sure and as safe as any revelation of the past. They are around us, and with us; and we can speak to them and ask them questions, and they can answer them. The deadening teaching of Protestantism is passing away, and a living spiritual life is beginning to dawn.

The Metaphysical God of theologians is getting descrepid and old, and tottering to his fall. Spiritualism and science have joined hands, and they tell us about a sure and continuous communication between the great and the good of both worlds. They tell us that the first to welcome us across the borderland will be our spirit friends, who are waiting with outstretched arms to greet us and bid us welcome to our new homes. Instead of a living God, Protestantism has given us metaphysical masks. Instead of the living Jesus of Paul, they give us a metaphysical Jesus in a wafer. What a travesty upon common-sense!

I may truthfully say that the business men in the large American cities, outside of the Roman Catholics, have lost faith in the supernatural. They are nearly all materialists, and they laugh at you when you speak of a world of spirits where your friends are now living, and taking an interest in your welfare. They have a