

On the Throne of Sin

**Spiritism and the Nature of Man as Related to
Demonism, Witchcraft, and Modern Spiritualism**

by

Charles M. Snow

**"When they shall say unto you, Seek unto them that have familiar spirits,
and unto wizards that peep, and that mutter: should not a people seek unto
their God? for the living to the dead?" Isaiah 8:19**

Preface

- 1. The Setting of the Contest**
- 2. Satan's Climax in Deception**
- 3. Are the Dead Conscious?**
- 4. A Deep-Laid Satanic Scheme**
- 5. "Ye Shall Be As Gods"**
- 6. The Church Challenged by Spiritism**
- 7. Spiritism Anti-Christian**
- 8. Spiritism Encourages Suicide**
- 9. Insanity and Spiritism**
- 10. A Dangerous Delusion**
- 11. Spiritism Identifies Itself**
- 12. Spiritism Fosters the First Falsehood**
- 13. Unprofitable Communications**
- 14. Spiritism's False Prophecies**
- 15. Spiritism Outlaws the Bible**
- 16. No Compromise and No Quarter**
- 17. The Spirits Are Real**
- 18. Two Systems Face Each Other**
- 19. Let Us Hear the Conclusion of the Whole Matter**

Preface

THE sternest conflict this world has ever known is now nearing its climax. The powers of light and the powers of darkness have been in this contest since before the dawn of human history, and now the opposing forces are marshaling for the final struggle. It will be sharp and decisive.

Satan has used various agencies for the past six thousand years in his campaign for the conquest and destruction of the human race and the defeat of Heaven's purpose for mankind. The agencies that he will use in this generation will be most seductive and deceptive; none are safe from the ruin he is planning for all, save those who walk in close companionship with the Man Christ Jesus.

While scientists study the occult demonstrations of the séance room and classify them under scientific terms, the multitude are being led into a delusion that is setting their feet in the pathway of eternal ruin. What the evil one could not accomplish in medieval times by fire and sword, by rack and dungeon, he is bent on doing now by a deception the cleverest his evil ingenuity has been able to conceive. It is the purpose of this work to unmask that deception so thoroughly that none who read shall ever stumble into that pitfall.

With a prayer for divine guidance in the accomplishment of that purpose, the preparation of this book was undertaken, and it is now submitted to the reading public in the hope that God may richly bless its humble contribution to the defense of the truth as it is in Christ Jesus.

Charles M. Snow

Warburton, Australia.

1. The Setting of the Contest

THERE sits today on the throne of sin one who has grown old in evil, cunning in subtlety, and cruel in deceit. He has waged war in heaven and on earth. He filled heaven with discord and earth with death, and both with sorrow. He challenged every purpose of God, and coveted the throne of the Eternal, planning to rule the universe or plunge it into chaos and ruin.

That conflict, older than man, explains the presence of every conflict that disturbs our race today, every pestilence that afflicts humanity, every sorrow and pain and death that tortures the children of earth. Lucifer, the one-time covering cherub of heaven, is the Satan of our smitten world, the demon leader of the hosts of darkness that oppose, in this world, every purpose of God and the Savior of men.

The throne of sin is no figure of speech, and the occupant of that throne is no figment of the imagination. Jesus Christ called him "the prince of this world." John 14: 30. The apostle Paul describes him as "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2: 2. John the revelator designated him as "the great dragon," "that old serpent, called the devil, and Satan." Rev. 12:9.

When the leader of revolt against the Creator was expelled from heaven, he left with many followers,-- angels who had yielded to his cunning sophistry and joined in his rebellion; and this world is now their abode. Of that tremendous event, which rid heaven of the fallen hosts and filled earth with legions bent on the ruin of God's handiwork, the inspired writer says:

"There was war in heaven: Michael [that is, Christ] and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. . . . Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 7-12.

The apostle Jude speaks of this fallen host as "the angels which kept not their first estate, but left their own habitation," whom God "hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

Both the predictions of Holy Writ and the great world events of today declare in unmistakable language that the conflict between "the prince of this world" and the Ruler of the universe is nearing its culmination. In the conspiracy of sin against righteousness, of Satan against Christ, of the cohorts of darkness against the hosts of the King eternal, the occupant of the throne of sin has enlisted multitudes of the human race. Just now these human adjuncts of the dark Conspiracy against the purposes of the Most High are making their attack chiefly from three directions. When their assault has reached its culmination, God Himself will sound the death knell of sin and the overthrow of its king and kingdom.

The forces of good and evil have met in stern struggle through all the ages of the history of humanity. In every such contest Satan has assaulted the principles of the kingdom eternal, but he has always found some faithful ones whose loyalty he could not contaminate and whose faith he could not overthrow. There was Enoch, so faithful that

God would not permit him to taste of death. There was Noah, who escaped across the waters of the flood with eight souls only from among the millions who peopled the earth at that time. There was Elijah, faithful when he supposed every other soul in Israel had apostatized. There were Daniel and his fellows, braving the wrath of the kings of the whole earth that they might not be unfaithful to the King of kings. And then came the Contest between Divinity incarnate and the demons and their human dupes when the child Jesus made His appearance among men.

From the day when Satan plotted the death of the infant Jesus until the Man Christ Jesus hung upon the cross between earth and heaven, there was no let-up in the cruel malignity of the arch conspirator. The last stage of the conflict began at our Savior's birth, and the forces that will clash in its consummation are now preparing for action, marshaling for the last acts in the long and bitter campaign. There is more involved in this struggle than in any other that has ever taken place upon this planet. When this war is finished, all war will be finished forever throughout the universe of God. The question will then have been decided for all eternity as to the ruler ship of this world. It means the end of sin and all its by-products of sorrow, disappointment, dissatisfaction, broken hopes and blighted lives, misery, desolation, and death.

When Jesus Christ, as God's agent for the eradication of sin from this world, met the fallen Lucifer in the dreary wilderness of temptation in Palestine, the representatives of righteousness and iniquity were face to face, and the destiny of the whole human race hung in the balance. Had Jesus Christ yielded to one of Satan's temptations there, or anywhere else, the eternal doom of the human family would have been sealed. Jesus Christ Himself would have perished, and God's only possible remedy for sin would have failed. The destiny of the universe hung upon the loyalty of Him who had given up heaven and His own life to bring peace and righteousness to this sin-smitten world. What the loyalty of Christ meant to the world then, and means to us now, the mind of man is utterly incapable of estimating.

But He did not fail us nor disappoint the on looking hosts of heaven. He met sin personified in the person of that one who had been in heaven, one of the two covering cherubs standing by the throne of the universe. All that evil was and could be and could do was centered in that smooth-speaking being who posed as an angel of light while the poison of death was hid in his every seductive word.

"Get thee behind Me, Satan," was Christ's open repudiation of every subtle suggestion of the father of sin. It was a decisive challenge to all the hosts of the ruler of the darkness of this world. The contest was on. That Michael who thrust Lucifer and his fallen angels out of heaven was meeting now in mortal combat the leader of the evicted hosts of sin. It was Lucifer's settled purpose to force the very Son of God into unforgivable sin or blot out His life and wreck the universe. When he saw the Son of God at last spiked to the cross of Calvary, he saw the completion of his age-old object; but he was only bruising the heel of that promised Seed of the woman that was finally to bruise his head. (See Gen. 3:15.) Satan seemed to have forgotten that while the Christ died for the sins of the world, "the Just for the unjust", to save man from the second death, the slain One's own personal righteousness made it impossible that His death should be eternal. The grave holds Him for a little moment of time, and then the bars of death's prison house are broken, and the Redeemer comes forth to receive the approbation of the Father and to sit down beside Him on the throne of righteousness, the throne of the

universe--that throne which Satan had coveted through unnumbered years.

But the baffled Lucifer would not admit defeat. He was determined to slay the infant Jesus, and now he was equally determined to slay the infant church. Through Rome pagan and then through Rome papal he had one cruel and relentless purpose,-- to "wear out the saints of the Most High," and blot out the church of the living God from the face of the earth. And he very nearly succeeded. Force to secure uniformity in religion was the policy pursued, and a church-ruled state was the relentless instrumentality employed to that end. How many millions paid with their lives for the practice of their faith, will never be known until the books of God are laid open before the eyes of the redeemed.

It is not the writer's design to dwell upon the heartbreaking cruelties of the "holy office," or the sufferings endured by the martyrs who "loved not their lives unto the death." The record of that work has long been written, and is easy of access to those who wish to read. The centuries of the Dark Ages have been literally strewn with the shattered bodies and ruined hopes of men and women who knew the worth of a pure faith and considered no price too high to pay for it. But that work is in the past, though the principles that made it possible are held even today by the organization that practised them through those dark and bitter times. The church responsible for that cruel work still expects that "the secular power shall swear to exterminate all heretics condemned by the church; and if they do not, they shall be anathema."--" Church History," Schaff, Vol. II, sec. 27.

"A heretic," says Pope Marcellus, "merits the pains of fire. By the gospel, the canons, civil law, and custom, heretics must be burned."—Pope Marcellus' Decrees, *Corpus Juris Canonici*, part 2, chap. 18.

That attitude has never been repudiated, and whenever and wherever that organization has the power to oppress the consciences of men as in days gone by, it will do so. But it has not yet been able to blot out the true disciples of the Lord. The blood of the martyrs has always insured the perpetuation of that virile and loyal race. While that oppressive policy has never been abandoned, save where circumstances made it impossible, and while we shall see it revived in the actual climax of the great struggle, another plan has been adopted by the enemy of souls, for this generation, that is today sweeping millions into a snare, the most deceptive and fatal that Satan has ever employed against mankind.

So long as Satan sits upon the throne of sin, so long as he continues as "the prince of this world" and the ruler of the dark forces that fell with him, the earth will continue to be the home of sorrow, discord, deceit, pestilence, famine, war, and death; and his age-long campaign of persecution against the true followers of the Christ will continue unabated while he spreads his net of subtle deception over the whole world. The several chapters of this book will show what that deception is, and how it is operating today among the nations of men.

2. Satan's Climax in Deception

WE have seen in the previous chapter how the fallen Lucifer has sought by subtle deception and by cunning devices to oppose the Christ, the principles of His kingdom,

and those who desire to become true subjects of His realm. But his culminating deception, which is sweeping more souls into his net of destruction than any other of his ingenious devices, has been reserved in its full flower for the generation in which we live. In its germ it is as old as the fall of man; it has plagued the race to some extent in all generations; but in its subtlety of sophistry and perfection of deceit, no generation has seen it as we see it now. It has not superseded all or any of his other devices; but it is the climax of his six thousand years of practice in the art of deception and destruction.

The seed thought of that delusion was planted in the minds of Adam and Eve on the day when they forgot their duty and their divine warning, and yielded to the enticing blandishments of Satan. God had said to them, when He uttered His prohibition against eating the fruit of a certain tree, "In the day that thou eats thereof, thou shalt surely die."

Aside from God, we cannot live; "for in Him we live, and move, and have our being." Since the day when man sinned, man has lived alone by virtue of the gift of Christ as his life. The lamb offered on Abel's altar outside the closed gates of Paradise pointed forward to the actual sacrifice of the Son of God on Calvary. "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin ["apart from sin," R. V.; or not as a sin offering] unto salvation." Heb. 9: 28. And He declared of Himself: " I lay down My life for the sheep." " I am the way, the truth, and the life: no man comes unto the Father, but by Me." John 10:15; 14: 6. Inspiration says of Him, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. Peter, when forbidden by the Jewish rulers to preach Jesus, boldly avowed, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Man has never been guaranteed life apart from Christ. Nowhere does the divine Word indicate that beyond the gates of death there is an eternity of conscious existence for all mankind, the wicked as well as the righteous. It does promise life to all who accept and follow Christ. But as God said in Eden, "In the day that thou eats thereof thou shalt surely die" (Gen. 2:17),. so He says again in His infallible Word, "The soul that sins, it shall die." Eze. 18: 4, 20. The death here referred to is not the natural death which all die from old age or disease; for the righteous as well as the wicked die that death. It refers to the "second death," from which there will be no resurrection. Rev. 20: 6, 14, 15.

Satan declared to Eve, "Ye shall not surely die; . . . ye shall be as gods." Gen. 3: 4, 5. "Mortal" means "subject to death." God had taught man that he was liable to die, that he was certain to die if he entered upon a course of disobedience; that he was not immortal. Satan contradicted God, teaching man that he was then immortal, not liable to die; that disobedience could not entail death. God had put man on probation, a candidate for immortality. Satan taught man that he was not a candidate for immortality, but the actual possessor of it; that God could not end man's existence even for disobedience, for once he had partaken of that fruit he had been forbidden to touch, he would himself possess divine attributes.

Adam and Eve took the tempting bait, and the earth has been filled with death and mourning ever since. Through all the ages following man's sin, Satan has continued to whisper into the willing ears of millions of earth's inhabitants, "There is no death; what seems so is transition."

It will startle many a pious reader to see the statement or hear the declaration that

Satan was the first exponent of the idea of man's inherent immortality; but this is the fact, as recorded for our learning in the inspired Book of God; and he promulgated the idea in flat contradiction of one of the plainest and most emphatic declarations of the Author of our being. The Spirit of inspiration asked the question of one of Job's friends, and it is recorded for our consideration: "Shall mortal man be more just than God?" Job 4:17. He puts the wisdom and justice of God, the eternal one, in opposition to that of man, the transient one; His immortality in opposition to our mortality. He tells us further, in the plainest language which Inspiration can use, that God "only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6:16. If God only has immortality, certainly we do not possess it, all the sophistries and deceits of Satan to the contrary notwithstanding. Says the apostle Paul to Timothy and to us, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1:17.

Paul is very explicit on the question of man's mortality, in his letter to the Corinthian believers -- and to us. He says:

"Behold, I show you a mystery: We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Cor. 15: 51-54.

So long as there is death in the world there will be mortality. Whatever or whoever may die or is liable to die, is mortal, not immortal. Christ came into the world that He might bring "life and immortality to light through the gospel." 2 Tim. 1:10. Without Christ and the gospel no human being would ever see immortality. He is our life, and only through Him can man have life and be crowned with immortality at His coming.

But now in the desperate endeavor to clinch his deception upon the race, Satan claims that the dead are still alive, that they have merely passed through the veil between the two worlds, and are now living on a fuller and grander scale than ever before. He seeks to demonstrate the continued existence of the departed by personating the dead, by placing before relatives of the deceased, communications which it is supposed none but the dead could give, detailing incidents with which none but the dead were familiar. Thus he "proves" that the lie he told in Eden is the truth, that men do not die, and that God fabricated a falsehood when He warned man that he would die if he transgressed!

Many a reader will wonder at Satan's purpose in seeking to prove that the dead are not dead in reality, only missing from this world, and gloriously alive in the other world. What has he to gain? Jesus Christ, the upholder of God's government, the upholder of righteousness, has given Himself for the redemption of man; Satan, the deceiver, has set out to convince man that he needs no Redeemer. Christ died that we, who were condemned to death because of sin, might have, through Him, eternal life. Satan, in perpetuation of his lie in Eden, wishes us to believe we have life without the interposition of Christ. The Prince of the Restoration said, "I am come that ye might have life." The word of the prince of ruin is, "You have life -- eternal life -- already, and

you need no Christ to give it to you."

Paul, writing to the Romans, under inspiration of the Holy Spirit, declared, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believes." Rom. 1:16. In the counterfeit "gospel," every soul works out his own destiny in the land beyond the tomb. It being true -- and Satan knowing that it is true -- that outside of Christ there is no hope for man, every soul whom Satan can deceive into accepting the idea that Christ is unnecessary and the gospel nothing, is eternally lost; and every soul lost helps to postpone the day of the consummation of the gospel plan; helps to postpone the day when Satan will pay with his life the penalty for his long career of deceit and rebellion.

Satan said to Eve in Eden, "Ye shall not surely die;" he says to her descendants today: "The dead have not died; they are living in happiness in a land of light; they are all about you; they witness your grief at their absence." The old falsehood and the new were spoken by the same lips, and spoken for the same purpose,-- to oppose the establishment and maintenance of righteousness in the world, and to fling defiance and insult at the powers that thrust him and his rebellious hosts out of heaven.

All through the ages men have sought communion with the dead. Jehovah forbade it; but in spite of His warnings and admonitions and pleadings, the cult of necromancy has persisted, and witches and wizards have practised upon the credulity of mankind. Every country has experienced to a greater or less extent the pernicious activities of those go-betweens from the nether world to the world of sentient human beings.

God took a people out of bondage in Egypt in fulfillment of His promise to Abraham, and established them in the land of Canaan. They had been surrounded by idolatry, Spiritism, and devil worship in the land of their thralldom. They traveled through countries peopled by nations that knew no other religion than that which cursed the land of the Pharaohs. They settled in a land surrounded by peoples who worshiped and served the creature more than the Creator, and talked with demons who impersonated their dead. Therefore Jehovah's decree to Israel in the Land of Promise was: "Thou shalt not suffer a witch to live." Ex. 22:18. Again:

"There shall not be found among you any one that makes his son or his daughter to pass through the fire, or that uses divination, or an observer of the times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God does drive them out from before thee." Deut. 18:10-12.

Whatever Spiritualism (more properly, Spiritism) practises today is condemned in toto in the above prohibitions. The practice of mediums today includes what in olden times was known as necromancy, witchcraft (wizardry), divination, and consulting with familiar spirits. As surely as Jehovah condemned these things in ancient Israel, so surely does He condemn them in spirit mediumship today. He had not one standard in righteousness then and another today. What He condemned in the nations surrounding Israel, He will neither approve nor condone in the days in which we live. Jehovah pronounced a curse upon Egypt for her practice of Spiritism. He declared through the prophet Isaiah:

"The spirit of Egypt shall fail in the midst thereof; and I will destroy the counsel thereof:

and they shall seek to the idols, and to the charmers, and to them that have familiar spirits [spirit mediums], and to the wizards. And the Egyptians will I give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts." Isa. 19: 3,4.

This prophecy has been literally fulfilled. In his warning to the Israelites concerning these deceptive and wicked practices, Jehovah gives the reason for the warning:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

The practice of these abominations was defiling to His people, and God was seeking to perfect a pure people, a clean people, a godly people. This they never could be so long as they permitted themselves to hold communications with the spokesmen of Satan in the persons of necromancers, wizards, witches, and consulters with familiar spirits.

In Leviticus another command is given concerning these classes of persons:

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Lev. 20: 27.

God does not propose to take halfway measures with those who neglect or defy His wish in these matters. It was a capital crime in the judgment of Jehovah, and a capital penalty was meted out for it. And His warning touched not alone those who had familiar spirits, but it reached those also who had dealings with such persons. We read:

"The soul that turns after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people. Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." Lev. 20:6, 7.

The command is plain as to what our duty is in this matter; and the teaching is also plain, that if we are to be sanctified and holy, we can have no part in the practices of Spiritism. Jehovah has given us many warnings in reference to these things; and He has also indicated to us that when Spiritism grows rampant in the earth, the time of Christ's coming is near. This is found in the writings of the prophet Isaiah. The Lord's spokesman in the eighth of Isaiah is giving instruction to God's people concerning what they are to do in the time when they are looking for the Lord to come. They are to have no part in the confederacies of this world; they are not to fear what the world fears; they are to sanctify the Lord of hosts, and let Him be their fear and their dread; they are to bind up the testimony (stand for the integrity and immutability of God's whole Book); they are to seal God's law among His disciples (or restore the broken seal of the ten commandments, which is the fourth commandment); they are to wait upon the Lord, whose face is hidden from His formal and professed church; and finally, they are to look for Him.

In the time when God expects His church to be doing that, however, he informs us that a different movement will be on foot in the world, a spiritistic movement; for in the

same chapter is this significant warning:

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Isa.8: 19.

The Revised Version reads: "On behalf of the living should they seek unto the dead?" That is what Spiritists are doing all over the world,-- seeking to the dead on behalf of the living. The question which Jehovah asks through His prophet indicates that such a time is most serious. The question really means, "When you see the multitudes seeking to the dead on behalf of the living, is it not high time that those who would be God's faithful children should be found seeking Him?" And the answer which the form of the question demands is, "It is indeed high time." One who has given much earnest consideration to the theme we are studying, makes this striking comment upon the subject:

"The facts of history concur with the statements of revelation in forcing upon us the unwelcome conviction that the human race is subject to the malevolent influence of an organized and all-pervading demonism. Alike in the career of nations and in the phenomena of personal destiny, the presence of demoniacal skill and power is often prominent, frequently dominant, always evil."--"Footprints of Angels in Fields of Revelation," E. A. Stockman, p. 2.

The writer of this extract has spoken only what Inspiration long ago warned us concerning:

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness ["wicked spirits," margin] in high places ["heavenly places," margin]." Eph. 6: 12.

In every heathen country which the heralds of the gospel have sought to open up to evangelical missionary effort, they have found the malevolent forces of Satan entrenched, fortified, and battling with all their might against every effort of the missionary.

Among practically every heathen people the missionary has found devil worship in some form and often in many forms. He has found the native island peoples consulting with the spirits -- the professed spirits of the dead; and these have manifested intense dislike to the missionary and his work. The natives themselves who have manifested a disposition to follow the teachings of the missionary, have on numerous occasions been annoyed and not a little frightened by the violent demonstrations of invisible visitors, who professed to be the spirits of their dead.

For generations these natives have been in virtual slavery to their pondas (spirits of the dead); they have consulted these spirits on every important occasion, summoning them by their own methods, knowing instantly when their summons was answered, and acting in harmony with the answers received. They need no one to tell them that there are invisible intelligences abroad in the world; but their experience with them has been limited to necromancy and wizardry. Of the loving ministry of good angels they have had

no knowledge. Of the love-inspired watch care of a heavenly Father they have lived through the dark centuries in pitiable ignorance.

In his second epistle the apostle Peter states that "God spared not the angels that sinned, but cast them down to hell [Greek, Tartarus, a place of darkness], and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2: 4. Their habitation of darkness is in this world. Their leader is spoken of in the Bible as "the god of this world" (2 Cor. 4: 4); "the prince of this world" (John 14: 30); and "the prince of the power of the air." Eph. 2: 2. He is not alone; for one of his followers, when Christ demanded his name, replied, "My name is Legion: for we are many." Mark 5: 9. The apostle Peter has told what is the occupation of the leader of that fallen host: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour." 1 Peter 5: 8. Concerning the activity of these hosts, another author has said:

"In undiminished possession of their intelligence and strength, they constantly assault us in every weakness, through every avenue, by every means, by methods foul or fair. . . . When they cannot destroy, they cease not to worry, torment. They inspire evil tempers; arouse dark passions; instill ill will; beget malice, envy; impose care, fear, distrust; suggest deceit, fraud, and all the forms of crime." "Supremely do they revel in the criminal domain. They foster falsehood, incite revenge, fan jealousy, beget quarrels, help on thefts, robbery, and arson, further divorces, plan defalcations, instigate murders."--"Footprints of Angels in Fields of Revelation," pp. 9, 10, 22.

The evil work of these spirits who personate the dead is not confined to any country or continent or race of mankind. It has been a frequent experience of missionaries in China and Korea to find persons as truly demon possessed as any with whom the Christ and His apostles were confronted in the days of the ministry of Jesus. Now as well as then those under demoniacal possession are the sport and the plaything of the evil spirits that possess and control them.

No cult has swept the world with such marvelous rapidity as Spiritism. While it has existed in all ages, it has never before made such sweeping conquests among the people who profess to be the servants of Jehovah. This development is peculiar to our day. More than that, the demonstration of Spiritism which we see today is one of the most striking signs of these times, and a direct fulfillment of the prophetic word.

The apostle Paul, in his letter to Timothy, uttered this prediction:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1

It is to be noted here that this demonstration of spiritistic deception and demonistic doctrines was to be a characteristic of "the latter times," or the time of the end. This is the age of spiritistic propaganda. Nearly every church in the world has, as a portion of its membership, persons who believe in the idea that the dead come back to communicate with the living. Almost every denomination has among the tenets of its faith the idea that the soul lives on as a conscious entity after the body has been given to the tomb.

Believing that, they can give no logical reason why a living, conscious entity should not return to the place of its former abode, to mingle with its living loved ones left behind. Believing that, they are on common ground with the Spiritist, and every wall of their citadel has been thrown down to make Satan's conquest a certainty.

It will be asked, "Are there not many in all the churches who believe in the immortality of the soul, and yet repudiate Spiritism?" There are. They remember the admonitions and solemn warnings of Scripture against wizards, witches, necromancers, and consulters with the dead generally, and so repudiate the thing, while admitting the whole foundation upon which the thing itself rests. It is so logical, however, to believe that, if the dead are still conscious, still capable of loving those whom they loved when here in bodily form, they should want to mingle with their loved ones, that the majority can see no reason why they should refuse to believe they do come back. The evil one has prepared this trap, and they who step into it may expect him to spring it.

3. Are the Dead Conscious?

IF the dead are conscious, Spiritism has a logical and consistent working hypothesis. If the dead are not conscious, Spiritism has no ground to stand upon; it has no standing in court; it is an absolutely false hypothesis, and must be abandoned. To whom shall we go for evidence that will settle the matter? Why not ask God to answer through His inspired Word? It should be the man of our counsel, if we are Christians and consistent in our profession.

God has told us plainly and very emphatically that He alone has immortality. The apostle Peter gives us this information concerning the angels:

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2: 4.

In Revelation 20 the apostle John is given a view of the binding of the leader of the fallen hosts:

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. . . . And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations [who have been raised in the second resurrection, the resurrection of the wicked] which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20: 1-9

The word here used for "devoured" is [GREEK CHARACTERS IN PRINTED TEXT] (katesthio), which means to be actually consumed, or eaten up, so:

"I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more ."Eze. 28: 16-19.

If Satan, the leader of the fallen angels, is mortal, subject to death, it is certain that his followers are also mortal. And if the angels who fell were mortal, liable to die, then the angels who did not fall were also mortal. It must be so; otherwise God had one class of angels who were liable to die, and they all sinned; and another class who were not liable to die, and none of them sinned. But nowhere in the divine Book are we given warrant for believing that God made such a distinction between two classes of angels. Furthermore, to put the matter beyond dispute, we quote again the inspired declaration:

"The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6: 15, 16.

With the question settled as to the mortality of the angels, let us inquire concerning man, Is he mortal or immortal? The psalmist answers: "Thou has made him a little lower than the angels." Ps. 8: 5. Then God most assuredly did not make man immortal. It may be objected that this is only an inference. It is an inference, but a logical and necessary one. Job declares of the one upon whom the gates of the grave are closed:

"He shall return no more to his house, neither shall his place know him any more." Job 7: 10.

The psalmist bears similar testimony:

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goes forth, he returns to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

Those who cling to the idea that man is immortal, when confronted with texts of Scripture which indicate that the dead are really in the embrace of death, skillfully advance the idea that it is only the perishable part of man that is spoken of – his flesh and bones. But even a cursory reading of the text ought to show to an earnest seeker after truth that such is not the meaning of the Scripture teaching. The Spirit is not speaking merely of limb and trunk and muscle and bone in the words above quoted from the psalmist; He is speaking of the conscious, thinking, loving, and reasoning part of man. When one's body ceases to function and "his thoughts perish," there is nothing left to enjoy existence. The Spirit does not bear this testimony through the psalmist only. In Ecclesiastes also the same testimony is given:

"The living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "Whatsoever thy hand finds to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goes." Eccl. 9: 5, 6, 10.

These texts are in perfect harmony with scriptures already quoted from the New Testament (1 Tim. 6:16 and 1 Cor. 15: 5 1-54) which prove the mortality of man. When, therefore, Inspiration declares of the dead man that he shall return to his house no more, it is speaking of the whole man, the functioning mechanism of thought as well as the ponderable framework of his physical organism. The "soul" of man comprehends his whole being; and the Word declares, "The soul that sinneth, it shall die." Eze. 18: 4. The same words are used again in the 20th verse of the same chapter. If it be objected that this refers to the death which all die from sickness, accident, or old age, it will be seen that the argument is self-consuming; for the righteous, as well as sinners, die that death. The prophet Ezekiel is speaking of the death which is the eternal punishment for sin, the death which the revelator calls "the second death," which is visited upon the wicked alone. (See Rev. 2: 11 ; 20: 6 , 9, 14, 15 ; 21:8.). When God will confer immortality upon angels, He

has not told us; but He has told us when that blessed condition will be bestowed upon man. Paul was given a vision of the second coming of the Lord Jesus Christ:

"Behold, I show you a mystery: We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . So when this corruptible [or mortal] shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54.

In this scripture are associated two series of words: (1) "corruptible," "mortal," "death," all referring to man's condition before the resurrection; and (2) "incorruptible," "immortal," "victory," all referring to man after the resurrection. The resurrection has not yet taken place; man is therefore corruptible, mortal, subject to death, unconscious after death, awaiting the resurrection call of the Redeemer and Life-giver. Moreover, we have this divine assurance: "God hath given to us eternal life, and this life is in His Son." 1 John 5:11. Outside of Him there is no life, and therefore no immortality possible to man.

If the reader questions now as to when this metamorphosis from mortal to immortal, from the sleep of death to the glad awakening to eternal day, takes place, the same prophet-apostle answers the question. He told us in the above scripture that it would take place "at the last trump," when "the trumpet shall sound." Let us therefore place alongside this scripture the following:

"This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 15-18.

These scriptures leave us without excuse for not knowing when the Prince of the Restoration will confer the blessed gift of immortality upon those whom He accounts worthy of the bestowal of such a heritage. Let it be noted in this connection that it is only "the dead in Christ" who have a part in this resurrection, and only "the dead in Christ" who then receive the gift of immortality. Of these the revelator says: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. 20: 6. It follows, therefore, that those who come up out of their graves in the second resurrection are not blessed and holy, and that upon them the second death does have power. It is they who go "up on the breadth of the earth" and surround "the camp of the saints" and "the beloved city," and upon whom fire comes "down from God out of heaven," and consumes them. Rev. 20: 9. That fire tries "every man's work of what sort it is." 1 Cor. 3:13. Of the one class Jesus says, "They shall walk with Me in white: for they are worthy." Rev. 3: 4. Of the other the angel says, "Thou hast given them blood to drink; for they are worthy." Rev. 16: 6. To the one class the invitation is given: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the

world." Matt. 25: 34. To the other class this terrible command is given: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Verse 41. The one class has come up in the first resurrection; the other, in the second.

Some may feel that the words "everlasting fire" in the above command imply that the wicked will be eternally conscious and eternally suffering the torments of hell. It does not follow that because the fire which devours the wicked is spoken of as eternal, those who perish in it are immortal. The Bible says they are mortal, which means subject to death. If they were immortal, then they might live forever in torment, if God saw fit so to ordain it; but as they cannot be mortal and immortal at the same time, cannot be subject to death and beyond the possibility of death at the same time, and as the Word plainly declares that all men are mortal, we are forced to the conclusion that the wicked receive the punishment God says they will,-- they perish.

Some who have been taught to believe in the eternal torment of the wicked, and have been confronted with the plain and unequivocal statements of the Bible to the effect that the wicked do certainly perish, have, in their endeavor to escape from what seems a dilemma, invented the expression, "the death that never dies." It is not found in the Bible; it is a contradiction of terms; it is not warranted from any teachings of the Bible. It is as consistent to say that there is a life that never lives as to say there is a death that never dies. Both are impossible.

What, then, is the meaning of eternal fire? It is fire which cannot be extinguished; fire that will continue to burn until it consumes all that it has been feeding upon. The same word is used in Jude 7, where the cities of Sodom and Gomorrah, because of their wickedness, "are set forth for an example, suffering the vengeance of eternal fire." Those cities perished utterly, and the Dead Sea sleeps above their ashes. They are not burning now; and yet they suffered the vengeance of eternal fire. They are out of existence, and the fire has gone out, even though it was eternal fire. Human hands could not quench it; it would burn on and on till there was nothing left for it to consume. Even so will it be with the wicked and with the prince of ruin. The prophet Malachi makes this unmistakable:

"Behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1-3.

When the root of sin (Satan) and the branches (his deluded followers) are consumed, and all that is left of sin and sinners is ashes under the soles of the feet of the righteous, their destruction is certainly complete. The Spirit of Inspiration, speaking through the psalmist, hears the same testimony: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. Ps. 37: 20. This destruction involves all there is of man. Said our Savior, "Fear Him which is able to destroy both soul and body in hell." Matt. 10: 28. Inspiration has put this fact in the plainest possible language, and has left us absolutely without excuse for believing in the immortality of the soul of man. Says the prophet Obadiah, in speaking of those outside of Christ, "They shall be as though they had not been." Obadiah 16. And the psalmist adds, "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his

place, and it shall not be." Ps. 37:10.

That rids the entire universe of sin; and when this has been accomplished, it will be impossible to find anything in the whole realm of creation, save the wounds upon our Savior's person, to remind the redeemed or any heavenly intelligences of the sorrowful tragedy of sin. A clean, righteous, happy universe is the purpose of the sacrifice of Christ, and it will be accomplished. Then will be true this declaration of Holy Writ:

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sits upon the throne, and unto the Lamb forever and ever." Rev. 5: 13.

It is difficult for us today, with sin and misery and disappointment all around us, to conceive of a world, and beyond that, a whole universe, in which there is neither complaint nor ground of complaint, no faultfinding, no dissatisfaction, no overreaching, no selfishness, no misery, no sorrow, no sickness, no pain, no death; but on every lip praise, thanksgiving, adoration, satisfaction, and glad approval, and every heart filled with rejoicing and happiness inexpressible. But such is this world to be, and this universe, when God has finished with sin and ushered His faithful people into their long-promised inheritance.

4. A Deep-laid Satanic Scheme

IN the previous chapter we saw with what patient explicitness Inspiration has told us of man's mortality and his condition in death. Over and over the thought has been emphasized, that man in death is unconscious, awaiting the resurrection. If righteous, he will be ushered into his reward at the time of the first resurrection; or if adjudged unrighteous, he will come forth from the grave at the time of the second resurrection, and go down again into death -- the second death, which is death eternal.

But the instigator of sin is not content to let man believe this contradiction of his ancient falsehood, "Ye shall not surely die;" and he has elaborated a deep-laid scheme to unsettle the minds of men, and induce them, as he induced Adam and Eve, to believe and trust him rather than God; to cause them to look to themselves for salvation rather than to "the Lamb of God, which taketh away the sin of the world."

All through heathenism, practically, the belief in the immortality of the soul has persisted for untold generations; and in the days of the church's apostasy that belief came into the Christian fold -- a child of paganism. Unknown to the gospel, unknown to psalmist or prophet, and contrary to the whole plan of redemption, that belief has won its way until nearly the whole Christian church is impregnated with it as thoroughly as was paganism of old. It is one of the most peculiar anomalies of our day that with civilized lands so full of Bibles, the majority of Christendom should take for granted a tenet of faith so definitely condemned as is this of man's inherent immortality. Says C. E. Luthardt, doctor and professor of theology:

"There is no inquiry which awakens so much interest as that concerning the state of the soul after death; and it is remarkable that there is scarcely any inquiry concerning which Holy Scripture makes so few disclosures."--" Saving Truths of Christianity," p. 298.

Now the fact of the matter is, that Holy Scripture has made very explicit disclosures concerning the state of the soul after death. The difficulty is that so few are willing to take these "disclosures" at their face value and believe them. Something which the Scriptures do not teach seems to be more pleasing to their fancy. The Bible teaches, and teaches it with wondrous plainness, that man is mortal; that God alone has immortality; and that "the soul that sins, it shall die."

Paganism, on the other hand, has taught for generations uncounted that man possesses a never-dying spirit. While Professor Luthardt cannot find much in the Holy Scriptures to support the immortality tenet, he finds plenty in pagan lore and custom. Concerning belief in immortality among pagan peoples, he says:

"To defend the graves of ancestors was as pressing an interest as to defend hearths and altars. They seemed to be the tie which bound the people and their country together, and progenitors were ever regarded as those guardian spirits of their descendants, whom it was considered not merely a domestic but a patriotic duty to honor by sacrifice. . . . The dead have never been looked upon as having ceased to exist, but as living in another world. . . . The very custom of having resting places of the dead in such near vicinity to the homes of the living, and thus keeping up, as it were, a tie of connection between them, is a memorial of the ancient belief that the deceased were not the dead, but the

living.

"This belief is universal; it was this belief which in Egypt built the pyramids, and to which the mummies bear testimony; it was this which bestowed upon the Germanic nations the joyful courage with which they met death in the field of battle; it was this which gathered the noblest of Greeks about those sacred doctrines of the Eleusinian mysteries, which sought to give them that consolation in death which their religion did not give.

"The very existence of the idea of immortality is a proof of its truth. . . We call ourselves mortals. Why? Why else than because we know ourselves to be immortal? This is the very reason that we are constantly reminding ourselves that we are mortal. Consciousness of our immortality is itself a proof of its truth."-- Ibid.

This is a marvelous method of reasoning. We know we are immortal, and therefore we keep reminding ourselves that we are not immortal. We know that we cannot die, and therefore keep impressing ourselves with the fact that we can and do die. We know that we are white, and therefore declare we are brown or yellow or black. We know that we are poor, and therefore habitually protest that we are rich. We know that we are sick, and prove that we are by professing that we are well. But why continue the illustration of the peculiar method by which the immortality of the soul is demonstrated? If such an argument proves the immortality of the soul, then anything can be proved true by first proving that it is false; and whatever we declare we do not have is the thing we have.

But can we demonstrate to a Christian that he is immortal by simply showing that the pagan world has always believed in immortality? The Christian looks to his Bible for guidance in such matters, and his Bible tells him in language most plain and unequivocal that God "only hath immortality." The heathen world always believed in communication with the dead; but the true Christian does not draw his inspiration or his guidance from heathenism, but from the Bible; and the Bible declares in language as plain as can be used:

"The living know that they shall die: but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished. . . . Whatsoever thy hand finds to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goes." Eccl. 9: 5-10.

The heathen world in all ages communicated with their dead -- as they supposed -- and sacrificed to their dead. But Paul declares that "the things which the Gentiles sacrifice, they sacrifice to devils [demons, and not to God: and I would, not that ye should have fellowship with devils." 1 Cor. 10: 20. The same Word that warns us against following the practice of the heathen in sacrificing to the dead, warns us also against communicating with the dead -- or seeking to:

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? [" on behalf of the living should they seek unto the dead?" R. V.]" Isa. 8: 19.

Again, this positive command was given to God's people Israel:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19: 31.

So long as God's people anciently sought after wizards, witches, and necromancers (all practisers of Spiritism), God considered them defiled; and He tells them in immediate connection with that prohibition, "I am the Lord' your God." There are the two ways in which they can go,— after wizards and Spiritists (those who have familiar spirits), and be reckoned as defiled in His eyes; or follow Him, walking in the ways of righteousness, doing His will, and be reckoned by Him as worthy subjects of His everlasting kingdom. They cannot do both. Into His kingdom nothing of that nature can enter. The revelator has declared this in the following words, which are spoken concerning the capital city of the kingdom of God:

"There shall in nowise enter into it anything that defiles, neither whatsoever workes abomination, or makes a lie: but they which are written in the Lamb's book of life." Rev. 21: 37.

He has explained to us in the words previously quoted what it is that defiles. Therefore, in the practice of Spiritism men and women are doing that which defiles them; and being defiled, their entrance into the eternal kingdom of God is made impossible. It is, then, a most serious offense to practise Spiritism.

How serious God considered it is shown by the punishment to be meted out to those who indulged in the practice of Spiritism in the days of Israel, and meted out, too, by divine command:

"A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Lev. 20: 27.

"Whatsoever worketh abomination" is excluded from the kingdom, as explicitly declared in the words above quoted from the Revelation. What God considers an abomination He has told us in the following scripture:

"When thou [Israel] art come into the land which the Lord thy God gives thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that makes his son or his daughter to pass through the fire, or that uses divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God does drive them out from before thee." Deut. 18:9-12.

What Jehovah would not permit to enter the typical Promised Land, He will not permit to enter the antitypical Promised Land, the inheritance of the saints.

If the question is asked why consulting with familiar spirits (Spiritism) is an

abomination to Jehovah, the answer is found in the fact that this practice is based upon a belief in Satan's falsehood told to Eve in the garden of Eden, "Ye shall not surely die." For believing that lie and acting upon it, God drove the first pair out of Eden; for believing that same lie and practising communication with those who represented themselves as being the spirits of the departed, God drove the heathen inhabitants out of the land of Palestine, and in their place settled Israel. Then He warned Israel not to follow after those abominations; and now He warns us that if we practise the same abominations, we shall be excluded from the heavenly kingdom.

It is certainly worth our while to study the immortal-soul question and the Spiritism question (that is based upon it) from the Bible standpoint, rather than depend for our information and our attitude toward these questions upon the practices and teachings of heathenism and spirit messages purporting to come from the dead.

He who contradicts the Bible -- the Word of God -- upon any point, is doing, either wittingly or unwittingly, what Satan did in his conversation with Eve in the garden of Eden. God had warned man that if he disobeyed, he would surely die. Satan said, "Ye shall not surely die;" and the immortality hypothesis and the Spiritism hypothesis have both grown out of that satanic contradiction of God's declaration.

Heathenism through all its history has followed Satan in contradicting God, by claiming that man never dies, but passes on to a higher plane of life. That doctrine has permeated the church since the days of the great apostasy, and is now almost universally believed throughout Christendom in the tenet of immortality. Nevertheless, it is a perpetuation of Satan's denial of God's declaration, though made unwittingly. That it should still be made, however, in view of the plainness of Bible teaching upon the point, is one of the most unexplainable anomalies of our times. We may expect it from Spiritists; for they have thrown the Bible aside in practice, quoting from it only texts which do not condemn their hypothesis and their practices, and discounting every scripture that shows the fallacy of their claims, and the iniquity of seeking to the dead on behalf of the living. When doctors of divinity do the same, it is then that the kingdom of evil is doubly strengthened, and the Lord that bought them doubly humiliated.

