



Spiritism—Ancient and Modern

Chapter 6 of the Book
LIFE—DEATH—HEREAFTER

We wrestle ..., against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Eph. 6:12

GENERAL REMARKS.—PROOFS THAT IT IS DEMONISM.—WHO ARE THESE SPIRITS WHICH PERSONATE THE DEAD?—OBSESSION AT THE FIRST ADVENT.—MODERN SPIRITISM AND ITS TENDENCIES.—WARNINGS FROM A SPIRITIST AND SWEDENBORGIAN.—MANY POSSESSED OF DEVILS TODAY.—SPIRITISM REVIVING.—SPIRITS NOW ORGANIZE CHURCHES.—"IN THE SECRET CHAMBER."—"WE ARE NOT IGNORANT OF HIS DEVICES."—SATANIC POWERS MALIFIC.—"BE NOT HIGH-MINDED, BUT FEAR."—THESE ARE THE STRONG DELUSIONS.—HYPNOTISM AND TELEPATHY MODERN DEMONISM.—COMMUNICATION WITH THE DEAD.—REV. I. K. FUNK, D.D., "TOUCHED."—REV. R. HEBER NEWTON'S VIEWS.—SUGGESTIVE FACTS NOTED.—EXPERIENCES IN SPIRITUALISM.—OF AN IRRELEVANT CHARACTER.—THE SPIRITS BETRAY THEIR EVIL INTENTION.—A REMARKABLE VISION.—"WHY HE HAD BEEN SUMMONED TO ME."—ARREST THE PROGRESS OF EVIL.—THE TRIUMPH AND DEFEAT OF SATAN.—PHYSICALLY HEALED.—PREACHING TO THE DEAD.—PREACHING TO THE SPIRITS IN PRISON.—SPIRITS ONCE DISOBEDIENT.—IN CHAINS OF DARKNESS.—ONCE DISOBEDIENT—STILL DISOBEDIENT.—FIGHTING AGAINST GOD.—THROUGH MEDIUMS AND OBSESSIONS.—"KNOW YE NOT THAT THE SAINTS SHALL JUDGE ANGELS?"—HOW JESUS PREACHED IN DEATH.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."—Eph. 6: 11, 12, American Standard Revised Version.

Chapter 1

THAT which we believe to be the truth respecting Spiritism is antagonized from two standpoints. (1) The majority of people have no confidence in Spiritism, but believe its claimed manifestations and proofs are fraudulent. (2) An increasingly large number are disposed to deny the existence of the evil spirit beings called demons, and of the prince of demons, called in the Scriptures the Devil and Satan.

Rev. Adam Clark, D.D., has well said:

"Satan knows well that those who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the Evil One; will not expect him to be trampled down under their feet, if he has no existence; and, consequently, they will become an easy and unopposing prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard. He is then their complete master, and they are led captive by him at his will. It is well known that among all those

who make any profession of religion, those who deny the existence of the Devil, are those who pray little or none at all; and are, apparently, as careless about the existence of God as they are about the being of the Devil. Duty to God is with them out of the question; for those who do not pray, especially in *private*—and I never saw a devil-denier who did—have no religion of any kind, except the form, whatever pretensions they may choose to make."

If it be asked how Spiritism could do injury to those who consider its claims to be deceptions and frauds and its votaries to be dupes, we answer that a large majority of its votaries are those who at one time thoroughly and heartily denied its claims and considered them impositions. Those who most thoroughly disbelieve in Spiritism are often the *most ready to test* its professed claims; and when convinced that many of its claims are genuine and many of its manifestations supernatural, these former disbelievers are more liable to become its devotees: whereas, if they had known just what Spiritism is, and how and by what power it operates, they would be on guard, and their judgment would have a support and guidance which it otherwise lacks. It is the lack of the true knowledge of Spiritism (imparted through the Scriptures and confirmed by indisputable evidences from outside the Scriptures) which causes so many to fall a prey to this delusion.

True, there are frauds committed in the name of Spiritism; but these are chiefly in connection with attempted "materializations." That Spiritists have done and can do, through some power or agency, many wonderful works beyond the power of man, has been abundantly proved in a variety of cases—some of them before scientific men, total unbelievers. Tambourines have been played while in the air beyond the reach of human hand and suspended by some invisible power; chairs have been lifted into the air while people were sitting upon them, and without any connection with any visible power or agency; mediums have been floated through the air, etc. The rapping tests, the table-tipping tests, the autograph tests and the slate-writing tests have been *proved* over and over again, to the satisfaction of hundreds of intelligent people in various parts of the world. And Spiritism reckons amongst its adherents judges, lawyers, business-men and numbers of women of ability. These people have tested the claims of Spiritism and have candidly avowed their faith in it. And it is unwise, to say the least, to sneer at such as fools or knaves—fools if simply deluded by tricks and sleight of hand; knaves if they are willingly and knowingly lending their time and influence to the perpetration of frauds.

The writer was inclined to be skeptical with reference to all the various claims of Spiritism until convinced to the contrary by a Christian man, in whose testimony he was justified in having full confidence. This friend was not a believer in Spiritism, but, being thrown into the company of some Spiritists for an evening, the suggestion was made, "Let us have a seance." The company present assented, our friend remaining from curiosity. They sat down to a table, placed their hands upon it in the usual manner, and one of the number present being a medium inquired, "Are there any spirits present?" The answer, indicated by raps upon the table—one for A, two for B, three for C, etc.—spelled out the information that spirits were present, but that they would hold no communication that evening. The medium asked "Why?" The answer rapped out was, "Because new mediums are being appointed all over the United States." The company was disappointed and through the medium asked that as a test the name of some prominent person

dying that night should be communicated. The request was complied with and the name of a Russian dignitary, which we cannot now recall, was spelled out. This was before the Atlantic cable was laid, and my friend, anxious to test the matter, kept watch of the newspapers and finally, nearly a month after (the time requisite for Russian mails in those days) he saw the announcement of the death of the Russian notable bearing that very name.

Our friend was convinced that Spiritism was not all a "hoax," and was anxious for another meeting. When it took place, in view of the answer at the previous meeting, the medium inquired, "Are there any other mediums present? and, if so, how many?" The answer was "Four." The medium asked the spirit to please indicate which four of those present were mediums, and as each one called his name the mediums were indicated by a rap upon the table, by some invisible agent. Our friend was one of those indicated and right proud he felt of the honor. This occurred in Wheeling, W. Va. Shortly afterwards he visited an aunt, a widow. Anxious to display his newly conferred powers as a medium, he asked his aunt and her daughter to join him in a "seance." They were surprised, and the daughter said, "Why, are you a medium? I am a rapping medium also, brother Harry is a tipping medium and mother is a writing and trance medium." Our friend had never witnessed the powers of any but rapping mediums, and was very anxious that his aunt should display the powers of her mediumship, and was shown writing done by her which was an exact facsimile of his dead uncle's autograph upon checks. And strange, too, his uncle wrote a fine hand, while his aunt could not write at all, except under this influence.

Wishing to test her powers as a talking medium, the three surrounded a small table, and the aunt called for a spirit to communicate through her. The answer given was that there would be no communication, because there were no unbelievers present to convince. They persisted, however, and got the aunt to call again for the spirit. The answer this time was that her hands were forcibly lifted from the table and brought down upon it with a bang. This was something surprising to them all. The spirits evidently were provoked at the pertinacity of a second call after their refusal. But after discussing the matter for some ten minutes our friend prevailed upon his aunt to call again for the spirits and see what else would happen. She complied, and in response her hands were lifted from the table and brought down with fearful concussion, three times in rapid succession, sounding as though every bone would be broken; and with her eyes staring out wildly and shrieking Oh! Oh! Oh! she jumped from the table in a semi-delirious condition.