I have quoted from a doctor of divinity concerning the survival of man after death, and will now turn to the writings of those who openly carry the immortality hypothesis to its logical conclusion, communication with those whom they call "the spirits of the dead." If the "dead" are really alive, there would seemingly be no logical reason, from a human standpoint, why those who still live in the flesh should not communicate with them. God has forbidden it, to be sure, and for the very good reason that He knows that they who indulge in it are playing into the hands of Satan, falling into his trap, permitting him to deceive them through his impersonation of their dead, and through that deception finally accomplishing their destruction.

In a work entitled, "The Truth About Our Dead," by Lida A. Churchill, many statements are made which bear directly upon the points in question. The opening sentence asks:

"Does any one know the truth about our dead?" Yes; the Author of our existence knows, and He has told us very plainly; and they who believe what He says will also know what is the truth in this matter. What He has told us concerning this matter has already been set forth in these pages. It is an emphatic contradiction, however, of every definite position

taken in the book mentioned. "The truth about our dead," says the author in question, "has now been sought and found; not guesses or deductions, but the real truth; not theories about the dead, but experiences among them; not faith about their world, but observances of it" (*italics hers*).

What has that author found? This: "That our dead are far more vividly alive in their new state than they were in the old." Some one is mistaken. It is either the author in question, or it is the Book which we have so long considered to be the living word of the living God. We have demonstrated the Book of God to be true, to be what it purports to be. Shall we discard it now because some "spirits," rapping out wooden messages on a wooden table, contradict the Book? Shall we disbelieve the Book because some power we cannot see and cannot control is able to make a table skip about a room on one leg, or lifts that table into the air and rends it in pieces? Shall we disbelieve the Book because some power that cannot be seen grips the hand of a willing individual, and writes vapid, inane, and sometimes obscene messages, that the person himself would never think of writing if left to himself? Either Spiritism is true, or the Bible is true. They cannot both be true, for they are diametrically opposed each to the other.

But what does the author of "The Truth About Our Dead" really know about "experiences among them"? She has not been dead and returned from the grave to mingle with the living. What she thinks she knows, she knows only from messages received through spirit mediums. These messages purport to come from the dead; but they come only from those who falsely represent themselves so to be. The dead are not speaking, and she has not had experiences among them.

The declaration of Inspiration through the prophet Job (Job 7:10) to the effect that the dead man returns no more to his house, has 'already been given. Now let there be placed alongside that scripture a quotation from the book referred to:

"It is as absurd to assert that the so-called dead do not sometimes return as it would be to declare that they were never born and have never passed on from this life." - "The Truth About Our Dead," p. 20.

This not only contradicts the Bible point-blank, but declares that this declaration of the Bible is an absurdity. Think of the presumption of a poor fallible mortal in using such language against the word of the Creator! Who should know best? Who does know best?

Already there have been presented in these pages scriptures declaring in the plainest language that all the functions of man's mental powers cease at death. Ps. 146: 3, 4; Eccl. 9:5, 6, 10.

But the author in question declares:

"Our so-called dead really live. They live as their own natural selves in natural bodies. They keep their natural love for and interest in their families and friends."-- Id., p. 21.

There is a conflict here, a flat contradiction. If the author of the book mentioned is right, then the devil was right in Eden when he declared, "Ye shall not surely die;" and if that be so, God is the deceiver, and Satan the author of truth. If that be so, the Bible is not only worthless, but false, and Spiritists themselves, who profess to reverence it, are

without excuse for so doing. But is it false or worthless? Nay, verily. We have proved the Bible true and dependable on too many counts to accept the adverse testimony of witnesses who speak always out of the darkness to defend the declarations of the fallen Lucifer.

The Bible speaks of death as an enemy of man. It is God's pronounced penalty for sin. It was not on God's program, and will not be in His universe when He has finished with sin. Note these scriptures:

"The last enemy that shall be destroyed is death." 1 Cor. 15: 26.

"The soul that sinneth, it shall die [referring to the second death]." Eze. 18: 4, 20.

"Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" Verse 23.

"I have no pleasure in the death of him that dies, says the Lord God: wherefore turn yourselves, and live ye." Verse 32.

"God shall wipe away all tears from their eyes [the eyes of His redeemed people] and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

These scriptures show that death is something that was entirely outside of God's original purpose; that it is not natural in God's program for man; and that when the gospel work is finished, death will be thrust out of His universe forever. With these scriptures in mind, we turn again to the pages of "The Truth About Our Dead," and find this:

"Death, so-called, is just as natural as birth, and is simply a transition to another plane and somewhat changed mode of existence.

"To those who are on it, that plane is as real and substantial and fitted to their needs as is the earth substantial and fitted to the needs of those who dwell upon it."-- Page 35.

The contradiction here is as decided and clear-cut as any of the others which we have pointed out. God's Word says death is an enemy, a punishment for sin, a process of extinction. The writings of one who professes to have been among the dead, and to be speaking of their occupations, teach that death is as natural as life, a necessary step in passing from one state of existence to another, as much in the plan of the overruling Power as that we should have any existence at all. Both cannot be true; and again we have to make choice of whom we shall believe and whom we shall follow, God, or His enemy who has contradicted God's declarations from the early morning of the race, and who is now throwing the black pall of his deadly deception over a war-weary and grief-stricken world. We should have no question as to whose leadership we shall choose.

While God is declaring that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goes," the author of "The Truth About Our Dead" declares, "Death is another and more advanced phase of life, and one is as natural as the other."-- Page 41. With what marvelous tenacity does Satan cling to his ancient

falsehood!

5. "Ye Shall Be as Gods"

GOD recognized the sinful condition of man, and provided a remedy which would obviate the necessity of man's perishing. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. And again Inspiration declares, "When we were yet without strength, in due time Christ died for the ungodly." Rom. 5: 6. God considers that there are ungodly people in the world, and that their case is desperate; and outside of the provision He has made, there is no hope for man. But the Spiritist does not so look upon it. We read:

"As a matter of fact there are, at the stage of evolution which we know, no really ungodly nor godly. . . . The declaration that each one of us is a god in the making, is as literally true as that the caterpillar is a butterfly in the making."--" The Truth About Our Dead," page 69.

Here are two declarations of Spiritism, one denying the Word of God, and the other supporting the words of Satan. Both are therefore opposed to God and in favor of Satan. Are there no ungodly in the world? If there are not, then the life of Christ on earth, His sacrifice on our behalf, and His resurrection, were all equally unnecessary and equally worthless. If there are no ungodly now, then there never have been any in the world, and Christianity and all that pertains to it is a worthless shell, husks, chaff, and there never was any necessity for Christ to come to this world. Furthermore, if that be true, He is not only useless and worthless, but He is an absolute impostor; for He said, "I am the way, the truth, and the life: no man comes unto the Father, but by Me." John 14: 6. Again He said, "I am come that they might have life, and that they might have it more abundantly." John 10:10. If those words mean anything, they mean not only that outside and apart from Him there is no abundance of life, but that there is no life at all. Peter stated it very plainly in just that way:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The Word declares, "All have sinned, and come short of the glory of God." Rom. 3: 23. None certainly can deny that to be ungodly (or ungod like) is to come short of God's purpose, to come short of His aim for us. And in the judgment of God, all mankind are in that state. It is not a hopeless state, however; for says the Word again, "In due time Christ died for the ungodly." Rom. 5: 6. Because Christ died for the ungodly, the ungodly may be saved. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21. Whoever is counted a sinner in the sight of heaven is ungodly, and is in need of a Savior; and there is only one provided,-- Jesus Christ the righteous, the one and the only one who "did no sin; " for says the apostle, "What things so ever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. Then all the world is in need of a Savior, and in need of one who can "save to the uttermost" them "that come unto God by Him." Heb. 7: 25.

Having died for the ungodly, we may know that Jesus Christ has made it His chief

concern to bring the ungodly to repentance, and to restore in them the image of the divine character, so bringing to them eternal salvation. He finds them ungodly, invites them to set their feet in the way of life, to turn away from iniquity and seek after righteousness, and creates within them a clean heart. Then their iniquity and ungodliness are forgiven, and we read of the man who has passed through that experience, "Blessed is the man to whom the Lord will not impute sin." Rom. 4: 8.

Spiritism may continue to deny the existence of the ungodly; but all that heaven has done for man's redemption is done upon the basis that there are ungodly people in the world. 'Heaven affirms this fact, and Spiritism denies it. Jesus Christ gave Himself for the one purpose of bringing the ungodly to repentance and salvation. Spiritism, in denying the existence of the ungodly, denies the necessity of Christ's sacrifice and the necessity of redemption; and in denying of Christ what Christ affirms of Himself, Spiritism sets itself against the most fundamental and most vital principles of Christianity. It may, and does, use the language of the sacred Book; but the voice is the voice of him who denied the declarations of the Deity in the garden of Eden, and spread the black pall of sin over the whole habitable world.

Satan declared to Eve, "Ye shall be as gods, knowing good and evil," and Spiritism says (in the last quotation from "The Truth About Our Dead ") "Each one of us is a god in the making." Thus we see that the declarations of Spiritism are either a denial of the Bible and the words of Jesus Christ, or an affirmation of some declaration of the spirit of evil. However we take it, what Spiritism denies is what Satan denies, and what Spiritism affirms is what Satan affirms. Again, what Spiritism denies, God's Word affirms; and what Spiritism affirms, God's Word denies. The issue is clear-cut, and no one who desires to be a true and sincere follower of Jesus Christ ought to be for a moment in doubt as to what attitude he should assume toward Spiritism.

The declarations of Holy Writ are very clear to the effect that outside of Christ there is absolutely no hope of eternal life for any of these "gods in the making." "In Him was life; and the life was the light of men." John 1: 4. Again: "Ye will not come to Me, that ye might have life." John 5: 40. "I am the door: by Me if any man enter in, he shall he saved, and shall go in and out, and find pasture." John 10: 9. "He that believes on the Son hath everlasting life: and he that believes not the Son shall not see life; but the wrath of God abides on Him." John 3:36.

Thus all who are outside of Christ, all who do not believe on Him as the all-sufficient and all-needful Savior of the world, even though they consider themselves "gods in the making," are doomed to eternal extinction. They "shall not see life;" and this on the emphatic declaration of the One whom even Spiritists claim to honor as the great Teacher. Again He said, "I am the resurrection, and the life: he that believes in Me, though he were dead, yet shall he live." John 11: 25. He recognizes death and life as two opposite conditions. Spiritists, on the other hand, while professing to honor Him, deny His teaching, and claim that death is merely a continuation of life. He recognizes death as the cessation of life, and the resurrection as the cessation of death. In this He is in perfect harmony with the declarations of Inspiration through the prophet Isaiah: "Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

It is hardly conceivable that gods, even in the making, should go down into death.

Neither God nor Christ has anywhere told man that men are "gods in the making." Satan taught man that lesson in unholy ambition; and the first step man took after that lesson sent him to the grave, there to remain until the hand of the Life-giver shall sunder the rusty bars of the prison house of death, speak life to the long-silent prisoners, and bid them go forth again into the sunlight of their Father's love. They are dead, waiting through the sorrow-sodden centuries for the summons of the great Redeemer. Their pillow is the dust, their dew the dew of herbs; but their hope is knit into the unbreakable cable of divine love; and when the voice of the Archangel rolls around a reeling, waiting world, and the trump of the eternal God bursts out of the sundered sky, there is no power of man or earth or demon that can hold the manumitted prisoners of hope. They are not gods, but they are God's own.

That is the hope of those whose lives are hid with Christ in God; but it is the hope of only such -- so far as God gives us hope. Spiritism says: "No soul can be forever lost." ("The Truth About Our Dead," p. 70.) But the Word declares of those outside of Christ, that to them "is reserved the blackness of darkness forever." Jude 13. Those who are in that condition are certainly "lost." The psalmist says: "Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. Ps. 37:10, 20. Malachi speaks of the wicked as "ashes" under the feet of the righteous, in the day when the Lord of hosts shall punish the wickedness of the wicked. Mal. 4:1-3. They were not "gods in the making," in spite of Satan's promises and Spiritism's assurances. They were men and women placed in this world on probation, and chose to use their time and opportunities to advance their own selfish interests, and went to their graves or came up to the great and final day with no shield between their souls and divine justice. Says the apostle Paul, "The fire shall try every man's work of what sort it is." 1 Cor. 3:13. If we have crucified self, if our lives are hid with Christ in God, the fires of that day will not harm us; for we shall be "caught up" out of the fiery welter of ruin to "meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:17.

The inspired apostle gives one more very positive declaration as to whether men are undying and imperishable and gods in the making." He says:

"To you that are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe . . . in that day." 2 Thess. 1: 7-10.

While the Book of God plainly declares the utter destruction finally of all the impenitent, and that, too, by literal fire, Spiritism denies the whole idea of destruction, and makes this affirmation:

"The lower and lowest types of mankind will unquestionably suffer, not from literal flames, but from cravings for drink, clamorings of lust, the clutchings of greed for gold, and many other insistent demands which can never be satisfied, and from the remorse

which crime and cruelty and tyranny entail."--" The Truth About Our Dead," p. 72.

According to Spiritism, therefore, the hell of the lowest and most incorrigible spirits is no worse than a gaol for sinners and criminals in the flesh. How different is this from the simple Bible statement of the fate of the wicked! The Spiritist declares:

"The way of the ungodly shall perish.' This statement of the psalmist is literally true. Not the ungodly, but his way shall perish." --Id., p. 75.

But the psalmist also says: "The wicked shall perish: . they shall consume; into smoke shall they consume away. Ps. 37: 20. This is plain; but it unhorses Spiritism. The divine Word positively contradicts the idea that "no soul can be forever lost." Satan said, "Ye shall not surely die;" Spiritism says, "No soul can be forever lost." These two agree. But the Bible says, "The wicked shall perish: they shall consume; into smoke shall they consume away. "They shall be as though they had not been." Obadiah 16.

Where, then, does Spiritism stand -- with God, or against Him? with Satan, or against him? It has rejected God, and chosen His enemy. The prince of ruin is thus found to be the originator of the basic idea of Spiritism. The Prince of the Restoration has given us the truth of these weighty matters through prophets and apostles inspired by Him. The prince of ruin has given his willfully wicked perversion of these truths and his contradiction of them through spirit mediums inspired by him.

In this controversy between the prince of ruin and the Prince of the Restoration, Spiritism upholds the former and contradicts the latter, and in doing so, is, in turn, upheld by heathenism. Through ages past heathenism has held to the continuity of life after "the change called death." In a book entitled, "The Song Celestial" (book 2, pages 8, 9), translated from the Sanskrit by Sir Edwin Arnold, occur the following expressions of Brahman philosophy concerning the idea of man's inherent immortality:

"That which is
Can never cease to be; that which is not
Will not exist."

"Nor I, nor thou, nor any one of these,
Ever was not, nor ever will not be,
Forever and forever afterwards
All that doth live, lives always."

"Never the spirit was born; the spirit shall cease to be never; Never was time it was not; End and Beginning are dreams! Birthless and deathless and changeless remains the spirit forever; Death hath not touched it at all, dead though the house of it seems."

These expressions occur in the exhortation of the god Krishna (Brahma) to the prince Arjuna to go on with the battle which he had planned, and slay his enemies. The slaying of one's fellow men is permissible, he teaches, because, though he slays men, they do not die, and he has done no wrong.

It can readily be seen how this philosophy cheapens one's respect for life, and

makes the taking of human life seem a harmless thing to those holding such a belief. And this teaching comes, too, from the lips of Krishna, the Brahman's god of all gods. Thus does heathenism support Spiritism, and Spiritism support the doctrine of Satan, which robbed the world of righteousness and innocence, and turned the earth itself into a charnel house of disease and dead men's bones.

6. The Church Challenged by Spiritism

THE Christian church today is challenged by Spiritism -- not merely by the fact that Spiritism is sweeping around the globe like a spiritual influenza epidemic; but an actual challenge is thrown out by Spiritism, demanding that the church show a reason for the continuation of its existence. Until the church accepts Spiritism, the Spiritist claims that she is standing still and refusing to progress. Mr. W. Britton Harvey, editor of the Harbinger of Light, speaks thus of the church's refusal to progress -- along the lines of Spiritism:

"It is a great drawback to the spiritual enlightenment of the people of Australia that there is no outstanding representative of the Christian church who 'will boldly declare that, inasmuch as the revelation of truth is a progressive process, it is possible that we have reached an age in which the outpouring is being accentuated, and that what is known as Spiritualism may be the channel divinely selected for the manifestation of the purposes of the Most High. We do not suggest that this should be definitely asserted as a fact, but that the possibility should be admitted ; and that, consequently, the varied phenomena associated with Spiritualism should be closely examined, and in every respect approached with an open mind.

"This does not appear to be a very unreasonable proposition, and if applied to any other department of inquiry -- a new scientific theory, for instance -- would be readily assented to. Otherwise there could be no progress in knowledge. We should be at an intellectual standstill. But when we ask that the same principle be applied to religion, we are usually met with a flat refusal, and assured that the truth has been revealed once and for all, and that there can be no revision. We, therefore, reach stagnation, and declare, in effect, that progressive revelation is nothing but a myth. The words of the Christ, that there were many things yet to be revealed, thus become meaningless. In other words, puny man presumes to limit the operations of the Almighty, and make Him indifferent to the growing spiritual needs of a seeking and progressive generation."-- Harbinger of Light, June 1, 1921.

What Mr. Harvey is pleading for, professedly in the interests of the church itself, is that influential ministers of the gospel should take a bold stand in encouraging their parishioners to investigate Spiritism, upon the possibility that Spiritism may be the channel through which the Most High will pour out the Holy Spirit upon the churches. Can we grant that there is such a possibility? Can we logically presume that what Jehovah cursed and absolutely prohibited under the patriarchal and Levitical dispensations, He will sanction and bless and use under the Christian dispensation? He says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3: 6. Again ; "Jesus Christ the same yesterday, and today, and forever." Heb. 13: 8.

Truth is eternal, rather than progressive, or in need of revision, because it is of the nature of God. We speak of things or individuals as progressive that are not yet perfect. We cannot speak thus of the omnipotent, omniscient, omnipresent, and eternal God as progressive. We may progress from truth to truth, and thus come nearer and nearer to the divine likeness; but God and truth are eternally the same; and His truth is in no more

need of revision than He is in need of change.

Through the eternal ages it will continue true that salvation from sin was provided of God in Jesus Christ, and that there was no other provision made, no other through whom salvation could come to man. But Spiritism, upon the assumption that revealed truth needs revision, discards the principle of life through Christ and through Him alone, and teaches mankind to believe that life is continuous; that we do not need Jesus Christ to make eternal life possible; rather, that it is impossible to cause life to cease. That is not truth progressive or revised; it is truth contradicted; it is truth made to appear a lie. The Christ Himself declared, "I am come that they might have life, and that they might have it more abundantly." John 10:10. According to this declaration of our Lord, what would have been the result had Christ not come? The absence of life. So He is called the Life giver. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:4.

These are fundamental truths of the gospel, as declared by the Son of God Himself, and by Inspiration through the apostle Paul. This apostle found some among the Galatians who were preaching a different gospel from that revealed to him by the Lord Jesus Christ; and of them and their "progressive revelation" or "revised truth" he says:

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1: 8, 9.

Spiritism is certainly a different gospel from that taught by Jesus Christ or His apostle Paul. Whereas the true gospel teaches salvation through Jesus Christ alone, Spiritism teaches salvation as a progressive process, going on in a life beyond the tomb; and in the assertion of that life, it denies the explicit teaching of Holy Writ that the dead sleep until the resurrection.

Mr. Harvey pleads that the churches should investigate Spiritism as we do any other scientific theory; but Spiritism is not on the same basis as scientific theories. Spiritism is a denial of the most fundamental principles of the gospel, and seeks to prove itself true and the things it denies untrue by psychical demonstrations, spirit photography, table-rapping and table-moving, levitation, automatic writing, planchette and ouija-board messages, trance-medium speaking, etc. When we investigate these manifestations to see whether or not Spiritism's claims are true, admitting at the same time the possibility that they may be true, then by that same token and in that same investigation we are seeking to determine whether the fundamental principles of the gospel are true or not, and we are admitting the possibility that they may not be true; because Spiritism denies the gospel's very foundation; and if Spiritism be true, Christianity with all it stands for is a fabrication of the mind founded upon the shifting sand of human fancy.

Shall we, then, admit the possibility that the gospel as outlined in Holy Writ is untrue? that Jesus was mistaken in His teachings and gave His life for naught? that the disciples were hoodwinked into the acceptance of a system of religion founded upon misrepresentation and falsehood, and deluded in placing their hope and trust in One who was mistaken in His mission? that Paul was indeed beating the air when he was contending for the faith once delivered to the saints? We admit the possibility of all that

when we investigate the phenomena of Spiritism to determine whether that or the gospel is the truth; whether that or Jesus Christ is false.

Mr. Harvey considers it necessary to make this investigation and to follow the leadings of Spiritism, else we shall "be at an intellectual standstill." Until we have learned and exhausted all the treasures of divine truth revealed in the Word of God, it is not necessary to look elsewhere for spiritual leadership. God has left us a mine of intellectual and spiritual wealth as inexhaustible as Deity itself, in the Book given to us through inspired prophets and apostles and the teachings of the Christ Himself. Are these empty now and exhausted? If this were possible, it were better for us to wait until the Deity Himself had filled them again, rather than accept a system of intellectual progress that denies them and leads away from them into the hopeless abyss of oblivion. Even though that way were studded with myriads of scintillating diamonds, if it leads away from the gospel, it leads to the pit of doom.

Mr. Harvey complains that Spiritism's plea for an investigation of spirit phenomena is met by the church "with a flat refusal." Well would it be for the church if this were as true as it ought to be and as he says it is. He is "assured [by the church] that the truth has been revealed once and for all, and that there can be no revision." Very well; truth that needs revision is not truth. Who will revise the truth of God? Are the peeping and muttering and table-breaking spirits fit workmen for that task which even Divinity will not attempt? We deny both their capacity and their authority.

It is indeed true that Jesus said, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12); but nowhere did He declare that when He should tell them, they would contradict or be a revision of the things already told. Those things which His disciples could not bear then, He told them later, or revealed through Peter and Paul and James and Jude and John in their epistles, and through John again in the Revelation. In none of these do we find a denial of the basic principles of the gospel.

Spiritism comes to us now, claiming to have those other revelations; but it bears the earmarks of the counterfeit, for it denies the very foundations upon which the others builded, and denies the necessity for the sacrifice of Christ. The writer of the letter to the Hebrews declares: "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin [or not as a sin offering] unto salvation." Heb. 9: 28. "But this Man [Christ], after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool." Heb. 10: 12,13.

In Spiritism's creed, salvation does not depend upon the sacrificial offering of Christ. From a work written by Rev.) G. Vale Owen at the dictation of a spirit who called himself Zabdiel, I take this significant statement:

"I have heard, moreover, and believe it true, that those who worship the Father God by other rules than the Christian are likewise tended at their great festivals by their own special guiding, watching angels."--"The Life Beyond the Veil," book 2, p. 157.

What are we to infer from this, except that those who follow Confucius, Buddha, and Mohammed are as certain of eternal life as those who trust in the sacrifice offered for man on Calvary? Each seems equally acceptable to God, according to this teaching of

Spiritism, in spite of the plain and very positive declaration of God's Word that "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. And yet Spiritism uses the very language of Scripture, and some of the very words of our Savior Himself, in which to conceal the subtle poison of its deadly doctrine.

The pure gospel of Jesus Christ does not "limit the operations of the Almighty," nor "make Him indifferent to the growing spiritual needs of a seeking and progressive generation." A seeking and progressive generation must be saved through exactly the same sacrifice and by exactly the same process that men are saved by who lived in the days of Christ and of Paul, of Luther and the Wesleys. There is no respect of persons and no partiality with God. The "operations of the Almighty" cannot be limited by humanity, nor can they be revised or extended by mutterings from the spirit world which deny the need for Calvary's offering and contradict the plan of God by teaching salvation through one's own efforts in a continuation of life beyond the tomb. God is not necessarily limited in His revelations to prophets and apostles; but all further revelations from Him will be in harmony with those already given. Revelations which purport to come from Him, but which contradict those already given, bear their own stamp of fraud and deceit. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. That is the divine touchstone, the divine acid test; and the verse immediately preceding the one quoted shows that it is to be applied to Spiritism primarily. Mr. Harvey, continuing his plea that the church investigate Spiritism, says:

"This is the only way of adding to our store of spiritual knowledge. And it is knowledge -- knowledge that shall buttress a wavering faith in the only things that really matter -- that thoughtful men and women are seeking today. Above all else they want to know: 'If a man die, shall he live again?' They put that question to the church, and the church replies: 'Yes.' Then they ask for proof. 'We have none,' is the reply, 'apart from the statements contained in the Scriptures.' But 'statements' are not 'proofs,' and as no further advance can be made, the hungry are sent empty away. The church, in short, has no proof that there is a spiritual world at all. As Canon Adderley admits: 'The church can only assume that there is another world. It does not know. It has remained for science to provide the proof, and yet, notwithstanding all the evidence adduced, the church still prefers to cling to mere assumption.' "--Harbinger of Light, June 1, 1921.

But let us look into these most astonishing statements. Here is Spiritism professing to be setting forth the revised truth of God for "the growing ' spiritual needs of a seeking and progressive generation," and what is its attitude toward the truth of God already revealed, as we have it in the Bible? The statements found in that Book of truth, spoken by the Christ Himself, or written by His inspired penmen, are not "proof" to them; they are only "statements," "assumption." And when we give them to persons hungry for the truth,-- and that is all we have to give,-- these hungry seekers "are sent empty away." After such statements as these, it is incomprehensible to the writer how Spiritism can make any claim at all to a belief in the God of the Bible, or in Jesus Christ as even a great teacher. Jesus Christ answered the question, "If a man die, shall he live again?" in these plain words:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall

hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John: 28, 29.

Does that not answer the question? or is it only assumption, and not proof? If that is only a "statement," only "assumption," and not "proof," then we can put no dependence in any of the teachings of the Man of Nazareth, and He is not what He said He was,--" the way, the truth, and the life."

It was Job who asked the question, "If a man die, shall he live again? "and under the spell of inspiration he answered it:

"All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14: 14, 15.

He says that he will wait till his change shall come. But where will you wait, Job? Job answers: "If I wait, the grave is mine house: I have made my bed in the darkness." Job 17:13. Therefore in the grave Job would wait; he would be in the grave during all his "appointed time," until God should call; and when God does call, Job will stand up and answer. He will be among those of whom the prophet Isaiah speaks, who will "awake and sing." I have already quoted Isaiah's wonderful words; but inasmuch as they also answer the question of a future life, I will quote them again:

"Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

The psalmist also expresses the assurance of eternal life when he says, "I will dwell in the house of the Lord forever." Ps. 23: 6. In that assurance he could "walk through the valley of the shadow of death" and "fear no evil." He it was also who declared: "I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15. Job, in spite of his misery, had the same glad assurance and hope when he declared:

"I know that my Redeemer lives, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another [or not as a stranger]; though my reins be consumed within me." Job 19: 25-27.

The apostle Paul, whose writings were indited by the Spirit of Inspiration, and who tells us that the gospel which he preached he did not receive from man, but from the Lord Jesus Christ Himself (Gal. 1: 12-19), has given his testimony concerning the prospect of man's living again. Let us hear him:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall

have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Thanks be to God, which gives us the victory through our Lord Jesus Christ." 1 Cor. 15: 51-57.

Paul speaks as the veritable mouthpiece of the Lord Jesus Christ. He declares, as our Lord declares with His own lips, that man shall live again. The dead will leave their graves at the summons of the Life-giver.

"I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [" the grave," margin] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 12-15.

Upon such testimony as the foregoing the Christian church bases its belief in the affirmative answer to Job's question, "If a man die, shall he live again?" Are these positive testimonies of prophets, apostles, and of Jesus Christ Himself, to be tossed aside as mere "statements" unproved, assumptions founded upon nothing tangible, while we place our confidence and hope and trust in the inane mumblings of those who, through "familiar spirits," seek to the dead on behalf of the living? Woe betide those who do; for they are casting away every possibility of immortality while they follow the ignis fatuus of satanic falsehood into the quick sands of eternal death.

Nor is it easy to understand the position of Canon Adderley, that "the church can only assume that there is another world;" that "it does not know;" and that "notwithstanding all the evidence adduced [by Spiritism], the church still prefers to cling to mere assumption." The church does know, if it believes the Christ who founded it, and the apostles through whom He spoke to it, and who sealed their testimony with their blood. Surely a canon of the church will not say that such positive declarations as we have read from our Saviour are only "statements" and "assumption," unless he has accepted the destructive philosophy of the "higher criticism," which is Ingersollism in a clerical collar and stole; or unless the wanderings of a planchette over a sheet of paper have convinced him that he ought to deny the Lord who bought him. Only under such circumstances can we understand the "assumptions of the canon; for the authorship of all such messages has to be assumed. They purport to come from the dead; he assumes that they tell the truth, because they speak of things which only he and the departed friend or relative knew about, forgetting that invisible watchers are intimately acquainted with every detail of one's life, and that some of these invisible watchers are of the fallen hosts of heaven, against whom heaven warns the inhabitants of earth. Another doctor of divinity (Rev. Dr. Nixon) who seems to have left the sure foundation for one of shifting sand, is quoted by Mr. Harvey as saying:

"The attitude of the church seems to me to be strange, since we would naturally suppose every churchman to be in the way of becoming a Spiritualist, if not one already."

The churchman who places the Scriptures simply on a par with other literature, who feels at liberty to discard whatever portions do not agree with his own ideas, and who has imbibed the doctrine that immediately at death the soul enters upon its eternal reward or punishment, really has no logical reason to give as to why he should not believe in Spiritism. The phenomena of Spiritism, when the fraud, which even Spiritists admit, has been eliminated from them, do demonstrate that there is an intelligence and a power connected with Spiritism which are entirely outside of and beyond the human. Why, then, if these are spirits of the dead, as they affirm they are, should not their earthly friends communicate with them? To be sure, certain portions of the Bible forbid witchcraft, wizardry, necromancy, and consulting with "familiar spirits." But what of that? It is the fashion now among many theologians, who have been educated in the schools of the "higher critics," to discard portions of the Bible which do not appeal to them as essential, and why should not the would-be Spiritist do the same?

We are living in a generation that is taking all kinds of liberties with the hidden forces of nature, and why not take liberties also with the records of revealed religion? Surely if the theologians can condense the ten commandments, which were spoken by the lips of Jehovah and written by their Author's own finger, eliminating the "nonessential"(!) portions; and if doctors of divinity can condense the Bible itself into a Shorter Bible," eliminating all "nonessentials"(!), such as all texts referring to the second coming of Christ, and even eliminating the divine prohibition against tampering with Holy Writ (Rev. 22: 18, 19), surely the would-be Spiritist may be excused for eliminating such texts as do not comport with his ideas and wishes. And he does it, and then takes to his bosom the practices of Spiritism, which the unmutated Book forbids.

It might be logical, as Dr. Nixon feels, for churchmen who believe in the inherent immortality of man, to adopt Spiritism; and yet it is a fact that many of them, while holding to beliefs that make the doctrines and the practice of Spiritism logical, refuse to be, for the present at least, ensnared in it. They realize that when their belief in the inherent immortality of mankind is carried to the logical extent of communicating with the supposed spirits of the dead, they are entering upon dangerous ground. Across the pathway leading thitherward Jehovah has set a danger signal and a warning, "Thou shalt not; that way lies madness and the wreck of human hopes."

One professed representative of the Christian church, the Rev. F. Fielding-Ould, M. A., vicar of Christ Church, Albany Street, London, who has published a work entitled, "The Wonders of the Saints in the Light of Spiritualism," is quoted by Mr. Harvey as saying:

"The leaders of thought, enlightened by divine inspiration and afire with living intuitions, speak as prophets and seers, and march in the forefront of the moving hosts of mankind, while the priests are too often searching the musty authorities of the past until compelled for their very life, and with a very great loss of prestige, to accept what has become self-evident."—Harbinger of Light, June 1, 1921.

This clergyman speaks as one who is thoroughly convinced that the claims of Spiritism are true, and has therefore left the "musty authorities of the past" (the Word of God) for what Spiritism has to give; for none but "higher critics" and Spiritists can speak of Holy Writ as a "musty" authority. How far such leadings beguile away from the divine

channel of truth and blessing, is seen in this very declaration of a clerical convert to Spiritism. He deprecates dependence for the essentials of religious faith and practice upon the authoritative, heaven-inspired Book, the Bible.

But God expects us to depend upon that Book for those essentials. He has revealed His will; He has never authorized any man or men to amend it, and has never intimated that anything else would ever take its place. Here is His admonition concerning just such suggestions as the aforementioned clergymen have thrown out:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it." Jer. 6: 16-19.

They had turned away from the "musty authorities of the past," even as Rev. Fielding-Ould advises this generation to do. The principles of the gospel are eternal. The gospel is indeed "the power of God unto salvation," and is capable of exercising its divine functions equally in every age. This "progressive age" does not require a revision of the divine plan of human redemption in order that it may find the way to the Author of salvation. God was displeased with the majority of His church in Jeremiah's day because they deserted Him and His Word for the "progressive religious ideas found in other systems, and He declared His displeasure in these words:

"Therefore thus saith the Lord, Behold, I will lay stumbling blocks before this people, and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish." Jer. 6: 21.

That destruction which God said would come upon the people because they turned away from His authoritative plans and requirements, did come, swift and certain. Now this generation is being led in the same way that Jeremiah's generation was led,— away from the authoritative teachings of Jehovah, after the new, the mysterious, and the "progressive." Has Jehovah warned us of a similar result?

"Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie: that they might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 8-12.

God did not take halfway measures with His people anciently when they turned away from Him and were turned unto fables. He instructed them, pleaded with them, and warned them. They persisted in their stiff-necked attitude, and would have none of His

authority; and then came the judgment which He had in love warned them of and had pleaded with them to escape. His warning to us is even more emphatic than to them; and as certainly as night follows day, so certainly will the divine judgments fall upon the people of this generation who sneer at the "musty authorities of the past," turn a deaf ear to God's warnings, and follow as a religion the system of satanic deception which Jehovah denounced through His prophets of old; viz., seeking to the dead on behalf of the living.

God called that practice "abomination," and outlawed it among His people; and concerning His people's refusal to be bound by His authoritative Word, He speaks thus through the prophet Isaiah:

"Yea, they have chosen their own ways, and their soul delights in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spoke, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not." Isa. 66:3,4.

This is the exact course which the above-named clerical Spiritist advises this generation to pursue,-- to turn away from the musty authorities of the past." But Isaiah tells us also what the result will be of following that advice:

"Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66:15,16.

Leaders of heathen systems challenged the church in those ancient days even as they do today, and sneered at her respect for the ancient authorities. The church failed then as she seems to be failing today; and the swift retribution which followed those apostasies is an unmistakable prototype of the destruction which Paul says awaits the church of this last generation when she follows those examples of apostasy from the truth of God.

One of the most dangerous developments of our day is the re-enforcement of the ranks of Spiritism from the clergy. Clergyman after clergyman has gone over to it, and written books and preached sermons in favor of the practice of necromancy. A Spiritist journal says:

"A great many of the clergy of Great Britain -- particularly in the Church of England -- have unquestionably arrived at a similar conclusion [to that of the bishop of Southwark], and it may be only a matter of time when they will obtain that convincing personal experience which, in most cases, is absolutely necessary for the removal of "the remaining vestiges of doubt."-- Harbinger of Light, June 1, 1921.

The bishop of Southwark, Dr. C. F. Garbett, had 'said he "was bound to say that, when all that could be said against Spiritism had been said, there remained a residue which could only be accounted for at the present time by the hypothesis that there was some communication with those who were not of this world. That was only a hypothesis which might be disproved. There was, however, a strong case for investigation, but it must be an

investigation by competent people."

Thus do some of the leading clergy answer the challenge of the prince of ruin. They answer it either by denying the fundamentals of their own faith and accepting his delusions, or by weakly admitting that he has presented a good case, worthy of serious consideration. So did Eve; so did Adam; and so we have death and ruin in the world today; and so will come, as God has so plainly declared, the judgments of the great Judge upon a generation that stops its ears to the word of God speaking to us from the past. This generation, that ought to be standing fast and asking for "the old paths" surveyed by our own Saviour through this wilderness of sin, is setting its face into that wilderness on a path of its own choosing, but which the cunning deceiver has surveyed for it,-- a path which leads straight down into the pit of everlasting ruin. Says the wise man:

"When wisdom enters into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil man, from the man that speaks froward things; who leave the paths of uprightness, to walk in the ways of darkness." Prov. 2: 10-13.

They who counsel us to fling aside the "musty authorities of the past," are enticing us to "leave the paths of uprightness;" and, doing so, we shall indeed "walk in the ways of darkness," in the path that leads to the precipice of destruction. If it is our firm intention to be humble followers of the Lord Jesus Christ, and to share in the eternal inheritance which He has promised, we will follow the divine admonition to "ask for the old paths, where is the good way, and walk therein;" then we shall indeed find rest for our souls.

When the prince of ruin challenges us, to desert the infallible standard of divine truth, and sneers at that standard as the "musty authorities of the past," it is time for us to answer that challenge as did our Savior in the wilderness of temptation: "Get thee behind me, Satan." It is as necessary for us in the wilderness of our temptation to be true to the Father as it was for Him; and the power to enable us to do it "awaits our demand and reception."

7. Spiritism Anti-Christian

ONE of the leading Spiritist journals of the world[1] openly declares itself as opposed to the idea of trying to appear in the guise of Christianity while maintaining the doctrines (or philosophies) of Spiritism. It has made the declaration of its position so plain and emphatic that there is no question about its attitude, and cannot be. This is a much more consistent thing to do than to take the attitude of some Spiritists who try to wear the garb of Christianity and sail under its flag while maintaining beliefs and publishing teachings that are so fundamentally opposed to true Christianity as Spiritism is. Says the editorial in question:

"Let us be Spiritualists at all times -- just plain, straight, out-and-out Spiritualists.

"We refuse to be called by the name of Christian Spiritualists, because the word 'Christian' stands for the dogma of salvation by a man's death -- a blood atonement.

"We honor the man Christ, but we repudiate the theological system that has been built up around His name.

"And while we gladly accept many beautiful things as taught by Christ, we cannot afford to call ourselves Christians, for that would imply that we believe His blood really cleanses from sin, and we deny that."-- The Progressive Thinker, Aug. 28, 1920.

This is frank, open, and aboveboard. It declares in a straightforward way what the teachings of so-called "Christian" Spiritists declare by deduction, by inference, and by logical conclusion. Both classes of Spiritists are equally anti-Christian in fact; but the class who call themselves "Christian" are less frank in admitting the real facts in the case.

It is perfectly true that the word "Christian" stands for the dogma of salvation by a blood atonement. The Bible clearly declares:

"Without shedding of blood is no remission." "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 22, 26, 28.

This is the teaching of the Book -- it is Christian teaching; it is in harmony with the name of the One upon whom Christianity is founded. Said the angel to Joseph, the reputed father of Jesus: "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21.

To be a true Christian means to accept that doctrine. Spiritists do not accept it, neither the so-called "Christian" Spiritists nor those who stand with the Progressive Thinker. To the Spiritist the beautiful scripture which is always first brought to the minds of heathen peoples, and is a glad consolation to the hearts of all Christian peoples, means nothing:

"God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3: 16, 17.

That and the other scriptures quoted in this chapter prove that eternal life is conditional upon our acceptance of Jesus Christ as both the Son of God and the necessary sacrifice for our sins -- the Lamb of God "slain from the foundation of the world." In that hope we trust, and are positive that our confidence rests upon a foundation which neither time nor philosophy nor test of any kind can ever prove unsound.

Spiritism denies this foundation; it denies the entire basis of the gospel. Upon the work and the sacrifice of Christ for man Christianity rests. Without that, it is nothing. It declares of itself that it does rest upon that basis. Whatever denies the basis, denies all that is built thereon; and if Spiritism's denial be the truth, then the whole gospel structure is a fraud from corner-stone to pinnacle. From the testimony of Spiritism as expressed through the Progressive Thinker, the two systems are diametrically opposed to each other.

Spiritism says, "We honor the man Christ, but we repudiate the theological system that has been built up around His name. Let us see if this declaration is sincere. The word "Christ" means the anointed of God, anointed to preach deliverance to the captives of sin, to open the prison house of Satan and liberate souls perishing in his cruel thralldom, and to give His life an offering for many. To honor the Christ, the Anointed, is to honor that which He was anointed to do. We cannot honor the Anointed One while we deny the thing He was anointed to accomplish,-- the salvation of man through His teachings and His sacrifice. Spiritism, in making its denial of those things for which Christianity stands, denies the plainest and most explicit utterances of the Christ concerning His mission. Let us hear Him speaking with His own lips to the learned Nicodemus:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believes in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3: 14-17.

This is the foundation of Christianity. It is not merely a "theological system that has been built up around His name." It is His own declaration of the object for which He came into this world. It predicts His being lifted up on the cross for the salvation of the soul eternally, even as the brazen serpent in the wilderness was lifted up for the salvation of men's bodies temporarily. It predicts the shedding of His blood -- His sacrifice -- for souls who, without it, would eternally perish. But Spiritists say: "We cannot afford to call ourselves Christians, for that would imply that we believe His blood really cleanses from sin, and we deny that." They declare that they honor the Christ, and in the same breath deny what He asserts concerning His mission. To be honored thus is to be disparaged and defamed.

At the last supper -- the institution of the Lord's supper -- Jesus made this

declaration: "This cup is the new testament in My blood, which is shed for you." Luke 22: 20. Mark records it: "This is My blood of the new testament, which is shed for many." Mark 14: 24. Matthew puts it in these words: "This is My blood of the new testament, which is shed for many for the remission of sins." Matt. 26: 28. With such a very definite statement from the Christ Himself, whom Spiritists profess to honor, Christians may certainly be pardoned for believing that the Christ Himself put into the minds of men the idea that through the shedding of His blood we may have remission of sins, and enter finally into eternal life. We do not depend upon theologians for this, but upon the most emphatic declaration of the Christ Himself, whom Spiritists profess to honor. With these declarations of the Christ in mind, let us notice another statement from the spokesman of Spiritism:

"Spiritualism is a religion; but it is a religion free from the absurd and superstitious features that mar the system known as Christianity. Among these objectionable features I denounce the following: the vicarious atonement, the doctrine of eternal punishment, the literal resurrection of the body, the virgin birth of Jesus, the infallibility of the Bible, and the doctrine of salvation by faith only. Some of these doctrines are merely foolish, but some of them, like the blood atonement theory, are absolutely vicious, and lead to wicked and immoral living. . . . The orthodox theory of the atonement, together with the doctrine of justification from sin by faith only, are doctrines that inevitably encourage sin and immoral conduct."-- The Progressive Thinker, Aug. 28, 1920.

It is impossible to conceive of such statements being made by one who had the faintest conception of what constitute the vital principles of godliness, or had ever experienced the joy of sins forgiven, or had an experimental knowledge of the result in his own soul of an acceptance of Christ for what He says He is. The language used is a most biting insult to heaven, and to the Christ Himself -- whom the Spiritist professes to honor. Its horrible insinuation that Jesus Christ, through the system He established, encourages immorality, is the most cruel blasphemy that could be crowded into so few words. In that awful accusation the Christ is charged with promulgating the very thing which He gave up His glory in heaven and His life on earth to eradicate from the universe. Only the spirit of him who inspired the leaders of the Jews to crucify the Christ could have inspired that accusation. And none other did. If any evidence were needed to prove that Spiritism is Satanism, it is furnished in the extract I have just quoted; for, be it noted, the purpose which the Christ Himself gave for His coming into the world -- to shed His blood for the remission of sins -- is declared by this apologist for Spiritism to be "absolutely vicious" and to "lead to wicked and immoral living."

Satan is determined, on the one hand, to represent God as a tyrant, who will not forgive sin; and, on the other hand, as one who in forgiving sinners is encouraging sin. The dishonesty of such a position is so evident that it needs only to be stated to be instantly apparent. Says the divine Book: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. The confession of sins, to be acceptable to God, must be accompanied by sincere repentance for the sins committed. Nowhere in the Scripture is any hint given that men can go on in a life of sin, and enjoy the blessings of God's gracious forgiveness. He who truly

confesses his sins to God, expecting forgiveness, must confess them with a heart of penitence, sorrowing for the sins committed, and sincerely purposing, with God's help, to abandon his sinful course and live in harmony with God's will. That kind of confession brings the forgiveness of God, and it does not encourage sin.

After His resurrection, in explaining the meaning of certain scriptures to His disciples, Jesus made this declaration: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke 24: 46, 47. It is repentance first, then confession, and then comes remission of sins; and when that mighty transformation has taken place in the heart of an individual, he knows that God's plan for the eradication of sin from his soul has not encouraged him to deeper sin or to continue in the sins he had repented of and confessed and been forgiven for. It is those only who have never experienced this work of divine grace in their hearts who cannot understand how God can do it without encouraging sin. But that is God's plan of operation, and Spiritism denounces the plan, denies its efficacy, and insults its Author.

As for the doctrine of "eternal punishment "-- by which the writer means "eternal torment "-- that is not in God's plan. That is an outgrowth of heathen religions and of pagan philosophies, and was introduced into the church in the days of the church's apostasy. In denying that, Spiritism is not contradicting God; it is only contradicting a tenet of the Roman Church and some Protestant churches, which they never ought to have adopted, since its source is pagan and not Christian. In flinging its denial of that doctrine at Christianity, Spiritism is therefore only beating the air.

As for the resurrection of the body of Jesus, it is enough for us that they who had been three and a half years with Him recognized the resurrected Jesus as the same Jesus who had called them, taught them,, journeyed with them, performed miracles in their presence, had submitted to an unjust and illegal trial, had expired upon the cross, and had been buried in Joseph's tomb under the Roman government's official seal. One of their number, who had not yet seen Him since His resurrection, doubted whether the one who had been seen was the same that he had known, risen with the same body; but when Jesus showed the gaping wounds in His hands and His feet and His side, this doubter exclaimed in his glad astonishment, "My Lord and my God!" John 20: 28. Jesus said unto him, "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." Verse 29. But nowhere is any blessing pronounced upon those who refuse to believe, who deny and denounce the foundation principles of His gospel.

As for the Bible's infallibility, it has demonstrated itself so completely in its divine righteousness, in its minute foretelling of events that were long future when they were written of, and in its prediction of the Redeemer who was to come and the work He was to do, that it is not necessary to enter into any elaborate defense of the Bible here. However, of Jesus when He was entering upon His ministry, the record says:

"He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias [Isaiah]. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-

hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears." Luke 4: 16-21.

The fulfillment of that prophecy had come to pass in the person of Jesus, the anointed of God. But this was not the only prophecy of Isaiah that was fulfilled in the person and works of Jesus the anointed. These wonderful words also were such a prophecy, and in every letter met their fulfillment in the man Christ Jesus:

"Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth.

"Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." Isaiah 53.

That is a prophecy of the Christ 'who was to come, of the work that He was to do, of the way He would be received by those He had come to save, and finally of the actual shedding of His blood for the redemption of His people. The whole gospel is in that prophecy of Isaiah. He came, and they called His name Jesus (Saviour), because He was to save His people from their sins; He was indeed despised and rejected, insulted and spat upon; He was in the deepest sense a man of sorrows and acquainted with grief; He was smitten, and rebuked not the smiters; He was crucified because of the insistent demand of

those He came to save from sin and from the results of sin. John's record reads, "He came unto His own, and His own received Him not." John 1: 11. And yet of Him John the Baptist could say: "Behold the Lamb of God, which taketh away the sin of the world." John 1: 29. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him." Verse 32.

How fully and completely has Isaiah's prophecy of Him been fulfilled! Every detail of His ministry and His sacrifice is depicted by the prophet, and the life fits the prophecy in all its particulars. Who can deny the infallibility of a Book which speaks with such inerrant wisdom and foreknowledge? Concerning that same gracious Gift of God, that love-moved Prince of the Restoration, the prophet-psalmist wrote centuries before the birth of Christ:

"My God, My God, why hast Thou forsaken Me? . . . But I am a worm, and no man; a reproach of men, and despised of the people. All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him. . . . Be not far from Me; for trouble is near; for there is none to help. . . . I am poured out like water, and all My bones are out of joint. . . . My strength is dried up like a potsherd; and My tongue cleaves to My jaws; and Thou has brought Me into the dust of death. For dogs have compassed Me: the assembly of the wicked have enclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me.

They part My garments among them, and cast lots upon My vesture." Ps. 22: 1-18.

The writer of those words had a vision of Christ on the cross, surrounded by a motley throng composed of angry Jewish rulers, of scoffing blasphemers, of Roman officers and soldiers, and a few of His nearest friends and relatives. The psalmist foretells the conditions, and the disciples have written down the fulfillment. He did cry out on the cross, "My God, My God, why hast Thou forsaken Me?" Matt. 27: 46; Mark 15: 34. They did laugh Him to scorn, and shake the head, tauntingly jeering Him for His trust in God. Matt. 27: 39-43; Mark 15: 29-32. He did thirst, as the psalmist predicted. John 20: 24-28. They used the very words in their insults which the psalmist wrote down generations before. Matt. 27: 43. They (the soldiers) did part His garments among them, and because His outer garment was a seamless one, they cast lots for it to see whose it should be. John 19: 23, 24.

Each of the four evangelists mentions this striking fulfillment of predictions made so many centuries previous concerning the crucifixion of our Redeemer. If these are only coincidences, they are the most striking chain of coincidences history has ever recorded. But we shall not be content with these. More than seven hundred and fifty years before the birth of Christ, the prophet Isaiah had written:

"Hear ye now, O house of David: Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isa. 7:13,14.

Matthew and Luke give the details of the fulfillment of this prediction. Matt 1: 18-25; Luke 1: 26-35. They called Him Jesus (Savior) and Emmanuel (God with us). Matt. 1: 21-23.

The prophet Daniel predicted the time of the Messiah's birth and death (Dan. 9: 25-27), and those events took place exactly on time. The Christ was born at just the time when Daniel's prophecy said the One so long waited for should come; the crucifixion of Jesus occurred at just the time when Daniel's prophecy said the Messiah should be cut off. We cannot here enter into an exposition of this day-for-a-year time prophecy, which reached from 457 BC. to three and one-half years this side of our Lord's crucifixion. For a detailed and satisfactory exposition of this prophecy, the reader is referred to such works as "Thoughts on Daniel and the Revelation," by Uriah Smith[2]; and "History Unveiling Prophecy" and "A Key to the Apocalypse," by H. Grattan Guinness.

There can be no reasonable doubt that the prophecy of Daniel met its fulfillment in the birth, ministry, and crucifixion of Jesus; and this explains the reluctance on the part of many learned Jews to discuss with Christians today the prophecy of Daniel relating to the birth of the Messiah.

The prophet Micah gives one specification concerning the birth of the Prince of the Restoration which later writers confirm. He was writing about 750 years before the birth of Christ, and these are his words:

"Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting [or, "the days of eternity," margin]." Micah 5:2.

That all Israel knew who was meant in that prophecy is shown by the answer of the Jewish leaders to Herod when "he demanded of them where Christ should be born:"

"In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule My people Israel." Matt. 2: 5, 6.

Jesus Christ fulfilled that specification; and Bethlehem (the house of bread) became the birthplace of Him who was and is the bread of life. This is another striking link in this remarkable chain of -- shall we call them coincidences? Shall we not rather call them what they prove themselves to be, fulfillments of divine prophecy?

The prophet Hosea adds his link to the chain of evidence, and in the record of the fulfillment of his prediction, history puts the name of Christ: "When Israel was a child, then I loved him, and called My Son out of Egypt." Hosea 11:1. This, says one, referred to the deliverance of the Israelites from Egyptian bondage. It had one fulfillment then, but it had another when the angel of the Lord came to Joseph in Egypt, whither he had fled with Mary and the Child, and called them back again to the Land of Promise. (See Matt. 2:13-34.) He did call Israel out, and they came with a vast mixed multitude who were out of sympathy with God's purpose, and never could truly be called His children; but when He called the Christ out of Egypt, He called one who was His Son in very deed.

The prophet Isaiah, in the chapter previously quoted (Isaiah 53), foretold the nature of

Christ's work among the poor and afflicted: " Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted." Again the same prophet speaks of Him:

"The Spirit of the Lord 'God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61: 1-3.

The Christ, when He came, did all that, and declared, furthermore, that it was His set purpose and His appointed work so to do. Luke 4:16-21. The prophet Zechariah also adds a link to this wonderful chain of prediction and fulfillment, recording it in these words:

"I said unto them, If ye think good, give Me My price; and if not, forbear. So they weighed for My price thirty pieces of silver. And the Lord said unto Me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zech. 11: 12, 13.

Who can question, when he reads this prophecy, that it found its fulfillment in the traitorous conniving of Judas with the rulers of the Jews, when he bargained with them to sell his Lord into their hands for thirty pieces of silver -- the price of a slave? Said Jesus to His sorrow-stricken disciples:

"The Son of man goeth as it is written of Him [or in fulfillment of the predictions of the prophets]: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto Him, Thou hast said." Matt. 26: 24, 25.

Mark speaks thus of the transaction:

"Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray Him." Mark 14: 10, 11.

Matthew has left this record:

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray Him." Matt. 26: 54-56.

Now comes the remarkable part of the transaction, which fulfills the prophecy to the letter:

"Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood." Matt. 27: 3-8.

Let it not escape the reader's notice that even the place where this remarkable transaction was to be accomplished had been specified hundreds of years before it occurred. Zechariah says it was to be "in the house of the Lord." Zech. 11:13. Matthew says "he cast down the pieces of silver in the temple." Matt. 27:5. Zechariah says the price was to be cast "unto the potter." Matthew says they "bought with them the potter's field, to bury strangers in.

The marvelous accuracy with which these predictions met their fulfillment demonstrates that the hands which penned them were moved by inspiration of the Holy Ghost, and not by human impulse or inclination. Spiritism, in denying the truth of the inspiration of the Bible, flies in the face of most patent facts, and denies the God through whom we live and move and have our being; and in denying the fundamentals of the only religion ever given to the people of this world by the only true God, it places itself on the side of God's enemy, leading away from the eternal light of heaven to the gloom and the darkness of eternal death.

Spiritism is at war with Christianity, and is thus at war with the best interests of the whole human race. Spiritism being thus at war with the gospel, with Christianity, the spirit behind it proves himself at war with the Author of the gospel, the Founder of Christianity, the Christ of God. It denies the infallibility of the Bible, which has proved itself true by its own irrefutable evidence, and supplies its place with the productions of automatic writers whose testimonials deal only in ethereal fancies, whose prophecies are merely guesses, and seldom if ever come true, and whose witnesses are as unable to agree as were the accusers of Christ on the night of His trial. Spiritism would take away the bread of life – the word of God -- and give us a stone.

Spiritism denounces also "the doctrine of salvation by faith only." In so doing, it again dishonors and denies the One whom it professes to honor. Our Saviour said to the unbelieving Jews, "Ye will not come to Me, that ye might have life." John 5: 40. This verse teaches that if we do not come to Him, if we do not depend upon Him for life, we shall not have it. The same teaching, again from our Saviour's own lips, is found in John 3:16, 17:

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

Is not this scripture a plain declaration that if we do not believe on Him and trust in Him

for our salvation, we shall perish and shall not have everlasting life? That this is the only possible meaning of the verses, there can be no question.

Strong as these scriptures are in the indirect method of teaching positive truth, we are not left to deductions, even though they be ever so plain. The Master said, "I am the way, the truth, and the life: no man comes unto the Father, but by Me." John 14: 6. Here is the man Jesus, whom Spiritists claim to honor, showing us the way into the kingdom of God, and declaring that there is no other way. He opens a door to us through which He says we may enter into everlasting life, and He declares that there is no other door. Peter, after three and a half years' instruction under Jesus' own teaching, declared to the rulers of the Jews:

"This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 11, 12.

The apostle Paul, against whose teaching in this matter the disciples uttered no protest, made this very definite statement:

"He [God the Father] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5: 21.

If we, then, refuse Him as the "propitiation for our sins," and depend upon ourselves -- our own efforts, our own goodness -- to see us through to the kingdom and guarantee us an entrance there, we shall fail utterly, or the teachings of the prophets and apostles and of Christ Himself are all wrong. The only righteousness that will be recognized by the great Judge is the righteousness we receive as the gift of God through faith in Jesus Christ. If we are depending upon our own righteousness, we are leaning on a worthless and broken reed. The prophet Isaiah expresses this truth of man's utter helplessness in these words :

"We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64: 6.

Therefore he who depends upon his own righteousness to save him will find himself taken away by his iniquities, and perishing in them. The apostle Paul, in harmony with the teachings of Jesus already set forth, speaking of God's plan for pronouncing men righteous, uses these words:

"The righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom 'God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believes in Jesus.'" Rom. 3: 21-26.

That is justification by faith; it is not something invented by the apostle Paul. It is the same great truth, in other words, that was taught by Jesus Himself. The faith, moreover, which takes effectual hold of these things is a faith that manifests itself in a life that harmonizes with the righteous life of Jesus, who is our life and hope. That faith does not lead to careless, loose, or immoral living. A person with such a faith cannot lead a life of sin. Good works spring from his hands as truly and as naturally as good fruit appears on the boughs of a healthy and well-pruned tree.

In Him we trust, therefore, "who was delivered for our offenses, and was raised again for our justification." Rom. 4: 25. The righteousness, therefore, in which lies our hope as our passport into "the kingdom of His dear Son," is not our "own righteousness, . . . but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9. We do not reject it, as Spiritism does, but accept it, rejoice in it, and shall triumph through it.

Notes

[1] The Progressive Thinker.

[2] The book's current title is The Prophecies of Daniel and the Revelation by Uriah Smith. It is published by the Review and Herald Publishing Association (55 West Oak Ridge Drive, Hagerstown, Maryland, 21740, United States of America; Telex: "Randh," Hagerstown, Maryland ; WWW: <http://www.rhpa.org>).

8. Spiritism Encourages Suicide

AS Spiritism has set itself to improve man's religious outlook and up look in this world,-- even to supersede Christianity as the religion of the future,-- we have a right to put it upon trial and ascertain whether it has done so or is likely to do so. We have found in its teachings and in the fruitage of its teachings that which indicates a failure in that matter all along the line. Having taught individuals to believe that when a person dies, he passes immediately into another sphere of life and activity, and that only a thin veil hides the departed loved one from those left behind, it has placed in their souls an urgent longing to pierce that veil and join that loved one. Some have that longing appeased in a measure by communications which purport to come from the departed; but others are not satisfied with this, and messages often come calling them or enticing them to join the departed one "on the other side." Some resist the temptations to suicide which Spiritism holds before their minds. Others do not. The following will illustrate:

In the much-advertised book by Sir Oliver J. Lodge, entitled, "Raymond, or Life and Death," are given many reports of communications purporting to come from Sir Oliver's dead son, Raymond, who lost his life in the Great War. These words are addressed by the "spirit" to the father, Sir Oliver:

"You know that I am longing and dying for the day when you come over to me. It will be a splendid day for me. But I mustn't be selfish. I have got to work to keep you away from us, and that's not easy for me."--"Raymond," p. 248, ed. 1916, Doran.

Notice in this the thinly veiled enticement to hasten the day when father and son will be together again. And this is not the only occasion when such a suggestion was made through the spirit medium to England's distinguished scientist. The "spirit" Feda, pretending to speak for Raymond through the medium, Mrs. Leonard, says this:

"He does wish you would come over. He will be as proud as a cat with something tails -- two tails, he said. Proud as a cat with two tails showing you round the places. He says, Father will have a fine time, poking into everything, and turning everything inside out."-- Id., page 269.

There is no disguising the enticement here. The "spirit uttering those words is putting into the minds of those who consult the spirits the thought of hastening by their own hands the time when they shall rend the veil and speak (as they suppose) face to face with the loved ones gone before. If the loved ones gone before are dearer to them than the loved ones who would be left behind, the temptation, through frequent repetition, preys upon the mind until, in many cases, the mind yields, and the victim of the delusion snaps the brittle thread of life, and breaks the unchanging law of God at the same time. That soul will stand unshriven before his Maker in the great judgment day. Satan has accomplished that soul's ruin through the deceptive teachings of Spiritism.

The idea that we have been considering,-- spirit suggestions to suicide,-- is directly taught in the work put out by the Rev. G. Vale Owen, vicar of Orford, Lancashire, under

the title of "The Life Beyond the Veil," Book 3 ("The Ministry of Heaven"). Mr. Owen, whose hand is taken charge of by the spirits at a certain time in the day, is writing of the experience of Judas Iscariot at the time of the crucifixion of Christ. These are the words thus written under spirit control:

"As the betrayer [Judas Iscariot] looked upon the face and form of Him [Christ], there came into his soul a voice which mocked and said: 'As you would have gone with Him into His kingdom, and there have taken high place of power, go now into the kingdom of His adversary: there you may have power for the asking. He has failed you. Go now where He will not be at hand to reward you as you have served Him.'

"So voices came about him, and he strove to believe them, and to look into the face of the One on the cross. He was eager, and yet in fear of those eyes into which he had never been able to look with comfort at any time. But the sight of the dying Christ was all too dim, and He did not see Judah [Judas Iscariot] there. And still the voices hummed on and taunted him and cajoled him more gently, and at length, in the gloom about the place, he rushed away, and let out his life in a place where he found solitude and a tree. He took off his girdle and hung himself to death on a tree."--"The Life Beyond the Veil," book 3, p. 144.

The voices that taunted and cajoled Judas Iscariot, and induced him finally to take his own life, as this spirit-controlled writer says, were voices from the same class of beings that subtly insinuated to Sir Oliver Lodge to speed the time of his departure. The spirit-guided hand of the same writer, Rev. G. Vale Owen, records this sentiment, which we can but regard as an encouragement to the same end:

"Thus you will see how little it matters that, when the time comes for you to cast off the body of earth, you stand discarnate. Your earth body was a body of vibrations and no more. Very well, you now have a body of vibrations more substantial and enduring, because of a higher quality, and nearer to the energizing Will which brought it into existence, and so sustains it."-- Id., book 2, p. 126.

This teaches one to place a very slight valuation upon this present life, and to look forward with longing to the time when, snapping the brittle cord of life, one is to step full-fledged into the life of higher "vibrations," where he will be nearer to God. There can be no question in the mind of right-thinking human beings but that such teaching encourages suicide. There are specific instances on record of its having done so. The following will be to the point:

On June 5, 1919, an inquest was held in Whangarei, New Zealand, over the death of a woman who went by the name of Jessie West. The woman's body was found on June 3 floating in the water, she having drowned herself in the Whangarei River on the previous night. The following quotation is taken from the report of the inquest as published in the Auckland (New Zealand) Star of June 5, 1919:

"Deceased had said she was married to an elderly gentleman; that she had married him

for his money, not for love. Deceased used to hold Spiritual meetings every night in the deceased's room. They held a meeting on the Monday evening. 'We used to sing, say a little prayer, the spirits would come, and we received spiritual messages. Her spirit would say, "Love Freddie.'" Freddie was a friend of the deceased's. Witness did not know his other name.

"Witness, who was visibly affected, and evidently gave evidence with difficulty, continued: 'We left the hotel at half past eight, walked down to the town wharf together. She said she was going to a friend that wanted her. I told her not to go -- not to be foolish. She said: "My Freddie is calling me.'"

"THE CORONER: 'Where was Freddie?'

"WITNESS: 'He is dead. It was his spirit calling.'

"Continuing, witness said: 'We walked down to the wharf. When we got there, deceased took off her costume and other clothes, gave them to me, and deceased kept only her nightdress on. I then left, as deceased told me to go.'

"Witness said she knew what deceased was going to do; she had told witness a week ago that she was going to drown herself.

"In answer to Sergeant Moore, witness said deceased told her not to tell any one. She realized now that she was foolish to go away or leave deceased, who had said, 'Let me go; I have nothing to live for;' that her loved one was gone, and he was calling her.

"THE CORONER: 'At this meeting of Spiritualists did you hear anybody in the room?'

"WITNESS: 'No; but I heard a sound in the room. It was not the deceased speaking. I heard a voice say to "love Freddie." They had been carrying on this alleged Spiritualism about a month, or three weeks.

"THE CORONER: 'Did you not try to persuade her not to do it?'

"WITNESS: 'Yes, I said to her, "Don't go, Jessie; you are young yet ; you have a lot to live for.'" Deceased replied, 'No, I have nothing to live for. My Freddie has gone; I must go, too.'

"William Thomas Simons, licensee of the Whangarei Hotel, said deceased never complained, but always seemed cheerful. Her conduct was never such as to lead any one to suppose she was likely to commit suicide."

But she did commit suicide, and she was urged on to the committing of that deed because of her belief in the teachings of Spiritism -- that the dead are still living, still conscious, still able to love, and still yearning for the association of their former friends and loved ones. Had she believed the Scriptures, which plainly declare that "the dead know not

anything; " that "their love, and their hatred, and their envy is now perished;" that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9: 5, 6, 10) ; that "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Ps. 146: 4) -- had she believed these teachings, she would have known that the voices which she heard calling her and urging her to destroy herself were the voices of demons, doing the work of him who "as a roaring lion, walks about, seeking whom he may devour." 1 Peter. 5: 8. Or had that poor, deluded soul understood and believed this scripture, "He shall return no more to his house, neither shall his place know him any more" (Job 7:10), she would have detected the impostor, and been able to say, as did our Lord, "Get thee behind me, Satan." That Job there referred to things temporal rather than eternal, is seen by this additional testimony from that afflicted but faithful patriarch:

"I know that my Redeemer lives, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another [or "not a stranger," margin]." Job 19: 25-27.

There is in that utterance a demonstration of strong faith, saving faith, faith in the power and love of God, faith in the redemptive work of Christ, faith in the resurrection, and faith that he himself would have a part in the resurrection, through our Savior's work on his behalf. That faith is further emphasized in these words:

"So man lies down, and rises not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldst hide me in the grave, that Thou wouldst keep me secret, until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14: 12: 15.

Job, an inspired prophet of God, had no instruction from Divinity to the effect that when he died he would pass at once into a higher sphere of life. He had never been informed that when the door of the tomb closed upon him, he would pass at once into the presence of other living, sentient beings, mingling with them in the busy activities of a higher and grander and more glorious existence. No; he said, "If I wait, the grave is mine house: I have made my bed in the darkness."

Job 17:13. Speaking again of the dead, he says: "His sons come to honor [that is, to honorable positions], and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. In other words, he believed and he wrote what the writer of the book of Ecclesiastes believed and wrote, and also what the writer of the Psalms believed and wrote. Here is a triumvirate of witnesses, all speaking by inspiration of the Holy Ghost, all testifying to the same thing, and all teaching that the dead are unconscious. They are quietly awaiting that appointed time when the Creator shall call, and they shall stand up in their place to answer Him.

They who believe the testimony of these inspired witnesses will never be caught in the deceptive snare which Satan lays for the feet of the unwary in the doctrine that the

dead are conscious and actively interested in the affairs of those they loved in life. They who believe those prophetic penmen of the divine will can never be driven to suicide through the belief that their departed friends are calling to them to destroy themselves in order that they may join in happy association "on the other side."

Those spirits that speak out of the darkness, urging individuals to break God's law ("Thou shalt not kill")' convict themselves, by that very suggestion, of being the enemies of God, and therefore the enemies of mankind. They know that he who breaks that divine command goes to his grave with no mediator, nothing to shield him from the just penalty of that law - death.

Spiritism teaches doctrines that are plainly opposed to the divine precepts; doctrines that make it possible for the cunning sophistries of Satan to lure men and women to their doom. Therefore it cannot escape the charge of joint responsibility with the great deceiver for the death of those who, through the enticing words of spirit voices, are urged on in a course that can end only in their eternal destruction.

On May 27, 1909, a famous psychic of Flinders Street, Adelaide, Australia, Mrs. Adderson Miller, granted an interview to Pastor E. S. Butz, who wrote out a report of the interview and submitted it to her for authentication. In that interview, which was a lengthy one, occurs this question with its answer:

"Question.-- Are suicides led to the deed by evil spirits?"

"Answer.-- Yes, all of them."

This spirit medium speaks without hesitation, and affirms the proposition we have put forward. Spiritists will doubtless contend that it is only evil spirits who encourage suicide, and that good spirits would teach and urge the contrary. But we contend that any spirit that comes to any individual claiming to be the discarnate spirit of any deceased human being, is an evil spirit. It purports to be what it is not. It is a deceiver, and is deceiving for a wicked purpose; for by the declarations of God's own spokesmen, the righteous dead are quietly resting in their graves, awaiting the command of God that will speak them into life again at the second coming of our Lord; and the wicked dead are awaiting their summons also, at a later time, to stand upon their feet and receive the reward which a just God considers meet for their evil course.

Frederick C. Spurr well says concerning King Saul's experience with Spiritism:

"The story of the first séance recorded in the Bible is very suggestive. Saul had lost his hold on the living God. The door of heaven was closed against him by reason of his own moral unfitness. He was a degenerate in more than one sense; and he tried to find in the séance what he had missed in his soul. What he found was not the gate to heaven, but the doorway to the abyss. The spirit told him no good news about the beyond. What it did tell him led to Saul's suicide. When men are living in the joy of communion with the living God, they do not need nor desire the questionable revelations of the séance. It is, generally speaking, people who are bankrupt of faith who seek to force the door of the great mystery."-- Australian Christian World, Feb. 20, 1920.

In the Melbourne Argus, of Feb. 8, 1921, was published the report of a coroner's inquest

upon the death of the "veteran actor and playwright, George Darrell." The inquest was held at Sydney, the body having been washed ashore at Dee Why, near Manly, New South Wales. Mr. Darrell left a note to Mrs. Barnet, his landlady, telling that he was "going on a journey," and directing her what disposition to make of certain of his belongings.

Mr. Nathaniel Barnet gave evidence at the inquest that Darrell had been despondent for some time; that he was worried at not having heard from his son; and that he was a great believer in Spiritualism. This, witness believed, made him regard life in this world as not being of much consequence -- as a "mere detail."

A verdict of suicide was rendered. There was no evidence given as to whether the deceased had been hearing voices from the darkness calling him to the other side; but the teachings of Spiritism themselves lead exactly where the witness intimated that they did, - - to a cheapening of one's estimate of the value of this present life, and a desire to cut adrift and launch out into the "higher life."

Dr. Otto G. Freyermouth, famous neurologist and psychologist of America, has thought it necessary 'to issue a warning against the ouija board , the use of which has become so prevalent throughout the world . He calls attention to three cases of insanity that had occurred at Oakland, Calif. From his warning I quote:

"The three cases were women who had become victims to their own devotion to the occult. One, fully clothed, was walking calmly into a lake when rescued with difficulty. Another constantly 'heard mysterious voices.' The brilliant mind of the third had become shattered."-- Washington (D.C.) Herald, Nov. 7, 1919.

A tree which bears such fruit needs to be uprooted rather than cultivated; for when one has listened for months or years to these "mysterious voices," and sincerely believes them to come from loved ones who have gone before, he will be very likely to heed the suggestion of suicide when such voices bring it to him.

9. Insanity and Spiritism

THE claim has frequently been made by medical men that a belief in and adherence to Spiritism conduce to mental unbalance. The assertion has been most strenuously denied by leaders in the spiritistic cult, and yet those who make it, apparently do so in the utmost good faith. Mr. T. Massie, M. B., says:

"I have had twenty years' experience in investigating the mental condition of some 2,500 alleged lunatics. From such persons I have heard many statements assuring me of the presence of spirit forms. I have never had any hesitation in certifying such persons to be fit for an asylum treatment." -- Sunday Times, Sept. 9, 1917.

A Spiritist writer hopes "Mr. Massie discovered something more in each of his patients which justified their being incarcerated in a lunatic asylum than their gift of clairvoyance. -- "The Proofs of the Truths of Spiritualism," by Henslow, p. 140. It is very evident that he did, and that he found the one thing leading into the other, and considered that asylum treatment might save the individual from complete loss of reason. We personally know of such results following a continuance of such experiences.

Rev. Dr. Hastings, in a powerful sermon against Spiritism, delivered in Holburn United Free Church, Aberdeen, Scotland, "quoted from an eminent superintendent of a Royal Lunatic Asylum to show that many people were prejudicially affected, and insanity ensued, through dabbling in Spiritism."-- Christian Herald, April 15, 1920. He declared that Spiritism was unavailing in the work of establishing communion between man and God, "because it had no message to the heart and the life from Christ or from God." It does not even claim that it has any such message, but only messages from the dead, who, according to the Word, are utterly unable to give any messages to anybody.

More than this, Spiritism teaches that men themselves are gods, puts God Himself beyond the reach of, and entirely out of communion with, the spiritually hungry souls who need Him, and repudiates the entire redemptive work of Jesus Christ. No message that has ever come through those who claim to be the spirits of the dead, has ever helped any soul to come into communion with the heavenly Father, or strengthened faith in the gospel, or upheld the Lord Jesus as the propitiation for the sins of the people. On the other hand, these messages, while claiming Jesus as a great teacher, have disputed every claim to Deity on His part, thus setting Him forth as an impostor, and denouncing the idea that His sacrifice on Calvary was or ever will be efficacious in washing the guilt of sin from any human being. Furthermore, some at least of the messages that have come from these alleged spirits of the dead have driven men and women into asylums for the insane or spurred them on to self-murder. Dr. A. Maxwell Williamson, medical officer of health for the city of Edinburgh, published the following statement in a Scottish newspaper:

"The overwhelming majority of those who dabble in Spiritualism are neurotic. I had a man here in my room recently who had visions. I had to tell him quite frankly, as a medical man, that if he encouraged these, he would find himself very seriously ill, and in danger of mental disturbance. Those who suffer from these practices are really on the same plane as victims of shell shock.

"Unless Spiritualism is checked, it will mean social suicide. We must put our heel on this contamination. Clean minds and healthy thinking will give us A-1 men: this thing will breed weaklings. It is un-Christian, unscientific, and from a national point of view its spread means a mental and physical deterioration."--Southern Cross, Dec. 3, 1920.

Spiritists will denounce this testimony as that of one who is biased and bigoted; but those who are fair minded and are not wholly captivated by the Spiritist propaganda, must give Dr. Williamson credit for giving sincere testimony, based on experience with the results of the teachings and practices of Spiritism. He has found the results pernicious. The Rev. S. H. Anderson, of the Paris City Mission, writes in the Christian:

"Recently, after celebrating a marriage service, I asked the bridegroom news of his uncle, who had been a leader of necromancers in Mauritius. The young man answered: 'He lost his reason, and died in a lunatic asylum.' Some time ago, preaching in a McAll Mission Hall, at 8 Boulevard Bonne Nouvelle in Paris, against Spiritism (as 'Spiritualism' is styled in France), I showed how the Word of God condemns it. Thereafter, a gentlemen came and thanked me for my address, and said: 'We were seven friends who used to consult the spirits of the dead. Six became insane and were interned in a lunatic asylum. Seeing that, I gave up Spiritism, and providentially came to hear the pure gospel of Jesus Christ, and am now a believer.'

Says Elliot O'Donnell, in his book, "Spiritualism Explained:

"It is an indisputable fact that the lunatic asylums at this very moment are full of people who have become insane simply through attending spiritualist séances."

The editor of the Harbinger of Light (July 1, 1921) refers to this statement as "the lunacy myth," and dismisses it thus:

"If it [the statement referred to] contained a modicum of truth, we should begin to feel alarmed at being associated with a cause that could possibly produce such direful results."

He declares it to be "based either upon whirling imagination or deliberate falsehood." In our opinion it is based upon neither, but upon the observation of the results of the belief in, and the practice of, Spiritism. There is much more than a modicum of truth in the statement, and it would be well if all -- Spiritists as well as those not yet fully ensnared -- would become alarmed at being associated with a cause that produces such direful results."

Spiritism, denying both the Christ and the God of the Bible, and declaring the Bible itself to be only a compilation of myths and legends, has flung down a challenge to Christianity, and sends us for wisdom and consolation and guidance to the gibbering, muttering, incoherent testimonies of spirit mediums, who, professing to speak for the

dead, are voicing the sentiments of fallen angels.

With our Bible gone, we would turn for a cheerless "comfort" to the cold and dumb lips of the tomb. With our Savior gone, we would turn for salvation to the contradictory and whimsical mouthings of spirit mediums, that throw us back upon our own sin-smeared record for a passport to the habitation of immaculate Divinity. With God where Spiritism puts Him, He is beyond our utmost reach, and we are left without hope and without God in a world sodden in sin and speeding to its doom. With such a cheerless outlook, and with voices whispering suggestions of suicide, is it any wonder that many minds break under the strain, and insanity or self-destruction ensues? It would be almost a miracle if there were no such results.

10. A Dangerous Delusion

SPIRITISM is one of the most dangerous delusions that has ever been introduced to the human family. In fact, the writer knows of no delusion more dangerous than Spiritism. As already shown, the Book of God contains many warnings and denunciations against it, and the results of its acceptance have abundantly proved that every one of those inspired warnings was needed. It was specifically pointed out to the Israelites when they entered Canaan, that the inhabitants of that land were dispossessed and evicted because of their practice of the very things that Spiritism practises today. Said Jehovah:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18: 9-12.

What the Bible denominates "a consulter with familiar spirits," we now call a spirit medium, a psychic. A necromancer is one who pretends to hold converse with the dead. Wizards and witches are those who have dealings with evil spirits -- sorcerers. An enchanter is also one who pretends to use some supernatural or secret powers to work a spell upon another. All those things the ancient Palestinians did, and all those things are done today -- most of them in the ordinary practice of Spiritism. In short, that is what Spiritism is.

To such an extent had those inhabitants of Canaan carried Spiritism, and so dishonoring to God had their practices become, that their eviction, and in some cases their extinction, was commanded. Because of the execution of that judgment, infidels have railed against God in indignation for many decades. And yet God had waited with infinite patience through centuries for those wicked peoples to depart from their debasing and God-dishonoring practices. In fact, He held Israel back because "the iniquity of the Amorites" was "not yet full." Gen. 15:16. When they had filled up the cup of their iniquity, God finished with them. In Leviticus 18: 25 He says:

"The land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomits out her inhabitants."

The practice of Spiritism, as previously shown, was one of the things that defiled the land. God bore with it till there was no remedy or hope, and faithfully warned those whom He gave possession in place of the defilers of His land, that they must not follow the evil ways of the evicted inhabitants. Today Spiritism is filling the earth, not a portion only; and the work which God did in ridding the land of Palestine of Spiritism and its fruits He is preparing now to do for the whole world. God has borne long and patiently with earth's inhabitants; but the majority of them have spurned His warnings and despised and even persecuted those whom He used in making those warnings known.

Against the possibility of swift and certain judgment for these things the

multitude scoff, and against its justice infidelity will vehemently contend; but God has declared His purpose, and scoffings and railings will not avail. The apostle Peter has left this inspired warning:

"Be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which' are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"
2 Peter 3: 2-12.

God destroyed the inhabitants of the earth once for their wickedness; the cities of the plain of Sodom perished in fire for the iniquity of their ways; He drove out or destroyed the inhabitants of Palestine, and put another people in their place for the same reason; but now, in the end of His controversy with sin, He tells earth's inhabitants that he will bring an all-consuming and universal judgment upon the world. And the reason for this destruction is the same reason that led Him to punish the world, or cities, or peoples, in the past. Their cities or nations were defiled; but today, as before the flood, the whole world is undergoing defilement; and one of the defiling agencies leading to that catastrophic climax is the very same thing that caused Jehovah to drive out the Palestinians before the armies of Israel -- Spiritism.

That seductive delusion, which would drive God out of His universe, dispense with Jesus Christ as the Saviour of men, and make a race of gods out of a race of sinful, selfish, dying human beings, is establishing its soul-withering propaganda in all the nations of earth. We are not surprised at that; for Inspiration nearly two thousand years ago warned the world that thus it would be in the last days. Says the revelator:

"I saw three unclean spirits like frogs come out of the mouth of the dragon [Satan], and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the

whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame. And he ["they." R. V.] gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 13-16.

The prophet saw those unclean spirits -- the same spirits that God warned His people against in the days of Israel, the same spirits that had caused the heathen peoples of Canaan to defile the land -- going out into all parts of the earth to work with all manner of lying wonders and all deceivableness of unrighteousness (2 Thess. 2: 9, 10), for the purpose of nullifying the gospel work and stamping out all true religion. Says the revelator in another place:

"Rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knows that he hath but a short time." Rev. 12: 12.

Spiritism, which is one of the most pronounced workings of Satan in these days, is the most dangerous delusion with which humanity now has to deal. It is not a new delusion. Satan has propagated it through all the generations of the past; but he has given it a dress in our day that captivates the minds of millions, even the minds of great scientists, and these he uses to make his snare of ruin the more inviting. To those who are captivated by Spiritism and surrendered to it, the gospel of Jesus Christ, which alone can save men, seems a superfluity and has no charms. Then when probation closes, when the curtain falls on the last act in the blood-red tragedy of sin, such captivated souls, having spurned the only way to eternal life, find themselves in that company that must go down into eternal death. It is Satan's purpose to carry down with him into everlasting ruin as many of earth's inhabitants as he can sweep into his net; and Spiritism has proved his most effective means to that end. But men do not reach such a dangerous climax at one bound. Prof. Frederic W. H. Myers tells us, in speaking of telepathy:

"If we have once got a man's thought operating apart from his body, . . . there is no obvious halting place on his side till we come to 'possession' by a departed spirit, and there is no obvious halting place on my side till we come to 'traveling clairvoyance,' with a corresponding visibility of my own phantasm to other persons in the scenes which I spiritually visit."--"Human Personality," Vol. I, p. 250, ed. 1920.

This scientist sees clearly the issue involved in that first step toward Spiritism, which men term telepathy. He states the issue clearly. The practice of telepathy leads on into "possession" by a "departed spirit." Those dishuman intelligences who represent themselves as "departed spirits" are demons and nothing else. The ones whom they claim to represent are quietly sleeping in their dusty beds, awaiting "the voice of the Archangel and the trump of God" to wake them from their long sleep. If, then, demon possession is the goal toward which the first step in Spiritism leads, how important it is that we avoid that first step!

Mesmerism (or hypnotism) and telepathy are both branches of Spiritism. The dangers involved in the practice of hypnotism are only too well known, and those who

are adepts in telepathy have demonstrated their ability to bring about hypnosis by the exercise of their telepathic powers. In the experiment which follows, the subject, a woman, was completely brought under the control of the experimenter, though at a considerable distance from his home, and brought to him through the exercise of telepathic hypnosis:

"The subject of these experiments . . . was Prof. Pierre Janet's well-known subject, Madam B. The first experiments were carried out with her at Havre, by Professor Janet and Dr. Gibert, a leading physician there. . . .

"In the evening (22d) we all dined at M. Gibert's, and in the evening M. Gibert made another attempt to put her to sleep at a distance from his house in the Rue Séry,-- she being at the Pavillon, Rue de la Ferme,-- and to bring her to his house by an effort of will. At 8: 55 he retired to his study, and MM. Ochorowicz, Marillier, Janet, and A. T. Myers went to the Pavillon, and waited outside in the street, out of sight of the house.

"At 9:22 Dr. Myers observed Madam B. coming halfway out of the garden gate, and again retreating. Those who saw her more closely observed that she was plainly in the somnambulic state, and was wandering about and muttering. At 9: 25 she came out (with eyes persistently closed, so far as could be seen), walked quickly past MM. Janet and Marillier without noticing them, and made for M. Gibert's house, though not by the usual or shortest route. . . . She avoided lamp-posts, vehicles, etc., but crossed and recrossed the street repeatedly. No one went in front of her or spoke to her. After eight or ten minutes she grew much more uncertain in gait, and paused as though she would fall. Dr. Myers noted the moment in the Rue Faure; it was 9:35. At about 9:40 she grew bolder, and at 9:45 reached the street in front of M. Gibert's house. There she met him, but did not notice him, and walked into his house, where she rushed hurriedly from room to room on the ground floor. M. Gibert had to take her hand before she recognized him. She then grew calm.