That spirit, whoever it may have been, was evidently angry and wanted it understood that it could not be trifled with. Our friend informs us that never after that would his aunt have anything to do with Spiritism as a medium—she had caution enough to let it alone. But our friend was anxious to witness the powers of a "tipping medium," and in the evening when his cousin Harry came home he insisted on having an exhibition of his mediumship. Harry complied and amongst other tests was the following:—He placed a small, light table in the center of the floor and said, "I call for the spirit of our old dog Dash to come into this table." Then addressing the table he said, "Come, Dash!" The table balanced itself on two feet and hobbled after him around the room.

We should here remark that our friend who vouches for these matters will no longer exercise any of his powers as a medium. He is a prominent Christian man now living in Pittsburgh, Pa. His views with reference to Spiritism are now the same that we are here endeavoring to present.

The *claim* of Spiritists is, that these manifestations and communications from unseen intelligences are from human beings, who once lived in this world, but who, when *seeming to die* really became more alive, more intelligent, freer, and every way more capable and competent than they had ever been before. It is claimed that the purpose of these manifestations is to prove that *the dead* are *not dead*, but alive;—that there is no need of a resurrection of the dead, because there are no dead—the dead being more alive than ever, after passing into what is termed death. We shall not stop here to show how inharmonious all this is to the testimony of Scripture upon this subject, but merely cite the reader to the Word of the Lord, reminding him that, "If there be no resurrection of the dead, ... then they also which are fallen asleep in Christ are *perished*."—1 Cor. 15: 13, 18; Job 14: 21; Psa. 146: 4; Eccl. 9: 5, 6.

Here is the point of infatuation. As soon as the unbeliever in Spiritism has been convinced that an unseen intelligence communicates through the medium he is all interest. Nothing else offers such *proofs* from invisible sources as does Spiritism; and many seem not only willing but anxious to walk by sight rather than by faith. Every one has friends who have died, and thousands are anxious to communicate with them if possible, and to receive from them some message or some advice. It is not surprising, therefore, to find people greatly absorbed in these matters, and very willing to be directed by those whom they esteem their truest friends and most competent advisers.

They visit a medium for the purpose of holding communication with the dead. The medium describes the hair, the eyes, etc., and certain little peculiarities, such as a mole or an injured or deformed finger or foot (which the father or son or sister or wife identifies as the description of the loved one deceased) and delivers a message which, however vague or indefinite, is construed to be very important. The novices are filled with a sort of reverent joy mixed with a humble feeling of the inferiority of their own condition, and with a pride that they have been counted worthy to receive communications from "the spirit world," while so many good and great people are not so favored, but are "blind to the wonderful facts of Spiritism." The feelings thus started are somewhat akin to some kinds of *religious feelings*, and straightway the "converts" are ready to believe and obey the advice and instructions of those whom they believe to be so much wiser and holier than themselves, and so deeply interested in their welfare, present and eternal, as to leave the joys and ministries of Heaven to commune with them and instruct them.

The majority of people have no true Christian faith built upon the foundation of the Word of God; they have a *wish* for a future life, and a *hope* with reference to their dead, rather than a *faith* with reference to either. As a consequence, their minds being convinced that they have had communication with those beyond the grave, everything relating to the future life becomes more real and more interesting to them than ever before. And many such, wholly ignorant of religious feelings, say to themselves, Now I know what it is to have faith, and a religious feeling with

reference to the future, and they congratulate themselves that they have received a great spiritual blessing.

But this is only the first lesson, and these comparatively uplifting experiences belong chiefly to it. Later experiences will demonstrate, as all Spiritists will freely acknowledge, that there are "evil spirits," "lying spirits," which time and again deceive them; and the messages and revelations, often foolish and nonsensical, gradually lead the investigator to a disbelief of the Bible and the Creator, while it teaches and exalts "the spirits" as the only sources of knowledge aside from nature; and thus the way is paved toward advanced lessons on "spirit-affinities," "free love," etc. But after the first deception and shaking of confidence the explanation that there are "both good and bad spirits" is generally satisfactory; and the poor victim follows blindly on, because assured that he communes with some supernatural power.

As an illustration of this we mention the case of an old gentleman, a Pittsburger, an avowed Spiritist and an earnest defender of Spiritism. We knew something of his history through a mutual friend; how that, while holding a communication through a medium, supposedly his "evolved" wife, the latter said to him: "John, I am perfectly happy only for one thing; and that is on your account." He answered, "Oh, Mary, do not allow my affairs to mar your bliss! I am comparatively happy for an old man and comparatively comfortable." But the answer came, "Oh, no, John, I know better! I know that you are lonely, very lonely, that you miss me very much, and are suffering from lack of many little attentions; and that your home is comparatively dreary." Mr. N. had full confidence in Mary's judgment, and the message carried great weight; and his home and its affairs gradually grew less happifying, and he gradually grew dissatisfied; and so at a subsequent "seance" he inquired of Mary what he could do that would relieve her burden and make her bliss complete. She replied that he should find a suitable companion and re-marry. But the old gentleman (seventy years old) objected that even if he could find a suitable companion, such a one would not have him. But at frequent interviews the supposed spirit of his wife insisted, and as he thought further over the matter he grew more lonely, and finally asked Mary to choose for him, as she had so much better judgment than any earthly being could have on the subject. The medium affected great indignation at the answer, and would not communicate it at first. The more she objected to giving the answer, the more anxious Mr. N. became to have it, and finally the medium explained that the spirit of his wife had said that Mr. N. should marry her (the medium); but that she was indignant that the spirit should think that she would marry an old man like him.

But the more Mr. N. thought the matter over the more he was inclined to be, as he supposed, led by the good spirit of his wife into ways of pleasantness and into paths of peace; and he urged upon the medium that it was the duty of humanity to obey the behests of their best friends in the "spirit world." Finally the medium consented that if he would deed over to her what property he possessed she would agree to follow the directions of the spirit and marry him. The matter was consummated in legal form, and Mr. N. with his medium wife and her daughter proposed to make the formerly cold and cheerless home of Mr. N. all that his spirit-wife had wished for him. It was a very short time, however, before the poor old gentleman was very glad to abandon home and all, to get free from the two "she-devils," as he afterward knew them.

But did not this shake the confidence of Mr. N. in Spiritism? By no means. He merely communicated with his wife again through another medium and was informed that a lying spirit had misrepresented her entirely and that she had given no such bad advice. Knowing these facts concerning his history when we met him shortly after, and he tried to urge upon the writer the claims of Spiritism, we said to him, "Mr. N., we will admit that Spiritism is backed by some super-human phenomena, but we deny that the powers which communicate represent themselves truthfully. They claim to be friends and relatives who once lived in this world, but the Scriptures assure us to the contrary of this that there is no work or knowledge or device in the grave, and that the dead know not anything. (Eccl. 9: 5, 10.) They declare that the only hope of a future life is by a resurrection from the dead. You know, Mr. N., that whatever these powers may be which claim to be the spirits of your friends, their testimony is entirely unreliable. You cannot believe their most solemn declarations. They are what the Scriptures term "lying spirits." We proceeded to give him, as we are about to give in this article, the identity of these spirits as set forth in the Scriptures. He heartily assented that some of the spirits were unreliable, "thoroughly bad," but claimed that others were very good, very truthful, and had frequently given good advice which had been very helpful to him.

It is claimed by many Spiritists, especially by novices, that the influence of Spiritism is elevating; but those who have passed through the various stages of experience in this so called religious system have found, and have publicly declared, that its influence is quite the reverse of elevating—it is demoralizing.

The *method* of operation is explained by *The Banner of Light*, a leading Spiritist paper, in answer to the query, thus:—

"Q. Where a spirit controls the hand of a medium to write, is the impression always made through the brain?

"A. Sometimes the control is what is termed mechanical control; then the connection between arm and brain is entirely severed, and yet the manifestation is made through what is called the nervous fluids, a certain portion of which is retained in the arm for the purpose of action. But when the manifestation is what is called an impressional manifestation, then the brain and entire nervous system is used."