"M. Gibert said that from 8:55 to 9:20 he thought intently about her; from 9:20 to 9:35 he thought more feebly; at 9:35 he gave the experiment up, and began to play billiards; but in a few minutes began to will her again. It appeared that his visit to the billiard room had coincided with her hesitation and stumbling in the street."-- Id., pp. 525-527.

The person who submits to such experiments as this deliberately places himself in mental subjection to the will of another. That other is practising one of the branches of Spiritism, and the goal at which that practice aims is "possession" by some spirit representing himself to be the spirit of one who is dead. Such "possession" leads the "possessed" one a captive at the chariot wheels of Satan. God holds each individual accountable to Himself direct, and he who surrenders his soul to the dictation and direction of another, sins against his own soul, and puts another person in the place of his God. It is an insult to our Creator thus to play fast and loose with our duty and responsibility to Him. There is no more dangerous course for a human being to adopt.

The question arises in many minds, What really happens when a person becomes

a spirit medium? That question is answered in the following quotation:

"Let us suppose we are 'spirits,' whatever that means, in a future existence, wherever that may be, and try to imagine what we would do.

"In the first place, we assume that we would want to communicate, if possible, with those we left behind on earth.

"But how should we communicate? . . . Speaking necessitates material organs of speech; writing involves a bodily hand to grasp a pencil. The spirit is immaterial; has no body; needs none to communicate in its own world.

"Immediately comes the answer: The spirit may temporarily use some living person's body! Exactly: and that is just what it seems to do. Really, when you think about it, is not that the natural and simple thing for a disembodied spirit to do? Myers says he considers the main objection usually raised to mediumistic communications really a confirmatory point. He says [National Review for 1898, p. 232]: 'I should have expected knowledge of a future world to come, if at all, through some use made by disembodied spirits of living organisms.' --"Are the Dead Alive?" by Fremont Rider, pp. 261, 262.

This is "spirit possession," and "spirit possession is in reality "demon possession," the very condition from which Jesus released certain persons when He was here. It can thus be seen how different was the attitude of Jesus toward such a course from the attitude of those who in this day invite such "possession." Jesus said, "Come out of him, and enter no more into him." Mark 9: 25. But Spiritists invite the very demons whom Jesus cast out of men and women, to come to them and enter into them and take possession. They are reversing His work, and surrendering their souls to ruin. And all this is involved when one sets out upon the path of Spiritism. Those who have done so, and then sought for freedom from satanic control, have found their path a thorny and difficult one.

I will give the experience of one woman who had been a spirit medium, and who, upon learning what Spiritism really is, determined to cut loose from it, and give herself entirely to God. Pastor E. S. Butz, of Cooranbong, N. S. W., knowing personally of the experience of this person in breaking away from Spiritism, interviewed her, and the following is a verbatim report of the interview:

"Question.-- Will you please tell me how this began?

"Answer.-- It began in the bush, hundreds of miles away. My children, who were all dead, came and sang most heavenly songs to me. My first experience as a fortune teller was for church benefits -- English and Methodist. The first night I cleared £25. This led me to the conclusion that I could as easily make money for myself as any one else, and hence I began to practise in Tasmania, Melbourne, Sydney, and Brisbane.

"Ques.-- What were the spirits that controlled you?

"Ans.-- There were two: one, the spirit (purported) of a departed clergyman, and under the spell of this spirit my sermons were wonderful, so they tell me, my mind being vacant; the other, an evil spirit, of a departed red Indian.

"Ques.-- How were you affected on entering our meeting?

"Ans.-- The spirits clutched at my throat and made it quite sore, and tried to drag me out. Since then they have tried to drown me many times.

"Ques.-- Will you relate your experience on your journey from Cairns to Brisbane?

"Ans.-- Yes. Several times I was violently thrown out of my berth, the result being internal hemorrhage, causing me to vomit large clots of blood. I had given my heart to God, and determined that I would pray and study my Bible, and on one occasion they snatched the Bible three times out of my hands, throwing it upon the floor; but I determined to have the victory, and appealed to 'God for help.

"Ques.-- How long did these things continue?

"Ans.-- Right up to the hour of my baptism.

"Ques.-- Please give a description of the happenings.

"Ans.-- At four o'clock in the morning the spirits took me by the right arm and threw me out of bed onto the floor between the bed and the wall. [I was called into her room, and helped to lay her on the bed, and prayed for her at this time. E. S. BUTZ.]

"Ques.-- Is that what made the deep bruise on the muscle of your right arm?

"Ans.-- Yes. It is very painful, the size of a large hen's egg. I was surrounded by many demons, who clamored for my life, saying, 'She is no more use to us; let us kill her.' The darkness that enveloped me was very dense, and I asked God to help me; and as soon as I cried to Him for help, Jesus was by my side, and I was rescued from their power. My only hope I knew was in Jesus. Since my baptism the spell of the spirits over me has been broken, and I am very grateful to God for His goodness and mercy to me.

"Signed in the presence of two witnesses,
"MRS. WHIRLAND."

Many another has had equally terrifying experiences in trying to break away from such demon possession. Mrs. Whirland did not understand that, when she began telling fortunes for money, she was entering upon Satan's ground, that she was taking the first step toward the goal of spirit, or demon, possession. When that innocent-appearing trap was sprung, the victim found that she was dealing with forces against which, in her own strength, she was powerless to contend successfully. How true it is that in such contests

"we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. It is dangerous, therefore, even to dabble in Spiritism.

Spiritist leaders themselves are conscious of the dangers involved in the practice of Spiritism. The editor of the Spiritist journal *Light*, published in London, has himself thought it necessary to issue a warning in this connection, and that warning was republished in the *Harbinger of Light* (Spiritist), of Melbourne, Australia, in its issue of December, 1921. The article was entitled, "Exploring the Borderland; Some Needed Cautions," and was based on an extract from what is known as "The Dowding Script." The writer of this article (W. T. P.) says, among other things:

"I would hazard the guess that fully seventy per cent of what are believed to be messages from disembodied human souls now being received, are nothing of the kind. Let it be stated at once that I am expressing my own belief, based upon careful research extending over many years, but that my opinion carries no special authority with it. It is natural that the war should have enormously stimulated interest in the possibility of communicating with the wider world. Because of this very fact, I think that the warning quoted at the heading of this article is timely, and should be heeded. . . . The actual source of the ideas received is not to be fathomed easily. . . .

"There are good reasons for believing that large numbers of untrained people are 'tearing at the veils' from Borderland in the attempt to reach our world. For this reason the need for warning at this juncture is, in my opinion, far greater than is realized even by the leaders of the Spiritualistic movement.

"Forces are being unchained at the present time about which we know very little. It is dangerous to a degree for untrained people to attempt to harness or to become channels for these forces. Advanced students themselves are only dimly aware of their origin, use, potency, and characteristics. The amateur who attempts to pierce the veil taps such forces unconsciously, and has no conception of what he is doing. If I stress this point, it is because I believe that the dangers are too little understood at present."

It is very evident that the woman whose experience we have referred to tapped forces that she did not understand -- until she sought release from them. Then their uncanny, cruel, and satanic nature was revealed. Mr. W. T. P. does not trust the forces that are "tearing at the veil;" and if he, a confirmed Spiritist, cannot and dare not trust them, why should any one else?

But the question arises, How is one to become a past master in that cult without practising it? One must go into the water in order to learn to swim. If Spiritism is dangerous for "amateurs," no one can ever become a Spiritist without subjecting himself to that danger. True it is, as W. T. P. declares, "the dangers are too little understood." No one who believes that any of the messages coming from "spirits" are from the spirits of the dead, understands the forces he is dealing with. He may have been a Spiritist for a generation; but if he believes the spirits are what they represent themselves to be, he has stepped into the devil's trap and sprung it with himself inside.

W. T. P. is an experienced Spiritist, having carefully investigated the cult for

many years, and yet he has no definite statement to make regarding Spiritism, except to warn amateurs to beware of it. He hazards a "guess" that seventy per cent of Spiritist messages are fraudulent. He does not seem to be sure that any of them are what they purport to be -- and this after many years' investigation.

The writer is very certain that none of them are what they purport to be. They purport to be messages from the spirits of the dead; and we know, from the most dependable and trustworthy source in the world, that the dead are in no position to communicate with the living, and have neither the permission nor the power to do so. Whenever the temptation comes to one to "seek to the dead" through one who has "a familiar spirit," let that temptation be met with the unshakable and ever-constant word of God: "The dead know not anything;" "their love, and their hatred, and their envy, is now perished;" "in that very day his thoughts perish." That is a shield that will quench all the fiery darts of the satanic forces that are filling the earth today with the doctrines and the practices of Spiritism.

The perils attendant upon accepting the cult of Spiritism were well set forth recently by the Rev. A. V. Magee, son of the late Archbishop Magee, in a sermon in St. Mary's, Soho (Charing Cross Road). He said, *inter alia*:

"There is the peril of the fraud. All Spiritualists would agree that the spirits beyond had the power of personating various personalities. With their knowledge and low moral cunning and cruelty, they had the power of infinite fraud, for they could represent themselves to be some one else. They not only represented themselves to be superior intelligences, but to be the departed friends of those who sought the aid of spirits. When people thought they were getting messages from one of their loved ones in the Unseen, they were getting a message from an immoral personality. That was the tragedy and the cruelty of the whole thing.

"Not only insanity, but immoral influences were associated with Spiritism. He had received statements which he could implicitly trust concerning undergraduates who had originally done brilliantly in the colleges. His friend, who related the circumstance, told him of an undergraduate, whom he knew intimately, rushing one night into his room at college, and asking in great distress for brandy. He ministered it to him, and got his story. This young man and two friends had been playing with the planchette, and in the course of the process he had felt a force pressing himself against the wall. He looked afterward into a saucer on the table, and saw the reflection of a most horrible face, and fled in terror from the room. That young man, who had previously done so brilliantly, took only a third class, and fell later into dissipated habits."-- *The Wellington (New Zealand) Dominion*, Dec. 31, 1919.

The forces which that young man tapped succeeded in ruining his career and destroying his soul -- unless some day he shall come to himself, understand what the power is that enthalls him, and through complete surrender to God, lay hold upon the only power that can bring him deliverance. Surely the warning issued by W. T. P. is a warning which ought not to fall upon deaf ears.

Here is another case attended by most distressing results. I give the incident just as published in the *Melbourne Argus*, of April 10, 1922, and dated London, April 9:

"M. Coué. of Nancy. who is described as an authority on autosuggestion, is on a visit to London. where he has held a remarkable series of séances, in which apparently a number of cures have been effected. Lady Beatty, who had benefited by autosuggestion, induced M. Coué to visit the Tooting Neurological Hospital, where soldiers suffering from shell shock are under treatment. One hundred patients attended a demonstration. After half an hour a soldier suffering from bodily tremors went on the platform. M. Coué made passes, and suggested to the patient that the tremors were unreasonable. Suddenly the soldier gave a piercing shriek, contorted his face and body, and writhed on the floor. The effect of this frenzy upon the spectators was horrible. Man after man shrieked and flung himself on the floor in uncontrollable hysteria. The doctors and nursing sisters were unable to calm them. Lady Beatty ran out of the hall in distress, and M. Coué abruptly terminated the demonstration."

The restorative work of months was undone in a moment, because M. Coué had tapped forces he did not understand and could not control; and it cannot be charged against him that he was an amateur, for he was advertised as an authority on autosuggestion, and had been conducting a remarkable series of séances. M. Coué could not protect even these pitiable victims of shell shock from the merciless forces he professed to be able to bring to their help.

It is recognized that when one yields himself unreservedly to the control of a friend whom he has long known, he is placing himself in a very dangerous position. But when he yields himself to forces and personalities concerning which even experienced Spiritists are doubtful and wary, his position is all the more dangerous. It is the very acme of folly so to do. But that is exactly what one does when he yields himself to Spiritism. This is admitted in the following paragraph:

"In the light trance, which is the typical condition for communication, the medium may either speak or write the messages which come to her. In the more common examples she merely repeats messages given her by persons 'on the other side.' In its most developed form, however--that is motor automatism (as in Mrs. Piper's case)--the spirit claims to take entire control of the medium's body (in other words, to be an example of 'possession,' like the 'Watska Wonder' already noticed). The medium then speaks, not in her own voice, but in the voice -- so far as she can do so -- of the alleged spirit; her handwriting is not her own, but changes with that of each spirit who uses her body; her gestures are not her normal ones, but may be characteristic of the discarnate spirit who claims to be present. In other words, the medium speaks and acts in every way as the spirit who claims to be in control of her body would do. 'The influence of the subject's mind,' says Dr. Hyslop, 'conscious and unconscious, is completely suppressed, and the nervous system becomes a delicate machine for the intromission of messages from without, affecting it as an automatic piece of machinery.' "-- "Are the Dead Alive?" pp. 268, 269.

Concerning this same matter Prof. Frederic Myers says:

"In 'possession' the automatist's [the medium's] own personality does for the time

altogether disappear, while there is a more or less complete substitution of personality. . . . These phenomena of 'possession are now the most amply attested, as well as intrinsically the most advanced, in our whole repertory. . . . It [the person's spirit] so far ceases to occupy the organism as to leave room for an invading spirit to use it in somewhat the same fashion as its owner is accustomed to use it.

"The brain being thus left temporarily and partially uncontrolled, a disembodied spirit sometimes, but not always, succeeds in occupying it, and occupies it with varying degrees of control."-- "Human Personality," Vol. II, pp. 189, 190.

When one thus consents to abdicate the throne of his being, he virtually tempts the devil to come in and rule his being for him. Against such "possession" our Saviour, whom Spiritists profess to honor as a great teacher, warned His followers in these striking words:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he finds it empty, swept, and garnished. Then goes he, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Matt. 12: 43-45.

That is what one does who, having become converted from the evil of his ways and been cleansed from his sin, but refusing to take advantage of the fullness of the Christian life, leaves his soul empty as an invitation to demon possession. Jesus declared, "The last state of that man is worse than the first."

But even with this warning before them, there are some -- yea, many -- who deliberately invite, or tempt, these wicked spirits to come in and sit upon the throne of their being. Who can expect, under such conditions, to escape the unhappy end which our Savior's words imply?

An illustration of the advantage taken of persons who thus deliberately yield their being to the control of another, is given by Rev. Prof. G. Henslow, M. A.:

"I have seen a letter sent by a lady to Mr. Stead's office when he was issuing *Borderland*; as far as I know it was never published, but she stated that as regarding her own musical powers they were of a quite ordinary character, but when at the piano she seemed to be obsessed by some great musician, who was intolerably exigent [exacting], making her play marvelous pieces of music till she was practically exhausted."-- "The Proofs of the Truths of Spiritualism," p. 177.

She had lost the control of her own person, and was being performed upon by another, intolerably exacting. She was no longer a free moral agent; but some other personality -- and in no sense a beneficent one -- was using her as he pleased, and not as she pleased.

In the report of a lecture given by Archdeacon Colley (Spiritist) at Weymouth, England, Oct. 6, 1903, we are given a view of the physical and mental condition of one who had surrendered himself up to the work of a spirit medium. The lecturer had been

outlining the process whereby spirit forms were materialized through the person of the medium, and incidentally mentioned this striking peculiarity:

"Cautiously, therefore, had they to awaken him [from his trance state], for he was rather of a nervous sort. Often when I have been sleeping in the same bedroom with him, for the near observation of casual phenomena during the night, and especially when he was naturally asleep, for conversation with the direct voices that came through the dark, I, on such occasions, would hold my hand over his mouth, and he would now and again be startled into wakefulness not unmixed with fear. For he could see the phantoms which I could not when I had quietly put out the night light -- for he would not sleep in the dark, which made him apprehensive of phenomena, physically powerful to an extraordinary degree."

Here is a full-grown man who is afraid to sleep in the dark -- the very best time for sleeping -- and must have a light to sleep by. He sees phantasms, "physically powerful to an extraordinary degree." How had he learned of their extraordinary power? Evidently he had been made aware of it in some such manner as had the lady previously referred to in this chapter. If Spiritism is good, beneficent, healing, strengthening, elevating, health-producing, truly spiritual, and life-giving, why is one at least of its most submissive exponents and practitioners afraid to sleep in the dark, annoyed by phantasms that rob him of his rest in sleep? Let Spiritists answer. Of our Lord it is said: "He giveth His beloved sleep." Ps. 127: 2. Nowhere is it declared of Him that He annoys His beloved with phantasms or frightens them with terrifying dreams. What God gives to mankind as a boon and blessing these spirits of evil seek to rob them of.

Mr. Coulson Kernahan, who has given much painstaking study to the doctrines and phenomena of Spiritism, has published a book entitled, "Black Objects," which is a very distinct and very emphatic warning against Spiritism. The title of the book was suggested by the "nondescript black objects" which issued from the cabinet at the séances of Eusapia Palladino. In all his experience Mr. Kernahan can recall no séance "where anything which threw spiritual light upon the things of eternity, or imparted teaching, or even information of worth, was said." He declares that the present aim of Spiritism is, by hint, by implication, by innuendo, and even by outward "annexation," to destroy Christianity; to "destroy belief in the atonement, and to show our Lord as a psychic, not as a Redeemer." It seems to him as "another and new world for a form of necromancy." In pointing out the dangers of Spiritism, he especially urges all to keep the foul hand of so-called experiment off the young.

Mr. Frederick C. Spurr, who has had some experience in dealing with spirit mediums, sounds this note of warning:

"Some are likely to lose their sanity unless they are very careful. A well-known doctor told me the other day that quite a number of men and women -- more women than men -- of his acquaintance are betraying signs of cerebral excitement due to 'spiritual' investigations. Two mediums known to me are certainly degenerates as a result of their dabbling with the occult. The extraordinary appearance of their eyes suggests incipient madness. . . . The mediums have given us little enough, thus far, to satisfy our curiosity. They have given us much to awaken suspicion."-- Southern Cross (Melbourne,

Australia), July 18, 1919.

The writer has noticed the same striking peculiarity in one at least who practised as a spirit medium. While Sir Arthur Conan Doyle is advising women generally to try their powers of automatic writing and thus begin to dabble in the dangerous delusion of Spiritism, others have uttered urgent warnings against it. The late Dr. Alfred Russel Wallace strongly deprecated such attempts by amateurs. In private conversation he used to tell of a man who, having practised automatic writing, became absolutely incapable of writing the simplest note without his hand's being used by other agencies. He was not able to hinder this by his own will, and in order to effect a cure, he was obliged to abstain for years from using a pencil at all. Sir W. F. Barrett, in a very grave passage, discourages "young persons and those who have little to interest their time and thoughts," from "making any experiments in this perplexing region." Dr. Wallace had "a strong belief in the existence and activity of malignant low-grade spirits who seek to gain control over men." While Sir Arthur Conan Doyle has never known "a blasphemous, an unkind, or an obscene message" to be transmitted' from the other side, Sir W. F. Barrett has been less fortunate in his experience. This great authority writes:

"It not infrequently happens, as some friends of mine found, that after some interesting and veridical messages and answers to questions had been given, mischievous and deceptive communications took place, interspersed with profane and occasionally obscene language. The sitters threw up the whole matter in disgust."-- Southern Cross, July 10, 1919.

It may be well to give here, in her own words, the experience of a young woman who, well on her way to becoming a spirit medium, prayed for light concerning the mysterious communications she was receiving, and had revealed to her, through the spirits themselves, their true identity. The lady is well known to the editor of the African Sentinel, and her experience was published in the issue of that magazine for September, 1921. She is now an earnest Christian and a member of an evangelical church. What she passed through as a result of dabbling in Spiritism should serve as a warning to any one who is now leaning toward Spiritism or is even tempted to accept its teachings. Would it be too much to hope that those already ensnared in its cruel meshes might take this warning seriously? Some will not, we know; but for those who do there is still hope. The lady does not wish her name disclosed; but we can vouch for the authenticity of the report she has given of her experience. This is the account:

"Early in the year 1906, while we were living in San Francisco, Calif., my husband was stricken with rheumatism. He was still in bed when the great earthquake came in April. We had one child, a daughter, then only four years old.

"Just a few days before the quake, I wanted to find out if my husband would get well, and I went for a private sitting to a Dr. Howland, a noted medium, known as the singing evangelist. I do not know what he said about him, but I remember as if it were yesterday that he said to me, 'You will have your eyes and ears opened.' I asked him what he meant, and he said that I would find out about the first of July. I thought so little of this then that

when I went home I told the folks about it, and we laughed about it, thinking it a great joke.

"At that time I was acquainted with some of the phenomena of Spiritualism, but did not take it seriously. We used to sit about a table and talk to the spirits, who would tip the table for us, and knock. In that way we would amuse ourselves, and thought we were having a good time.

"Then the great quake came, followed by the fire. I found myself without a home, with a sick husband to care for, and a four-year-old child. As soon as we could, we went across the Bay to Fruitvale, where we found temporary quarters in a refugee camp. While there, I met a little French woman, who seemed to think that I could tell fortunes, and she begged me to tell hers. She was a total stranger to me, so far as her past was concerned, but by some mysterious influence I was led to tell her that her father had killed himself, and how he did it. I described the man correctly, and told her that he was standing right by her. She was frightened, and asked if he was in the tent. She said that all I had told her was absolutely true.

"Not long after this we left the camp, and took a large house' that was given over to refugees of the fire. My husband was still on crutches, but able to get about. One morning, he and the baby were downstairs. I was doing the little work of cleaning up the room, when suddenly an unseen power that I could not resist pushed me over to the table. Something said to me, 'Get paper and pencil.' This I did, and sat down at the table. Immediately my hand began to move, and I received a long message, purporting to be from my father. The handwriting was just like his. I called my husband upstairs to read it, and he shared my astonishment. Then I remembered what Dr. Howland had said about getting my eyes opened about the first of July. This was early in that month.

"From that day on, it seemed that I possessed some wonderful power. I would hear knocks, and frequently at night was disturbed by something pulling at my pillow and blowing out the lights.

"I was in the habit of keeping the light burning all night. One night I left the lamp burning on a chair near the bed. In the morning I found it out, but thought that the wind must have extinguished it. That forenoon a lady friend of mine came and asked me for a sitting. I took a pencil in my hand, and this is what it wrote on a piece of paper:

"'Anna, you must not go to sleep with the lamp burning. If you must have a light, take a candle and put it in a can. There was another big quake last night, and I came and put out your lamp.'

"I laughed, for I did not believe the message . Suddenly a hand seemed to grip my arm, as though in terrible anger, and I cried out with the pain of it. The spirit wrote again, 'Get up, and look at the lamp. And next time, do not laugh.' Then we all looked closely at the lamp, and to our astonishment saw that the wick was turned down as far as it could be.

"At first I seemed frozen with horror. And then the thought came to me that it must be that some of our departed friends were watching in a loving and tender way; for at that time I believed that at death one went immediately either to heaven or hell.

"My occult powers were developing rapidly, and at the suggestion of a friend I went to Oakland and consulted a Mr. Earl, a noted medium, whom I had seen do some wonderful things, and asked his counsel about my qualifying for independent slate writing. When I told him my experience, he looked at me in astonishment, and said, 'You have accomplished in a few weeks what many have been able to accomplish only in months or even years of patient sitting in a dark room day after day for an hour at a time.' He told me to come back, and for \$20 offered to 'develop' me. This seemed promising, but where could I get \$20? My friend generously offered to lend it to me. I thanked her, and told her I would let her know when I might be ready to go.

"It was then, while considering whether or not to go back to this medium, that I remembered my early training. I had been brought up a strict Methodist. I began earnestly to pray. I asked God that if this power was good, to help me to use it to His glory, but if not, to show me clearly that it was evil.

"One morning I was alone, sitting at the table, waiting for a message, when a very peculiar feeling came over me. I could hardly get my breath. I felt cold and clammy, and thought that I might be dying. Suddenly I realized that I was being thrown into a trance. I was horribly afraid, and struggled with all the strength I had against the influence, sometimes mentioning the name of the Lord. When it seemed that I was just about gone, my little girl came in the door, and rushed up to me crying, 'Mother! Mother!' That seemed to bring me to. I cannot describe this feeling; only those who have passed through similar experiences know what it is like.

"After a few weeks, I decided that I would not go to Mr. Earl to be developed, for I thought I could do it myself. I am no artist, but while under the influence of the spirits, I could draw almost anything, mostly flowers. In addition to my writing powers, I became able to answer sealed questions. Every morning I would go into a room, pull down the blinds, and sit and wait, trying to develop independent slate writing. And yet I was praying all the time, too. It meant much to me, for I knew that as a medium I could make an easy living, even though my husband might not get well.

"One day I was sitting at the table, pencil in hand, when it began to draw instead of write. When the picture was finished, it looked like nothing I had ever seen. I looked at it for some time before I spoke, then I asked what it was. My hand moved again, and this is in substance what it wrote:

"This represents the devil. I am not one of your departed friends, as you have thought. You are praying for light. If you stick to this, you will become a wonderful medium, one of the world's best. If you give it up and stick to the Bible and serve God, you will have misery untold. You will get along nicely for a time, then you will begin to go down, until

everything you have is taken from you. Then if you still persist, your little girl will be taken from you. But if you will give up prayer and your Bible, you may become a noted medium, and will have wonderful power and great wealth.'

"You cannot appreciate my feelings as I sat there that morning facing these ominous words, the spirit still holding my wrist in a viselike grip, as though awaiting my decision. I do not know how long I sat thus, without speaking a word. Then I laughed as I thought, 'How foolish! How could that be the devil? Why should he thus reveal himself?' The spirit gave my arm such an awful twist that I soon stopped laughing, and this is what I was led to write:

I have told you the truth. Now is the time for you to decide. You must choose either to worship God, or to become a medium. And you had better not laugh. You will see in time that what I have said is true.'

"I was horrified, as it began to dawn on me what I had been doing. I realized then that I must make up my mind right there, one way or the other. As I hesitated, I saw on the one hand only hardship and an awful struggle, not knowing what was in store for me. But I could not thus boldly deny my God, and I said, 'If I must choose, I will choose God; He will take care of me.'

"When my husband came in, I showed him the drawing and what was written. He looked rather curious, and asked me what reply I had made. He was glad when I told him, but said that he did not believe a word of it anyway. I continued to pray earnestly for light and guidance.

"About two weeks after this a new family moved in next door. I became very friendly with the lady, and her son used to come over frequently and visit my husband. I soon found out that they were Spiritualists. She was a woman of culture and education, and there was something about her that was very congenial. The son had hypnotic powers, and told me that he was trying to hypnotize me. I told him that I would not let him, but he said he would get me off my guard some day. Those were fearful, trying days. I had seen the evils of Spiritualism by this time, and was diligently studying the Bible for all the light I could get. This son would try to get my mind confused regarding the Bible.

"One evening, after I had put my little one to bed, my husband was reading the newspaper and I the Bible, when suddenly the Bible, slipped from my hands. I became cold, and could not speak above a whisper. My husband saw me and put down his paper and asked me what was the matter. I put my hand over my heart, pointing to the bed, and whispered that I wanted him to read to me from the Bible. He did what he could, but he saw I was going fast, so he went for the doctor. It was late at night when the doctor came, and then I could answer his questions only by shaking my head. He gave me a sleeping powder and left.

"The next morning I went to see the doctor, and he said that I seemed in perfect condition, and he could not tell what was the matter. That evening the young man from

next door came over and said to my husband, 'It's too bad that you did not let your wife go last night, she was going into a trance. We should have heard some wonderful things.' Then I realized that he had kept his word, and had taken me off my guard.

"As soon as I could I moved away from the influence of this family, and I have never seen them since. Soon my mind cleared up, and I felt natural again. I felt to praise the Lord for deliverance from what I now saw to be from the great enemy of souls.

"Two or three years after this, I was relating my experience to a Christian lady. She was inclined to doubt, and begged me to sit at the table with her and see if I could get some writing. I was reluctant at first, but at length consented, and took the pencil. I had to wait quite a little time, but finally my hand began to move. I told my friend to ask a question to herself. This she did, and it was answered correctly. Then the spirit wrote and said, 'You have been warned. You had better have nothing to do with this.'

"I had a similar experience some time later in Napa, when a Mrs. Burton persuaded me to give a demonstration of writing. I was again warned in a similar way.

"In conclusion, I will say that I have gone through hell itself. You cannot imagine the horrible things that I have gone through, much of which I must keep to myself. All I know is that every word that I have put down is true. If some do not believe it, I cannot help it. But as God, whom I must one day meet, is my judge, I have written down everything faithfully."—African Sentinal, September, 1921.

Dr. Bernard Bosanquet, formerly professor of moral philosophy in the University of St. Andrews, makes this positive declaration in reference to Spiritism:

"The present 'psychical renewal' seems to me a dangerous and wholly irreligious craze."-
- Quoted in the World's News, Sept. 25, 1920.

And General Booth, of the Salvation Army, says:

The present psychic revival is bad and dangerous."--Ibid.

In the work entitled, "China's Millions," Miss Harrison, of Sisiang, Shensi, China, warns those who are dabbling in Spiritist practices that missionary experience in China justifies a darker interpretation of these phenomena than is commonly prevalent. She states in that work that if Christians who know the power of the cross would go and challenge the mediums, or rather the power speaking through the mediums, commanding them in the name of the Lord to declare themselves, they would confess, though much against their will, that they are demons. Then she gives a typical case from her own experience, which recalls the accounts of Dr. Nevius, which made so profound an impression upon the late Prof. William James. She says:

"We have recently been helping a young woman, who for many years has been tormented by demons, to fight through to freedom. When it began speaking through her,

attempting to deceive us into thinking it was the young woman herself speaking, we demanded of it an answer to the question, 'Who are you?' It tried evasion; but held to it, replied, 'I am, I am,' several times, and then changed to, 'We are, we are,' and finally, 'We are demons.' Asked, 'How many?' we got the answer, 'Five.'"

Many of the cases of spirit, or demon, possession spoken of in the Bible have their duplicates in our day, especially in China and Korea. It is a cause of no little wonderment that with such examples before us, there are still so many in civilized lands who will play with this satanic device for soul ruin. Many, no doubt, do not understand that in practising mesmerism (hypnotism), or submitting to it when practised by another, they are really dabbling in Spiritism, but such is the case. Says the Rev. A. Mahan:

"Mesmeric subjects, and those who have become clairvoyants through mesmeric influence, have, to a very great extent, become mediums, and of all other persons, most readily become such. This is a fact which no one will deny.

"Mesmerizing and pathetizing are among the common means proclaimed by Spiritualists of developing mediums. . . . To enter the mesmeric state, on the one hand, and to become mediums, on the other, one and the same condition is requisite in both instances, namely, a state of mental passivity."-- "Modern Mysteries," pp. 107, 108.

That is the crux of the matter. God will not permit Satan to take possession of any soul that is determined to serve God and be His and His only. This state of mental passivity is a deliberate invitation to the wandering hosts of fallen angels to take possession of the abdicated throne of the individual, and reign there. And such reigning sets the feet of the one who accepts it always on the broad highway to eternal ruin. The prince of ruin and the Prince of the Restoration meet at the sanctuary door of every soul, and every individual must decide for himself which of these shall enter his holy of holies to dwell there as God. If the deceiver is welcomed, then the One who is the way, the truth, and the life must turn in sorrow away, and that life which means so much to him who possesses it, is blighted in its morning and withers when the night of sin's doom shuts down.

But to him who accepts the Lord Jesus Christ to rule in the sanctuary of his soul, the eternal years are granted, in life undimmed by thought of death, in joy unsullied by hint of parting, in health untouched by the blight and mildew of disease, in happiness that is never dulled by the thought of another's sorrow,-- a life, in short, where tears shall never fall, where hatred or envy or distrust or evil-surmising will find no soil and no fruitage, and the happiness of that fair land's inhabitants will increase in the glad thought that the joy of others is equal to their own.

There have been shown in this chapter some of the dangers that lurk in the pathway of those who, believing that the dead still live, permit themselves to dabble in any degree in any of the branches or practices of Spiritism. The dangers have not been overdrawn. They are very real, and he who disregards them does so at a cost in eternal consequences which it is impossible to compute.

11. Spiritism Identifies Itself

SPIRITISM, as one of the manifestations of the workings of the prince of ruin, has unwittingly identified itself in numerous ways. The Bible, which is the Word of God, has given us some of the characteristics by which we may know Spiritism as one of the modes of operation in the campaign of the fallen angels. We find one of those characteristics in the following scripture:

"When they shall say unto you, Seek unto them that have familiar spirits [spirit mediums], and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? [or, "on behalf of the living should they seek unto the dead?" R. V.] " Isa. 8:19.

Some of the people at a certain time would be seeking to the dead by means of Spiritism, or necromancy, to learn about the living; and God says that when they are doing that, it is time men should be seeking Him. The warning is particularly emphatic, because when such manifestations are strikingly prevalent in the world, the Lord Himself is doing His closing work for man prior to the culmination of the controversy with sin and the coming of the Redeemer. This fact is plainly set forth in verses 15, 16, and 17 of the chapter from which the last scripture was taken. Let us consider them:

"Many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord, that hides His face from the house of Jacob, and I will look for Him."

It is a time of great danger -- a time when eternal destinies are being decided -- that is brought to view in that scripture. It is a time when God's law needs to have its seal, the whole Sabbath-observance command, restored to it; a time when "the testimony," God's whole Book of truth, which has been broken and mutilated in the hands of the "higher critics," needs to be bound up; it is a time when some will be waiting for their Lord and looking for His return; and a time when some will be urging others, in their perplexity and distress and anxiety, to seek to the dead for knowledge and direction. That is the culminating deception, and we are warned against it in these words:

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knows that he hath but a short time." Rev. 12: 12.

He knows that at the coming of Christ his activities must cease. Therefore he pours distresses and deceptions upon the world in overwhelming torrents, and Spiritism is the veritable ne plus ultra of his evil ingenuity.

Now as to the identity of the thing against which the Lord's prophet warns us. That delusive demonstration of satanic activity would be characterized by communications from those who represent themselves to be the spirits of the dead through those that have "familiar spirits" (spirit mediums), and "wizards that peep, and that mutter." Do spirit mediums in their communications "peep" (or "chirp," R. V.) and "mutter"?

In the book "Raymond," on page 192, Sir Oliver Lodge reports communications received through Mrs. Leonard, and a spirit called Feda takes possession of the medium to get a message through from the spirit of the dead boy Raymond to his father, Sir Oliver. The opening paragraph of this report reads:

"Feda soon arrived, said good evening, jerked about on the chair, and squeaked or chuckled, after her manner when indicating pleasure. Then, without preliminaries, she spoke."

The medium, under possession of this familiar spirit, "squeaked or chuckled."

Again in the report of the same séance, Sir Oliver records:

"Here Feda [that is, the medium controlled by the spirit Feda] gave an amused chuckle with a jump and a squeak."-- "Raymond," p. 201.

"(Feda here gave a jerk, and a 'good-by.') Love to her what 'longs to you, and to Lionel. Feda knows what your name is, 'Soliver,' yes. (Another squeak.)"-- Id., p. 204.

This is not very illuminating, not very elevating, and we wonder that a great scientist does not turn away from it in disgust. One thing it does, however, it identifies Spiritism as the movement against which the prophet of God warns the world.

Another work, previously quoted from, furnishes us with evidence of the same character. It is given to prove Spiritism true, but it proves it to be something against which God considers it very important to warn us. The report in question has reference to the experience of the medium, Dr. T. d'Aute Hooper, who was at the time under the control of, or "possessed" by, a spirit known as the "Indian Fakir." It was announced that the fakir (through the medium, of course) would perform fire worship, but that the medium would be safeguarded. The report reads:

"The interpreter retired and the fakir controlled. There was a lot of waving of hands [on the part of the medium], shouting, twisting and turning, incantations and squealing. Then he [the medium] left the circle and squatted in front of a good fire. He said a 'prayer' with a lot of rapid talk; in fact, he never ceased to chatter the whole time."-- "The Proofs of the Truths of Spiritualism," p. 65.

Sir Oliver Lodge, in a sitting with the medium Mrs. Kennedy, on Oct. 10, 1915, records this:

"Please listen carefully now. I want to speak to you about Norman. There is a special meaning to that because we always called my brother Alec Norman, the (muddle . . .).

"K. K. [the medium] said that she couldn't get the rest clearly." -- "Raymond," p. 147.

Here was muttering again. When God has a message to give to man, there is no muddling, no "squealing," no "chirping." The mouthpiece of God does not have to record that though he had something to which he wished us to listen carefully, he must break off in the midst of his message because he "couldn't get the rest clearly." The pitiable drivel that "comes through" in spiritistic séances makes one wonder whether those in attendance can have any respect whatever for their own intelligence, or any appreciation of the value of the time (worse than wasted) which such unprofitable gatherings consume.

Sir Oliver Lodge gives us another glance at the self-accusing characteristics of Spiritism. The sitting this time is with the medium Mrs. Clegg, March 3, 1916. He describes how the medium went off into the trance, and then continues:

"For some time, however, nothing further happened, except contortions, struggling to get speech [probably peepings, chirpings, and mutterings], rubbings of the back as if in some pain or discomfort there, and a certain amount of gasping for breath. . . . Presently the utterance was distinguished as, 'Help me, where's the doctor?' After a time, with K. K.'s [Mrs. Kennedy's] help, the control seemed to get a little clearer, and the words, 'So glad, father; love to mother; so glad,' frequently repeated in an indistinct and muffled tone of voice, were heard.

"The medium, however, went through a good deal of pantomime, embracing me, stroking my arm, patting my knees, and sometimes stroking my head, sometimes also throwing her arms round me and giving the impression of being overjoyed, but unable to speak plainly.

"Then other dumb show was begun. . . .

"After a time, utterance being so difficult, I gave the medium a pad and pencil, and asked for writing. The writing was large and sprawly, single words: 'Captain' among them."--*Id.*, pp. 238,239.

Not very satisfactory, these communications with intelligences representing themselves to be spirits of the dead -- not much like the clear, incisive communications that have come to us from the living God.

Spiritism has thus inadvertently admitted its own identity as that agency against which God has warned His people. It paints its own picture before us with the brush of its own mutterings and splutterings and chirpings and squeakings.' Do we need further identification? It is ready to hand.

God warned His people anciently against necromancy -- communication with the dead by calling up the dead to inquire of them. One clerical Spiritist, Rev. H. H. B. Yerburch, rector of Breedon, England, has been publishing a series of apologies for Spiritism in the Church Family Newspaper, a Church of England publication, extracts from which are published and commented on in the Harbinger of Light for October, 1921. Speaking of necromancy, the rector says:

" Necromancy is calling up the dead. In former days it had certain horrid rites connected

with the dead body. In the practice of Spiritualists the dead are not called up; they appear ready and eager to get through, to make themselves known, and crowd in. They do this quite independently of the séance room."

This is one of the most striking examples of "a distinction without a difference" that one is likely ever to see. In ancient days necromancy was communication with the dead, the living taking the initiative by having witches and wizards "bring up" or "call up" the spirit of the departed individual. Now those who wish to hold communication with the dead go to a modern witch or wizard (spirit medium), and they find the supposed spirit of the departed friend or relative already there and waiting to get into communication with them. What is the difference? Two parties are getting into communication: one is a living person; the other is supposed to be the spirit of a dead person. They two get into communication through the same agency, a medium (witch or wizard). They talk to each other, even as the living and the supposed dead did in the days of Saul and the "woman of Endor." All this is admitted. The only difference is that more from "the other side" are seeking to "get through," and do not have to be called up, but are already up and waiting for communication. It is necromancy just the same -- just as much opposed to the commands and purpose of God, and just as ruinous to the souls that permit themselves to be ensnared in its deceptive meshes.

Yet this evil thing, forbidden of God, is Spiritism's substitute for what is known among Christians as the "communion of saints." Says the editor of the Harbinger:

"We have often stated in these columns that it is to the Church of England we look to take the lead in indorsing the fundamental claims of Spiritualism, and in proclaiming, in particular, that a much more literal interpretation must be given to the doctrine of communion of saints than has hitherto been allowed"—Harbinger of Light, October, 1921.

Who are these "saints" that are communicating from the other side? Every leading Spiritist of experience knows that only a portion of those who speak as the spirits of the dead appear in the slightest degree "saintly." I have already quoted the warnings of some Spiritists against believing all that "comes through," and against inexperienced persons' taking up the practice of communicating with the dead. Surely we ought not to be afraid to communicate with saints. It is a most inexcusable travesty on the real things of the gospel to claim that this modern necromancy is what Christians understand as the "communion of saints." The Lord, through the apostle Paul, has given a warning to all Christendom that is perfectly applicable in this case:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6: 14.

Spiritism is of the darkness. The most, and the most striking, of its manifestations are produced in the darkness. And the inspired testimony of the apostle John declares that men loved darkness rather than light, because their deeds were evil." John 3:19. Jesus

Christ was and is the light of the world. His gospel is the perpetuation of that light. Neither He nor it can have fellowship with that which works in darkness and finds darkness necessary to its success. His followers can be termed such only when they follow Him. Moreover, Spiritism is unbelief. It denies the atonement; denies salvation through Christ; denies the divine sonship of Jesus Christ; denies every claim that He made for Himself to Deity. Spiritism, as already shown, tempts individuals -- and leads individuals -- to suicide. Leading Spiritists have often admitted that the spirits are sometimes conscienceless liars. It is impossible, therefore, that the practice of modern necromancy should be in any degree whatsoever entitled to the appellation, "the communion of saints." By representing itself to be what it is not, Spiritism identifies itself as one of the works of darkness.