Explaining the difference between Mesmerism and spirit control, another journal, the *Spiritual Age*, says:

"Suppose I magnetize you today; and that I, the mesmerizer, speak, write, act through you, you being unconscious;—this is Mesmerism. Suppose, further, that I die tonight; and that, tomorrow, I, a spirit, come and magnetize you, and then speak, write, act through you; this is Spiritualism [Spiritism]."

The value of Spiritism to the world is thus summed up by the well known Horace L. Hastings:—

"According to the theory of Spiritualists there are a hundred times as many disembodied spirits about us as there are men in the flesh. Among them are all the poets, authors, orators, musicians and inventors of past ages. They know all they ever knew when they were in the flesh, and have been learning a great deal more since; and with their added powers and extended

experience they should be able to do what mortals have never done before. They have had free access to the public mind and public press, with no end of mediums ready to receive their communications, and thousands and thousands of inquirers who have anxiously questioned them, and earnestly desired to obtain information from them. They have had tables and slates and pens and pencils and banjos and pianos and cabinets and bells and violins and guitars; and what have we to show for it all? Their business in this world has been to instruct men, to help them, to make them wiser and better. They have talked and rapped, they have tipped and rattled, they have fiddled and scribbled, they have materialized and dematerialized, they have entranced and exhibited; they have told us many things which we knew before; many things which we do not know yet; and many other things which it was no matter whether we knew or not; but when we come to real instruction, reliable information, or profitable and valuable knowledge, Spiritism is as barren as Sahara, as empty as a hollow gourd."

Chapter 2

We have in the Scriptures most abundant and most positive testimony that no communication could come from the dead until after the resurrection. Furthermore, we have positive Scripture testimony (1) that not only some, but all, of these spirits are "evil spirits," "lying spirits," "seducing spirits." The Scriptures forbid that humanity should seek to these for information, and clearly inform us that these demons or "devils" are "those angels which kept not their first estate"—some of the angels to whom was committed the supervision of mankind in the period before the flood, for the purpose of permitting them to endeavor to *lift mankind out of sin*; that by their failure all might learn that there is but one effectual remedy for sin, viz., that provided in Christ. These angels, instead of uplifting humanity, were themselves enticed into sin, and misused the power granted them, of materializing in human form, to start another race. (Gen. 6: 1-6.) Their illicit progeny was blotted out with the flood, and themselves were thereafter restrained from the liberty of assuming physical bodies, as well as isolated from the holy angels who had kept their angelic estate inviolate.

The Apostle Peter (2 Pet. 2: 4) mentions these, saying, "God spared not the angels that sinned, but cast them down to hell [*Tartarus*] and delivered them into *chains of darkness*, to be reserved unto judgment." Jude (6) also mentions this class, saying, "The angels which kept not their first estate, but left their own habitation [proper condition] He hath reserved in everlasting chains—*under darkness* unto the judgment of the great day." Notice three points with reference to these evil angels.

(1) They are imprisoned in *Tartarus*, restrained, but not destroyed. *Tartarus* is nowhere else rendered "hell," but in this one passage. It does not signify the grave, neither does it signify the Second Death, symbolized by the "lake of fire and brimstone"; but it does signify the air or atmosphere of earth.

(2) They have some liberties in this imprisoned condition, yet they are chained, or restrained, in one respect—they are not permitted to exercise their powers in the light, being "under chains of *darkness*."

(3) This restriction was to continue *until* "the judgment of the great day," the great Millennial Day—in all a period of over 4,000 years. As we are now in the dawning of the Millennial Day—"the great day"—it is possible that this should be understood to mean that some of these limitations as to "*darkness*" may ere long be removed, gradually. If so, if the "chains of darkness" should be released, it would permit these evil spirits to work deceptions or "lying wonders" in the daylight (as they are now attempting to do) to the delusion of mankind more than ever has been known since the flood.

These fallen angels, or demons, are not to be confounded with Satan the prince of demons, or devils, whose evil career began long before—who was the first, and for a long time the only, enemy of the Divine Government; who, having been created an angel of a superior order, sought to establish himself as a rival to the Almighty, and to deceive and ensnare Adam and his race to

be his servants; and to a large extent, for a time at least, he has succeeded, as all know. As "the prince of this world," who "now worketh in the hearts of the children of disobedience," he has indeed a very multitudinous host of deceived and enslaved followers. Naturally he would appreciate the deflection of the "angels who kept not their first estate," and who were restrained at the time of the flood; and hence he is spoken of as their chief, "the prince of devils"; and no doubt as a superior order of being he exercises some degree of control over the others.

These fallen angels, "demons," have probably very little to interest them amongst themselves; evil beings apparently always prefer to make game of the purer, and apparently take pleasure in corrupting and degrading them. The history of these demons, as given in the Scriptures, would seem to show that the evil concupiscence which led to their fall, before the flood, still continues with them. They still have their principal pleasure in that which is lascivious and degrading; and the general tendency of their influence upon mankind is toward working mischief against the well-disposed, and the debauchery of those over whom they gain absolute control.

We are well aware that many Christian people have reached the conclusion that the Lord and the apostles were deceived, when they attributed to the works of demons conduct that is now considered *human propensity* and mental unbalance and fits. But all should admit that if our Lord was in error on this subject, His teachings would be an unsafe guide upon any subject.

Notice the *personality* and intelligence attributed to these demons in the following Scriptures—"Thou believest that there is one God; thou doest well; devils also *believe* and *tremble*." (Jas. 2: 19.) Do human propensities "believe and tremble"? The demons said to our Lord, "Thou art Christ, the Son of God! And He, rebuking *them*, suffered *them* not to speak [further], for *they knew* that He was Christ." (Luke 4: 41.) Another said, "Jesus *I know* and Paul *I know*, but who are ye?" (Acts 19: 15.) The young woman from whom Paul cast out the *spirit* of soothsaying and divination (Acts 16: 16-19) is a good illustration. Can it be claimed by any that the Apostle deprived the woman of any proper talent or power? Must it not be confessed to have been a *spirit* which possessed and used her body?—an evil spirit unfit to be tolerated there?

Many of those who claim that the demons of the Scriptures were the spirits of wicked men and women who died, and that these are the "lying spirits" acknowledged by Spiritists, have still another difficulty;—for generally they claim that the spirits of wicked dead go to hell-torments, as they wrongly interpret *sheol* and *hades* to mean. If so, how could they be so much at liberty?

"Witchcraft," "Necromancy," the "Black Art," "Sorcery," etc., are supposed by many to be wholly delusions. But when we find that they had a firm hold upon the Egyptians, and that God made special provision against them with Israel, we are satisfied that He made no such restrictions either against that which is good, or against that which had no existence whatever. The instruction to Israel was very explicit: they should not have any communion nor make any inquiries through necromancers (those who claimed to speak for the dead; i.e., spirit-mediums); nor with any wizard or witch; nor with any who had occult powers, charms; nor with those who work miracles by means of sorcery and incantation.—Read carefully all of the following

Scriptures—Exod. 22: 18; Deut. 18: 9-12; Lev. 19: 31; 20: 6, 27; 2 Kings 21: 2, 6, 9, 11; 1 Chron. 10: 13, 14; Acts 16: 16-18; Gal. 5: 19-21; Rev. 21: 8; Isa. 8: 19, 20; 19: 3.

The Bible story of King Saul's "seance" with the witch of Endor, a necromancer or spirit-medium, as related in 1 Sam. 28: 7-20, is an illustration of what is claimed to be performed today. Although the law with reference to these mediums was very strict and the punishment death, there were some who were willing to risk their lives because of the gains which could thus be obtained from people who believed that they were obtaining supernatural information from their dead friends—just as with spirit-mediums today. King Saul was well aware that there were numerous of these mediums residing in Israel contrary to the Divine injunction and his own law, and his servants apparently had no difficulty in finding the one at Endor. Saul disguised himself for the interview, but no doubt the crafty woman knew well the stately form of Saul—*head and shoulders taller* than any other man in Israel. (1 Sam. 9: 2.) Hence her particularity to secure a promise and oath from his own lips that no harm should befall her for the service.