God has warned mankind against adding to or taking from the words of the Sacred Volume. Rev. 22:18, 19. Whoever does that, despite God's warning, identifies himself as one who is disobedient to God -- in rebellion against Him. How does Spiritism stand related to the integrity and the inviolability -of the Book? In the introduction to Book 1, page xxxv, of "The Life Beyond the Veil," we find this paragraph:

"And is it [Spiritism] subversive of old beliefs? A thousand times No. It broadens them, it defines them, it beautifies them, it fills in the empty voids which have bewildered us, but save to narrow pedants of the exact word who have lost touch with the spirit, it is infinitely reassuring and illuminating.

"Narrow pedants of the exact word" are those who do not feel at liberty to add to or take from what God has given through His inspired penmen. Spiritism, in that declaration from "beyond the veil," labels with the unkind epithet, "narrow pedants," those who reverence and hold to the Bible. Therefore Spiritism deprecates adherence to the exact Word. It would add to the Bible and would take from it, and thus shows itself an enemy of that Word, denounced by that Word, and resting under the curse of the divine Author of that Word. One leading Spiritist declares of the Bible that "it is absolutely worthless in the teaching of spirituality as recognized by Spiritualism;" that "Spiritualism should recognize it as a slough in which man's spirituality has been mired and swamped for these thousands of years; "that the Bible "has brought about the very conditions that we as Spiritualists are so determinedly fighting against;" and then, in the most shameless cruelty of wickedness, accuses the Bible of being the fount and origin of crime. (See C. F. Evans, in the Progressive Thinker, Jan. 22, 1921.)

The Bible has been given us as a lamp to light our path out of sin and into righteousness; out of a wicked world and into the eternal home of happiness and peace; out from under Satan's dominance and thralldom and back into the freedom of our Father's home of love. To accuse that Word of being what Spiritism says it is, is the acme of blasphemous falsehood, the bitterest refinement of unjust accusation. But such accusations as this tell us in language most plain and emphatic what Spiritism is and who is its author.

Even Spiritists themselves admit that Spiritism as we know it is only a modernization of practices which were common among ancient heathen peoples. God has strictly enjoined upon mankind that there must be no worshiping of any being or thing

but God Himself. But the ancients worshiped many things, among which was fire. The Parsees were, and are still, fire worshipers, as were some of the nations that surrounded Israel. It was evidently some species of fire worship in which the ancient Canaanites indulged when they made their children to pass through the fire to Moloch. Certain islanders practise a species of fire worship when, after incantations, they walk barefoot over glowing hot stones.

In Dr. T. d'Aute Hooper's experience as a spirit medium, he was frequently taken possession of by a spirit called the "Indian Fakir," and a species of fire worship was performed. Says Lord Lindsay, in speaking of the fire phenomena performed by D. D. Home:

"I have frequently seen Home go to the fire and take out large red-hot coals and carry them about in his hands and put them inside his shirt. Eight times I myself have held a red-hot coal in my hands without injury."-- "Man's Survival After Death," p. 217.

Sir William Crookes testifies to the fire feats of D. D. Home when under spirit control:

"At Mr. Home's request, whilst he was entranced, I went with him to the fireplace in the back drawing-room. He [the influence controlling Home] said: 'We want you to notice particularly what Dan [i. e., Home] is doing.' Accordingly I stood close to the fire, and stooped down to it when he put his hands in. . . . Mr. Home then waved the handkerchief about in the air two or three times, held it above his head, and then folded it up and laid it on his hand like a cushion. Putting the other hand into the fire, he took out a large lump of cinder, red-hot in the lower part, and placed the red part on the handkerchief. Under ordinary circumstances it would have been in a blaze. In about half a minute he took it off the handkerchief with his hand, saying, 'As the power is not strong, if we leave the coal longer, it will burn.' He then put it on his hand, and brought it to the table in the front room, where all but myself had remained seated."-- "The Proofs of the Truths of Spiritualism," p. 66.

We need not question these statements as records of actual happenings. They doubtless were such; but they do not prove that the dead are alive. Such things do not prove that the spirits controlling the medium and causing him to perform these acts were the spirits of the dead. They claim to be; but as they have been proved falsifiers in numerous cases, which Spiritists themselves admit, it is more than probable from their own showing that they are lying when they make the claim that they are spirits of the dead; and when we bring the Word of God into the witness box, the probability resolves itself into an absolute certainty. Moreover, Spiritism, in such demonstrations, is clearly disobedient to the law of God, which forbids the worship of anything other than God Himself. In practising and encouraging fire worship, Spiritism proves itself an exponent of idolatry, a breaker of God's law, and thus a rebel against His government. Thus again does it identify itself as the enemy of God and the deceiver and destroyer of man.

Spiritists admit with the utmost unconcern the identity of the Spiritism of today with the practices of ancient days that are forbidden in the Sacred Volume. Note this paragraph:

"Dr. Lombroso refers to the witch of Endor, and quotes from various writers proving that necromancy, or what we now call Spiritualism, was common in Greece, not only as a belief among the lower classes, but held by philosophers, especially by the Platonists and Pythagoreans, 'who expressed a wonder if any one said he had never seen a daimon;' i. e., the spirit of a deceased person."-- Id., p. 73.

Concerning this, the author of the book makes the following observation in a footnote:

"Whenever devils are mentioned in the 'Gospels as 'possessing' human beings, daimon or daemon is the right term."-- Ibid.

Spiritism therefore admits, seemingly with perfect sangfroid, that the spirits with which it is getting into touch are really the devils whom Jesus cast out of the afflicted persons who were being tormented by them;

that the spirits who control mediums are the devils whom Jesus commanded to "come out" of certain "possessed" ones, and enter no more into them. The admission is a sweeping one, and leaves every Christian without excuse for having anything to do with Spiritism Again, on the same page of the same work, appears this statement:

"The story of the witch of Endor will be recognized as identical in all the features mentioned as characteristic of a modern séance."

So Spiritism links itself up with the witch of Endor, and so with all witchcraft practised in those days. It identifies itself as the same thing. Let us see now how that ancient practice was, and therefore this modern practice is, regarded by the God of Israel, the God whom Christians serve:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18: 9-12.

Spiritism says that it is the same thing as that which the woman of Endor represented and practised. It must therefore rest under the same condemnation. God called it an "abomination" then, drove it out of the land, and made its practice punishable by death. He says that because of those abominations He drove out the original possessors of Canaan. He tells us, furthermore, that He is the "same yesterday, today, and forever." What was an abomination then in His eyes is an abomination still; and the person who practises it, whether he call himself Christian or unbeliever, places himself under the frown and the curse of Almighty God. Israel could not practise that abomination and be God's chosen people and inherit the temporal Promised Land. Likewise, the Christian cannot practise that abomination, and be an accepted child of God and an inheritor of the eternal possession.

From what is called a "psychograph," a photograph of spirit writing, presented by Archdeacon Colley to the author of "The Proofs of the Truths of Spiritualism," I quote these statements as further proof that Spiritism identifies itself as the necromancy and demon possession of ancient times:

"It is only necessary to read history and the sacred works of ancient peoples and nations to know that what is termed modern Spiritualism is as old as the world. Sacred history teems with abundant evidence of the fact. The media were prized by the Medes and Persians. The Delphic Oracles, the Cyprian priestesses who were brought forward at certain feast days that the populace could communicate with their Ad Patres! . . . We wonder why it is that the denizens of earth will read and think contrary to the teaching in their Holy Writ. It is only necessary to read and calmly compare the phenomena of older days chronicled therein and

modern happenings to prove they are one and the same, only given in different times of the world's history."-- "The Proofs of the Truths of Spiritualism," pp . 202, 203.

This purports to have been written by a spirit, and therefore Spiritism must admit that it speaks authoritatively. It leaves no loophole for doubting that Spiritism is identical with the witchcraft, the necromancy, the fire feats, and the heathen practices generally which were so specifically denounced by Jehovah in the days of Israel.

The author of the psychograph would lead us to think that because those things are mentioned in Holy Writ, we are permitted and expected to practice them. But not so. They are mentioned only to condemn, to denounce, and to warn us against having aught to do with them. The author of the psychograph then directs attention to a number of passages of Scripture, among which is 1 Samuel 28: 6. That verse reads:

"When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."

So Saul turned to a source from which he hoped he might get an answer. Certainly, if God would not answer him, he could not expect to receive a reply from any agency under God's direction or control. He knew that he must go to an agency which was in opposition to God, an outlaw. He sought out a spirit medium; and he must himself practice deception in order to accomplish his purpose. So he disguised himself and went in the night. It was a deed of darkness and deceit, and it received the reward which was meet for such deeds. The result of that action we find recorded in words of Holy Writ:

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." I Chron. 10:13.

Saul lost his life for his sins, and one of those sins specifically mentioned was that of attending a Spiritist séance to inquire of the dead. It is strange that the author of the psychograph in question should refer us to this scripture, which so specifically condemns the whole Spiritist movement. Saul was not the only offender in this particular whose

record has come down to us. Of Manasseh it is said:

"He made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke Him to anger." 2 Kings 21: 6.

A similar statement concerning him is recorded in 2 Chronicles 33: 6. It will be interesting, therefore, to read what is said of one of Israel's kings who took an opposite course to that taken by Saul and Manasseh. This is the record of the good king Josiah:

"Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiyah the priest found in the house of the Lord." 2 Kings 23: 24.

The question will naturally arise as to whether Josiah offended God in putting a stop to the practice of spirit medium-ship throughout his realm. The above scripture declares that he did it in order "that he might perform the words of the law;" and the verse following reads:

"Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might."

For doing so; the other class put away that abomination, and received heaven's approbation. And what the one practised and the other prohibited was that which today is known as Spiritism or Spiritualism. It has, beyond question, identified itself as that thing which Jehovah abominated and prohibited, the fire-worshiping necromancy of the ancients, the cult of witchcraft, the perpetuation of the falsehood first uttered by Satan in Eden, the most subtle of all the deadly deceptions invented by the prince of ruin for the destruction of our race.

How different, then, is the record left us concerning the two classes of kings! The one class practiced that which was an abomination in the sight of God, and was condemned by Him for doing so; the other class put away that abomination, and received heaven's approbation. And what the one practiced and the other prohibited was that which today is known as Spiritism or Spiritualism. It has, beyond question, identified itself as that thing which Jehovah abominated and prohibited, the fire-worshiping necromancy of the ancients, the cult of witchcraft, the perpetuation of the falsehood first uttered by Satan in Eden, the most subtle of all the deadly deceptions invented by the prince of ruin for the destruction of our race.

12. Spiritism Fosters the First Falsehood

THE first falsehood ever told in this world was told in Eden by the prince of ruin. In that falsehood he promised the mother of the human race that if she would disobey God, so far from dying as a penalty, mankind would advance in glory and honor. These are his words:

"Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3: 4, 5.

By disobeying God he said they would become like gods themselves. God had warned them that the penalty for disobedience would be death. Satan contradicted God, and promised them immunity from the execution of that decree, with tremendous advantages besides.

Spiritism is using all its powers of eloquence and deceit to prove to the race that God told the falsehood and Satan told the truth. The chief burden of Spiritism is to prove that the dead are not really dead, but have simply entered upon another sphere of existence, and are able to communicate with us (though this is plainly contradicted by the Bible); and the next great burden is to bolster up the satanic idea that men are becoming gods through processes following death.

God is the Creator of all things. If men are to be like gods, they must be able to demonstrate their ability in the work of creating. The Rev. G. Vale Owen, writing under spirit control concerning the occupations of those who have passed "beyond the veil," presents the following:

"We all sat round the open space, and concentrated our wills on the object to be produced. Very quickly it appeared and stood there before us. We were much surprised at the quickness of the result. But from our point of view there were two defects. It was much too large; for we had failed to regulate the combination of our wills in due proportion. . . . The result was a mixture between stone and flesh. Also many points were disproportionate -- the head too large and the body too small, and so on. . . . We experiment, and then examine the result, and try again. We did so now."--"The Life Beyond the Veil," book 1, p. 63.

If this were a true record of actual happenings, how ridiculous it would appear when compared with the true record of Jehovah's work during creation week! "He spake, and it was done; He commanded, and it stood fast." Ps. 33:9. Again: "God saw everything that He had made, and, behold, it was very good." Gen. 1: 31. Nothing too large or too small, and no mixtures of stone and flesh.

But this spirit reporter teaches that creation is taken up as a science in the spheres to which the dead go, and they have scientific instruments to help the unskilled students in their first attempts at doing the work of gods. One who was instructing a class in this science actually created a landscape (so the spirit states), including fields and forests, with bright-plumaged birds flying from tree to tree. The spirit continues:

"Our guide was somewhat advanced in the science, and had contrived the forest scene by

means of this same skill. As the learners progress, they are able gradually to achieve the result they wish without the scientific apparatus which at first is necessary. One instrument after another is left out until at length they are able to depend solely on their will. . . . We cannot all be creators of cosmos, I suppose, and there are other things as necessary, great and glorious, no doubt. . . . While the men students mostly looked after the purely creative part, they [the women] were permitted to add to and round off the work with their genius of motherhood."-- Id., pp. 82-85.

The same writer attempts to prove that the living and the spirits of the dead stand in the same relation to the Father of all that Jesus, the Son of God, did and does. He asks:

"Is it meant that He is the Father in manifestation as man? So, then, are you and so am I His servants. For the Father is in all of us. Or is it that in Him was the fullness of the Father, undivided? So in you and in me also dwells the Father."-- Id., book 2, p. 69.

Therefore, if Christ is God, according to this teaching, man also must be a god; for they claim for man the same relation to God that Jesus Christ sustains. It is a bold and blasphemous assumption put forward by the prince of ruin to take away from the glory and the position and the honor of the Lord Christ, and exalt the disobedient sons of earth to an equality with the sinless Sacrifice that on Calvary paid the debt for man's sin.

Again, God styles Himself a "prayer hearing and a prayer answering God." From the Vale Owen script I quote again:

"We reach the earth also and sense your doings there, and send you words of instruction, or help in other forms, in answer to the prayers which come to us for us to deal with."-- Id., p. 76.

God has taught us that it is He who hears our prayers and who answers our prayers. But Spiritism would usurp this prerogative of Deity also. Some Spiritists would even rob God of the title of Author of our lives and Creator of our bodies. Says Dr. V. Maxwell, a French Spiritist:

"We have a soul which is making and perfecting its own body." -- "Are the Dead Alive?" p. 258.

So according to this teaching we become the creators of ourselves; so do we eliminate God from His position in the universe, through the doctrine of Spiritism! Some of these doctrines would make us gods; some would usurp the prerogatives of God; some would quietly drop God out of existence entirely. The author of the Vale Owen script presents in metrical language the idea that these discarnate spirits are the agents of creation. Thus:

"Diverse and lovely, at their urge,
A myriad living forms emerge,
As they on bird and beast and tree
Impress their personality." -- "The Life Beyond the Veil," book 3, p. 12.

The same spirit author attributes the ability to create even to evil powers. He was questioned as to what certain animals were doing in a certain place where unruly spirits were being held in durance vile. His reply was:

"These animals have never been in the flesh. Those go into brighter places. these are the creations of evil powers who are able to bring them forth so far, but not to project them further in advance toward incarnation on earth."-- Id., p. 225.

Then one of the distinguishing characteristics of Jehovah -- His creative power -- according to this teaching, is possessed by devils also! and all for the purpose of belittling the Godhead and causing men to believe that Satan's falsehood in Eden was truth, that through disobedience we acquire divinity. A noted psychic (or spirit medium) of Adelaide, South Australia, Mrs. Adderson Miller, in an interview granted to Pastor E. S. Butz, of Cooranbong, New South Wales, Australia, was asked, among others, the following questions, the answers to which were set down just as she gave them:

"Do Spiritualists believe in a personal God?"

"No, God is universal in you; to be developed. God is simply love one for another."

"Then are we each God?"

"Yes, you are God; I am God."

This is what Satan said men would become through disobedience. This is what Spiritists say men have become -- and have become gods so literally and comprehensively that God Himself, through whom even they live and move and have their being, is ruled out of existence. Surely, in view of all that is comprehended in accepting the tenets of Spiritism, it is worth while studying the consequences before taking the step.

13. Unprofitable Communications

THERE is one verdict that can be truthfully rendered concerning all communications that "come through" from the so-called spirits of the dead. It is this: "Empty and unprofitable." No great thoughts, no new truths, have ever come to the knowledge of mankind through spirit intercourse. Spiritists, of course, take the position that such is not necessary -- that the important thing is that communications do "come through," thus proving the continuity of life -- and, of course, incidentally proving the Bible untrue in its statements concerning the condition of man in death.

'But the fact that something does "come through" from somebody does not necessarily prove the continuity of human life, nor the Bible untrue. The first thing which must be established is that that which "comes through" comes from the one from whom it purports to come. No proof for that has ever been given, nor will it ever be given. The dead still sleep, awaiting the call of the Life-giver. Those who profess to speak for the dead are the same beings whom our Savior cast out of "possessed" individuals when He was upon earth. They misrepresent God, and Jesus Christ, and the dead, and themselves.

Now as to the communications received. Let us see whether they are helpful, elevating, ennobling, or in any sense worth while. On Sept. 27, 1915, Sir Oliver Lodge and Mrs. Lodge had a sitting with A. V. Peters, at the home of Mrs. Kennedy. In the record of that sitting as prepared by Mrs. Kennedy are the following statements directed to Mrs. Lodge:

"What a useful life you have led, and will lead! You have always been the prop of things. You have always been associated with men a lot. You are the mother and house prop. You are not unacquainted with Spiritualism. You have been associated with it more or less for some time. I sense you are living away from

London -- in the North or Northwest. You are much associated with men, and you are the house prop -- the mother. You have no word in the language that quite gives it -- there are always four walls, but something more is needed -- you are the house prop.

"You have had a tremendous lot of sadness recently, from a death that has come suddenly. You never thought it was to be like this. . . .

"There is a gentleman here who is on the other side -- he went very suddenly. Fairly tall, rather broad, upright, . . . rather long face, fairly long nose, lips full, moustache, nice teeth, quick and active, strong sense of humor -- he could always laugh, keen sense of affection. He went over into the spirit world very quickly. There is no idea of death because it was so sudden, with no illness. . . .

"Before you came, you were very down in the dumps. Was he ill three weeks after he was hurt? [Sir Oliver Lodge interposes here, "More like three hours, probably less."] . . .

"When he was young, he was very strongly associated with football and outdoor sports. You have in your house prizes that he won, I can't tell you what. [Sir Oliver interposes

again: "Incorrect; possibly some confusion in record here; or else wrong."] . . .

"Before he went away he came home for a little while. Didn't he come for three days? ["There is a little unimportant confusion in the record about 'days,'" interposes Mrs. Kennedy.] . . .

"And he wanted me to tell you of a kiss on the forehead.

"[Mrs. Lodge interposes, "He did not kiss me on the forehead when he said good-by."]

"Well, he is taller than you, isn't he?

" [Yes.]

"Not very demonstrative before strangers. But when alone with you, like a little boy again.

"[Mrs. Lodge interposes, "I don't think he was undemonstrative before strangers."]

"Oh, yes, all you English are like that."-- "Raymond," pp. 130-135.

Now, all this, and much more of a similar character "came through" from some kind of intelligence to demonstrate to Sir Oliver and Lady Lodge that Raymond was still alive and able to use his intellect, though through another. How it can do what it is supposed to do is beyond the comprehension of the writer, and surely the reader must agree that it is beyond his comprehension as well.

On Oct. 22, 1915, Sir Oliver and Lady Lodge had a sitting with Mrs. Leonard. They were seeking to get some "evidential" matter through the medium, and the idea of cross-correspondence was suggested. Sir Oliver makes this observation:

"I rather doubt if cross-correspondence of this kind can be got through Mrs. Kennedy, though she knows we are going to try for them. The boys are quite willing to take down any jumble, but she herself likes to understand what she gets, and automatically rejects gibberish." -- Id., pp. 160, 161.

Then evidently a good deal that "comes through" from the spirits is recognized by both mediums and sitters as "gibberish." This is one of the rewards of disregarding the Scripture warning against seeking to the dead.

On Oct. 23, 1915, Mrs. Lodge and others were having a sitting in Mrs. Kennedy's home with the medium A. V. Peters. While the sitting was in progress, the controlling spirit known as "Madam" relinquished control of the medium, and Sir Oliver makes this observation:

"Then an impersonation of my uncle Jerry was represented, with the statement, 'Your husband will know who he is;' but this part of the record is omitted as comparatively

unimportant. It was unintelligible to the sitter."-- Id., p. 166.

Then there was a change of control, and this "came through:"

"I want to come. Call mother to help me. Because you know. You understand. It wasn't so bad. Not so bad. I knew you knew the possibility of communicating, so when I went out as I did, I was in a better condition than others on the other side.

"But no, wait. Because they tell me. I am not ashamed. I am glad. I tell you, I would do it again. I realize things differently to what one saw here. And, oh, thank God, I can speak! But . . . the boys help me. You don't know what he has done. Who could help? But I must keep quiet, I promised them to keep calm. The time is so short. Tell father that I am happy. That I am happy that he has not come. [On page 248 of "Raymond" the same spirit, purporting to represent Raymond, says, "You know that I am longing and dying for the day when you come over to me. It will be a splendid day for me."] If he had come here, I couldn't have spoken. I find it difficult to express what I want. Every time I come back it is easier. The only thing that was hard was just before. The 15th, do you understand? And the 12th. [Sir Oliver interposes, "We do not clearly understand these dates."] But every time I come it is better. 'Grandma helped or I couldn't. Now I must go Broken. . . . But I have done it, thank God.'"-- Id., pp. 167, 168.

Then another spirit takes control of the medium, and this is what "comes through:"

"I am an old Irishwoman. [To Mrs. Kennedy] You don't realize that the world is governed by chains, and that you are one of the links. I was a washerwoman and lived next a church, and they say cleanliness comes next to godliness! One of my chains is to help mothers. Well, I am going. But for comfort, the boy is glad he is come. [To Mrs. Kennedy] Your husband is a fine man. I love him. His heart's as big as his body, and it is not only medicine, but love that he dispenses." -- Id., pp. 168, 169.

Thus page after page of this kind of matter could be given, but who could be helped by it? What inspiration or uplift could humanity receive from it? Empty, unprofitable, and foolish; yet the system that is being built upon it is sweeping the world like a prairie fire, and proposes to supplant Christianity. Sir A. Conan Doyle, at the beginning of his lecture tour in America, had the assurance to declare that within fifty years "Spiritualism will replace present-day religion," and that "the churches in England are quietly adopting the tenets of Spiritualism." When Spiritism fulfils that prediction, it will be indeed "woe to the inhabitants of the earth." When men leave the sure foundation of the gospel to flounder in the swamps of spirit revelation, they will have turned their faces toward ruin, certain and absolute.

In spite of the senseless jargon that Sir Oliver Lodge has recorded in his book "Raymond" as the utterances of disembodied spirits, he makes this astonishing declaration:

"If departed human beings can communicate with us, can advise us and help us, can have

any influence on our actions, then clearly the doors are open to a wealth of spiritual intercourse beyond what we have yet imagined."-- Id., p. 390.

One is compelled to ask in blank amazement, "In what does the wealth consist?" Inexperienced miners frequently "pan out" ounces or pounds of a substance which they think is real gold. They think they have struck wealth. But it turns out to be "fool's gold." They are poorer than they were before, for they have spent time and money for naught. The wealth which Sir Oliver imagines lies just at the point of his pick, is "fool's gold" only; and time and money invested in its exploitation are worse than wasted. He who sinks his shaft there must first turn his back upon the real gold, the real truth of God, and every step in that direction is a step away from God and eternal life.

Probably most of those who read these pages have some knowledge of the uplifting and sublime utterances of the Bible, and have learned to revere its sacred pages because of the intrinsic value of their divinely inspired utterances. Compare them for a moment with the spirit communications recorded on preceding pages, and then read the following:

"Why should God have sealed up the founts of inspiration two thousand years ago? What warrant have we anywhere for so unnatural a belief?

"Is it not infinitely more reasonable that a living God should continue to show living force, and that fresh help and knowledge should be poured out from Him to meet the evolution and increased power of comprehension of a more receptive human nature, now purified by suffering?"-- "The Life Beyond the Veil," book I, Introduction, p. xxxiv.

And when we ask Spiritists for a sample of what God is pouring out now for the benefit of this "more receptive human nature," we get such material as that previously quoted in this chapter from spirit mediums. How can we call it anything but brazen effrontery even to infer that such "gibberish" is the modern manifestation of divine inspiration in the gift of prophecy? The wonderful messages that have come to us from God through Moses, David, Isaiah, Jeremiah, Daniel, and John, did not come as incoherent mutterings from a squirming, squeaking medium, nor by means of a tattoo beat out on a wooden table, nor through the staggering wanderings of a planchette over a sheet of paper. God's messages are clear, majestic, commanding, uplifting.

The Rev. G. Vale Owen, whose hand was used by a spirit to write of the "life beyond the veil," adds this note after the conclusion of one message:

"While writing the first part of this message, I could not see the drift of the argument, which seemed to me to be rather thin and muddled. On reading it over, however, I am by no means sure of my estimate."-- Id., p. 16, note.

If the one who has written it does not know what it means and its purpose, and whether it is really "thin and muddled" or something that is worth while, and is not sure about it even after reading it a second time, the rest of us may be excused if we decide that Mr. Owen's first estimate was the correct one. In fact, a careful perusal of the first three books

of the Vale Owen scripts leaves the writer with the most decided opinion that the whole script is thin and muddled, empty, unprofitable, false. A lying spirit, a member of the host that fell with Satan from the courts of glory, has taken possession of the hand of a minister of the gospel, and is using that hand to foster the cunning falsehood of the leader of that fallen host,-- to teach that the dead continue to live and love and exercise every prerogative of sentient beings in ever-ascending spheres from the lowest hell up to "summer land" and beyond. A perusal of such books makes one feel as if he had been dragged through a succession of madhouses.

Communications that deal in uncertainties, where the inspiring spirit himself is uncertain, can never make one feel that he is grounded in certainty when he has finished with them. The author of the Vale Owen script, in speaking of certain laws which seemed complex, says:

"But if we could trace them up-stream and arrive at the origin, we should find, I think, that they were few and simple."-- Id., book 2, page 45.

Again he says:

"All the diversity you 'see around you is due, as it seems to us," etc.-- Id., p. 46.

Here is another illustration:

"Were it not for faculties we possess other than that of sight, we should, as I suppose, have difficulty in finding our way about."-- Id., page 53.

In another place he gives us this astonishing bit of uncertainty:

"So there are here, also, many who say that Christ is not God, and so saying think they have made an end of the matter."-- Id., p. 68.

I have italicized the words which show the uncertainty, and therefore emphasize the worthlessness, of these communications.

On one occasion Mr. Vale Owen requested his controlling spirit to give an illustration of what he meant in asserting that fairy tales and such like were the surviving descendants of the science of the past. These are the illustrations given:

"There is the story of Jack and the beanstalk. In the first place, look at the name. Jack is colloquial for John, and the original John was he who wrote the book of the Revelation. The beanstalk is an adaptation of Jacob's ladder, by which the upper, or spiritual, spheres were reached. . . . Punch and Judy might represent the transactions in which the two who stood out most reprobate were Pilate and Iscariot."-- Id., pp. 82, 83.

Is not this an attempt to make the sublimity of the Scripture record appear ridiculous? It unveils itself as the emanations of an enemy mind. The emptiness and cheapness of these

spirit communications have already been mentioned; but note this statement:

"Yes, my inquiring friend, it is I who am writing. But you did not suppose I imagined for a moment that you would be satisfied with my own small talk, did you?"-- Id., p. 22.

At the next sitting this "came through:

"When we find difficulty in speaking so that we be heard of you, or make mistakes in our wording or even in the matter of the message, then be patient," etc.-- Id., p. 24.

With what astonishment and dismay would we view such guessings and such uncertainties and such admissions of error in the Book of God! We do not find them there. On page 96, book 3, of the Vale Owen script, occurs this expression:

"So far as we can penetrate, the reason for this decision," etc.

Such expressions as these are frank admissions that God is not speaking through these spirit authors; that they are left in the darkness to grope their unguided way in the faint glimmer of their own guessing. But the wonder of wonders is that human beings will leave the white light of God's Word to flounder through the slough of despond! Prof. William F. Barrett, F. R. S., who is an ardent Spiritist, says:

"It is sometimes urged that the manifestations of life in the unseen are so paltry as to excite contempt."-- "Are the Dead Alive?" p. 289.

So they would be even if they were what they purport to be,-- evidences of survival after death. But they are not even that. They are evidences only that there are intelligences which we cannot see, and that these intelligences are really able to make their own existence manifest. But no shred of evidence has ever appeared anywhere, at any time, through any method, to prove that they are the spirits of the departed. They represent themselves so to be; but as they have demonstrated themselves, even on the admission of ardent Spiritists, to be conscienceless fabricators of falsehood, we are not warranted in believing any "revelation" that comes through or from them.

Spiritists have taken it for granted that the communications that come through spirit mediums purporting to come from their dead friends are genuine. The point to be proved is right there; and it never is proved. An unseen and cunning impostor, personating a dead friend, with every act of whose life that impostor is familiar, picks out incidents in that dead friend's life with which only that friend and one or two others are familiar, and uses his knowledge of those incidents to demonstrate that he is the spirit of that dead friend. Because he knows of that incident, it is reasoned that he must be that friend's spirit; and that therefore that friend, though dead, still lives and moves and has his being.

But not so. It is a cruel imposition, a truly fiendish misrepresentation. The departed one is still sleeping. Says Job: "If I wait, the grave is mine house." Job 17:13. Again he testifies:

"As the waters fail from the sea, and the flood decays and dries up: so man lies down, and rises not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou would hide me in the grave, that Thou would keep me secret, until Thy wrath be passed, that Thou would appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shall call, and I will answer Thee: Thou wilt have a desire to the work of Your hands." Job 14: 11-15.

Until the day of our Lord's return, when the heavens depart "as a scroll when it is rolled together" (Rev. 6:14), and the mountains and islands are moved out of their places; until the trumpet of God sounds, and the dead are called forth from their graves, Job expected to sleep in the tomb. Then he, with all who are judged worthy of eternal life, will awake and sing in the glad morning of the resurrection. (See Isa. 26: 19.)

Job further tells us, in refutation of the idea that the dead still live:
"He shall return no more to his house, neither shall his place know him any more." Job 7:10.

Every one of Spiritism's "demonstrations" is made for the purpose of proving that statement false, with all similar statements made throughout the Book of God. Both cannot be true. We must depend either upon the Bible or upon the statements of spirits who tell the truth only when it pleases them, and lie without scruple when it pleases them better.

As an illustration of this, I quote the following from records made concerning séances held with the famous medium, Mrs. Leonora Piper, in England:

"Séances, often two a day, were held for several weeks; and though some were almost complete failures, others were marked with conspicuous success. True incidents were often given in such a mass of error as to make it necessary to discount their value. Some sittings have all the appearance of the ordinary medium's talk and associational reproductions. Names were often given in a manner to suggest guessing and 'fishing,' and even though they were strikingly right, their significance had to be skeptically received or wholly rejected."-- "Science and a Future Life," by Hyslop, p. 163.

Prof. Frederic C. Myers, a member of the Society for Psychical Research, who attended the same séances, speaks thus of them:

"Phinuit -- to use his own appellation, for brevity's sake [one of Mrs. Piper's spirit controls]-- is by no means above 'fishing.' . . . There were some interviews throughout which Phinuit hardly asked any questions, and hardly stated anything which was not true. There were others throughout which his utterances showed not one glimpse of real knowledge, but consisted wholly of 'fishing' questions and random assertions."-- Quoted in "The Widow's Mite," by Funk, p. 250.

Another spirit calling himself "Pelham" frequently took control of Mrs. Piper; and in speaking of the difference between the two "controls," Fremont Rider, himself a Spiritist, makes this observation:

"With Pelham's advent, Mrs. Piper's mediumship took on a newer and improved stage. Phinuit was always a bit of a rascal, and something of a faker."-- "Are the Dead Alive?" p. 305.

So through fakers and rascals, through admitted mistakes, errors, and falsifications, the newer and broader revelation is to come to humanity, the richer wealth of spiritual truth! We are neither enamored of the prospect nor anxious for its realization. The writer last quoted tells us in the preface to his work, when speaking of spirit rappings, materializations, table levitations, trance speaking and writing, telepathy, and clairvoyance, that --

"Every one of these subjects has been, and is, so permeated with fraud that with most of them there is the gravest doubt if so much as one genuine example ever occurred. Yet a few keen-eyed and clearheaded investigators have braved ridicule and indifference, and assert that they have found beneath a tremendous accretion of error a nucleus of truth. . . . He [the author] has endeavored to give an impartial presentation of a subject, tangled perhaps more than any other, with conflicting theories and obscured with the grossest fraud."-- Id., Preface, page ix.

And then the author admits that when asked, as he had been by many, whether he could "recommend a thoroughly reliable medium," through whom they could communicate with their dead, he had had to reply:

"No, alas! he could do none of these things; and the wisest researcher in psychical science will tell you, if he be honest, that he cannot."-- Id., pp. ix, x.

If the leading exponents of Christianity could make such sweeping denunciatory statements concerning the Bible, the work of evangelists, and the fruit of the gospel generally, as Fremont Rider and other Spiritists have made concerning Spiritism and spirit mediums, they would be asked to give their attention to something more worth while, and it would be expected of them that they would. If such things could truthfully be said of Christianity, it would go down to defeat and ruin, and would well deserve its fate. Fremont Rider admits that there is much rubbish in the matter given out by spirit mediums, but yet holds to his belief in Spiritism. He says:

"If I have made you believe that there is there, among a great deal of rubbish, a little very much worth while, I shall have achieved my purpose."-- Id., p. 340.

Whatever there may be that he considers worth while among that "great deal of rubbish," is put there by the deceiver of souls only as bait to lure men and women away from all that is truly worth while, and so bind the cords of his deadly deception more firmly about

them. If they could find nothing at all that they considered worth while, they would drop Spiritism in disgust, and turn to safer and saner things. The authors quoted are not the only ones who admit the trivialities of the "revelations "from" spirit land." Prof. G. Henslow, M. A., in an effort to excuse the worthlessness of such "revelations," says:

"It is forgotten that they are human beings just as we are, and are on earth still, only deprived of their bodies. Their characteristics remain the same. If one he frivolous here, he or she is still so on the other side. If serious here, they remain the same there; but it must also be understood that as earth is a training ground for the spiritual education of the same, still more it is so on the other side."-- "The Proofs of the Truths of Spiritualism," p. 26.

But the trouble with this hypothesis is that it refuses to operate. They never advance. Their last communications are as senseless and frivolous as their first. Even the best of them are mere generalizing platitudes that lead nowhere save away from the Bible, away from the Christ of God as the Bible reveals Him, and away from the gospel conception of sin and salvation. And when the truth is realized that these spirits are only the deceptive impersonators of the dead, the wickedness of their deceptive work and the ridiculousness of the whole psychical program are all the more strikingly emphasized. Professor Henslow gives the following incident from his own experience:

"A member of the family was appointed to go to India. A spirit reiterated that he would not go. At last he went; still the spirits asserted that he would not go. On being informed that he had gone, they remarked: 'Oh! we did not know!'"--Id., p. 39.

With such results, why continue to seek to the dead on behalf of the living?

The prophets of God were never afraid to tell their names. God had given them messages of importance; and they were not ashamed to let it be known that they had been thus used and honored. Not so with spirit revelators. Professor Henslow says of them:

"In spite of their frequently expressed desire to enter into communication with us, many spirits show a strange aversion to revealing their names. They give fake names or refuse to give their exact appellations. Some always assume pseudonyms."--Id., p. 72.

There are some people still living on this earth who specialize in writing anonymous letters. They are not generally considered the pillars of society here; nor need we expect that any beings who thus write to us from "beyond the veil" are worthy of our society or friendship or trust. Emanuel Swedenborg, who will hardly be accused of being an opponent of Spiritism, issued the following statement concerning spirit communications:

"When the spirits begin to talk to man, he must beware that he believes nothing they say; for nearly everything they say is fabricated by them, and they lie; for if they are permitted to narrate anything as to what heaven is, and how things in heaven are understood, they will tell so many lies that a man would be astonished."-- The Banner of Light, March 20, 1869.

Here is one more testimony as to the value of spirit intercourse, this time from Mr. Frederick C. Spurr. The article from which the following is taken appeared in the Australian Christian World, and was republished in the Southern Cross, of July 18, 1919:

"After having heard many of these trance addresses, I am bound to confess that they leave me entirely unconvinced regarding their value as a revelation of the beyond. They are often weak, windy, and so vague as to be entirely worthless."

The revelations made and the testimonies given in this chapter ought to convince any really candid mind that the messages received through spirit mediums, whatever their source may be, are empty and unprofitable. And he who understands their real origin must also admit that such communications are deceptive, dangerous, and bear in their fangs the veritable poison of death.

The dangers of holding intercourse with the alleged spirits of the dead have been faithfully pointed out in preceding pages, together with the profitlessness of investigations into that realm. The opposition of Spiritism to the work of the gospel and to the true spirit of Christianity, has also been set forth. But the writer feels certain that if all his readers could get even a glimpse of the foolishness displayed and practiced by the spirits and the mediums they control, no temptation to indulge in it would ever succeed with them.

In Sir Oliver Lodge's book "Raymond," there are scores -- I might even say hundreds -- of pages that are utterly senseless, devoid of any possible value to any human being. Much of it is not only without sense or value, but is literally foolish. Not wishing to weary my readers with a tedious recitation of such folly, even to convince them of the foolishness of Spiritism, I will give but a few samples of the material that makes up this now famous book.

"Mrs. Leonard went into a sort of trance, I suppose, and came back as a little Indian girl called 'Freda,' or 'Feda,' rubbing her hands and talking in the silly way they do."-- "Raymond," p. 120.

"Then Feda murmured, as if to herself, 'Try and give me another letter.' . . . It is a funny name, not Robert or Richard. He is not giving the rest of it, but says 'R' again; it is from him. He wants to know where his mother is; he is looking for her; he does not understand why she is not here."-- Id., p. 126.

"I am aware that some of the records may appear absurd. Especially absurd will appear the free-and-easy statements quoted later, about the nature of things 'on the other side' -- the kind of assertions which are not only unevidential but unverifiable, and which usually either discourage or suppress."-- Id., p. 171.

If the matter suppressed is more valueless, more absurd, and more ridiculous than the

larger portion of that published, one cannot wonder at Sir Oliver's reluctance to bring it out into the light of day. But to continue the exhibition:

"He [Raymond] thinks he could get through in his own home sometime. . . . He really is going to get through. He really has got through at home; but silly spirits wanted to have a game."-- Id., p. 194.

"A chap came over the other day, would have a cigar. 'That's finished them,' he thought. He means he thought they would never be 'able to provide that. But there are laboratories over here, and they manufacture all sorts of things in them. Not like you do, out of solid matter, but out of essences, and ethers, and gases. It's not the same as on the earth plane, but they were able to manufacture what looked like a cigar. He didn't try one himself, because he didn't care to; you know he wouldn't want to. But the other chap jumped at it. But when he began to smoke it, he didn't think so much of it; he had four altogether, and now he doesn't look at one."-- Id., p. 197.

"Everything dead has a smell, if you notice; and I know now that the smell is of actual use, because it is from that smell that we are able to produce duplicates of whatever form it had been before it became a smell. . . . Apparently, as far as I can gather, the rotting wool appears to be used for making things like tweeds on our side. But I know I am jumping, I'm guessing at it. My suit I expect was made from decayed worsted on your side. . . . You know flowers, how they decay. We have got flowers here; your decayed flowers flower again with us -- beautiful flowers ."-- Id., pp. 198, 199.

"Love to her what 'longs to you, and to Lionel. Feda knows what your name is, 'Soliver,' yes. (Another squeak.)"-- Id., p. 204.

"Paul's worried 'cos medium talk like book. Paul calls Feda 'Imp.' Raymond sometimes calls Feda 'Illustrious One.' I think Yaymond laughing! Always pretending Feda very little, and that they've lost Feda, afraid of walking on her, but Feda pinches them sometimes, pretend they've trodden on Feda. But Feda just as tall as lots of Englishes."-- Id., pp. 235, 236.

"He [Raymond] does wish you would come over. He will be as proud as a cat with something tails -- two tails, he said. Proud as a cat with two tails showing you round the places. He says, Father will have a fine time, poking into everything, and turning everything inside out. . . . Feda's not fair; she's not brown, but olive colored; her hair is dark. All people that's any good has black hair."--Id., p. 269.

The only way to demonstrate to my readers the emptiness and the worthlessness of the matter that is "coming through" from such sources, is to let them see a few out of thousands of samples that might be given. It does not impress the writer that the nonsense and trivialities and the foolishness which are pouring out upon the world today from the mouths of thousands of spirit mediums are blessings in disguise, that they have any tendency whatever to uplift or better humanity; and when it is understood that the real purpose of the whole spirit campaign is to blind the eyes of human beings to the truths of

God's Word, and to their need of a Saviour, and to their responsibility to their God, one can but look with dread and abhorrence and dismay upon Spiritism's far-flung propaganda. That it should succeed at all among thinking human beings, when it has only falsehood and folly to offer, would seem to demonstrate the truthfulness of the old saying that "mankind loves to be fooled." It is the acme of inconsistency, the crowning paradox of our day. It may be suggested that other spirits and other mediums producing higher grade and more helpful matter. We will submit a few samples from the works of other authors than Sir Oliver Lodge:

"Jaccoliot, in his 'Occult Science in India,' tells of a Hindu fakir, on the former's [Jaccoliot's] own veranda, who extended both hands toward an immense bronze vase full of water. Within five minutes the vase commenced to rock to and fro on its base, and approach the fakir gently with a regular motion. As the distance diminished, metallic sounds escaped from it, as if some one had struck it with a steel rod. . . . The immaterial drummer obeyed the request of M. Joncières; but Sir William Crookes notes that the raps are 'frequently in direct opposition to the wishes of the medium,' and in Dr. Maxwell's case the noises displayed a most waggish perversity."-- "Are the Dead Alive?" p. 46.