The method used by the evil spirits through the medium at Endor was similar to those in use today. They caused to pass before the medium's mental vision the familiar likeness of the aged Prophet, Samuel, wearing as was his custom, a long mantle. When she described the mental (or "astral") picture, Saul recognized it at once as a description of Samuel; but Saul himself saw nothing—he "perceived," from the description, that it was Samuel. Easily convinced, as people under such circumstances usually are, Saul did not stop to question how it could be that Samuel looked as old and stooped as he looked in the present life, if he was now a spirit being and far better off; nor did he inquire why he wore the same old mantle in the spirit world that he had worn when he knew him as an earthly being. Saul had been forsaken by the Lord and was now easily deceived by these "lying spirits," who personated the Prophet and spoke to Saul in his name, through their "medium," the witch, necromancer, Spiritist.

The fallen spirits are not only well informed in respect to all the affairs of earth, but they are adepts in deceit. In answering Saul, the manner and style, and as nearly as could be judged the sentiments of the dead Prophet were assumed—the better to deceive. (Thus these "lying spirits" always seek to counterfeit the face, manner and disposition of the dead.) The response was, "Why hast thou *disquieted* me to bring me *up*?" This answer corresponds to the Jewish belief—that when a person died he became unconscious in "*sheol*," the grave, waiting for a resurrection. (Job 14: 12-15, 21; Psa. 90: 3; Eccl. 9: 5, 6.) Hence the representation is that Samuel was brought *up* from the grave, and not *down* from Heaven; and that his *rest* or peaceful "sleep" was disturbed or "disquieted."—Psa. 13: 3; Job 14: 12; Psa. 90: 5; John 11: 11, 14.

Saul was easily deceived into thinking that the Prophet Samuel who had refused to visit him, to have any further converse with him while alive, had been *forced* to commune with him, by the wonderful powers of the witch. (See 1 Sam. 15: 26, 35.) Saul's own testimony was, "God is departed from me and answereth me no more, neither by prophets, nor by dreams."—1 Sam. 28: 6, 15.

Any rightly informed person will readily see the absurdity of supposing that Samuel would hold any conference whatever with Saul under the circumstances. (1) Samuel (when living) was aware that God had forsaken Saul, and hence Samuel had no right to speak to him and no right to give him any information which the Lord was unwilling to give him. And Samuel would not do so. (2) It is thoroughly absurd to suppose that a spirit-medium under condemnation of the Lord and prohibited of the right of residence in the land of Israel could have the power at the instance of a wicked king, whom God had deserted, to "disquiet" Samuel and to bring him "up" out of *sheol*. Was Samuel down *in* the earth, or was he afar off in Heaven? and had the witch the power in either case to command him to present himself before King Saul to answer his question? Or is it reasonable to suppose that any spirit-mediums have the power to "disquiet" and "bring up" or in any other manner cause the dead to appear to answer the speculative questions of the living?

The "familiar spirit" of the witch, personating Samuel, foretold nothing which Saul himself did not anticipate. Saul knew that God's word had been passed that the kingdom should be taken from him and his family, and he had sought the witch because of his fear of the Philistine hosts in battle array for the morrow. He expected no mercy for himself and his family, God having told him that David would be his successor. He even anticipated, therefore, the statement which was the only feature connected with this story that indicates in any degree a supernatural knowledge; viz., "Tomorrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hands of the Philistines." The well-informed demons knew full better than did Saul the strength of the Philistines' position and army, and the weakness of Saul's position and army, and that he himself was already panic-stricken and making this inquiry of the witch-medium because he was distracted at the situation. Any one familiar with the warfare of that time would know (1) that one day's battle would probably settle the question; and (2) that the death of the king and his household would be the only logical result. Nevertheless, the "familiar spirit" erred, for two of Saul's sons escaped and lived for years. It is even denied by scholars that the battle and the death of Saul occurred for several days after the visit to the witch.

It is not surprising that Satan and the fallen angels, his consorts in evil, should know considerably more than do men, concerning many of life's affairs. We must remember that by nature they are a higher, more intelligent order than men; for man was made "a little lower than the angels (Psa. 8: 5). Besides, let us remember their thousands of years of experience, unimpaired by decay and death, as compared with man's "few years and full of trouble," soon cut off in death. Can we wonder that mankind cannot cope with the cunning of these "wicked spirits," and that our only safety lies in the Divine provision that each one who so *wills* may refuse to have any communication with these demons? The Word of the Lord is, "*Resist* the devil, and he will flee from you." (Jas. 4: 7.) "Be sober, be vigilant; because your adversary the devil, as a roaring [angry] lion, walketh about, seeking whom he may devour: *whom resist*, steadfast in the faith."—1 Pet. 5: 8, 9.

But while able to tell things *past* and *present*, these evil intelligences are quite unable to do more than guess at the *future*. Yet these guesses are often so skillfully stated as to satisfy the inquirer and yet appear true, if the result should be the opposite of his expectation. Thus the oracle of Delphi having been consulted by Croesus demonstrated to him a super-human

knowledge of *present* things, and when he, having thus gained confidence in it, inquired through its *mediums*, "whether he should lead an army against the Persians," the answer as recorded by Herodotus the historian was, "By crossing the Halys, *Croesus will destroy a mighty power!*" Relying upon this, Croesus attacked the Persians and was defeated. His *own mighty power* was destroyed! History is full of such evidences that the demons know not the future; God's Word challenges all such saying:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and *show us what shall happen*; let them show the former things [things *before* or *to come*] what they be, that we may consider them, and know the latter end of them; or declare us things for to come. *Show the things that are to come hereafter, that we may know that ye are gods.*"—Isa. 41: 21, 23.

But *where* was Samuel the Prophet, if Saul would be *with him* the day following? Clearly the meeting place would not be Heaven, for wicked Saul was surely unfit to enter there (John 3: 5); nor could the meeting be in a place of flames and torment, for surely Samuel was not in such a place. No; the "familiar spirit" spoke to Saul from the standpoint of the general faith of that time, taught by Samuel and all the patriarchs and prophets; namely, that all who die, good and bad alike, go to *sheol*, the grave, the state of death, the sleep from which naught can awaken except the resurrection power of Michael, the arch-angel (Dan. 12: 1, 2);—except it were claimed that the witch's "familiar spirit" could awaken the dead in advance; but this, as we are showing, was a deception, a fraud, the "lying spirit" personating the dead and answering for Samuel.

Of this passage Charles Wesley wrote:—

"What do these solemn words portend?
A gleam of hope when life shall end?—
Thou and thy sons shall surely be
Tomorrow in repose with me:—
Not in a state of hellish pain,
If Saul with Samuel remain;
Not in a state of damned despair,
If loving Jonathan be there."

One remarkable thing in connection with the manifestations of these fallen angels, or "demons," is that people of ordinary common sense are so easily deceived by them and accept such flimsy proofs respecting the dead, which they would not accept respecting the living. The inquirer will accept through the medium a description which fits to the individual and his manner, clothing and appearance years before, and will hold sacred a message purporting to come from him, whereas the same individual would be more on guard against deception by a living impostor, and his message through a servant.

The mention in the Scriptures of these necromancers, witches and mediums, leads us to infer that through mediums evil spirits for centuries sought fellowship with the Israelites. But it is apparently the custom to change the manner of manifestation from time to time: just as

witchcraft flourished for a time in New England and Ohio, and throughout Europe, and then died out and has been succeeded by Spiritism, whose tipping and rapping manifestations are gradually giving way to others, clairaudience and materialization being now the chief endeavors, the latter, being very difficult and the conditions often unfavorable, are often accompanied by mediumistic assistance and fraud.

In the days of our Lord and the early Church the method of operations on the part of these demons had changed somewhat from the practices in the days of Saul, and we read nothing in the New Testament about witches, wizards and necromancy, but a great deal about persons possessed by devils—*obsession*. Apparently there were great numbers thus possessed throughout the land of Israel: many cases are mentioned in which our Lord cast out devils; and the power to cast them out was one of those conferred upon the twelve Apostles, and afterward upon the seventy that were sent out. The same power was possessed and exercised by the Apostle Paul.—See Luke 9: 1; 10: 11; Acts 13: 8-11; 16: 18.

Mary Magdalene, we remember, had been possessed of seven devils (Luke 8: 2), and being set free from their control, she became a very loyal servant of the Lord. Another instance is mentioned in which a legion of spirits had taken possession of one man. (Luke 8: 30; 4: 35, 36, 41.) No wonder that his poor brain, assaulted and operated upon by a legion of different minds, would be demented. This tendency of these fallen spirits to congregate in one person indicates the desire they have still to exercise the power originally given them; namely, the power to materialize as men. Deprived of this power they apparently have comparatively rare opportunities of getting possession of human beings. Apparently the *human will must consent* before these evil spirits have power to take possession. But when they do take possession apparently the *will power* is so broken down that the individual is almost helpless to resist their presence and further encroachment, even though he so desires. Our Lord intimates such a condition (Matt. 12: 43-45), suggesting that, even after an evil spirit had been cast out and the heart swept and garnished, if it were still empty, there would be danger of the return of the evil spirit with others to re-possess themselves of the man;—hence the necessity for having Christ enthroned within, if we would be kept for the Master's use, and be used in His service.

Apparently these evil spirits have not the power to impose themselves, even upon dumb animals, until granted some sort of permission; for, when the "legion" was commanded to come out of the man whom they possessed, they requested as a privilege that they might have possession of the bodies of a herd of swine; and the swine being according to the law unclean to the Jew, and unlawful to eat, the Lord permitted them to have possession of them, doubtless foreseeing the results, and with a view to giving us this very lesson.

The same Apostle who speaks of these evil spirits as "lying wonders" and "seducing spirits" (1 Tim. 4: 1; 2 Thess. 2: 9; compare Ezek. 13: 6; 1 Kings 22: 22, 23) tells us that the heathen sacrificed to these demons. (1 Cor. 10: 20.) And so, indeed, we find that in various parts of the world there are demon manifestations. Amongst the Chinese these demon powers are frequently recognized, and sacrifices are offered to them; so also in India and Africa. Amongst the North American Indians in their savage state these evil spirits operated after much the same manner as elsewhere.

An illustration is given by Missionary Brainard in a "*Report to the Honorable Society for Propagating Christian Knowledge*," explanatory of the difficulties and obstacles to the spread of Christianity among the Indians with whom he had been laboring, as follows:—

"What further contributes to their aversion to Christianity is the influence which their *powaws* (*conjurers or diviners*) have upon them. These are a sort of persons who are supposed to have a power of *foretelling future events*, or *recovering the sick*, at least oftentimes, and of *charming, enchanting, or poisoning persons to death* by their *magic* divinations. Their spirit, in its various operations, seems to be a Satanic imitation of the spirit of prophecy with which the Church in early ages was favored. Some of these diviners are endowed with the spirit in infancy, others in adult age. It seems not to depend upon their own will, nor to be acquired by any endeavors of the person who is the subject of it. ... They are not under the influence of this spirit always alike; but it comes upon them at times. Those who are endowed with it are accounted singularly favored.

"I have labored to gain some acquaintance with this affair of their *conjunction*, and have for that end consulted and queried with the man mentioned in my Diary, May 9, who, since his conversion to Christianity, has endeavored to give me the best intelligence he could of this matter. But it seems to be such a *mystery of iniquity*, that I cannot well understand it, and do not know oftentimes what ideas to affix to the terms he makes use of. So far as I can learn, he himself has not any clear notions of the thing, now his spirit of divination is gone from him.

"There were some times when this spirit came upon him in a *special* manner. Then, he says, he was *all light*, and not only *light himself*, but it was light all *around* him, so that he could see through men, and knew the thoughts of their hearts. These "*depths of Satan*" I leave to others to fathom or to dive into as they please, and do not pretend, for my own part, to know what ideas to affix to such terms, and cannot well guess what conception of things these creatures have at these times when they call themselves "*all light*." But my interpreter tells me that he heard one of them tell a certain Indian the secret thoughts of his heart, which he had never divulged. ...

"When I have apprehended them afraid of embracing Christianity, lest they should be enchanted and poisoned, I have endeavored to relieve their minds of this fear, by asking them why their *powaws* did not enchant and poison me, seeing they had as much reason to hate me for preaching to them, and desiring them to become Christians, as they could have to hate them in case they should actually become such? That they might have an evidence of the power and goodness of God engaged for the protection of Christians. I ventured to bid a challenge to all their *powaws* and *great powers* to do their worst on me first of all; and thus I labored to tread down their influence."—*Memoirs of Brainard*, pages 347-31.

The *New York Sun* published the following account of the experiences of Capt. C. E. Denny, Indian agent for the Canadian Government among the Blackfeet Indians. Capt. Denny says:—

"On my arrival in the northwest territories with the northwest mounted police, in 1874, I was curious to find out how far these "medicine men" carried their arts, and also what these arts consisted of. I heard from Indians many tales of wonders done by them, but it was a long time

before I got a chance to be present at one of these ceremonies. The Indians were reluctant to allow a white man to view any of their "medicine" ceremonies. As I got better acquainted with several tribes, particularly the Blackfeet, I had many chances to find out the truth regarding what I had heard of them, and I was truly astonished at what I saw at different times. Many of the medicine feats did not allow of any jugglery, the man being naked, with the exception of a cloth around his loins, and I sitting within a few feet of him.

"All Indians believe in their *familiar spirit*, which assumed all kinds of shapes, sometimes that of an owl, a buffalo, a beaver, a fox, or any other animal. This spirit it was that gave them the power to perform the wonders done by them, and was firmly believed in by them all.

"On one occasion I was sitting in an Indian tent alone with one of the "medicine" men of the Blackfeet Indians. It was night and all was quiet in the camp. The night was calm, with a bright moon shining. On a sudden the Indian commenced to sing, and presently the lodge, which was a large one, commenced to tremble; and the trembling increased to such a degree that it rocked violently, even lifting off the ground, first on one side and then on the other, as if a dozen pair of hands were heaving it on the outside. This lasted for about two minutes, when I ran out, expecting to find some Indians on the outside who had played me a trick, but, to my astonishment, not a soul was in sight, and what still more bewildered me was to find on examination that the lodge was firmly pegged down to the ground, it being impossible for any number of men to have moved and replaced the pegs in so short a time. I did not enter the lodge again that night, as the matter looked, to say the least, uncanny.

"On another occasion I visited a lodge where a 'medicine smoke' was in progress. There were about a dozen Indians in the lodge. After the smoke was over, a large copper kettle, about two feet deep, and the same or a little more in diameter, was placed empty on the roaring fire in the middle of the lodge. The medicine man who was stripped, with the exception of a cloth about his loins, was all this time singing a 'medicine' in a low voice.

"The pot after a short while became red-hot, and a pole being passed through the handle, it was lifted in this state off the fire and placed on the ground, so close to me that the heat was almost unbearable. On the pole being withdrawn the medicine man sprang to his feet and, still singing his song, stepped with both naked feet into the red-hot kettle and danced for at least three minutes in it, still singing to the accompaniment of the Indian drums. I was so close, as I have before said, that the heat of the kettle was almost unbearable, and I closely watched the performance, and saw this Indian dance for some minutes with his bare feet in it. On stepping out he seemed none the worse; but how he performed the act was and is still a mystery to me."

Similar feats are performed by the *fetish* men of India "under control"; and tests given by "spirit mediums" "under control" sometimes include the handling of fire, red hot glass, etc., with bare hands without injury. God has protected His faithful in the flames (Dan. 3: 19-27), and it seems that He does not always hinder Satan's use of such power.