"The first thing it [the disembodied spirit] is called to do, on entering the spirit land, is to erect its own habitation, and make provisions for its own sustenance, by a careful cultivation of the soil there [in the empty space, five thousand miles from the surface of the earth]."-- "Modern Mysteries," p. 37.

"Upon his breast the man bears the twin insignia of his erstwhile womanhood, and physiologists will tell you that a like correspondence is not wanting in the other half which, with himself, makes one whole unit of humanity."-- "The Life Beyond The Veil," book 3, p. 98.

"Earth and the whole cosmos of matter is the body of Christ."-- Id., p. 130.

"What may originate [in spirit land] as a book, may, before it reaches you, have been so much transfigured as to become an act of Parliament, or a play, or even a commercial enterprise."-- Id., pp. 32, 33.

"They [the spirits] are sometimes amusingly exigent; one will suddenly say when we are out of doors, 'We want some music!'

"As another example, I had 'been playing a long piece by Moskowski; and I asked what they would like next. The reply came, 'We think we should like a "Rag;"' so I played a 'Cakewalk,' of which they highly approved. We suspected that the listeners were not our usual musical audience. . . . I asked, 'What denomination do you belong to?' They replied: 'We are freethinkers and are very strict as to Sunday.' I asked again, 'Who directed you to be so strict?' 'We direct ourselves,' came the reply. Soon after they had gone, our usual friends spoke: 'We are sorry we asked those freethinkers to come and hear the music; but will not do so again.' "-- "The Proofs of the Truths of Spiritualism," pp. 29, 30.

"Our friends [the spirits] often suddenly come out with quaint remarks, quite disconnected with anything gone before. Thus the hand wrote: 'We think our Little Man is very well, but not so glib as he used to be in his walking.' As I was then eighty-two, there is some truth in this very appropriate remark! On another occasion, the lady 'sensed' that some one wished to write, and the remark came: 'We think the Little Man will make good old bones.' "--Id., p. 34.

"I told the spirits beforehand [before a certain lecture], and they promised to be present. . . Their 'report' was as follows:

'We thought it was a splendid lecture' and enjoyed it very much. We wish we could remember it, but we can't.' "-- Id., p. 38.

"Foretellings are often given us by the spirits; but they cannot be implicitly trusted."-- Id., p. 39.

Page after page might be filled with these empty and worthless vaporings; but sufficient, yes, more than sufficient, has been given to show the utter folly of looking to communications from the spirits for anything substantial or helpful or dependable. Spiritism is but an ignis fatuus. whose shifty glimmerings only intensify the darkness and lead one's footsteps into the dismal bogs of despair and eternal loss.

14. Spiritism's False Prophecies

A REAL effort is now being made to convince mankind that in Spiritism, especially in the utterances and automatic writings of spirit mediums, we have a remanifestation of the gift of prophecy as possessed and exercised by the prophets of olden time. Says the author of the Vale Owen script:

"Inspiration, therefore, is of wide meaning and extent in practice. The prophets of old time -- and those of today -- received our instruction according to the 'quickening of their faculties. Some were able to hear our words, some to see us.'"--"The Life Beyond the Veil," book 2, p. 101.

"Looking at it from the spiritualistic standpoint, the inspired Book sounds like a veritable record of mediumship."--"Are the Dead Alive?" page 345.

"We wonder why it is that the denizens of earth will read and think contrary to the teaching in their Holy Writ. It is only necessary to read and calmly compare the phenomena of older days chronicled therein and modern happenings to prove they are one and the same, only given in different times of the world's history."--"The Proofs of the Truths of Spiritualism," p. 203.

Whether these claims are made to elevate Spiritism or to degrade prophecy, the claims are as far from the truth as the east is from the west. There is no more similarity between the prophecies of the Bible and the productions of spirit mediums than there is between light and darkness. God does not teach us one thing through some of His prophets, and contradict it through other prophets. He has declared through one whom we know was a prophet:

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

Let us see what a Spiritist "prophet" predicts:

"We are watching, and we are guiding as we may and opportunity is given us. If men respond to our prompting, there is an age to come more full of light and the beauty of love and life than that just passing away. And I think they will respond, for the new is better than the old, and from behind us we feel the pressing of those of higher wisdom and power as we look earthward."--"The Life Beyond the Veil," book 2. page 84.

God's prophet speaks positively of the perils of the "last days," and of their abounding wickedness; and the records of our day show those prophecies in actual process of

fulfillment. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. The Bible prophet and the Spiritist predictor contradict each other specifically, and we can believe only one of the two. If we had only outward, tangible,

present-day evidence to guide us in our choice, we would choose the Bible prophet; for we see his prophecies fulfilling every day, and the Spiritist predictions are by the same evidence demonstrated to be false.

Professor Hyslop reports this prediction:

"March 2, 1887, I was asked by my mother to inquire the whereabouts of two silver cups, heirlooms, which she had misplaced. Said Dr. Phinuit [the spirit control of the medium], 'They are in your house, in a room higher up than your sleeping-room, in what looks to me the back part of the house, but very likely I am turned around. You'll find there a large chest filled with clothing, and at the very bottom of the chest are the cups. Annie [my mother's name] placed them there, and will remember it.' Returning home, I went to a room on the third floor at the front of the house, but remotest from the stairway, found the chest (of which I knew), and the contents (of which I was ignorant), both as described, but no silver. Reporting the message to my mother, I learned that she had at one time kept the cups in that chest, but more recently had removed them."--"Science and a Future Life," p. 168.

In the days of ancient Israel, one of the descendants of Benjamin, Kish by name, found that his asses had strayed away, and he sent his son Saul to find them. In his unsuccessful search, Saul came to the place where the prophet of God dwelt, met the prophet, and made his quest known, that he might receive help to find the strayed asses. The Lord's prophet told him:

"When thou art departed from me today, then thou shalt find two men by Rachel's sepulcher in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of 'God, which is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them. . . . And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day." I Sam. 10: 2-9.

Notice the wealth of detail here, wherein there were so many opportunities for the prophet to make a mistake; but they all "came to pass that day." How different it would

seem to us if the record read that when Saul reached Zelzah, he found that the two men he was to meet there had been there the day before and gone; or we will suppose that when he reached the plain of Tabor, the three men were not even in sight, and he met them the following day, with only one kid and with four loaves of bread, and the wine bottle empty; or we will suppose that when he reached the garrison of the Philistines, he found that the company of prophets had come down from the high place a week before, and so he was entirely deprived of the opportunity of joining them in their prophesying. But nothing of the kind took place. The signs all came to pass just as the prophet of God declared they would. What a difference between the two classes of predictions! Saul found the asses at home when he reached home.

Of Dr. Phinuit, the spirit control who gave the false prophecy concerning the lost cups, another psychic investigator reports:

"It was noticed that her [Mrs. Piper's] 'control,' the so-called 'Dr. Phinuit,' was given to asking leading questions, and to making glaringly false statements. '-- "Riddle of Personality," Bruce, pp. 213-216.

What confidence could one have in the prophecies of the divine Book if we were to read therein that the prophet Samuel, or the prophet Isaiah, "was given to asking leading questions, and to making glaringly false statements"! There is no such record. There is no such fact.

"Foretellings are often given us by the spirits; but they cannot be implicitly trusted. We have had several regarding successes to be expected in the next morning's papers; sometimes they are right, at other times there is nothing exactly like what they had foretold."-- "The Proofs of the Truths of Spiritualism," p. 39.

"With regard to spirits foreseeing events, Dr. Hooper writes me as follows: 'My guides have always been honest and stated that they cannot see anything definite six months ahead. The farther it is off, the more hazy it seems.'"--Id., p. 109.

"Out of chaos and confusion there will come peace and order to your earth. The wars of the nations are the birth-pangs of a new era, the consciousness of the race will be lifted by the pain and agony of the refiner's fire."--Id., p. 110.

The statements made in the first two of these paragraphs ought to prepare us for the false prophecy contained in the last one. The records of our day prove it to be false, and the prophecies of the Bible have forewarned us against believing any such statement. In the book of Revelation the prophet is given a view of the days just preceding the end of the world and the second coming of Christ. It is very different from the prediction contained in paragraph three above. It tells of the spirits of devils going out into all the world to gather the nations "to the battle of that great day of God Almighty." Rev. 16:14. That is the battle of Armageddon (verse 16), the end of the world; for verse 15 reads: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The remainder of the chapter tells of the terrible

cataclysms that will close earth's history.

This prophecy and the spirit prophecy are diametrically opposed the one to the other. The spirit prophecy is false; the Bible prophecy is true; and in all the nations preparations are now going forward that will eventuate in its complete fulfillment in the battle of Armageddon. The prophecies of God's Word are history written in advance. The prophecies of the book of Daniel and of the Revelation (and others as well) are wonderfully accurate history, written before it took place, some of it thousands of years before the events occurred. It is one of the signs that God is God, that He is able thus to write earth's history. He says of Himself:

"The former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isa. 42: 9.

And this is the record that the enemies of Israel have left concerning the prophet of God in Israel:

"The heart of the king of Syria was sore troubled for this thing [because he could not entrap the king of Israel] ; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." 2 Kings 6: 11, 12.

This is unbiased testimony. Now let us see what one spirit, seemingly more honest than the rest, has to say concerning the gift of prophecy in Spiritism:

"Now as to future events we cannot tell you what will happen, but, judging by circumstances that are around you at present, we should say that success shall attend your efforts."-- "The Proofs of the Truths of Spiritualism," pp. 157, 158.

"The Daily Mail (London) recalls the fact that Mr. W. T. Stead, when in Constantinople last October (1911), made the following prophecy regarding his own death: 'I know perfectly well how I shall die. It has been revealed to me. I shall go to prison twice more before I die, and I shall end by being kicked to death in the streets of London. This makes my mind quite easy when I travel, and I never insure myself against risks of any kind'-- Sydney Daily Telegraph, May 25, 1912.

It is well known, of course, that Mr. Stead did not go to prison twice more before he died; that he did not die in London; that he was not kicked to death; that he was not immune from dangers in traveling; but that he went down with over fifteen hundred others in the Atlantic Ocean off the coast of Newfoundland, when the "Titanic" crashed on an iceberg and foundered. This shows the intrinsic worthlessness of spiritistic predictions. Mr. Stead had had other experiences with spiritistic prophecy, which should have warned him against putting any confidence in the prediction concerning his death.

"In obedience to a very high spirit 'control,' he [Mr. Stead] embarked upon a certain

journalistic enterprise, being assured that the 'workers' on the other side would see him through. Indeed, they predicted for it an absolute success. Mr. Stead went forward, only to encounter one of the worst disasters of his life. . . . Certain messages have been sent to me by alleged inhabitants of the beyond. In only one case has event tallied with the prediction."-- Frederick C. Spurr, in *Australian Christian World*, Feb. 20, 1920.

As to the value of spiritistic prophecy, in comparison with the prophecy of the divine Word, the following is pointed testimony:

"Suppose that we have two classes of predictions, each one hundred in number, and relating to events which lie equally beyond the reach of mere human foresight. Of one class, but one in the whole hundred is fulfilled in any form. Of the other, not one in the hundred fails in any particular. What higher evidence can we have that the intelligence which originated the latter class differs, not in degree, but in kind, from that which originated the former? the one being possessed of the most infallible, and the other of the most erring, foresight? Such, precisely, is the character of the predictions recorded in the Bible, and those put forward by Spiritualists to sustain the claims of their system. . . . In all respects the miracles of Scripture stand in absolute contrast to the so-called mysteries set forth by the advocates of Spiritualism."--"Modern Mysteries," Mahon, p. 335.

From the evidence produced it is abundantly demonstrated that Spiritism has no valid claim to the possession of the gift of prophecy; that its predictions are worse than valueless, because persons, through such predictions, are led to embark upon enterprises which bring them disappointment and disaster. Spiritism is therefore as false in this claim as in others which we have considered in this treatise.

15. Spiritism Outlaws the Bible

To the true Christian the Bible is God's Word of truth -- God's communication to him. It has guided him by unerring precepts; it has comforted him in his hours of sorrow; it has given him hope in place of despair; it has set a light before his face which all the darkness of this world can never dim. He has proved it to be all that it claims to be. Knowing how it has proved itself true in its powers of consolation, he has comforting satisfaction in knowing he can trust it for all the future.

But with the ardent Spiritist, the Bible fades out of his life in inverse ratio to the hold that Spiritism gains upon his soul. And then comes positive denial of its fundamental principles, denial of Jesus Christ as the Saviour of men, and denial of God Himself, except in a ridiculously accommodated sense.

As frequently stated in these pages, the Bible teaches unequivocally that the dead are asleep, and will continue in that condition until the voice of God shall call them from their tombs. It is proposed in this chapter to show how Spiritism specifically attacks that fundamental principle of the divine plan, contradicting the Bible in deliberate and uncompromising terms, and seeking, through demoniacal impersonation of the dead, to prove its assertions and to demonstrate the Bible false.

The investigations conducted by Sir Oliver Lodge have convinced him that there are intelligences communicating with him from "the spirit world." By calling up incidents in the life of his son Raymond, they have convinced him that they are what they claim to be,-- the discarnate spirit of that son. It never seems to have occurred to that eminent physicist that fallen spirits are acquainted with the details of the lives of human beings, and that they could carry on their preparation for those impersonations through a lifetime. If Sir Oliver had investigated his Bible as carefully and sincerely as he has investigated the doings of beings he cannot see, he would have been prepared for their deceptive impersonations and would not have been ensnared by them. Whoever accepts Spiritism for what it claims to be, should know this fact at the outset: he must discard the Bible for what it claims to be. He cannot have both. Let us note a number of quotations from the book "Raymond" that touch this point:

"There is no real breach of continuity between the dead and the living. . . . Methods of intercommunion across what has seemed to be a gulf can be set going in response to the urgent demand of affection."--Page 83.

"He has gone, . . . but he is -- I venture to say -- certainly not dead in the same sense as the body is dead. It is his absence which allows the body to decay; he himself need be subject to no decay nor any destructive influence. Rather he is emancipated."-- Page 297.

"It is well to be emphatic . . . in order to indicate our disagreement with the policy of harping on worms and graves and epitaphs, or on the accompanying idea of a general resurrection, with reanimation of buried bodies. Hence in strenuous contradiction to all this superstition comes the use of such phrases as 'transition' or 'passing,' and the occasional not strictly justifiable assertion that 'there is no death.' . . .

"They [those who say there is no death] definitely mean to maintain that the process called death is a mere severance of soul and body, and that the soul is freed rather than injured thereby. The body alone dies and decays; but there is no extinction even for it -- only a change. . . .

"We change our state at death and enter a region of--what? Of ether, I think, and still more myriad existence."-- Page 298.

"There is no extinction, and the change called death is the entrance to a new condition of existence -- what may be called a new life. Yet life itself is continuous, and the conditions of the whole of existence remain precisely as before."-- Page 306.

"I recommend people in general to learn and realize that their loved ones are still active and useful and interested and happy--more alive than ever in one sense. . . . What people should not do is to close their minds to the possibility of continued existence."-- Page 342.

"I must confess that with some of the ecclesiastical superstructure which has descended to us from a bygone day, a psychic investigator can have but little sympathy. Indeed he only refrains from attacking it because he feels that, left to itself, it will be superseded by higher and better knowledge, and will die a natural death [he is speaking of the domain of faith]."--Page 343.

One has gone a long distance on the back track toward heathenism (which has always believed in Spiritism) and toward infidelity (which has always denied and antagonized the Bible) when he can deliberately place before the public such sentiments as are contained in the above. If they are true, the Bible, with all it stands for, must be flung aside, and we must then place all our hope and all our confidence for the future in the fallible, uncertain, worthless, and contradictory emanations from the spirits that impersonate the dead. When Christians understand all that means, there will be no question as to their choice.

The Vale Owen scripts are saturated with the same contradiction of the Bible's teaching concerning the condition of the dead. The following will be found in Mr. Owen's books:

"We were with you, although you did not see us. . . . We love to come and join with our fellow worshipers still incarnate, and also to give what we are able to help in their worship."--" The Life Beyond the Veil," book I, p. 55.

"Many, as you know, do not realize for some time the fact that they are what they would call dead, because they find themselves alive and with a body, and their previous vague notions of the after-death state are not, by any means, lightly thrown away."--Id., p. 51.

"How would you begin to explain to one who had little idea of a spirit world about him the truth of survival beyond the grave and the reality of this life and all its love and beauty? First you would probably endeavor to bring home to him the fact of his present

actual existence as an immortal being."-- Id., pp. 88, 89.

"Last week we received a woman who had left a husband and three small children, and she begged to be allowed to go and see how they were managing at home. She was so anxious that at last we took her and arrived at evening time just as they were all sitting down to supper."-- Id., pp. 146, 147.

"In birth the child comes forth out of darkness into the light of the sun. In death the child is born into the greater light of the heavens of God -- no more, no less. . . . By death he goes forth on wider service. . . . Death therefore ends nothing, but carries forward what has been begun."-- Id., book 3, p. 101.

"So we say that death is a sacrament, and indeed it is a very holy thing."-- Id., p. 103.

Every assertion made in the above quotations is a distinct contradiction of specific Bible teaching. If those statements are correct, then the Bible is wrong and misleading, and never was true. Take, for instance, the one in the third preceding paragraph. It is there definitely asserted that the dead mother returned to her home. But the inspired writer declares: "He [the dead] shall return no more to his house, neither shall his place know him any more." The issue is sharp and decisive, and there is no avoiding it.

Fremont Rider, a Spiritist author, bears this testimony:

"The Society of Psychical Research . . . has practically demonstrated the existence of the soul as an entity, distinct from the body." --"Are the Dead Alive?" p. 59.

"Our records [says Frederic W. H. Myers] . . . prove survival, pure and simple; the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul. . . . They prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth."-- Id., p. 147.

"'Do the dead return?' is best answered [says William T. Stead] by asking another question: 'Do the dead depart?' I do not believe the dead depart. They are still with us, closer and nearer than they ever were before they laid aside this earthly vesture of decay."-- Id., page 171.

"During the last sixty years [says Alfred Russel Wallace] evidence has been accumulating in every part of the world which affords demonstration that the so-called dead have never really died at all, but have passed into a new and higher stage of existence. Many of these are able to communicate with us, and most of them assure us that when they wake from the sleep we call death, they find themselves much more alive than ever they were before."-- Id., p. 221.

"How love grows and deepens on this side."--"The Proofs of the Truths of Spiritualism," p. 3.

The Bible says: "Their love, and their hatred, and their envy, is now perished." EccI. 9: 6.

"Death by no means ends all desires. . . . Here we still love all we left on earth."-- Id., p. 58.

"Children, being immortal, begin to live in the next state of existence just as they leave off living here. . . . They become happy little souls full of fun, joy, and laughter."-- Id., p. 140.

It can thus be seen that whatever inconsistencies and contradictions and absolute blunders and false statements show themselves in the communications received from spirits, they are all in harmony in denying the Bible declarations regarding the state of the dead. They all – and scores of pages of such testimonies could be given -- flatly contradict God's Word upon this question. One is true; the other is false: and the true Christian will have no hesitancy in deciding which is to be the man of his counsel.

There are many questions upon which Spiritism contradicts the Bible. Only a few will be cited here. Jesus Christ's words concerning our attitude toward friends and enemies is expressed in these words:

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. 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; 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 on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?" Matt. 5: 43-46.

What says Spiritism?

"Don't bother yourself about trying to like people you've got an antipathy for, it's a waste of you. Keep love for those who want it, don't throw it away on those who don't."-- "Raymond," p. 234.

The first of these two is godlike. The second is steeped in the selfishness of Satan. In fact, it emanates from him, and not from the poor lad whom he impersonates and misrepresents. The Christian takes great joy and comfort in the thought that one day he will see his Lord and Redeemer. Job, writing under divine inspiration, declares:

"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27.

The prophet Isaiah testifies:

"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Isa. 33: 17.

Jesus Himself declared:

"Blessed are the pure in heart: for they shall see God." Matt. 5: 8.

The prophet-apostle John was inspired to declare:

"The throne of God and of the Lamb shall be in it [the earth]; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads." Rev. 22: 3, 4.

The testimony of Scripture is thus very plain and conclusive, that when the work of redemption is finished, the ransomed ones will be with their God and Saviour, and will see them and rejoice in their presence. Let us see what Spiritism says on the same question:

"One of the elementary truths which it is necessary to assimilate in order to progress, is that God is no more visibly present here than He is in the earth life. They expect to see Him bodily, and are much disappointed when they are told that that is quite a mistaken idea of the way of His dealing with us."--"The Life Beyond the Veil," book I, page 123.

"Have you seen Him then, Leader?

"In that form [a presence form, or vision] yes; but not in His naked loveliness, as I have lastly told."-- Id., book 3, p. 123.

"So we passed before the altar, and at some distance away, and then we too knelt down and adored the fount of Being, the One supreme, who becomes manifest to us only by Presence Form, and that rarely."--Id., p. 232.

"Two communicators sent messages, the first of whom spelt out as a name Dorothy Pothlewaite, a name unknown to any of us. . . . She had been a Catholic and was still a Catholic, but had not fared better than the Protestants; there were Buddhists and Mohammedans in her sphere, but all fared alike; she had never seen Christ and knew no more about Him than on earth, but believed in His influence."-- Sir Arthur Conan Doyle, quoted from American Signs of the Times, June 22, 1920.

"Jesus Christ, we are informed in the work connected with the name of Judge Edmonds, is so far advanced, that such spirits as those of Swedenborg and Bacon, though they have been one or two centuries in the spirit land, have not yet got even a sight of Him."-- "Modern Mysteries," p. 36.

"Oliver J. Lodge: Before you go, Raymond, I want to ask you a serious question. Have you been let to see Christ? [Raymond's alleged spirit replies] Father, I shall see Him presently. It is not time yet. I am not ready. But I know He lives, and I know He comes here. All the sad ones see Him if no one else can help them."-- "Raymond," page 207.

Some spirits admit seeing Christ, using the term in an accommodated sense, and different from what we understand by the Scripture language which speaks of that

privilege of the redeemed. Others have never seen Him; and still others, so far from seeing Him, have not learned anything more about Him than they knew upon earth -- which evidently was not a great deal. There seems to be an unbridgeable difference between Spiritism and the Bible on this score as well. One Spiritist, reading this scripture according to the incorrect punctuation, "I say unto thee, Today shalt thou be with Me in Paradise," rejoices in the prospect of being with Christ immediately at death; while the voices from spirit land seem to be unanimous that no one sees Him immediately at death, and some seem never to be able to reach His realm. (See " The Proofs of the Truths of Spiritualism," p. 19.)

That text, when correctly punctuated -- and the punctuation was done by men, and not by Inspiration -- does not teach that the soul goes immediately to heaven. If it taught that, the Scripture would contradict itself. Its teaching is this: "I tell you truly today, in spite of these seemingly contradictory and apparently impossible circumstances, you shall be with Me in Paradise." The adverb "today" modifies the verb "tell" rather than the verb "shalt be." A similar use of the word "today," accompanied by a promise for the future, is found in Zechariah 9:12.

So, while our Saviour has not promised us admission to heaven at the hour of death, He has promised us very definitely that we shall be with Him where He is. To the sorrowing disciples He gave this comforting assurance:

"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. 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." John 14: 2,3.

When the advent into those mansions takes place, is also clearly revealed in this scripture:

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent ["precede," R. V.] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:13-17.

There is nothing uncertain about this. It is all plain and easy to be understood. They see Him coming; they meet Him in the air; they go with Him to be always with Him where He is. They lift up their eyes when they see Him coming, and exclaim in glad ecstasy: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25: 9. The inspired psalmist exclaims: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15. "They shall see His face; and His name shall be in their foreheads." Rev. 22: 4.

Satan has sought to blind our eyes to these blessed and comforting assurances,

that he might turn us away from the Light of the world and the Savior of mankind, and send our feet down the slippery path to the abode of eternal death. But the risen Christ still holds out these blessed assurances, beckoning us with nail-pierced hands of love into the way of faith and hope and righteousness, and into the light that shines from the open door of the sanctuary on high.

I could ardently wish that I had exhausted the contradictions of Spiritism against the Bible; but, like the fallen spirits themselves, they are legion. It is impossible to exhaust them, for they are continually being added to as the days go by.

The Bible teaches that a fire has been "prepared for the devil and his angels" (Matt. 25: 41), which will destroy them and all the wicked, root and branch. Mal. 4: 1-3. It will be a day of vengeance and of complete destruction of all the workers of iniquity. 2 Thess. 1: 7-9; 2: 7-12. Spiritism has no place for this, and denies it by its teaching.

"There are, as we know, many 'angels of darkness' who are in the darkness because of some twist in their natures, some obstinate trait which prevents the good in them having its effect. And these one day may pass us on the road of the ages, and become greater in the kingdom of the heavens than we who now are more blessed than they."--"Life Beyond the Veil," book I, p. 32.

There is no room in such a program for the destruction of sin and sinners out of the world, as specifically pronounced in several scriptures. God has told us very pointedly of the culmination of His controversy with sin, and has given us no hope that after this life there will be opportunity to reform and to rise from sphere to sphere through efforts of our own. The Scripture declares:

In the place where the tree falleth, there it shall be." Eccl. 11: 3. Where death leaves us, the judgment will find us. When the Christ comes, bringing His reward with Him, those rewards are apportioned out to each one "according as his work shall be." Rev. 22:12. The basis on which those rewards are made will never be changed. Before they are given, this decree will have gone forth:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 11, 12.

That means a judgment, for it is a decree, a sentence, handed down from the Supreme Court of the universe. It is based upon human conduct. The evidence is found in the records that have been kept by the hands of angel witnesses. John had a vision of that judgment scene. It is recorded in these words:

"I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were

in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 11:15.

Ages ago men were warned of this. Says the writer of Ecclesiastes: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. The spirit, through Paul, declares that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. When Paul, standing before the Roman governor of Israel, "reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts 24:25.

There is no more definitely established doctrine in the Word of God than that of the judgment to come, which settles the eternal destiny of souls. But Spiritism will have none of it. The idea of a judgment is entirely ruled out of Spiritism's program, thus proving its antipathy to another fundamental principle of Heaven's program. The Bible specifically declares that there shall be a judgment. Spiritism denies.

"'Where is the Judge?' [one who had just "passed over is alleged to have inquired. To this another is alleged to have replied,] 'My child, your judgment will take place whenever you desire, . . . for you yourself are judge, and will mete out to yourself your punishment.' "--"The Life Beyond the Veil," book I, p. 135.

"'We no longer think of 'rewards' and 'punishments,' but inevitable results of conduct. This is why the 'judge' does not really 'judge,' but only selects or separates the 'goats' from the 'sheep;' the only judge is conscience.'--"The Proofs of the Truths of Spiritualism," page 14.

More evidence could easily be given, but this will suffice. Spiritism will not deny that it has ruled out the judgment. It has also ruled out the Judge, ruled out the Saviour, ruled out the cleansing of this world by fire, ruled out the destruction of the finally impenitent wicked. Spiritism speaks of a god, but he is not a being, and exists nowhere in particular. It admits a being called Christ; but He is many spheres removed from those who "pass over," and seems to be still moving on. In fact, every essential principle of the gospel as outlined in the Bible is denied by Spiritism, or so interpreted as to be emasculated and destroyed.

It is therefore plainly apparent that in that system we have a propaganda that is diametrically opposed to Christianity, and has set out to undermine every pillar of the faith once delivered to the saints. The sooner Christians realize the nature of the enemy we have to deal with, and the subtle methods of his attack, the better it will be for both the church and the individual Christian. To be asleep when such an attack is in progress is a criminal offense against the cause of Christ.

16. No Compromise and No Quarter

IT is realized by Spiritism, as it must sooner or later be realized by Christianity, that there can be no compromise in this conflict, and no quarter can be given. Spiritism is out to wreck the church; and the Bible

plainly declares the destruction of all forces and systems of evil existing in the world at the coming of Christ. One of these powers will triumph; and that triumph means the overthrow and destruction of the other. While we know that the faithful followers of Christ will win the victory at last, we know that many will go down to eternal ruin in the conflict between the powers of the evil one and the Prince of righteousness.

Every ingenious device which the malignant and deceptive powers of Satan have enabled him to perfect in his six thousand years of the pursuit of evil, will be brought into play against the last generation of mankind and the remnant church. It is a contest that will try the metal of the bravest and truest and most loyal souls this world has ever known; and they who come through victorious over the mercenary forces of sin will stand forth indeed as gold tried in the refiner's fire, purified by the exacting experiences of the fray. Such individuals, in the sight of the great Judge, will be more precious than the golden wedge of Ophir. No wonder God can speak of them as His jewels.

Those who win in that conflict have to win not only against attacks from without the church, but from within as well; for Spiritism has invaded the church, and speaks today over the pulpit of many a church dedicated to the service of the God whom Spiritism would dethrone, and the Saviour whom Spiritism spurns and tramples under its feet.

Says the editor of the Harbinger of Light in its issue of Nov. 1, 1921:

"Enlightened views of this character [the unorthodox views of Dean Inge] are now permeating the Church of England in Great Britain, and Spiritualism pure and simple is being preached from many of its pulpits with each recurring Sunday."

Rev. R. W. Russell is quoted in the same issue of that journal as upholding the tenets of Spiritism. In view of the headway which Spiritism is making in Scotland, the Church of Scotland has appointed a special committee of learned men to investigate the matter for itself. A Psychological Research Society has recently been formed there, with the Rt. Hon. (now Earl) A. J. Balfour as president, and lectures are being delivered before it by certain great men of the scientific world.

In the gathering of the Congregational Union at Leeds in 1915, one of the principal items discussed was Spiritism, and every one who spoke upon the question, so far as the report indicates, spoke as a convinced believer in the fundamental tenet of that cult. (See Australian Christian World, Dec. 31, 1915.)

In the Harbinger of Light for October, 1921, is given the summary of an address by the Lord Bishop of Lincoln at the unveiling of a war memorial, which is a perfect replica of the creed of Spiritism. The same journal, of the same date, gives the summary of an address at the Unitarian church, Wellington, New Zealand, by Rev. Wyndham Heathcote, which would have been much more appropriately given in a spiritistic temple than in any kind of church. Coupled with its advocacy of spiritistic practices and its assertions that the demonstrations of spiritual power in the prophets of old were spiritistic

in their nature, the address makes a subtle attack upon the Bible itself, in this course also following the lead of Spiritism.

Space forbids that we go farther into this particular development. But the subtle poison of the teaching of Spiritism is permeating every rank of society and nearly every denomination in Christendom. This lamentable fact stares every investigator in the face. He must admit the fact, and, having done so, he is bound to inquire as to what the result will be upon church and world. Realizing what the teachings of Spiritism are in reference to the judgment, we are bound to conclude that the result will be to increase the sum of the world's immorality. If there is no judge but ourselves, and the only judgment meted out to us for our sinful course is such as we ourselves are pleased to mete out to ourselves, then surely we have not much

to fear as a consequence of any iniquitous course we may take here. So we might say, "Let us eat and drink, and carouse, and commit any crime in the catalogue if we wish, for tomorrow we die, and have no one to mete out judgment to us but ourselves."

We were taught this by no less a personage than Sir Arthur Conan Doyle himself, in his second lecture delivered in Melbourne in October, 1920. He declared:

"We realize, from the information we have obtained from the dead, that man has been over harsh with himself; that the 'Great Power of the universe is not so implacable as we have imagined. . . . We have everything to hope for and very little to fear. This world is a mere workshop, and the next is the rest cure."

Beyond question such a message as that from so noted a man will tempt many a man and woman to think there is no day of judgment for sins committed in this life. If that belief should become general, this world in a few years would hardly have enough law-abiding citizens left in it to keep the rest in jail. The moral standard of the world would sink like a torpedo-smitten steamer.

"If good and bad meet the same fate, there is no justice in the world; and if no justice, no reason. . . . The universe, on such a theory, would be a gigantic practical joke, of the cruelest and most malicious description."

That is what Satan is trying to make of God's universe and government, the while he drags those who might be subjects of God's eternal kingdom of peace and love out of the path that leads to that kingdom and into the path that ends, with him, in the lake of fire and destruction. God has denominated the body of His faithful followers the ecclesia, the called out; and His invitation-command is:

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:17,18.

"That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness." 1 Thess. 4: 6, 7.

It does make a difference, then, a tremendous difference, whether we are careful in our conduct or reckless in our behavior; whether we, to the best of our ability, and looking to God for the help necessary, walk in harmony with God's requirements, or follow the baser inclinations of our own unregenerate nature. Those whose ways please God, and who will be called His sons and daughters, and who will be received by Him, will be those who respond to His call to "come out" and be separate from the baser elements of this world. And those who refuse to "come out," who trust to themselves to deal leniently with themselves as their own judges "beyond the veil," and so walk in harmony with their own lusts and ambitions here, will never be called His sons and daughters, will never hear the words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world;" but they will hear the words, "Depart from Me, ye cursed, into everlasting fire,[1] prepared for the devil and his angels." Matt. 25: 41.

God's "called out" company are called out from something and called into 'something. They are called out from "the world" and worldly associations and the demoralizing influences of the world, and called into the fellowship of the "body" of Christ, His particular possession, His own particular household. And yet Spiritism teaches that one suffers no injury who pays no attention to that call. He may go his own way in this world, join any society, any organization, any form of religion or no form of religion, and he suffers no injury in consequence of the course he chooses.

The spirit which called itself "Dorothy Pothlewaite" affirmed, according to Sir A. Conan Doyle, that "she had been a Catholic and was still a Catholic, but had not fared better than the Protestants; there were Buddhists and Mohammedans in her sphere, but all fared alike." And the spirit of a member of the Dongolese expedition, who had died while on the way up the Nile, and whom Sir Arthur called Dodd, stated that he was happy, that he did not wish to return to the earth. He had been a freethinker, but had not suffered in the next life for that reason."

Such accounts as these persons give of the "life beyond the veil" are so opposed to the Bible account of man's condition in death as to constitute a complete and flat denial of the teachings of Jesus and the apostles. If Spiritism's account be true, Jesus and the apostles have spoken and taught that which is absolutely untrue: and yet all Spiritists profess the utmost degree of admiration for the Great Teacher. Perhaps in nothing are the inconsistencies of Spiritists more apparent than in their professed admiration for Jesus as a teacher, while they seek to prove false every fundamental precept of His teaching.

The "revelations" that come through spirit mediums, through table rappings and the planchette, would lead one to believe that it is a waste of time to sacrifice for the cause of Christ, or to strive to build an exemplary and noble character here. The loose-moraled freethinker leading his prayerless and mayhap immoral life will enter the same place of happiness as the godly saint who has spent his life in the service of God and his fellow men. What a danger to the morals of any community are such teachings!

The "revelations" from that source are designed to convince mankind that, no matter how wickedly one may have lived in this life, no matter what horrible deeds one may have committed, he is as certainly assured of eternal life as they who have done their utmost in self-sacrificing service of humanity, and who have striven with all the powers of their being to live in harmony with the principles of justice and righteousness. It is a sardonic travesty on the wisdom, justice, benevolence, and love of God. It is an effort to convince man that God spoke falsely when He warned our first parents that

condemnation and death would follow disobedience.

In Eden, Satan made it appear to Eve that ignorance of evil was a disability and a handicap that only disobedience would remove; and so he tells us today that "evil is simply ignorance." --"The Proofs of the Truths of Spiritualism," p. 149. That is a soothing balm to conscience for any evil that may be committed. It would explain away sin, and in doing so would make Christ's atonement for sin not only unnecessary but absolutely untrue. For instance:

"The present writer . . . cannot say more than that 'Imperator's' teaching is identical with that of Jesus Christ; but not that of ecclesiasticism or certain forms of modern theology.

"The 'New Revelation' is a reversion to the New Testament, and to that alone; when its errors of interpretation from the original Greek are perceived; for example, 'Imperator' points out that there was no atonement, but at-one-ment, i. e., 'reconciliation' [*Italics his*]."--Id., page 45.

This, while purporting to be in harmony with Scripture, is a positive denial of Scripture. It would make utterly meaningless, also, the whole sanctuary service, from the day when Israel set up the tabernacle in the wilderness under divine direction, down to the last service held in the temple at Jerusalem before the crucifixion of Jesus. It would go back beyond that to the first lamb slain as a sacrifice outside the gates of Eden lost, and stigmatize that and all succeeding sacrifices as worthless, unnecessary, and false in their typical implication, and make impossible of explanation the reference of John the Baptist to Jesus as "the Lamb of God, which takes away the sin of the world" (John 1: 29), as well as the revelator's reference to Him as "the Lamb slain from the foundation of the world." Rev. 13:8.

Then, too, what would mean our Savior's own declaration: "I am the good shepherd: the good shepherd gives his life for the sheep, . . . and I lay down My life for the sheep"? John 10: 11-15. He also declared: "Therefore does My Father love Me, because I lay down My life, that I might take it again." Verse 17. There is the "atonement," taught as plainly as words can teach anything, and taught by the One who was to make the atonement. The divine Redeemer, whom Spiritists profess to honor, has thus made a pointed denial of Spiritism's assertions concerning Him. The same truth is taught by the pen of Inspiration in the hand of the writer of the letter to the Hebrews:

"Christ being come a high priest of good things to come, by a greater and more perfect tabernacle [than the one built in the wilderness by the Israelites], not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us: . . . how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. . . .

"Moreover he [Moses] sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens [the earthly sanctuary and its vessels. Ex. 25: 40; Heb. 8: 12] should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself of ten, as the high priest [of the earthly sanctuary] entered into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: hut now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 11-28

Spiritism has appealed to Christ and to the New Testament to prove itself true; and both of them have shown it to be false. Moreover, the very name "Jesus" proves Spiritism's declarations concerning this matter to be untrue. "Thou shalt call His name JESUS: for He shall save His people from their sins." Matt. 1: 21. The word "Jesus" means "Savior." Therefore He could truthfully say: "I am the way, the truth, and the life: no man comes unto the Father, but by Me." John 14: 6. And so Peter could say of Him: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

Yet, in spite of these so plain declarations of the Christ Himself and of those who wrote by inspiration of the Holy Spirit, Spiritism can unblushingly affirm that neither Christ nor the New Testament teaches the atonement. One stands amazed at such untrue accusations against the Word of God, such misinterpretation, such open contradiction, when the evidence is so plain that answers their challenge and flatly denies their assertions. One voluminous Spiritist writer is very definite and very positive in his assertions upon this point. He says, in speaking of faith in the Lord Jesus Christ:

"The hardest part for one who has believed in Christianity as taught in any orthodox church, when he is at last forced to let go his beliefs, is to give up his faith in 'the Lord and Savior.' No Spiritist, however, can believe in Him in an orthodox sense. We can and do recognize the wonderful teacher, the evolved soul, the saintly life. We know that His death cannot save us from any consequence of our own acts, that we must work out our own salvation, and that, beautiful and glorious as was the character of the Master, we shall also attain that perfection some day. We cannot argue with our friend on this point. We have passed through many bitter waters, still holding to the belief in the divine Redeemer, until light came and we understood."-- Tolerance, July 1, 1918.

The light which revealed that to the editor of Tolerance was of the character of the light spoken of in this scripture: "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6: 23. It is a fearful thing to mistake darkness for light. The writer

above quoted has done so, as the foregoing quotations abundantly testify. Having mistaken darkness for light, such persons, in their fancied security, are preparing to step into eternity without hope and without help; and all that eternity might have brought them of life and joy and satisfaction and association has been thrown to the winds, never to be experienced by them. They, having spurned what God had planned, and having substituted their own plans in place of His, are compelled to join the hosts that step down into eternal night and oblivion when the redeemed enter upon their eternal reward. But there can be no compromise then. Each party has made its choice, and the rewards are apportioned according to the choice made.

No doubt Spiritists will assert that one who states these things is harshly judging them. But no; there is one way mapped out by Divinity itself by which man may attain unto the eternal inheritance. We must choose God's way, or we can have no part in what He has planned for His redeemed. Said Jesus, "Ye will not come to Me, that ye might have life." John 5: 40. He declared again: "He that believes on the Son hath everlasting life: and he that believes not the Son shall not see life; but the wrath of God abides on Him." John 3: 36.

The issue is therefore very plain, and the Lord Jesus Christ Himself has made it so. He says He is the way, and the only way; that He gave His life for man's redemption; that those who accept Him for what He claims to be are assured of eternal life; and that those who reject Him will not see life, but will suffer the wrath of God.

Now Spiritists profess to honor the Great Teacher; what have they to say to that divine declaration? He has either told the truth, or He has not. If He has, then there is absolutely no hope for the atonement-denying and Savior-spurning Spiritist. He has most certainly told the truth, and it leaves Spiritists on the horns of a most embarrassing and most serious dilemma. He for whom they express so great admiration, and whom they claim so highly to honor, has plainly told them they are doomed, so surely as they persist in that course.

This ought to set the complacent Spiritist thinking most seriously. The time to make choice is now, while choosing is possible. The day of probation will not be postponed forever; and when it closes, the hand that hung nail-pierced on Calvary's cross will mete out rewards to the human race, to "every man according as his work shall be." There will be neither quarter nor compromise with His rejecters when that day arrives. How much better to accept Him now, and travel with Him to the end of the journey here, and then with Him through a journey hereafter that will never end, than to build a tottering philosophy by the flickering candle of our own fancy, and go down without light or life or hope into the black abyss of eternal death!

Notes

[1] For an explanation of the words "everlasting fire," see page 28.

17. The Spirits Are Real

THERE are some who seek to explain all spirit manifestations on the basis of trickery or fraud, or on the principle of some yet undiscovered law of nature which they are industriously seeking to discover. They refuse to admit that the raps, tilting of tables, playing of instruments, voices through the mouths of mediums personating different persons who have passed away, automatic writing, levitation, apports, and materializations are produced by the spirits of the dead, or are produced by any other intelligences independent of the medium. They cannot explain how any of these things are done; they contravene every law of natural physics; they admit that the inexplicable happenings take place, but still hold to the opinion that there must be some law which, when discovered, will yield an explanation. And yet, after years of the most painstaking scientific investigation, they are no nearer a solution than when they began. Such men are pure materialists, and have chained themselves to a hypothesis from which they will not permit themselves to be liberated, though they perish with it.