Dr. Ashmore, of long experience as a missionary in China, says:

"I have no doubt that the Chinese hold direct communications with the spirits of another world. They never pretend that they are the spirits of their departed friends. They get themselves in a certain state and seek to be *possessed by these spirits*. I have seen them in certain conditions invite the spirits to come and to inhabit them. Their eyes become frenzied, their features distorted, and they pour out speeches which are supposed to be the utterances of the spirits."

An old issue of *Youth's Day Spring* contains a letter from a missionary describing the condition of the Africans on the Gaboon river at the approach of death. He says:

"The room was filled with women who were weeping in the most piteous manner, and calling on the spirits of their fathers and others who were dead, and upon all spirits in whom they believed, Ologo, Njembi, Abambo, and Miwii, to save the man from death."

A Wesleyan missionary, Mr. White, says:

"There is a class of people in New Zealand called Eruku, or priests; these men pretend to have intercourse with departed spirits."

No part of humanity has been exempted from the attacks of these demons, and their influence is always baneful. India is full of it. So generally accepted at one time was the belief in demon-possession, that the Roman Catholic Church, through her priests, regularly practiced "exorcism," or casting out of demons.

The very earliest recorded spirit manifestation was in Eden, when Satan, desiring to tempt mother Eve, used or "obsessed" the serpent. Mother Eve claimed that she was deceived by the serpent's misrepresentations. God allowed the claim as true, and sentenced the serpent, which there became the symbolic representative of Satan. As the father of lies he there took possession of a serpent to deceive Eve and lead her to disbelieve God's command by the false assurance, "Ye shall not surely die"! So ever since, though he has varied his methods and mediums, all of them are to deceive—to blind the minds of mankind, *lest* the glorious light of the *goodness of God*, as it shines in the face of Jesus Christ our Lord, should shine unto them.

Thanks be to God for the promise that, in due time, the Kingdom of God shall be established in the earth, in the hands of our Lord Jesus and His completed and glorified Church, and that one of the first works of that Kingdom, preparatory to its blessing "all the families of the earth," will be the binding of that Old Serpent, the Devil and Satan, that he may *deceive* the nations no more for the thousand years of Christ's Reign; until all men shall be brought to a clear knowledge of the Truth, and to a full opportunity to avail themselves of the gracious provisions of the New Covenant, suretied at Calvary through the precious blood of Christ.

While the name Old Serpent includes Satan, "the prince of devils," it is here evidently used as a synonym for all the sinful agencies and powers which had their rise in him. It therefore includes the legions of "evil spirits," "familiar spirits," "seducing spirits."

Spiritism, as a deceiving influence under the control of Satan, is foretold by the Apostle Paul. After telling of the work of Satan in the great Apostacy of which Papacy is the head-center, the

Man of Sin, the Mystery of Iniquity,* the Apostle draws his subject to a close by pointing out that Satan, toward the end of this Age, will be granted special license to deceive by peculiar arts all who, having been highly favored with the Word of God, have failed to appreciate and use it. He says: "For this cause God will send them strong delusion [a working deception], that they may believe a lie: that they may all be condemned, who believed not the *truth*, but had pleasure in unrighteousness [doctrinal or practical]."—2 Thess. 2: 11, 12.

*See STUDIES IN THE SCRIPTURES, Vol. 2, chapter 9, pages 267-366.

We shall not be at all surprised if some later manifestations of the powers of darkness, transformed to appear as the angels of light and progress, shall be much more specious and delusive than anything yet attempted. We do well to remember the Apostle's words: "We wrestle not with flesh and blood, but with princely powers of darkness, with the spiritual things of the evil one."—Eph. 6: 12.

In 1842, six years before "*modern Spiritism*" began to operate, Edward Bickersteth, a servant of God and student of His Word, wrote:

"Looking at the signs of the times, and the long neglect and unnatural denial of all angelic ministration or spiritual influence, and at the express predictions of false Christs, and false prophets, *who shall show signs and wonders, insomuch that if it were possible they should deceive the very elect*, and at the fact that when men *receive not the love of the truth that they might be saved, for this cause God shall send them strong delusion, that they shall believe a lie*; I cannot but think there is a painful prospect of a SUDDEN RECOIL and religious revulsion from the present *unbelief and misbelief*, to an unnatural and undistinguishing CREDULITY."

Satan is the inspirer and supporter of every Anti-Christ; and as he led those who had pleasure in error rather than the truth to the organization of the great Anti-Christ, Papacy, symbolically the "Beast" of Rev. 13, and as he has successfully produced a Protestant "Image of the Beast," with *life*, which will cooperate with the chief Anti-Christ, so in combination with these will be the powers of darkness, the powers of the air, the lying and seducing spirits, operating in some manner or in a variety of ways—Spiritism, Christian Science, Theosophy, Hypnotism, etc.

"Rev. Father Coppens, M.D. [Roman Catholic], Professor in Creighton University," delivered a discourse on "Borderland of Science," from which we extract the following on the phenomena of Spiritism:—

"What must we think of the nature of Spiritism, with its spirit rappings, table-turning, spirit apparitions and so on? Can the facts, which are not imposture, but realities, be explained by the laws of nature, the powers of material agents and of men? All that could possibly be done by the most skilled scientists, by the most determined materialists who believe neither in God nor in demon, as well as by the most conscientious Christians, has only served to demonstrate, to perfect evidence that effects are produced which can no more be attributed to natural agency

than speech and design can be attributed to a piece of wood. One principle of science throws much light on the nature of all those performances; namely, that every effect must have a proportionate cause. When the effect shows knowledge and design, the cause must be intelligent. Now many of these marvels evidently show knowledge and design, therefore the cause is certainly intelligent.

"A table cannot understand and answer questions; it cannot move at a person's bidding. A medium cannot speak in a language he has never learned, nor know the secret ailment of a patient far away, nor prescribe the proper remedies without knowledge of medicine. Therefore these effects, when they really exist, are due to intelligent agents, agents distinct from the persons visibly present, invisible agents therefore, spirits of another world.

"Who are these agents? God and His good angels cannot work upon these wretched marvels, the food of a morbid curiosity, nor could they put themselves at the disposal of pious men to be trotted out as monkeys on the stage. The spirits which are made to appear at the seances are degraded spirits. Spiritualists themselves tell us they are lying spirits. Those lying spirits say they are the souls of the departed, but who can believe their testimony, if they are lying spirits, as they are acknowledged to be? This whole combination of imposture and superstition is simply the revival in a modern dress of a very ancient deception of mankind by playing on men's craving for the marvelous. Many imagine these are recent discoveries, peculiar to this age of progress. Why, this spirit-writing is and has been for centuries extensively practiced in benighted pagan China, while even Africans and Hindoos are great adepts at table-turning. It is simply the revival of ancient witchcraft, which Simon Magus practiced in St. Peter's time; which flourished in Ephesus while St. Paul was preaching the Gospel there. It is more ancient still. These were the abominations for which God commissioned the Jews in Moses' time to exterminate the Canaanites and the other inhabitants of the promised land."

Chapter 3

The claim of Spiritists is that Spiritism is the new gospel which is shortly to revolutionize the world—socially, religiously, politically. But, as we have just seen, Spiritism under various garbs has long held possession of the world and borne bad fruit in every clime. It is well over a century since the rapping and tipping manifestations first occurred, in Rochester, N. Y. (1848), and gave start to what is at present known in the United States as "Spiritualism." It began with strange noises in a "haunted house," and first answered a little girl, who addressed the unseen author of the noises as "Old Splithoof." It had a rapid run of popularity, and judges, doctors, lawyers, ministers and hundreds of thousands of others speedily became its votaries, until its friends and its enemies claimed that its adherents numbered over ten millions. Believing in the consciousness of the dead, ignorant of the Scripture teachings on the subject of death and of their prohibition from holding communion with "mediums"; and very generally disbelieving in evil spirits, it is not surprising that intelligent men and women, having proved to their own satisfaction that supernatural powers were in their midst, as manifested by the rappings, tippings, slate-writings, answers to questions through mediums, clairvoyances, etc., should believe these invisible powers which desire to converse with them to be what they profess—their deceased friends. Even allowing that there are certain tricks of legerdemain, and certain frauds along similar lines, we cannot wonder that intelligent people would believe their own senses in respect to instances which they had personally investigated.

As a result, for a time many of God's people were in great danger, because of their failure to take heed to the sure Word of God's testimony (the Bible) on this subject. Indeed, the personating spirits seem at first to have been very careful in all their references to the Bible, sometimes advising the religious ones who attended seances to do *more reading of the Bible, more praying*, etc. But this was only to allay their suspicions and fears and to get them more fully under their influence. Gradually the teachings became more and more lax, and the student was given to understand that the Bible was better than nothing to the uninitiated world, but to those who had come to have intercourse with the spirits direct, the Bible was useless—and worse, a hindrance.

Well has an able writer upon the subject said of Spiritism:

"A system which commences with light, innocent, trifling and frivolous performances and communications, but which ends in leading its followers to deny 'the Lord that bought them,' and to reject the Word of God which liveth and abideth forever, gives evidence that there may be a deep purpose under all its fantastic tricks; and that the craft of the Old Serpent, who is a liar from the beginning, may underlie those trifling and unimportant communications which, by stimulating curiosity and inspiring confidence, lull to slumber the suspicions of honest but undiscerning souls, until they are in the fatal coils of the Enemy of all righteousness."

These demons who personate the dead, seeing that a New Dispensation is opening, were prompt to apply their knowledge so far as possible to the advancement of their own cause, and freely declared a New Dispensation at hand, and Spiritism the guiding angel which was to lead mankind safely into it; and they have not hesitated to declare that the New Dispensation means

the utter wreck of the present social order, and the establishment of Spiritism as the new order. In some instances, where they thought it would serve their purpose, they have not hesitated to declare the Second Coming of Christ, and on one occasion at least it was distinctly stated that Christ had come a second time; and it was intimated that they were ready, if any one chose, to grant communication with Christ through the medium.

Many of God's people have been saved from being ensnared into this great evil, by what we might term their *own spiritual sense*, by which they discerned that there was something in connection with Spiritism quite at variance with the spirit of our Lord and the sentiments of His Word. We may safely conclude, however, on the strength of the Lord's promise, that none of the fully consecrated—the "elect"—are suffered to be fully ensnared.—Matt. 24: 24.

The strongly marked tendency of Spiritism toward free-loveism served to bring it into general disrepute amongst the pure minded, who concluded that, if the influence of the dead was properly represented in some living advocates of Spiritism, then the social conditions beyond the vale of death must be much worse, much more impure, than they are in the present life, instead of much better, as these demon spirits claim.

We could make voluminous quotations from Spiritist writings, proving that it totally denies the Bible, and that it is in direct opposition to its teachings; that it has denied the very existence of God, teaching instead merely a *good principle*, and that every man is a god. It denies the atonement and the Lordship of Christ, while it claims that He was a spirit-medium of low degree; and furthermore, abundant testimony could be quoted from prominent Spiritists proving that the tendencies of Spiritism are extremely demoralizing. We will content ourselves with one.

Here is the testimony of J. F. Whitney, editor of the *Pathfinder* (N. Y.). Having been a warm and evidently an honest defender and advocate of Spiritism for a long time and well acquainted with its devotees, his is a testimony hard to impeach. He says:—

"Now, after a long and constant watchfulness, seeing for months and years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing and trance mediums, *have a baneful influence upon believers*, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and endorse theories and principles which, when carried out, *debase* and make man *little better than the brute*. These are among the fruits of modern Spiritualism.

"Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of *morality* to those of *sensuality* and *immorality*, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals; for its tendency is to approve and endorse each individual act and character, however good or bad these acts may be."

He concludes by saying: "We desire to send forth our warning voice, and if our humble position, as the head of a public journal, our known [former] advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

So bold and outspokenly immoral did some of the prominent representatives of Spiritism become, especially the female mediums (and most of its mediums are females), that the moral sense of civilization was shocked; and for a time demonism under the name of "Spiritualism" languished. Now that its past is measurably forgotten or denied, it is reviving, but along somewhat different lines. The new method seems to be to have less tipping and rapping and fewer special mediums, or rather to make of each believer a medium, by the use of mechanical appliances. Indeed, almost all who become investigators are assured that *they* would make excellent mediums. This flattery is no doubt intended to lure them on, the ability to do "wonders" having a great fascination, especially for people of naturally mediocre talents. Nor is the statement untrue: none but idiots are so stupid or so ignorant that they cannot be used as *mediums*; and they may become powerful mediums in proportion as they yield themselves obediently to the "control" of these "seducing spirits" and their "doctrines of devils (See 1 Tim. 4: 1) and are "led captive" by Satan at his will.—2 Tim. 2: 26.

The term "seducing spirits" exactly fits the case. From amusement of curiosity and answering of questions, sometimes quite truthfully, they proceed to gain the confidence of their victims, and in a plausible manner to break down the will power and make slaves of them. Then they tyrannize in a most diabolical manner, leading into excesses of various kinds. Should conscience rebel or an attempt be made to get free from this slavery, all reserve is cast aside and the victim is taunted with his fall, persuaded that there is no hope for him, and that his only future pleasure must be in diabolism—Scriptures being skillfully quoted and cited to apparently prove this.

A case of this kind came under the writer's observation. A gentleman who had occasionally attended our preaching asked that an interview be granted his sister whom he would bring from Cleveland for the purpose. She was, he said, laboring under the delusion that she had committed the unpardonable sin, and he hoped we could disabuse her mind of the thought which sometimes made her "wild." We consented, and she came. She conversed rationally enough but assured us that her case was hopeless. We explained the Scriptures relating to the "sin unto death" and endeavored to show her that she had never had sufficient light to come under its conditions, but we could make no headway. She declared that she had been in a salvable condition once, but was so no longer.

She told us how she had met in California a man who had a familiar spirit and occult powers; at first disbelieving, she afterward became his co-worker in "mysteries" resembling witchcraft, and had finally inveigled and injured a dear female friend. Since then remorse had seized her, and she had been tortured and at times frenzied and hope had forever fled. Before she left us

she seemed comforted a little by what we told her of Divine compassion and the abundant provision made in the great *Ransom* for all given at Calvary. But we have heard since that she lost hope again and has been placed in an asylum to hinder her from taking her own life. She could not be trusted alone: she would attempt to throw herself headlong from a window, or while quietly walking the street would attempt to throw herself under passing vehicles;—reminding us of the case mentioned in Mark 9: 22. We have regretted, since, that instead of merely reasoning with the poor woman we did not, also, in the name of the Lord, *exorcise* the evil spirit which evidently possessed her; or, failing to cast it out, at least have instructed and helped her to exercise her will power to resist the demon.

There are good spirits, as the Scriptures freely declare; and these holy angels are charged with the care of all who are fully consecrated to the Lord. These, however, do not operate in darkness, nor through "mediums," and have better employment than tipping tables, rapping out answers to foolish questions and *entertaining* humanity. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 14.) There is no warrant, however, for seeking or expecting communications from these holy guardian angels: God's will being that His "elect" shall walk by faith and not by unusual manifestations or sights or sounds. To this end He has prepared His Word as a storehouse of knowledge from which His faithful shall be supplied with "meat in due season"; and He declares it to be *sufficient* that the man of God may be thoroughly furnished unto *every good work*.—2 Tim. 3: 17.

Furthermore, it may be set down as a sure sign of *evil* (either germinating or developed), for any one to attempt to get control of the will and mind of another—as in mesmerism, spirit-mediumship, hypnotism and the like. The Lord respects our individuality and appeals to it, and urges our *self*-control in harmony with the principles of righteousness laid down in His Word. But Spiritism asks an abandonment of *self*-control in favor of *spirit* control. No one of ordinary prudence would dare to *give* up the use and control of his mind and will to fellow-men, much less to unseen powers which *merely profess* to be good and great and wise. No Christian who has the slightest confidence in the Bible as the inspired Word of God should submit himself to these influences as a "medium," or even become an "investigator" of that concerning which God's Word has given us so explicit warnings—that it is a way that leads from God and righteousness to sin and ruin, mental, moral and physical.