There are multitudes of spiritistic manifestations which can never be accounted for except upon the basis that they are performed by intelligences or entities entirely separate from and independent of the medium or any other person present. References to a few of these will not be out of place in this chapter. From the "Annals of Psychological Science," Volume VII, pages 175, 176, I take the following:

"One day Eusapia [Palladino] said to M. R., 'This phantom comes for you.' She then fell at once into a profound trance. A woman of great beauty appeared, who had died two years before; her arm and shoulders were covered by the edge of the curtain, in such a way, however, as to indicate the form. Her head was covered with a very fine veil; she breathed a warm breath against the back of M. R.'s hand, carried his hand up to her hair, and gently bit his fingers. Meanwhile Eusapia was heard uttering prolonged groans, showing painful effort, which ceased when the phantom disappeared. The apparition was perceived by two others, and returned several times. An attempt was made to photograph it. Eusapia and John [the medium's controlling spirit] consented, but the phantom by a sign with the head and hands, indicated to us that she objected, and twice broke the photographic plate.

"The request was then made that a mold of her hands might be obtained, and though Eusapia and John both promised to make her comply with our desire, they did not succeed. In the last séance Eusapia gave a more formal promise; the three usual raps on the table indorsed the consent, and we indeed heard a hand plunged in the liquid in the cabinet. After some seconds R. had in his hands a block of paraffin with a complete mold, but an etheric hand advanced from the curtain and dashed it to pieces. . . .

"It is evident, therefore, . . . that a third will can intervene in spiritistic phenomena, which is neither that of 'John,' nor of Eusapia, nor of those present at the séance, but is opposed to all of them."

At many of Eusapia Palladino's séances, hands seemingly composed of flesh and bones

appeared near the medium while her own hands were held by other members of the circle, remained in evidence for a time, and gradually dissolved while grasped by some of the sitters. Concerning one of many such experiences the following is related:

"At a later sitting this same great black hand came out from the curtain, and gently grasped Bottazzi by the nape of the neck. At this séance Dr. Porro, the astronomer, was present. 'Letting go Professor Porro's hand,' says Bottazzi (Porro was next him in the circle), 'I felt for this ghostly hand and clasped it. It was a left hand, neither hot nor cold, with rough, bony fingers, which dissolved under pressure. It did not retire by producing a sensation of withdrawal; it dissolved, dematerialized, melted.' "--"Are the Dead Alive?" p. 107.

"At another time [says Bottazzi], later on, the same hand was placed on my right forearm -- I saw a human hand, this time of natural color, and I felt with mine the back of a lukewarm hand, rough and nervous. The hand dissolved (I saw it with my own eyes) and retreated as if into Mine. Palladino's body, describing a curve."--"Annals of Psychological Science," Vol. VI, p. 413.

Concerning another séance we have this record:

"A cold wind came from behind the curtain, which suddenly opened as if it had been opened by two hands. A human head came out, with a pale, haggard face, of sinister evil aspect. It lingered a moment and then disappeared."-- Id., Vol. V, p. 305.

At a later sitting Dr. Mucchi became involved in a weird struggle with the invisible entities that seemed to be at work producing these uncanny phenomena. A lump of clay had been placed within the cabinet in the hope that Eusapia might be able to produce impressions of spirit hands in the clay. After a short wait, rappings on the table indicated that the impressions had been made. Dr. Mucchi was eager to observe the result, and arose and went toward the cabinet. He says:

"I was about to enter, . . . but was repelled by two hands made of nothing. I felt them; they were agile and prompt; they seized me and pushed me back. The struggle lasted for some time; the hands seemed to take pleasure in resisting me; they pushed me back if I tried to enter, and pulled me forward if I retired. I ended by seizing the lump of clay," whereupon "they thrust me out with a violent shove that nearly upset everything. There were observable on the clay two or three impressions such as might be made by a closed fist."--Id., p. 309.

What folly to hold that there must be some law of nature, not yet discovered, that will explain such a transaction as this! Here was a strong and active man, a skilled observer of psychic phenomena, repeatedly pushed toward and pulled away from a pair of curtains, and finally hurled out of the cabinet with violence -- by what? A law of nature that had actual invisible hands, and could toss a strong man about as some boisterous giant would do! And this was done, not in the darkness, but in the light.

Some of these scientifically unexplainable phenomena have occurred under most

exacting test conditions and before scientists of world-wide repute. For instance, Sir William Crookes mentioned some striking phenomena in his presidential address before the British Association for the Advancement of Science, in 1898. He called his address a "Report on the Investigation of Phenomena Called Spiritual." In that report he stated frankly that the phenomena he had witnessed were so extraordinary that, on recalling the details, he finds an antagonism between his reason, which pronounces them scientifically impossible, and his senses, which he is certain were not playing him false.

He states, for instance, that he had observed the movement of heavy bodies, without mechanical exertion; that he had heard during his experiments raps and other noises varying from "delicate ticks as with the point of a pin," to "a cascade of sharp sounds as from an induction coil in full work" and "detonations in the air;" that he had seen "movements of heavy bodies when at a distance from the medium; "that he had watched "a chair move slowly up to a table from a far corner when all were watching it;" that he had repeatedly witnessed "the rising of tables and chairs off the ground without contact with any person;" and even "the levitation of human beings;" that he had seen "luminous appearances," not once, but many times, and under the most varied forms; that once, "in the light," he had seen "a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady;" and "on some occasions a similar luminous cloud visibly condense to the form of a hand, and carry small objects about." He adds:

"I have more than once seen, first, an object move, then a luminous cloud appear to form about it, and, lastly, the cloud condense into shape and become a perfectly formed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly lifelike and graceful, the fingers moving and the flesh apparently as human as that of any in the room. . . . I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get it loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from my grasp."

These occurrences took place in Sir William's "own house, in the light, and with only private friends present besides the medium," and they happened scores and hundreds of times, observed by many different witnesses, under every test condition that expert scientific knowledge and trained detective ingenuity could devise.

During one séance, with Mr. D. D. Home as the medium, Sir William states that a lath lying on the table moved across the table without human touch, and rapped out a telegraphic message in the Morse code on his hand, making the dots and dashes so rapidly that he could make out a word only now and then. He said:

"I heard sufficient to convince me that there was a good Morse operator on the other end of the line, wherever that might be. "

It must be admitted, even by Spiritists, that there is a tremendous amount of fraud practised by spirit mediums; and yet, knowing all that, Dr. Elliotson, after long and determined opposition to Spiritism, was finally compelled to make the admission:

"I am now quite satisfied of the reality of the phenomena."--"Miracles and Modern Spiritualism," Dr. Alfred Russel Wallace, p. 99.

To admit the reality of the phenomena, and to admit that they are produced by the spirits of the dead, are two vastly different things. Many of the phenomena are indeed real, but they are not produced by the spirits of the dead. The spirits who produce them never lived in human form.

"No hypothesis of prestidigitation, no matter how cleverly worked out, can, for instance, explain the table-tipping incident mentioned by Professor Morgan. A skeptical friend present at a séance was loudly scoffing at the so-called spirits, and daring them to display their powers. Spontaneously, without contact, the heavy table around which the experimenters were standing broke away from them and pinned the skeptic against the wall with such force that he cried for mercy."--"Are the Dead Alive?" pp. 25,26.

In 1870 a committee appointed by the London Dialectical Society made an investigation of "alleged spiritual manifestations." The furniture of the rooms in which the experiments were conducted was in every case the ordinary furniture of those rooms, and the experiments were generally conducted under gas light. "There was a minimum chance," the committee stated, "for self-delusion or inadequate observation." The authors of the report say:

"At times we sat under the table when the motions and sounds were most vigorous. We held the hands and feet of the psychic. Our ingenuity was exercised in the invention and application of tests. After trials often repeated we were compelled to confess that imposture was out of the question."-- Report of the Committee on Spiritualism, of the Dialectical Society.

Mr. Edward Cox, F. R. G. S., in the report of the subcommittee, says:

"The smaller furniture of the room is frequently attracted to the place where the psychic sits. Chairs far out of reach and untouched may be seen moving along the floor in a manner singularly resembling the motion that may be observed in pieces of steel attracted by a magnet, which rise a little, fall, move on, stop, until fully within the influence of the magnetic force, and then jump to the magnet with a sudden spring. . . . Nor is this phenomenon at all dubious to the spectator. However it may be done, the fact is indisputable that it is done."-- Ibid.

Then the committee summarizes its report:

"The motions were witnessed simultaneously by all present. They were matters of measurement, and not of opinion or fancy. And they occurred so often, under so many and such various conditions, with such safeguards against error or deception, and with such invariable results, as to satisfy the members of your subcommittee by whom the experiments were tried, wholly skeptical as most of them were when they entered upon the investigation, that there is a force capable of moving bodies without material contact,

and which force is in some unknown manner dependent upon the presence of human beings."--Ibid.

The noted astronomer and scientist, Camille Flammarion, gives this testimony concerning the physical phenomena of Spiritism:

"For me, the levitation of objects is no more doubtful than that of a pair of scissors lifted by the aid of a magnet."--"Mysterious Psychic Forces," Flammarion, pp. 5, 6.

Dr. Marion, in his attack, "The Philosophy of Spiritualism," says concerning spiritistic manifestations:

"The phenomena are genuine. The hypothesis which Spiritualists endeavor to build on these phenomena is altogether another thing."

And so it is. Our admission of the genuineness of the phenomena must not be interpreted as indicating in the slightest degree that we consider it even possible that the phenomena of Spiritism prove that the dead have anything to do with these manifestations, or that the dead are conscious, or that they are even alive. These demonstrations are produced by agencies that were never human, and are in this world for a limited time only, while they await the execution of the decree of the Almighty against the fallen Lucifer and his fallen hosts. But to return to the manifestations themselves. Sir William Crookes made an exhaustive study of spiritistic phenomena, and has left this testimony:

"On five separate occasions a heavy dining-table rose between a few inches and one and one-half feet off the floor, under special circumstances which rendered trickery impossible. On another occasion a heavy table rose from the floor in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under conditions which I had prearranged so as to assure unquestionable proof of the fact."-- Notes, Quarterly Journal of Science, January, 1874, pages 84, 85.

Count Agénor de Gasparin, a Swiss investigator, has left a record of his investigations of the phenomena of levitation, in which he declares that the energy sometimes displayed in the levitation of furniture was "well-nigh terrifying." [1]

The Rev. A. Mahan, first president of Cleveland University, who has stood as stoutly against the deductions of Spiritism as, perhaps, even the redoubtable Frank Podmore himself, makes this admission concerning the genuineness of the phenomena:

"We admit the facts for the all-adequate reason that, after careful inquiry, we have been led to conclude that they are real. We think that no candid inquirer, who carefully investigates the subject, can come to any other conclusion. . . . We have ourselves witnessed physical manifestations which, in our judgment, can be accounted for by no reference to mere muscular action."--"Modern Mysteries Explained and Exposed," p. 42.

Rev. Mahan further states:

"Our fathers were as familiar with the rapping sounds, the movement of articles of furniture, etc., as we are. They, in their ignorance attributed the manifestations to satanic agency [and they were right]. We, in our wisdom, have attributed them to the interposition of departed spirits. . . . Nothing can be more unphilosophical than to attribute such phenomena to the interposition of disembodied spirits."--Id., p. 98.

Mr. Mahan, in his wisdom, attributes these mysterious manifestations to some hitherto undiscovered or unanalyzed and unnamed force, which he proceeds to name "the odylic force;" and having named it, he has, of course, settled the vexed question as to what it is. Levitation and rapping are not by any means the only spiritistic phenomena put forth to prove the genuineness of Spiritism.

It frequently happens that at séances articles that have been brought from a distance are suddenly dropped on the table, almost as soon as asked for by some member of the circle. On one occasion a fish was asked for, and within a few minutes it was dropped upon the table, still alive and wet from the sea. On another occasion a considerable quantity of flowers, consisting of anemones, tulips, chrysanthemums, Chinese primroses, and ferns, all absolutely fresh and covered with a fine cold dew, were dropped upon the table. Dr. Alfred Russel Wallace says:

"A friend of mine asked for a sunflower, and one six feet high fell upon the table, having a large mass of earth about its roots."--"The Proofs of the Truths of Spiritualism," p. 93.

At one of Dr. Hooper's seances, the spirit control was asked for a shamrock with roots. In a few minutes it was placed on the table, "all wet and glistening, also black mud-like earth with several live worms crawling on the table, and where the clump fell was a dirty patch on the table cover."-- Id., pp. 90. 91. The root was divided among the sitters, and planted. Dr. Maxwell, another observer, makes this statement:

"At certain times, we felt ourselves touched by hands having all the characteristics of those of a living being. We felt the skin, the warmth, the movable fingers. On grasping them, we experienced the sensation of hands dissolving away as though composed of a semi fluid substance. They appear of a whitish color, almost transparent, with elongated fingers."-- Quoted in Tweedale's "Man's Survival After Death," page 231.

Prof. E. L. Larkin records the following:

"A hand and forearm appeared above the screen Sometimes an arm appeared, with a sleeve and then without, up to near the shoulder. All were given a handshake. To me the arm seemed to issue from the back or shoulder blade of the girl [the medium]. After shaking hands, the arm and hand vanished each time."--"Science and the Soul," p. 53.

Mr. Frank Podmore, who has opposed the deductions of Spiritists from every material standpoint, makes this frank acknowledgment concerning the phenomena themselves:

"I should, perhaps, state at the outset, as emphatically as possible, that it seems to me incredible that fraud should be the sole explanation of the revelations made in trance and automatic writing. No one who has made a careful study of the records, and is sufficiently free from prepossession to enable him to form an honest opinion, will believe that any imaginable exercise of fraudulent ingenuity, supplemented by whatever opportuneness of coincidence and laxness on the part of investigators, could conceivably explain the whole of the [spirit] communications. And the more intimately they are studied, the more the conviction grows that we must assume supernormal agency of one kind or another. In what follows, then, I shall take it for granted that fraud is not the complete explanation."--"The Newer Spiritualism," p. 146.

And concerning the Spiritistic operations of one C. B. Sanders, Mr. Podmore says:

"There are some marvelous occurrences recorded which cannot be explained either by telepathy, or by any extension of the known senses."-- Id., p. 151.

The quotations and references given herein to prove that spiritistic phenomena are real, could be added to at an interminable length; but the evidence already given should be sufficient. Of course, all must admit that a tremendous amount of fraud has been connected with Spiritism from the beginning of its revival in America in 1847-48. Unscrupulous persons, for financial reasons, have imitated the phenomena, and have, in many instances, deceived the public for years. Shameless frauds have been perpetrated repeatedly; and yet, mingled with it all, there have been the genuine spirit phenomena which human ingenuity cannot produce and which the brightest human intellect cannot explain except on the hypothesis that these phenomena are produced by supernormal or superhuman agencies.

While Spiritist leaders know well enough that much fraud and trickery are practised, yet they know also that fraud and trickery will not explain more than a portion of these mysterious demonstrations. And knowing that, they accept the claims of the spirits that they are the spirits of the dead. No such conclusion is necessary or warranted. To the Christian who believes his Bible it is absolutely indefensible. But it does this: it helps to bolster up the notion, borrowed from ancient paganism, that the soul is immortal, deathless. If that hypothesis were true, it would follow at once that man is not dependent upon Jesus Christ for eternal life, nor helped in his attainments "beyond the veil" by anything that Jesus Christ has done for him or will do. It rules out our Lord as the Savior of men. It belies the very name He bears, as previously shown.

If Satan can convince the world that mankind has no need of a Savior, that Jesus Christ is nothing to us but a great teacher, that He was no more the Son of God than we ourselves are, he will have captured the world in his snare of death. It is the great deception, by which Lucifer hopes to sweep away the prospects of the race he has duped and degraded and despoiled, lo, these many generations.

But ever there stands with wounded hands, with nail-pierced feet, with riven side and thorn-scarred brow, one who is described as the "Man of sorrows, and acquainted with grief," whose heart, bowed down with the weight of this world's sin, was broken for you and for me. That Man, persecuted by His own people, insulted by those who could

win life only through His death, whose peace could be purchased only by His pain,-- that Man stands today as He stood then, the only link between earth and heaven, Son of God and Son of man, the purchase price of man's redemption , the Prince of the Restoration, your Saviour and mine, if we will have Him; your Judge and mine, if we trample the sacrifice of His life under proud and thankless feet.

Notes

[1] Des Tables tournantes, du Surnaturel en general, et des Esprits, Paris, Dentu, 1854.

18. Two Systems Face Each Other

As the originator of Spiritism has set himself to undermine the Word of God, to thwart the beneficent purpose of God, and to make the world believe that Jesus Christ is nothing to us, so far as our future eternal inheritance is concerned, it may be well here to place the outstanding features of the two systems facing each other, that our choice may be made in the broad light of open day.

The Bible gives us the comforting assurance of a blessed and substantial hope, based upon the unfailing word of Him in whom we live and move and have our being; and we find in it no uncertainty, no ambiguity, no contradiction. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12.

Spiritism conveys to us no such certain hope. Its mutterings and chirpings leave us in a cloud of mysticism and fog. Note the following examples:

"Why should some communicators be clear, correct, and rational, and others be confused, lying, and incoherent? "--"Are the Dead Alive?" page 339.

"Dr. Hyslop . . . once asked [the spirits] for information regarding an old neighbor named Samuel Cooper. The information given by the 'communicator' (Dr. Hyslop's father [or the spirit calling itself such]) was entirely wrong; but was afterward found to be right concerning a Dr. Joseph Cooper. . . . On one occasion [says Dr. Hyslop] I had asked what my uncle had died with, and it was two years before I received the correct answer. But the immediate answer involved the statement first that Robert had gotten his foot injured on the railroad, and then it was afterward ascribed to Frank, both Robert and Frank being names of my brothers. With reference to them, however, the statements were false. My brother Frank had had an injured leg, but it was not caused in any connection with a railway. My brother Robert never had any such injury. But my uncle, about whom I had asked the question, had had his leg cut off, or nearly cut off, at the ankle, by a railway car, and died from the effects of the operation a few hours later."--"Are the Dead Alive?" p. 337.

"If I have made you believe that there is there, among a great deal of rubbish, a little very much worth while, I shall have achieved my purpose."-- Id., p. 340.

"We ride in darkness at the haven's mouth."-- Myers, "The Drift of Psychical Research," in National Review, Vol. XXIV, p. 190.

"Where did you die, and where was your body buried? The reply was, 'Durham.' . . . The spirit was asked to name the State herself. 'Pennsylvania' was rapped out. The wife of our friend died in Buffalo, N. Y., and her body was there interred."--"Modern Mysteries," p. 46.

Says Mr. Frederick C. Spurr :

"Spiritualism is hostile to the Christian idea of sin, and more hostile to Christ as the sole Redeemer of mankind. . . . Why should there be an apparent 'conspiracy,' as Colonel Forster calls it, on 'the other side' to make little of Jesus Christ and His redemptive work? Why is it that the 'prayers' offered by 'controls' nearly always omit the Holy Name? And what is the meaning of the inhibition placed upon me in earlier sittings --'

not to introduce the name of Jesus' ? All this, I repeat, is supremely suspicious. In Jesus we have whom we know. His Spirit has been at work in the lives of men during the centuries. And we are now asked to repudiate our spiritual history in the name of wandering ghosts, many of whom have, according to Sir Arthur Conan Doyle himself, and in my own experience of them, proved themselves to be unconscionable liars."-- Australian Christian World, Feb. 20, 1920.

The Bible speaks plainly of angels and of the mission of angels, but Spiritism knows little of them. In a work previously quoted from occurs this:

"'There are no angels here [lower sphere?] that we know of. We do not know anything about angels.' In another spirit communication it was stated that the angels were at first babes that died far too early to know anything of temptation and sin."--"The Proofs of the Truths of Spiritualism," p. 142.

The Bible gives no warrant for such a belief. If the angels were once human babes, whence came the "sons of God" who shouted for joy "when the morning stars sang together" at the creation of our world? Job 38: 7. Whence came, then, the cherubim who with flaming swords guarded the gates of Eden lost, that disobedient humanity should not invade its sacred precincts? There were no human babes at that time; but God had His angels, and they had their office work.

The Word of God gives us a faith and hope and trust built on the solid rock. There is a glad and satisfying certainty there which the pale fogs of Spiritism can never obscure. We shall not leave the fireside of our Father's home to wander in the dreary fens of spiritistic doubts and uncertainties, and to mingle with gibbering ghosts and chirping wizards that repudiate the Man of Calvary and try to delude us into thinking we are gods.

The Word of God teaches us plainly of two classes who stand forth in the time of final awards,-- the righteous and the wicked: those who have accepted God's plan, worked in harmony with it, and been sealed to everlasting life; and those who have rejected His plan, followed their own course, and been appointed to the "second death," from which there will be no awaking. (See Matt. 25: 41, 46; Rev. 22: 11, 12, 14; Mal. 4: 1-3; Rev. 20: 9-15.)

That is God's plan to insure a clean and righteous universe. But Spiritism refuses to accept it. Says Prof. Alfred Russel Wallace:

"During, the last sixty years evidence has been accumulating in every part of the world which affords demonstration that the so-called dead have never really died at all, but have passed into a new and higher stage of existence. . . . Whatever germs of good are in them are ultimately developed through the kind ministrations of spirit helpers, and thenceforth progress toward a higher and happier state depends mainly on themselves."-- "Are the Dead Alive?" p. 221.

According to this, whatever help one receives comes not from our Elder Brother and Redeemer, but from spirits who have been longer in the land of shades than those who are needing help. And concerning this point the well-known psychic medium, Mrs. Adderson Miller, in answer to the question, "Will all wicked and all good be finally saved, or progress to the higher spheres?" replied: "Yes; there is no death. We are immortal."-- From an interview granted E. S. Butz in Adelaide, South Australia, May 27, 1909.

The script automatically written by Rev. G. Vale Owen teaches most positively that the wicked, even out of hell itself, are finally re formed and saved. (See "Life Beyond the Veil," book 3, pp. 188-191, 216.) In the same book we are assured that even Judas Iscariot enters into eternal life; for we read:

"His [Christ's] first captive was the one who pleaded with Him upon the tree, and another was he who for thirty pieces gave his Lord to die. . . . The betrayer had not found that kingdom until he had passed through the gate into the darkness without and beheld the King in the budding beauty of His native comeliness."--"The Life Beyond the Veil," pp. 166, 167.

Thus Spiritism, with all its uncertainties and contradictions, is positive in its denial of the truth of Scripture concerning the mortality of man and the destiny of the wicked.

We find that the Bible teaches the value and importance of life; but Spiritism on many an occasion has encouraged men and women to throw away their lives, to break God's law by self-murder, and thus come under His just condemnation.

The Bible is filled with most encouraging admonitions, most helpful instruction, most uplifting sentiments, and always holds before our eyes the ultimate goal of the perfection there is in Christ Jesus, and the hope of final association with the One whose sacrifice purchased our redemption. But the communications that have "come through" from shadow land are incoherent, contradictory, valueless; they hold before us no goal for a consecrated life, deal in senseless mental meanderings, and agree only in that they oppose and contradict the verities of God's Word and God's purpose for man here and hereafter.

God's Word teaches us that he that controls his own spirit is greater "than he that taketh a city." Prov. 16: 32. But Spiritism admits that it cannot control itself. In Sir Oliver Lodge's report of certain séances occurs the following:

"He [Raymond] has been trying to come to you at home, but there has been some horrible mix-ups; not really horrible, but a muddle. He really got through to you, but other conditions get through there, and mixes him up. . . .

"How can we improve it?" [asked the sitter.]

"He does not understand it sufficiently himself yet. Other spirits get in, not bad spirits, but ones that like to feel they are helping. The peculiar manifestations are not him, and it

only confuses him terribly. Part of it was him, but when the table was careering about, it was not him at all. He started it, but something comes along stronger than himself, and he loses the control."--"Raymond," pp. 182, 183.

"Occasionally the table got rather rampageous and had to be quieted down. Sometimes, indeed, both the table and things like flower-pots got broken. After these more violent occasions, Raymond volunteered the explanation, through mediums in London, that he couldn't always control it, and that there was a certain amount of skylarking, not on our side, which he tried to prevent."-- Id., p. 217.

"After this table and another one had got broken during the more exuberant period of these domestic sittings, before the power had got under control, a stronger and heavier round table with four legs was obtained, and employed only for this purpose."-- Id., p. 222.

Such demonstrations do not speak to us of really spiritual things nor of helpful things. They speak of demon possession, such as was manifest in the time when our Saviour was on earth, and is openly manifest even today in such countries as China and Korea. To make a religion of it is the last step in mockery of the true things of God.

The Word of God teaches us to trust in God and worship Him alone. It teaches also that our Savior is a personal Savior -- a person Himself. Spiritism teaches us that "the whole cosmos of matter is the body of Christ" (" Life Beyond the Veil," book 3, p. 130), and that we can obtain protection by perpetuating that heathen superstition, making "the sign of the cross."-- Id., p. 66. If the earth is the body of Christ, everything that springs out of it must be a part of His body; and there we have the excuse for pantheism - - the worship of all that is. While Spiritism tells us that the earth is the body of Christ, the Word of God tells us that it is God's footstool. Isa. 66: 1; Matt. 5: 35.

While the Bible rings true in all its parts, we find Spiritism self-contradictory, and thus self-destructive. On one page the Vale Owen script teaches us that Christ Himself is the whole cosmos and that the earth is Christ; and on the preceding page (p. 129), it solemnly informs us that "the Creator of all, working through the Christ, produced, after ages of continuous urge, the cosmos." Thus do we have God working through Christ to produce Christ; or Christ the active agent in His own creation, struggling through ages of continuous urge to develop Himself into being. Surely this is the capsheaf in absurdity of contradiction.

While some Spiritists assert that Spiritism is a religion, and the only true religion, others deny. Camille Flammarion declares that "the thing dubbed 'Spiritualism' is a science and not a religion."--"Are the Dead Alive?" pp. 57, 58. The truth of the matter is that it is neither a science nor a religion, but a caricature of both, perpetrated by a cunning deceiver who keeps his own identity hidden behind the convenient cloak of invisibility. The Bible gives as one proof of its divine inspiration, the revelation within its pages of future events.

"Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isa. 42:9.

But of Spiritism, which is set forth to take the place of Christianity, this cannot be said.

"Now as to future events we cannot tell you what will happen, but, judging by circumstances that are around you at present, we should say that success shall attend your efforts."--"The Proofs of the Truths of Spiritualism," pp. 157, 158.

Spiritism's prophecies are guesses only, and have proved very costly to some who have placed reliance in them. The financial disaster that befell Mr. W. T. Stead has already been cited. It has been frequently stated concerning the late czar of Russia that during the Russo-Japanese War he spent most of his time consulting his medium, and that he directed Russia's course in that war according to that medium's instructions. The result is known to the world.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Ps. 121: 1.

They that trust to the leadings of Spiritism are trusting to blind leadership; they are leaning upon a broken and treacherous reed, that can but pierce the hand that trusts to its support. The Bible teaches us in most explicit language that sin is a very real and a very dangerous thing. Says the inspired apostle James: "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:15. That refers to the second death, from which there is no resurrection; for the righteous as well as the wicked die the first death. To redeem man from destruction -- the consequence of sin -- the Son of God expired on the cross. So they called His name Jesus, Saviour. Sin is therefore a reality -- a horrible thing in the sight of a just and righteous God. The whole purpose of the gospel is to get sin out of the universe.

Spiritism teaches that there is no sin. In this it travels as the boon companion of Christian Science, which dwells much upon the nonexistence of sin; and both contradict the fundamental truth of the gospel. Says Andrew Jackson Davis, who called himself "the Poughkeepsie [New York] Seer and Clairvoyant:"

"Sin indeed, in the common acceptation of the term, does not really exist; but what is called sin is merely a misdirection of man's physical or spiritual powers which generates unhappy consequences. . . . The innate divineness of the spirit of man prohibits the possibility of spiritual wickedness, or unrighteousness." --"The Principles of Nature, Her Divine Revelations, and a Voice to Mankind," quoted in "Modern Mysteries," pp. 28, 29.

Such false teaching nullifies the gospel, and makes the Bible a falsehood in sixty-six sections. If there is no sin, there is no need of a Savior, and Christ becomes an impostor; while the entire Bible record of God's purpose and of our need becomes, through this iniquitous teaching, a fabric of fancy, fable, and folly. There can be no compromise. Either Spiritism is false, deceptive, and deadly, or all that we have learned of God through the Word of God is a heartless forgery, uttered against the Author of our being. But the Word of God has repeatedly demonstrated its own truth, and in doing so has demonstrated the unreliability and falsity of whatever contradicts it.

In the divine Word, Jesus the Saviour is set forth as "the propitiation for our sins:

and not for ours only, but also for the sins of the whole world." 1 John 2: 2. Again:

"All have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." Rom. 3: 23-26.

Many other scriptures might be given which testify to the same all-important fact, that redemption is in Christ Jesus alone, and that outside of Him there is no salvation. The life which He laid down for us when He hung between earth and sky on Calvary, was a propitiation indeed, a redemption price, a sacrifice which made the eternal reward and everlasting life sure to those who accept it.

But Spiritism has set itself directly across that path to the eternal city. A spirit control who calls himself "Imperator" points out there was no atonement, but at-one-ment, i. e., 'reconciliation.' "--"The Proofs of the Truths of Spiritualism," p. 45.

Any person can make an at-one-ment when he brings two persons together who have been estranged, and helps them to settle their differences, and be friends again. There is more than this involved in the atonement. The broken law demanded the life of the transgressor. Jesus volunteered His life to satisfy the claims of the law for all who would accept Him, and through the love and condescension manifested in that act, to win back the disobedient race to loyalty and obedience again.

As the Son of man, He was smitten for the race of mankind. As Son of God and mouthpiece for the Most High in giving that law, He could make that offer, and He alone could. If Spiritism succeeds in convincing us that nothing of the kind was done, then our sinful lives, with no cloak to hide them from the searching gaze of the eternal Judge, will wither and sear and perish in the glance of His all-seeing eye when the day of final awards shall come.

There are millions making this sad and terrible choice today. It is the fallen Lucifer's one object now to induce human beings, for whom Christ died, to trample Heaven's offer under their feet, and go down with him to eternal ruin. The dogmas of Spiritism are his most seductive allurements for the making of that fearful and fatal choice. He leaves no stone unturned to bring it about, even aping Bible miracles, adopting the language of the sanctuary, and donning the habiliments of an angel of light.

God has always set before man the aim of a purposeful and righteous life, and has taught us explicitly His abhorrence of sin, and His purpose to purge it from His universe. "Ye shall be holy: for I the Lord your God am holy." Lev. 19: 2. The Bible contains a multitude of such admonitions to holiness.

But in the shadow land of Spiritism (if the communications from the spirits be given full credit) it seems to make little difference how one has lived. All attain to eternal life (the spirits say), and progress upward toward the heights by their own efforts, even out of the nether regions. Spirit helpers assist them to develop "whatever germs of good" they may possess. (See "Are the Dead Alive?" p. 221.)

One of the greatest mediums of the age, Eusapia Palladino, who was chosen by Spiritism to reveal its mysteries and truths to humanity, is admitted to have been turned

out of her first place of employment for her ignorance and laziness, and that "in temperament she is often peevish, sometimes malicious -- sometimes exhibiting a certain pride and dignity."-- Id., pp. 73, 74.

Through such an instrumentality we are asked to believe that there is to come to us the revelation of a religion that is to dispense with Christianity, a religion without a Redeemer, a religion that needs not holiness as a key to the enjoyment of its Paradise. So are we to expect that a holy God sends to us His new revelation through an instrumentality that is ignorant, lazy, peevish, malicious, and frequently perpetrating fraud and deception! Not so has Jehovah given us His revelations in the past. The keynote of acceptance with Him is holiness, obedience, the forsaking of sin. Our great Exemplar was holy, harmless, undefiled, and separate from sinners, the embodiment of holiness, "without which no man shall see the Lord." Heb. 12:14.

Spiritism itself is often nonplused by the wicked perversity of its leading exponents. One Spiritist author asks in querulous astonishment:

"Why should she [Eusapia Palladino] attempt to do these things fraudulently when she has apparently proved again and again her ability to do them genuinely? Why, indeed? "- "Are the Dead Alive?" p. 90.

It is very apparent that the spirits are nothing averse to the practice of deceit and fraud on the part of their human understudies. If they were not parties to it, they would not use the human instruments that practise it.

Says Mr. J. N. Maskelyne, who was thoroughly familiar with all phases of mediumship:

"There does not exist, and there never has existed, a professional medium of any note who has not been convicted of trickery or fraud."--Id., p. 15

"The net result of the investigations conducted by the Society for Psychical Research [says another writer] was to produce the conviction that no results obtained through professional mediums were to be trusted, so long as the conditions rendered fraud possible; and further, that practically all professional mediums are frauds."-- Quoted in "Are the Dead Alive?" p. 15.

So Mr. Fremont Rider concludes:

"In short, the history of mediumship is one continuous disheartening record of fraud."-- Ibid.

We have found that Spiritism was truly conceived in iniquity and brought forth in sin, and that it has been propagated through trickery, deceit, and fraud. It has shown itself, by many infallible demonstrations, to be an unholy vessel dedicated to an unholy use. It has set itself, through means foul and unfair, to uproot faith in the unfailing Word of God, and to establish in its place messages and mutterings that come to us through the unsanctified lips of persons demon-possessed. It has, through its teachings, convinced myriads of judgment-bound souls that Jesus Christ, in so far as He represents Himself to be their Saviour, is an impostor; that the blood shed on Calvary makes no atonement for

the sins of any soul; and thus does the author of Spiritism press another crown of thorns upon Jesus' sinless brow. Whatever God has taught us as an essential of salvation, Spiritism has sought to blow away on the breath of falsehood.

Spiritism stands before the world today as Satan's masterpiece of deception, fortifying its declarations with the voices of demons who claim to be the spirits of our dead. The chief aim of the spiritistic propaganda is to destroy faith in the true God, in Jesus Christ as the real and only Saviour of man, and in the Bible as the inspired revelation of the divine will and purpose. Every energy of its originator's being and every tenet of its creed is directed to that end.

To make that end more certain, Satan, the originator of Spiritism, has another campaign in full blast today. That is the campaign of the "higher criticism." It is industriously plowing the field and sowing the seed for the reaping of doubt and infidelity and the harvest of soul ruin that must follow its acceptance. These two agencies work hand in hand, though at first they might seem to have no connection. Each prepares the field for the other in that both destroy faith in the Bible as God's infallible Word. When that has been accomplished for any individual, the way has been opened for the acceptance of any unbiblical doctrine that may appeal to the human intellect. As they both attack the same great Book of truth, it is a safe conclusion that the same mind conceived them both. And running through the basic principles of both, we find the same subtle insinuations against Jesus Christ as the one and only Saviour of men. Both hold to the immortality of the soul, that doctrine without which Spiritism could not exist.

The "higher critic" endeavors to present us a gospel without a Saviour (so does Spiritism); to give us a Christ in human flesh alone (so does Spiritism); to give us a Bible bereft of the living breath of Inspiration (so does Spiritism); to show us a heaven to be reached by our own unaided efforts (so does Spiritism); to prove to us that there is no real atonement in the sacrifice made on Calvary (so does Spiritism). Thus we see that both systems have the same aim,-- to belittle the Christ of God; to discount and disparage the Bible that reveals Him; and to oppose and thwart the fundamental principle of the gospel,-- salvation through Christ alone. Their chief attack is upon the Bible, and all the rest follows as a matter of course.

While the "higher critics" do not agree among themselves as to what is the proper attitude to assume toward the gospel, they are quite agreed in this, that they must not accept the Bible for all that Christians have held it to be through the generations of the past. One has tersely put it thus: "The 'higher critics,' it is clear, can unsettle many things, but they can settle nothing." The Bible, however, must be overthrown; and they are set to accomplish that, even though they overturn their own edifice in the process.

In Roman Catholicism also we have a system that refuses to recognize the Bible as the one great revelation of the divine will. Tradition, which in our Savior's day "made the commandment of God of none effect" (Matt. 15: 6), is exalted by the Roman Church to a position above the Bible. From a Roman Catholic work issued under the authority of Cardinal McCloskey of New York, I take the following two striking paragraphs:

"Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the Word of God, the precious germs of revealed truths.

"Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe. Tradition, without Holy Scripture, Old or New, sufficed for many years, and could still suffice. But Holy Scripture has never sufficed by itself." -- "Catholic Belief," by the Very Rev. Joseph Faà di Bruno, D. D., American edition, Benziger Brothers, New York, pp. 45, 46.

In an authorized Catholic catechism are found these two questions and answers:

"17. Is it enough to believe that only which is contained in the Holy Scripture?

"No; we must also believe tradition.

"20. Is it true that the Bible alone is the only rule of faith?

"No; for not the Bible alone, but the Bible and tradition, both infallibly interpreted by the church, are the right rule of faith." -- "A Catechism of the Christian Doctrine for the Use of Catholic Schools," J. H. Slinger, O. P., "Permission Superiorum," printed by the New York Catholic Protectory, West Chester, N. Y., U. S. A., pp. 26, 27.

Concerning these marvelous assumptions, Holy Writ itself declares, in an admonition to Timothy:

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 15-17.

Here are two witnesses, both testifying concerning the Holy Scriptures. The one says the Holy Scriptures are not sufficient, but must have tradition to make them sufficient. The other declares that the Holy Scriptures are able to make thee wise unto salvation through faith in Christ Jesus; that they are given by God Himself to meet every human need, even to make us perfect and thoroughly furnish us to the accomplishment of "all good works." There is a very plain contradiction here. Both cannot be true. Whom shall we choose -- man or God, the Bible or its disparager? The Bible reveals one God, one Saviour, one faith, one hope, one baptism. By its divine precepts the saints of God have lived; in it they have believed; and assured by its unfailing promises, they rest in hope.

Not satisfied with placing the Bible below tradition, and declaring Holy Scripture less safe than tradition, and less efficient, the Roman Church has set itself determinedly to oppose the circulation and the reading of the Bible; and in pursuit of this end has laid the reading of the Scriptures under interdict, and through its priests has destroyed, by fire, thousands of copies of the Sacred Volume, and many individuals who persisted in reading it. The inspiration to this sacrilege has come from the head of that church. Said Pope Pius VII:

"We have been truly shocked at this most crafty device [the establishment and work of

Bible societies], by which the very foundations of religion are undermined. . . . We have deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this pestilence, as far as possible, this defilement of the faith, so imminently dangerous to souls. It is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have through the temerity of men, produced more harm than benefit. Warn the people intrusted to your care, that they fall not into the snares prepared for their everlasting ruin. Several of our predecessors have made laws to turn aside this scourge."-- Warning Against Bible Societies, issued from Rome, June 29, 1816, by Pope Pius VII, to the Archbishop of Gnezn, Primate of Poland.

How strange that a pope should be "shocked" by the circulation of the Word of God among the common people, and by the establishment of societies to see that it is systematically and thoroughly done! Marvel of marvels that the Bible, which is the literary fount of religion, should, by its circulation, undermine the foundations of religion! Wonder of wonders that this treasure house of the precepts of righteousness should, by its circulation among the people, prove to be a pestilence and a defilement of the faith! But such is Rome's estimate of the Book that comes to us inspired by God and freighted with the love of Christ and the blessed promises of His grace. Cardinal Wiseman has given his testimony upon this matter in these words:

"We must deny to Protestantism any right to use the Bible, much more to interpret it." "We answer, therefore, boldly, that we give not the Word of God indiscriminately to all." "Though the Scriptures may be here [in Great Britain, with notes] permitted, we do not urge them on our people; we do not encourage them to read them; we do not spread them to the utmost among them. Certainly not."--"The Catholic Doctrine on the Use of the Bible," Cardinal Wiseman, pp. 11, 20, 26.

That great standard work on Roman Catholic affairs, the Catholic Encyclopedia, contains this very explicit statement as to that church's attitude toward the circulation of the Bible:

"The attitude of the church toward the Bible societies is one of unmistakable opposition. Believing herself to be the divinely appointed custodian and interpreter of Holy Writ, she cannot, without turning traitor to herself, approve the distribution of Scripture 'without note or comment. The fundamental fallacy of private interpretation of the Scriptures is presupposed by the Bible societies. It is the impelling motive of their work. But it would be likewise the violation of one of the first principles of the Catholic faith, . . . the insufficiency of the Scriptures alone to convey to the general reader a sure knowledge of faith and morals. . . . It may be well to give the most striking words on the subject from Leo XII and Pius IX. To quote from the former (loc. cit.):

"You are aware, venerable brothers, that a certain Bible Society is impudently spreading throughout the world, which, despising the traditions of the holy Fathers and the decree of the Council of Trent, is endeavoring to translate, or rather to pervert the Scriptures into the vernacular of all nations. . . . It is to be feared that by false interpretation, the gospel of Christ will become the gospel of men, or still worse, the gospel of the devil.'

"The Pope then urges the bishops to admonish their flocks that owing to human temerity, more harm than good may come from indiscriminate Bible reading.

"Pope Pius IX says (loc. cit.): 'These crafty Bible societies, which renew the ancient guile of heretics, cease not to thrust their Bibles upon all men, even the unlearned,-- their Bibles, which have been translated against the laws of the church. . . . Thus the divine traditions, the teaching of the Fathers, and the authority of the Catholic Church are rejected.' "-- The Catholic Encyclopedia, Vol. II, art. "Bible Societies," page 545.

Strange, is it not? that the pope should fear such dire consequences, when even Catholics are forced to admit that in lands where the Bible is unchained and most freely read, there crime and immorality are least, and where the Bible is most securely bound and most seldom seen, there crime and immorality flourish and increase! Father Elliott, in the Catholic World (September, 1890), made this honest confession:

"The horrible truth is, that in many cities, big and little, we have something like a monopoly of selling liquor, and in not a few something equivalent to a monopoly of getting drunk. I hate to acknowledge it, yet from Catholic domiciles -- miscalled homes -- in those cities and towns three fourths of the public paupers creep annually to the almshouse, and more than half the criminals snatched away by police to prison, are, by baptism and training, members of our church. Can any one deny this, or can any one deny that the identity of nominal Catholics and pauperism existing in our chief centers of population is owing to the drunkenness of Roman Catholics? For twenty years the clergy of this parish have had a hard and uneven fight to keep saloons from the very church doors, because the neighborhood of the Roman Catholic Church is a good stand for the saloon business; and this equally so in nearly every city in America. Who has not burned with shame to run the gauntlet of the saloons lining the way to the Roman Catholic cemetery?"

In a paper read at the Catholic Congress, Columbian Exposition, Chicago, U. S. A., in 1893, Miss M. T. Elder, of New Orleans, made the following statements:

"Why is it that the greatest men of our nation are non-Catholic? It is because the vast majority of these great men are from sturdy rural stock, and the rural stock of the United States is solidly, staunchly Protestant. . . . The great men of this nation have been, are, and will continue to be, Protestant. I speak not of wealth, but of brain, of energy, of action, of heart. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors, teachers of our land, have been Protestants. . . . When I see how largely Catholicity is represented in our hoodlum element, I feel in no 'spread-eagle' mood. When I see how few Catholics are engaged honestly in tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I cannot talk buncombe to anybody."-- Quoted in "Facing the Twentieth Century," pp. 508, 509.

When individual Catholics have to make such embarrassing admissions as to the failure of their system of religion, one would suppose that they would begin to inquire as to the cause. They would find it more than merely in the name Protestant and the fact that so

large a proportion of Protestants get their living from the soil. They would find it in the fact that Protestantism encourages the reading and the study of the Bible. In that Word, God speaks to the soul of man. He who denies himself that divine instruction and that source of inspiration, cannot expect to win in the race for all that is highest and best and most worth while.

William Tyndale (1484-1536), eminent Reformer and translator of the Bible, in speaking of the attitude of the priests toward the Holy Book, uses these piercing words:

"Scourge of states, devastators of kingdoms, the priests take away not only the Holy Scripture, but also prosperity and peace." "The priests, when they had slain Christ, set poleaxes to keep Him in His sepulcher, that He should not rise again; even so have our priests buried the Testament of God, and all their study is to keep it down, that it rise not again."-- Tyndale, "Doctrinal Tracts," pp. 191, 251.

We have seen, thus, how a triumvirate of opposition has been created in this world to ruin the influence of the Bible and thwart the vital purpose of the gospel as revealed therein. It may be objected that the last-named organization is not set to do all this. Let us see. Spiritism presents Jesus as a great teacher only, whose sacrifice can save no one. The "higher criticism" assumes practically the same position. Roman Catholicism presents Him as one who can be reached only through priests, saints, and the virgin Mary, who receives her requests as commands. It represents Him as giving to her His place as the only refuge for sinners, the only way of salvation, so that He who came to this earth as the Redeemer of man is to be put as far away from man as the human imagination can place Him.

In a work entitled, "The Glories of Mary," by St. Alphonso M. Liguori, Mary is made all that the Lord Christ claimed that He came to earth to be for man. A few extracts only will be given from that work, in which this claim is repeatedly made:

"The devout Blossius, addressing the Virgin, says: 'O lady, to thee are intrusted the keys and treasures of heaven.'"—Page 338.

"Open to us, O Mary, the gates of heaven, since thou hast the keys; nay, thou thyself art, as the holy church calls thee, 'the gate of heaven.'"—Ibid.

"Says St. Thomas, as mariners are directed to the port by the polestar, so Christians are guided to paradise by Mary."-- Ibid.

"This Mary herself declares: 'By me kings reign.'"— Page 340.

In a word, Mary,' says Richard of St. Lawrence, 'is mistress of paradise; for there she commands as she pleases, and introduces whom she pleases.'"— Ibid.

"He who serves Mary, and for whom Mary intercedes, is as secure of heaven as if he were in that blessed kingdom."--Page 341.

"On the other hand, he says that they who do not serve Mary shall not be saved."-- Ibid.

"Eternal praise to the infinite goodness of our God who has decreed to appoint Mary our advocate in heaven, that, as mother of the Judge, and as mother of mercy, she may by her intercession efficaciously and successfully negotiate the great business of our eternal salvation."-- Ibid.

"Since God wishes to dispense all His graces through the prayers of Mary, when these are wanting, there is no hope of mercy."--Page 353.

"St. Peter Chrysologus says that Mary alone, having lodged in her womb the Son of God, demands in return peace for the world, salvation for the lost, and life for the dead."-
- Page 359.

"Let us always have recourse to this great mother of mercy, and let us confidently hope to be saved through intercession; for, according to Bernadine da Busto, she is our salvation, our life, our hope, counsel, refuge, succor."-- Page 360.

"At the mention of thy [Mary's] name, every knee should bend, in heaven, on earth, and in hell."-- Page 364.

"St. Bernardine of Sienna says . . . that he has no doubt but God granted all the mercies and all the pardons received by sinners in the old law in consideration of this blessed Virgin."—Page 135.

It can readily be seen from the quotations given that Mary is credited by the Roman Church with what are really the attributes of Deity. As mother of Jesus, her requests are received by Him as commands. She is declared to be the queen of heaven, and is placed on an equality with God the Father in the giving of Jesus as a sacrifice for sin. At the Nicaene Council held in 325 to condemn the heresy of Anus, who denied the true deity of Christ, there was a strong tendency to put the creature, Mary, on a level with her Creator.

"The Melchite section held that there were three persons in the Trinity -- the Father, the virgin Mary, and Messiah, their Son."--" Nimrod," 3, p. 329, quoted in Quarterly Journal of Prophecy, July, 1852, p. 244.

She, in the program of Romanism, usurps the prerogatives of Jesus as the way and guide to heaven and the refuge of sinners who seek for divine grace. Through the position given her by the Roman Church, Mary is made the real ruler of heaven, and thus of the universe.

"Sedet super universam,"[1] is the only appellation which expresses the position to which the virgin Mary has been elevated by such doctors and saints of the Roman Church as have expressed Catholic belief in the foregoing extracts. In that program, the Lord Jesus Christ seems to be fading out of sight, and the human mother is exalted to the highest place in the universe. The Savior, who came to give His life as a ransom for

repentant sinners, and to be the one Mediator between God and mankind, is mercilessly pushed one side, and a mediator whom the gospel never knew and the Bible never declared or recognized, is thrust into His place.

We see thus a triumvirate of conspiracy against the Bible and the Christ of the Bible. Romanism, Spiritism, and apostate Protestantism (represented in the "higher criticism ") form that triumvirate. The prince of this world, through that triumvirate of disloyalty, has determined to destroy from the earth every vestige of faith in Christ as the real Savior of the world, in the Bible as the mouthpiece of God and the only revelation of God's will, and in the gospel it reveals as the only method of salvation. Will he succeed?

Our Savior foresaw the struggle that was to come, and asked the question, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. The form of the question indicates the violence of the struggle the enemy of souls would make to destroy faith. Nevertheless, we shall not lose hope; for our Redeemer, looking through and beyond that struggle, saw a small company whose fealty had not faltered, and He said of them, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

Satan's campaign of treason against High Heaven will not triumph, though supported by the mightiest organizations the minds of men have ever conceived. There is indeed something to be overcome; but "be thou faithful unto death, and I will give thee a crown of life." "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out." "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 2:10; 3:12,21.

Notes

[1] "Sedet super usversam" (she is placed over all, meaning, she rules all there is to be ruled), is the Inscription on the reverse side of a medal struck by Pope Leo XII in 1735. On that medal appears the figure of a woman with a cup in one hand and a cross in the other, and with sun rays streaming from her head. This figure is intended, no doubt, to represent the church.

19. Let Us Hear the Conclusion of the Whole Matter

THE last book of the Bible brings to view the close of God's controversy with sin. It is strong in condemnation, in admonition, in warning, in assurance, in promises, in hope for the loyal Christian. In that book the prince of evil and the Lord our Righteousness face each other for the last time,-- the one as the defeated enemy of truth and righteousness, the exposed deceiver of mankind, the calumniator and accuser of creation's Lord, the agency through whom "death reigned from Adam to Moses "and from Moses to our day; the other as the conqueror of death, the accepted substitute and sacrifice for repentant man, heaven's Exemplar of the rule of love, the restorer of harmony and peace to the disturbed universe of God, the banisher of death and sin from all the infinite jurisdiction of the great Jehovah.

They have met before. Far back in the cycles of the dim ages they stood face to face at the throne of God. For Lucifer was one of the covering cherubs; and the covering cherubs were the right- and left-hand supporters of the throne of God. It was their duty to protect the foundation of that throne and government, which is the eternal law of God.

Lucifer was a created being of dazzling splendor, and came forth in infinite perfection from the hand of God. "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28:15. As iniquity is sin, and sin is the breaking of the law, Lucifer had committed high treason against the government of the universe. He broke the law he was commissioned to defend; in rebellion against the Most High, he led a multitude to attack the throne he was pledged to support; he aspired to dethrone the Creator, overturn the government of God, and rule in His place; for he said:

"I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14: 13, 14.

In that spirit of egotism and selfishness Lucifer carried on a propaganda of malicious misrepresentation and deceit among the angels of heaven, and won a multitude to his unworthy cause. Finally "there was war in heaven: Michael [Christ] and His angels fought against the dragon [Lucifer]; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

The Son of God and the first rebel against the government of God met there in a conflict that shook the universe. Lucifer was defeated, but the conflict was not finished; they will meet again. A dark and gloomy vista of sin and suffering and death stretched out before the eye of Prince Emmanuel between that day and the day when these two princes should meet for the last time, one within and one without the jeweled walls of the New Jerusalem.

Lucifer with his discomfited hosts sought asylum in the home of the newly created race. Creation's Lord had not left the inhabitants of Eden without warning and instruction. They knew their duty to their God. They had been warned that disobedience meant death. They, too, came perfect from the hand of their Creator. But he who sowed discord in heaven, he who was jealous of God and the Son of God, he who resented the

fact that he had not been consulted in the creation of man, invaded the sanctuary of innocence and peace, the home of love and trust, to unlock the floodgates of tears, to unleash the tempests of ruin, to open the fountains of hatred and blood, to plant poison and to harvest death, through the cruel centuries of sin.

They met in Eden, the tempter and the One whose soul must bear the weight of the sins of repentant sinners. Face to face they stand; but, oh, what a gulf between them! - - purity and impurity, loyalty and treason, love and hatred, righteousness and iniquity, the Prince of love and life and restoration, and the prince of hatred and death and ruin! It was the mightiest contrast the universe of God had ever seen.

And the destiny of man was not the only issue. What a horror of anxiety thrilled through the universe when the heartless, fallen Lucifer stood before Eve to stamp the mother of the race with the brand of treason that would entail the death of the Son of God in the restoration of the race! They met, the Son of God and the rebel angel, and the record of that meeting has been written in the tears of the human race and the blood of the Son of God.

They met again when the race had become so sodden in sin that only one man could be found to preach of righteousness. Finding no response outside his own household after one hundred twenty years of protest against sin, righteous Noah with his family went inside the ark to await the execution of God's decree against rebellion and unrighteousness. Over that swirling waste of waters the Prince of Righteousness and the god of selfishness faced each other. A wicked world lay buried under the slimy debris of earth's ruin, with towering mountains for tombstones; while the souging winds moaned over the murky waves that surged above the weltering grave of a ruined race.

Sin had swept the world with a besom of destruction, and Satan's plan had almost triumphed. But God had eight jewels floating in a wooden casket over the grave of sin.

They met again when Israel, through disloyalty and sin, had become captives to a pagan king. Babylon, the mother of idolatry, was the agency in the hand of Lucifer to crush out and stamp out all worship of the true God throughout the whole reach of Nebuchadnezzar's realm, and then throughout the world. The fiery furnace glowed with threat of death; the monarch's orchestra called every representative of his vast domain to fall down and worship the god of gold that human hands had fashioned on the plain of Dura. And the human race, through their appointed representatives, bowed down in worship that day at the call of its king -- a worship that hurled defiance at the law of God and the Most High who had given it.

But look again: the race has not all bent the knee and bowed the head to fling defiance at the God of heaven, in obedience to the mandate of the great anarchist. We see three -- only three -- in all that mumbling multitude standing straight and looking away into the bright heavens where the true God eternal reigns, and reigns by love.

The multitude look on in wonder and alarm -- and some no doubt with unholy joy. The face of the king grows dark with anger; the furnace is heated hotter than before. The decree rings out again; the race falls down again -- no, not all; the same three, with eyes turned heavenward and hearts trusting in the God they love and reverence, still stand in the midst of that cringing and idolatrous host. They are men -- God's men -- every inch of them, from the sun-kissed turbans on their heads to the dew-sprinkled sandals on their feet, they are His and His alone.

The strong men, the strongest in that host, with stout cords bind them; they are

thrust into the glowing mouth of that sevenfold heated furnace. The strong men are smitten by the superheated blast, and fall dead at the furnace mouth. But the king sees four, not three, standing unbound in the midst of the raging heat; and "the form of the fourth is like the Son of God." He has faced the rebel prince once more, and thrown His arms of love and protection around the forms of His loyal sons. What a contrast is here! Love has met jealousy; truth has met deceit; loyalty has met treason.

The king summons them forth, and the three stand in his presence. But the now invisible One is by their side still, and the cruel decree is revoked. These two meet again at the pit of the den of lions, when the mouths of hungry beasts are shut by unseen hands; and Daniel, the faithful servant of the unseen God, comes forth from that den unhurt, a victor in the cause of truth and righteousness. So through the centuries the eye of love and compassion has met the eye of hate and malevolence, looking across the table of man's destiny, and looking toward the day when the contest will be finished.

In a stable in Bethlehem they met again when the time was ripe for the self-surrendered Sacrifice to enter upon that period of experience which would end on the bald old hill of Calvary. His mother and His reputed father were without wealth or position; He was born in a stable and cradled in a manger, as weak in physical strength as any babe in the realm; yet He was here to battle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness ["wicked spirits," margin] in high places." Eph. 6:12. It was to be the most unique contest in the history of the universe. In His days of prattling babyhood, of innocent childhood, of virile young manhood, an angel guard shielded His hallowed head from the blows of satanic wrath. In a very literal sense "the dragon stood before the woman, . . . to devour her child as soon as it was born." Rev. 12: 4. God turned aside the malicious design of the Roman prince against the infant Jesus; but the baffled Lucifer must vent his wrath somewhere. So the blow aimed at the young Prince Emmanuel fell upon the quivering flesh of Bethlehem's babyhood, while an angel guided the weary feet of the chosen family to a shelter in the shadow of the pyramids. The land of the Sphinx keeps the holy secret from the wicked agent of the fallen Lucifer.

Through those waiting years there was pressed upon the soul of the chosen Child the mighty thought that He must be about His Father's business: He submits finally to that typical burial in the waters of Jordan, looking forward to the day when the rock-hewn tomb shall shut upon Him its stony mouth, sealed with the signet of the Roman realm.

From that watery grave He came forth -- typifying His resurrection -- to walk into the wilderness and meet the rebellious Lucifer. They met -- the fasting Savior and His furious adversary -- while heaven looked on in admiration and concern. Foiled on the temptation of appetite, foiled on the temptation to presumption, foiled on the temptation of ambition, Satan slunk away in shame, confusion, and alarm, to rally later his evil hosts for a final onslaught.

For three and a half years they bent their wicked wills to one purpose, the overthrow of the Son of man. They met Him in demon-possessed men and women, and He cast them out. They stirred up priests and rulers to take His life, but He passed through their midst without hurt. They thrust the temptation of an earthly kingship continually before His face, but He kept His eye fixed on that fairer goal, acceptance in His Father's sight. He fed the multitude with temporal bread and with the bread of life.

He gave them health for sickness, eased their pain, set helpless paralytics on their feet, and straightened backs long bent beneath the load of pain and woe. He showed by His miracles that God would reverse the very order of nature itself if necessary to save men from the consequences of their sins -- if they would have Him for their Lord. He unchained souls long shackled in the slavery of Satan, and set them free to learn and love and labor in the cause of righteousness.

Thus He made war on the kingdom of darkness, while its murky clouds were folding around His sorrow-smitten soul, and the rude cross of His crucifixion loomed up at the end of His journey.

He is sold; He is taken; He is illegally tried; He is unlawfully condemned; He is made the butt of brutal jests, the laughingstock of pagan soldiers. He is spit upon and scourged; and a crown of thorns, symbol of the curse of God upon the world, is pressed upon His devoted head, in malicious, taunting irony. He had come to win back the kingdom of this world from the usurping Lucifer. So they will wreathe the curse of the world into a crown for His coronation, and send Him to His death with the marks of wrath upon

His bloodstained brow. Was there ever such a tragedy in the annals of time!

Up that bitter way He bears the burden of the instrument of His death, till His weary limbs falter, and He falls beneath His load. Then on and on till the hilltop is reached, and the pierced and smitten form of the kindest and most loving soul this world had ever known hangs bare and bleeding on the symbol of shame. The weight of the sins of mankind roll over His soul, and as man's substitute He feels the frown of His Father's displeasure with sin. So that awful cry goes forth, "My God, My God, why hast Thou forsaken Me?" In the bitterness of that anguish the heart of the Son of the almighty God is broken. Then the whetted spear of a Roman soldier makes sure to the eyes of that gazing multitude that Jesus of Nazareth no longer lives.

The sun hides his face from that awful scene, and earth draws a cloak of darkness over her face. The terror-stricken multitude go stumbling down the hill, and on the cross still hangs the bruised and bloodstained body of Him who, in that sacrifice, takes our place and pays the penalty for our sins.

Satan, in his cruel wrath, had overshot the mark. Every temptation designed by him to overthrow the Christ had been met and overcome. The grim visage of death itself had not frightened Him or caused Him to deviate one hair's breadth from the course He must take as man's all-sufficient substitute and sacrifice. The prince of ruin had accomplished the death of the Prince of the Restoration. But that death sealed the salvation of man.

Christ Is Risen

The sound of shouting and the tumult ceased
And pitying night a melancholy pall
Let down o'er Palestine. The Christ of God
Was sleeping in the tomb of Joseph now
A dreamless sleep; and angry hosts had slunk
Away to reason with their consciences,

Or drown them in the flow of ruddy wine.
Earth slumbered with her Maker sacrificed,
And held Him to her bosom -- dead.

The crown
By mocking jesters pressed upon His brow,
Had left its cruel impress in the flesh
Condemned. The hands whose office work had been
To pour upon the head of youth and age
The kindest blessings of a loving God;
The feet so often weary with the way
O'er mountain steep or by the rocky shore;
The lips that once had launched the moving spheres
And spoke to life the Adam of the race,
Were lifeless all, and man in type was dead.

The night of sin -- a dreary, cheerless night -- Had here fulfillment manifest, and sin
Itself, in type, triumphant sat enthroned.
Old earth was tottering on the verge
Of ruin absolute, while in the tomb,
In bonds of death to satisfy the law
By mortals broken, lay the Gift of God
Enwrapped in Death's habiliments, that He
Might work the purpose of Jehovah's mind,
To conquer all that triumphed over man.

The ear of Heaven was bowed to earth, but earth
Was slumbering still, unconscious of the scale
Jehovah held to weigh her destiny.
The book of God was fair, the pages clean,
And 'gainst the name of Jesus there appeared
No sign of sin committed, or of thought
To show that aught but fealty to God
Inhabited the heart now held of Death.

"O Christ, come forth; the keepers of the dead
Hold not dominion over you!" The stone
By Roman order sealed, is powerless
To hold whom God does not condemn.

Roll back,
Frail figment of the Roman realm, nor think
To stifle with the hand of stone the life
That paid sin's penalties from Adam down.
Roll back, ye somber, silent gates of death;
The conquering King comes through. Roll back, ye dark

And threatening clouds of gloom; the Sun comes forth
To lighten with His gleam from pole to pole
The sorrowing regions of a stricken world.
Roll back, roll back, ye hosts from heaven flung;
For man in type has conquered every foe,
And stands triumphant with the keys of death.
O grand, O glorious liberty is that
Which stepped with Christ from Joseph's open tomb,
And trimmed anew the fading, dimming flame
Of hope, and set a star to guide the race
From earth's long night to heaven's glorious day!
That tomb a cradle was; and pillowed there
Our freedom lay in natal robes, and harked
The velvet footfalls of the angel guard.

Now Christ is risen, and our souls are free -- Free in the liberty His life has given;
Free from the death that knows no waking hour;
Free from the sins that long have pressed us down;
And free to worship, and obey His will.

We turn no tearful eyes to Joseph's tomb;
We bend no knee in mosque Mohammedan;
Nor slay in strife to win the vacant place
Where rested once the Saviour of mankind.
Go forth, go forth, and tell a waiting world
The Son of God is in His tomb no more.

Say not the hand, the head, the heart, must yield
A servile homage to a human creed.
The life that burst the shackles of the tomb
Will burst this prison, too. The mind of God
Is broader, deeper than the wisest mind
His hand has fashioned from the clay of earth.
The strongest cord your puny hand may weave
Is rope of sand, and ne'er will anchor you
Within the veil. Ye cannot build a tower
More stable than the pile that crumbles now
On Shinar's plain; and such is every creed.
But hollow tombs are all these instruments
By human mind conceived, and empty all;
They are but shells, and all are tenantless;
For Christ is risen -- you'll not find Him there.

Nor is the presence of that Holy One
Enlinked with laws that seek by finite force
To scourge to God th' unwilling wanderer.

The Son of God leans not on reed so frail
As human law, to work His holy will.
His law who made the spheres is not so weak
That laws of men must prop it or it fall.
We may not place against the ark of God,
Wherein His law abides, a steadying hand.[1]
The lesson writ is ours to learn, and we
Are wiser when we heed. The fearful one
Who flees from laws oppressive to the shield
He finds in legal creeds, has buried deep
The love that would have won him to his God.

From such a tomb the Spirit flies. Our strength
Is weakness while we think to hold Him there.
Proclaim this truth in glorious ministry:
Our Christ is risen, and the soul is free.

When the evil one could no longer tempt and buffet and afflict the Savior of men in person, he turned upon the humble followers of the Christ; and through paganism and through the nominal church itself, when it had gone into apostasy, he persecuted the woman [the true church] which brought forth the man Child." Rev. 12:13. The divinely inspired penman has given us this record:

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

The prophet Daniel, when speaking of the same cruel and oppressive work, says:

"I beheld, and the same horn [or power] made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High. . . . And he [the same power] shall speak great words against the Most High, and shall wear out the saints of the Most High." Dan. 7: 21-25.

In the cruel persecutions by paganism and the papacy against the followers of Christ, Satan was pouring out his indignation and wrath against the person and kingdom of the Redeemer. Through the Dark Ages and the Middle Ages the servants of the realms of darkness sought to hound true Christianity out of the world. They reveled in slaughter; they were fiendishly ingenious in the invention of implements of pain. The groans of their tortured victims seemed to be music in their ears. Professing to honor Him who healed disease and relieved pain and distress, they gloried in the suffering they were able to produce. Millions of the most conscientious, most earnest, and most humble citizens ended their lives in the dreary pens of the Inquisition, or were burned alive or drowned for the fearful offense of reading the Bible and following its righteous leadership. And when a servile king bowed to the dictates of the Vatican and permitted the St. Bartholomew massacre, the church bells of Rome rang jubilant praise, a te deum was

sung, and the head of that church that had turned its back upon the merciful principles of the gospel of Christ, had a medal struck in honor of the crimson and cruel deed.[2]

When Peter, seeking to defend his Master, drew a sword and smote off the ear of the high priest's servant, his Lord healed the wound, and commanded Peter to put up the sword, warning him that they who take the sword shall perish with the sword. (See Matt. 26: 52.) Peter obeyed; but his professed successors, forgetting the command and the warning, have drenched the earth with the blood, not of the Lord's enemies, but of His most faithful friends. However, the Almighty shortened the period of intense persecution, and now in most lands, save where Rome is in sole control, there is freedom to worship God.

But it will not always be so. The revelator has given faithful warning of the recrudescence of the spirit and the practice of persecution. That revival of persecution comes at the climax of the conflict. Two decrees go forth that are diametrically opposed the one to the other. That power that spoke great words against the Most High will resume its persecuting practices in the last days. That power, the revelator declares, will again "make war with the saints," and "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 6-8. Again he says:

"He exercises all the power of the first beast [or power] before him, and causes the earth and them which dwell therein to worship the first beast [or power], whose deadly wound was healed." Rev. 13: 12.

It is a compulsory, persecuting power that does this; for we read that he will "cause that as many as would not worship the image of the beast should be killed." Verse 15. That is the challenge of an apostate church against the very God of heaven Himself, who will have all men to worship Him and Him alone. That decree, inspired by the powers of evil, flings defiance at the law of God, which says: "Thou shalt have no other gods before Me. . . . Thou shalt not bow down thyself to them, nor serve them." Ex. 20: 3-6.

Heaven accepts the challenge, and issues its decree to the inhabitants of all the earth. The revelator says:

"I saw another angel [or messenger] fly in the midst of heaven, . . . saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel. . . . And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:6-10.

The rebellious leader of the fallen hosts pronounces the death sentence upon all who will not worship the beast and his image; and God pronounces sentence of death upon all who

do. The issue is joined for the final contest. Will the people of this world, through fear of temporal death, obey the decree of the rebel angel, and worship "the beast and his image"? If they do, then the penalty of eternal death will fall upon them. Around this issue will be waged the last battles between truth and righteousness on the one side, and falsehood and unrighteousness on the other. No doubt the majority will go "the broad way that leads to destruction," as the majority did in Noah's day, and have from that day to this. But God will have His own who will prove true to Him in spite of fire and flood.

As the revelator looked down through time to that last period of conflict, he saw a little company whose fealty was still unshaken. To them He calls the attention of the whole world in these words: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. As keepers of God's commandments, they could not possibly be numbered among the worshipers of "the beast and his image."

While that war of the powers of darkness is being waged against the faithful followers of the Lamb, Lucifer will be marshaling the armed hosts of every nation to the battle of "that great day of God Almighty." Says the revelator again:

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame. And he [Satan] gathered them [the armies of the world] together into a place called in the Hebrew tongue Armageddon." Rev. 16: 13-16.

They are gathered there for battle; and it is the last time the kings of the world will ever summon the forces of the nations to meet in the arena of death to settle differences with the argument of blood; for God comes down to take part in that fray.

"I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse." Rev. 19: 19- 21.

Concerning that same event -- the climax of the history of the world -- the prophet Joel was caused to pen these words:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of

Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats [vats] overflow; for their wickedness

is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people." Joel 3: 9-16.

Men have spoken and written of other wars as Armageddon; but there is only one such war, and that is the war which Inspiration has told us of in the foregoing scriptures. Moreover, it is the agency of Satan that marshals the nations to that fateful conflict. "The spirits of devils working miracles," stir up the kings of the world and hurry the hosts of heathenism and of Christendom to that prophetic and age-old trystingplace, where Youth and Death meet in mad revel for the world's last night of carnage and fury. When that battle is fully staged, the curtain is rung down on the tragedy of sin -- for one thousand years.

That day, the prophet Joel says, is the day of the harvest of the earth, whose "wickedness is great." It is the day of judgment for all the world. It is the day of the Lord,-- the day when He shall utter His voice and summon the human race to the judgment bar of eternity; the day when the heavens and the earth shall be shaken. It is the day when "that wicked" shall "be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 2: 8. It is the day when the Savior of mankind fulfills His promise to His disciples to come again and receive them to Himself, that where He is, all His faithful followers may be. John 14:1-3. It is the day when the angel's promise to the disciples will find a glad realization: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

It is the day when the heavens will depart "as a scroll when it is rolled together," and "every mountain and island" shall be "moved out of their places;" a day when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man" shall hide themselves "in the dens and in the rocks of the mountains;" when they shall call "to the mountains and rocks, Fall on us, and hide us from the face of Him that sits on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 14-17.

The Lord has promised in that day to be the hope and the shelter of His people; but there is no promise, no hope, no shelter, for those who are found outside the ark of God's purpose on that day. The wild terror of hopeless despair will sweep over the souls of the unsaved when they realize that their last opportunity is gone, and they are numbered among the followers of Satan. They seek to hide, but there is no hiding place; the eye of the eternal Judge will find all. The righteous are caught up out of the tumult and the terror to meet their Redeemer in the cloud, evermore to be with Him. But a tempest of death will sweep over the globe; the whirlwind of judgment will do its work; and the earth will once more, as in the days before Adam's fall, be free from human sin and human sinners.

"I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.... The Lord shall roar from on high, and utter His voice from His holy habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jer. 25: 29-33.

The weeping prophet speaks again of the same event in these words:

"Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until He have done it, and until He have performed the intents of His heart: in the latter days ye shall consider it [or "understand it," R. V.]." Jer. 30: 23, 24.

In that day God's hand does not fall upon the human wicked only. The instigator of sin also feels the hand of Omnipotence laid upon him. The revelator was given a view of that event which shackles the originator of sin to the ruined home of the human race. He says:

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20: 1-3.

The father of ruin, shut up in the prison house of a ruined world, will have a thousand dreary years of cheerless incarceration in which to study with his unholy coadjutors the fruit-age of sin. While they are doing that, the rest of the universe has held before it a tragic object lesson as to what disloyalty and disobedience mean in the household of our Father.

But that is not all; for they who were at the coming of Christ accounted worthy to obtain the eternal inheritance, who, at the beginning of that period, were caught up in the clouds to meet the Lord in the air, ever to be with Him, are with Him where He is. Theirs is the satisfying joy of salvation realized. The Eden of God is theirs again to enjoy to the full. No cherubim with flaming swords now threaten the lives of those who would enter there. That holy home of joy and love, once denied the race, they find now restored to them 'in the heavenly home of their Lord and Redeemer. No death is there, no sin, no sickness, no sorrow, no pain; for "the former things are passed away." Rev. 21:1-4.

Through that period of a thousand years the redeemed of earth have opportunity, from the records of the heavenly court, to study the love, the mercy, and the justice of God in His dealings with sin and sinners. He will make certain that every redeemed soul

is fully satisfied that He has dealt justly and mercifully with His wayward creatures. In no other way can He make sure that "affliction shall not rise up the second time." Nahum 1: 9.

Moreover, a real work of judgment will occupy the saints during their thousand-year sojourn in the capital of the universe. Says Inspiration, through the apostle Paul:

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" I Cor. 6: 2, 3.

It is evident from these scriptures that God appoints the redeemed of this world to sit with Him in judgment upon the cases of Lucifer and the fallen angels, and those who have followed their leadings into sin and the rejection of salvation and its Author. God judges them worthy of extinction. That judgment passes under the scrutiny of a reviewing court -- not that God considers Himself unable to arrive at a just and righteous decision, but that every creature in His universe may be so completely satisfied that no question can ever arise through all the long cycles of eternity.

How else the redeemed will occupy themselves during that thousand years we are not informed; but we know this, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2: 9.

We cannot even imagine, in the present state of our existence, what it will be to dwell with beings out of whose hearts has been purged everything that could give rise to distrust, envy, jealousy, hatred, covetousness, willfulness, malevolence, impurity, disobedience, and disloyalty. These cause sorrow and suffering and death. They will not be there. In that abode of righteousness and love there will be joy unspeakable, love unadulterated, companionship unquestionable, while the centuries roll on.

But there is one more scene in the dark tragedy of sin. The rebel angel is still a prisoner with his fallen spirits in the dreary, storm-swept desert of this ruined world. The court of last resort finishes its findings, and hands down its final decision concerning the wicked dead and the agencies responsible for their ruin. Of Satan and his host in that time of waiting the apostle Jude says:

"The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

Thus they wait during what are for them a thousand dreary and hateful years. Every skeleton of man or animal, every ruined building, every devastated plain and frowning mountain, every torn and twisted tree and rotting stump, will be a trumpet-tongued accuser. Not one thing left will speak of joy or peace or satisfaction or happiness. Who would be a companion of the author of Spiritism then?

But even a thousand years of such an experience as that must come to its dreary end at last. It terminates when the voice of the great Judge rings through the world again, and calls the sleeping hosts of sin from their dusty beds. It is a motley throng, scarred and marred, disfigured and distorted by sin. With the same characteristics that they possessed

when death overtook them, they come forth. !The redeemed, during those thousand years, have been partaking of the fruit of the tree of life and drinking of the water of the river of life, and the leaves of the tree of life have been applied to their healing from all the marrings and blemishes that sin had made. Rev. 22: 1-3. Eternal youth and beauty show in every lineament of form and face. And what a contrast when those two companies shall stand in each other's presence on the day when God finishes with sin! The wicked dead, when called to life by the voice of the Almighty, face once more the cause of their ruin; for we read:

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. 20: 7, 8.

Just how long God permits the resurrected wicked to live after their resurrection, we are not told; but it is long enough for them to form themselves into nations and prepare implements of war; and we read also concerning Satan's period of release, that it is for a "little season." Rev. 20: 3.

In that "little season" Satan spurs the nations on in war preparations. He will claim to have raised them from the dead; he will claim to be the divine king of this world, and that they are his lawful subjects. With all their propensities to sin unaltered, with no power of righteousness to hold them in check, with evil spirits for their guides and counselors, and with the Spirit of God withdrawn from the earth, to what lengths will they not go in the practice of wickedness! Looking forward from this day to that day, who could wish to be numbered among that evil and doomed throng?

Whatever the length of that "little season," it also comes to its termination. Some eye looks up into the sky one day, and far away a dazzling object appears. Then the eyes of the multitude are fastened upon a glorious spectacle. It draws nearer and still nearer. What does it mean? The usurping "king" of this world doubtless suggests that it is an invasion from another world. Multitudes on multitudes of glorious beings seem to fill the sky; their ranks stretch away farther than the eye can distinguish forms.

In the center of the glorious host a Being sits enthroned upon a dazzling cloud. Such glory as this world has never seen flashes forth from form and face and crown and scepter of that majestic Personage. It is the Prince Emmanuel, coming as He said He would come to establish His loyal followers in the heritage once wrested from man by the rebellious leader of the fallen angels. Enoch, the seventh from Adam, prophesied of this glorious event, saying, "Behold , the Lord comes with ten thousands of His saints, to execute judgment upon all." Jude 14, 15. Paul also speaks of "the coming of our Lord Jesus Christ with all His saints." 1 Thess. 3:13. The prophet Zechariah declares: "The Lord my God shall come, and all the saints with Thee." Zech. 14: 5. The prophet Daniel tells why they come back to this earth:

"The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most

High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 18, 27.

The Savior Himself declares: "The meek shall inherit the earth." Matt. 5:5. The psalmist writes: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 11.

The Man who carried His cross up Calvary amid the jeers and insults of the priests and the rabble, who bore the agony of that most cruel death as our substitute, and who through death broke the bands of death for every soul that will accept His proffered grace, that Man is the star-crowned center of that joyous host of saints and angels. And His shining cohorts are not come as visitants; they are come as eternal tenants, that righteousness and love and peace may reign forever here where sin and hate and war have tenanted so long.

The first foot of all that multitude to touch this earth is the foot that felt the cruel nail that spiked Him to the cross. Says the prophet Zechariah:

"His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14: 4.

Then, says the revelator:

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21: 2, 3.

The sight of that glorious city with its twelve foundations of precious stones, studded with jewels, its beautiful mansions, its streets of gold, and its gates of pearl, no human writer could describe though he were permitted to view it in vision. The realization of its glories must be left to the eyes of those who behold it in righteousness, and inhabit it as "joint heirs with Christ." Rom. 8:17.

That is the eternal city, the capital of the kingdom of saints. Satan knows what the descent of that company and that city means, and his rallying call goes ringing through the world, summoning his hosts together for the destruction of the "intruders," and the capture of their city. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Rev. 20: 9.

But no sinful soul will ever enter those gates of pearl or tread those streets of gold. "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21: 27.

The serried multitudes of that enveloping host will be marshaled for the attack under the leadership of Satan himself, who will call to his assistance the mightiest and most skillful generals this world has ever known. All the skill of war experience that six

thousand years of hatred and strife have accumulated will be requisitioned for that assault. Guns of ingenious construction and inconceivable power will be prepared, and engines and weapons of which we know nothing now will be made ready for the attack. Every faculty of human hatred and greed and ambition and covetousness and lust will be fanned into intensest activity by the conscienceless soul of the great deceiver. Have they spent money for jewels?-- There are scintillating jewels by the millions in the very walls of the city, and such jewels as human eyes have never seen before. Have they sold chastity for strings of pearls? -- In that city's walls are massive, flashing gates of solid pearl. (See Rev. 21: 21.) Have they worshiped and slaved for gold, and sold their very souls for that insensate god? -- There is a mighty city three hundred and seventy-five miles square, every street of which is paved with that polished metal. Have they purchased and polished and admired beautiful stones? -- There are no more beautiful stones in the world than the twelve polished foundations of that city of the saints. Have they longed for and labored for beautiful and comfortable homes?-- There is a vast accumulation of them, more beautiful than human mind has ever conceived.

Through those transparent walls the envious legions of the lost gaze with admiring and covetous eyes upon the happy, animated throngs within, and upon the form and face of that One whom they have scorned and spurned and rejected. He is not thorn-crowned now; but a crown of lustrous glory rests upon His benignant brow. He does not now wear the purple robe of mock majesty which earthly persecutors placed about His grief-bent form. He was man's bruised sacrifice then; He is the Lord of glory now, and His robe is a robe of light. He is not hanging upon a cross of wood; but He is seated upon a throne high and lifted up, with saints and angels to do Him glad homage. The King of kings, the King of the world, joint Ruler of the universe, Emmanuel, Redeemer, our Elder Brother, has come to earth to establish His eternally enduring kingdom. His loyal subjects are there; but surrounding them and their capital is a surging, numberless throng who would "not have this Man to rule over" them, and who are determined to crush this kingdom of the meek and righteous out of existence. They swarm about the walls, waiting for the signal to attack.

There, and for the last time, Lucifer and the Son of God face each other. From the face of the one glowers black malice and cruel hatred, haughty selfishness and heartless ambition, malevolence and murder; from the face of the other shines forth love, beneficence, humility glorified, and service deified. There are the two poles of a contrast with infinity between them.

As these two look upon each other, the rebel angel realizes what he has lost, and in the mad agony of despair he shouts the order for the assault. There is intense activity throughout that numberless host. Realizing the futility of further efforts against the eternal city, and sensing their incalculable loss, they turn in rage upon the cause of their ruin. But the Judge of the universe pronounces the final sentence upon them, and the command of God rallies the elements to the execution of His decree. The skies grow black, and out of those clouds of God's long-delayed and consuming wrath the fiery rain of death falls upon that terrified, awe-stricken multitude. They rage and curse and trample one another underfoot in their efforts to escape the roaring, flaming missiles of death hurled down from the angry clouds. The very earth is on fire and there is no escape. God's pent-up wrath has finally burst forth to cleanse His universe from the last remains of sin. Though the whole earth is

wrapped in flame, the capital of the universe is not consumed, and the shield of Omnipotence is thrown about the ransomed hosts within the city of the saved.

And now the scripture is fulfilled: "Fire came down from God out of heaven, and devoured them." Rev. 20: 9. That fire cleanses the world from every trace of sin. It literally burns sin out of the earth. When that sad work is done, it is done forever. The universe will never have and never need another demonstration of the fearful results of the transgression of God's law. When that fiery tempest has done its work, the inhabitants of the city of God go forth, as the prophet Malachi says, and everywhere beneath their feet are the ashes of sin.

"All the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear 'My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.'" Mal. 4: 5-3.

The evil one himself meets his doom in that rain of divine wrath; for he is the root of sin. Of him the prophet Ezekiel declares:

"I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28: 18, 19.

That rids a universe of sin, but it leaves a world in ashes. It will not remain so for long. Truer and more glorious than pagan mythology is this transformation -- out of ashes spring forth life and beauty. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. The God who filled the world with life and clothed it with beauty will clothe it with beauty again, and the life that fills it when that work is complete will be life that will never cease. The beauty of its garnishment will never be dimmed with the sad results of sin, as we see earth's beauty now. Earth's pestilential swamps and barren wastes will be crowded out with delightful scenes and pleasant, fruitful fields. Of the earth when that work is done the prophet says:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. . . The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 1-10.

Ah, what will it mean,-- a land that knows no sorrow, no pain, no woe, no fears, no sad partings, no death! No sod of that land will ever be turned to lay a loved one away. No

cold shaft of stone will ever rear its head to tell that death has triumphed over life. One who holds the keys of death and the grave has gone through the cheerless tomb to close its hungry mouth and it is closed forever. All things in this world will then be subject to the Lord Jesus Christ, the great Restorer.

"Then comes the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." I Cor. 15: 24-28.

Through the power of love and the conquests of sacrifice, the Son of God has won the mightiest and most enduring victory the universe has ever known. Love has proved stronger than hate, and life has triumphed over death. The heritage of man, wrenched from him by the great deceiver, has come back to him again through Him who is the way, the truth, and the life. The life forfeited by sin has been ransomed by the currency of love and righteousness. Who would not serve such a King?

And that is the end of the conflict, but it is not the end of its consequences; for as long as eternity itself will be the lives of happiness and joy and love in which the redeemed of God participate, while they unite in glad hosannas to the King of kings. No longer are there two princes in conflict with each other; but God is all and in all, and the universe is one again, through the sacrifice and service of the Prince of the Restoration, who has overturned and destroyed the throne of sin, and established righteousness and peace and love to the uttermost reaches of the jurisdiction of the Almighty.

Notes

[1] 2 Sam. 6: 6-8.

[2] The author has seen one of these medals in the United States mint at Philadelphia, Pa., U. S. A.

Harvestime Books Resource Library
<http://www.remnant-prophecy.com>
<http://www.Harvestimebooks.com>
<http://www.bible-sabbath.com>