One of the simple modern devices for awakening interest and *leading on* to fuller "mediumship," "possession" and "control," is described in a letter received from a Christian lady, a school teacher in Georgia, and a deeply interested student of God's Plan of the Ages. The writer says:—

"I have been having a rather strange and perhaps unwise experience lately. My husband's brother is a Spiritualist, takes the *Progressive(?) Thinker* and is thoroughly imbued with its teachings, and, when I visit there, he reads articles from it and asks my opinion concerning them; especially those from persons claiming to have received messages from 'departed friends' through the aid of the mediums. Now I never have thought it 'all humbug' as many do, though there is much fraud connected with it—for it seems to me that the Bible plainly teaches that

spirits have had, and will have, the power to communicate with men. I have told him that I believed those communications came from fallen angels who personated the dead for the purpose of deceiving men into believing Satan's old lie, "Thou shalt not surely die." But as my brother-in-law does not accept the Bible as the Word of God, my opinion had little weight with him. His wife (who is a firm believer in SCRIPTURE STUDIES) is much troubled over his belief; and both have found their difference of opinion anything but pleasant, though his wife avoids the subject as much as possible with fidelity to the Truth. Some time ago he bought a *Psychograph*, an instrument used by mediums for communing with spirits, but he could not use it.

"A few days ago it was placed in my hands, and, as I found I was a medium, I resolved to "try the spirits." [This is a misapplication of Scripture, as shown later. EDITOR.] About the first thing it said to me was that there is a valuable gold mine on our place: that did not surprise me, as we had been told that a "vein" had been traced across the place. It described the exact location to dig for it; said it is only 7½ feet below the surface. So that will not be difficult to prove. Then it gave me some Scripture messages, Col. 1: 4, 5 and 2: 4. I asked what was meant by "enticing words" and was answered, Bellamy, Christian Science, Spiritualism, Ingersollism, etc. I asked who was talking, and was told Epaphras. That did not seem to please my brother-in-law very much, and he said he would like to hear from some one we had known in the flesh, so I asked if such an one were present, and was told, "Yes, Eastman" (a stranger to me, but my brother-in-law and his wife, who alone were present, were both acquainted with him). When asked what he wished to say he cited us to Titus 3: 5, said the doctrine of THE STUDIES is true, and that his wealth had hindered him from gaining the prize of the high calling. 'I,' said Eastman, 'was not thought a very good Christian, though a member of the church.'

"The next day I tried the wheel, or *Psychograph*, again, and was told that a dear good friend of mine who had lived in speaking distance of me for several years was talking to me. She asked me to write to her husband and tell him that she said, a certain boy (giving name) was having a bad influence over their boy. She told me that my husband (who is in Florida) was hurt and was very lame, and I got a letter from him day before yesterday confirming it. She said she regretted that she had not given SCRIPTURE STUDIES the attention that I had wished her to, that she had life on the angelic plane; she also told me of the "mine." I asked did she know the one claiming to be Eastman, and she said yes, that it was a deceiving spirit personating him, and that I would best not make use of the means through which I could receive such communications. One claiming to be Cephas cited me to the first chapter of Daniel. Another, claiming to be my father, said in substance the same. All said the same about the gold "mine," and all professed to believe in Christ and that SCRIPTURE STUDIES are correct exponents of God's Word, and told me that I was failing to make the best use of one of my "gifts"—teaching; that I should teach publicly as well as individuals, but was cautioned with 1 Cor. 3: 7 and Eph. 4: 2.

"During the little time I experimented with the instrument I was told many things (a few of which were not true) that would take too much of your time to tell you; and several of the 'spirits' claimed that they would heal the sick through me, if I would only trust them. A great deal of Scripture was given, and all very appropriate to those for whom it was given; but the Devil quoted Scripture to Christ; and I still think the same as I did before "trying the spirits"—only I was not

sure that fallen angels would admit, even for the purpose of deceiving, that Christ had "come in the flesh"; but it seems now they will. Probably 1 John 4: 1-3 refers to doctrines of men wholly. Of course, it would be possible for those who shall have "part in the first resurrection" to speak through such a device, but is it probable that they will? I will be glad to hear from you on this subject."

[That passage has reference to men—doctrines among men. It may be remarked here that the evil spirits not only have knowledge of present events, but by some power can frequently closely approximate the future. In one instance under our notice two deaths within a year were foretold: one of the parties died, the other became seriously ill, but recovered. Some power is in Satan's hand, but with limitations. Compare Heb. 2: 14; Psa. 97: 10; 116: 15 and Job 2: 3-6.—EDITOR.]

"What experience I have had tends to confirm your teaching —that the communications are from the fallen angels. They are very unreliable. One can but feel how impossible it will be in these closing days of the Gospel Age for any one to "stand" who has not a firm foundation for faith." ———.

Here is an illustration of the insidious methods of these demons. Like Satan and the evil spirits of our Lord's day, they will confess Christ and the Truth. Similarly the woman "possessed" followed Paul and Silas several days saying truly (Acts 16: 16-18), "These men are the servants of the most high God, which show unto us the way of salvation." But for that matter, abundant evidence could be adduced that they would confirm and approve almost any doctrine or theory held precious by the inquirer in order to gain his confidence, and thus a fuller power over him.

Respecting the "mine"—that is a bait to draw and hold the interest. It is questionable whether the fallen angels can see deeper into the earth than can mankind. Of course, it might *happen* that gold in paying quantities might be found on any of the gold-bearing veins of Georgia, but the experiences of miners in general and of drillers for petroleum who have been "directed by the spirits," or who have used "divining rods," has been that, in the end, they lost money by following such directions. The presumption must therefore be that, if the "lying spirits" are not deceiving by misrepresenting themselves as possessing knowledge when they have none, then the same malevolence which leads them as "seducing spirits" to lure mankind to moral and mental wreck, leads them to take pleasure in misleading them to financial wreck. Lying spirits, like lying men, are not to be *believed* or trusted under any circumstances.

Concerning the advice to "teach": coming from such a quarter, it should rather incline us to fear that the demons saw in the lady a weakness in that direction from which she would be most easily assailable. It is safe to conclude in advance that their advice is either directly or indirectly intended to do us harm. And notice the cunning which sought to guard against suspicion by quoting texts cautioning to *humility!*

True, the people need instruction, and all instructors are "teachers"; but it is very unsafe for any one to think of himself or herself as a teacher. The preferable plan, by far, is for each to be a pupil in the school of Christ, the great Teacher, and to be ready to learn of Him through any

channel, or to be used by Him in helping to make plain to others *His* teachings. Each one who learns anything of the Lord should tell it to others, not as his own wisdom and teaching, but the Lord's, and himself merely the channel which gladly passes the water of life on to others. No wonder the Holy Spirit cautions us, "Be not many of you teachers, my brethren, knowing that we [teachers] shall have the greater judgment [or severer trial]."—James 3: 1.

With the thought of teaching others is closely associated the thought of superior wisdom; and from the first this has been Satan's bait. To mother Eve his promise as the reward of disobedience was, "Ye shall be [wise] as gods." And the temptation to her was that she perceived from his arguments that the forbidden fruit was desirable "*to make one wise.*" Alas, the wisdom which Satan gives is very undesirable! It is "[1] earthly, [2] sensual, [3] devilish"; as many, too late, have discovered. But on the contrary, "the wisdom which cometh down from above is first pure, then [2] peaceable, [3] gentle, [4] easy to be entreated, [5] full of mercy and good fruits, [6] without partiality and without hypocrisy." (Jas. 3: 15-17.) No wonder the inspired Apostle said, "I fear lest by any means as the serpent beguiled Eve, by subtilty [cunning], so your minds should be corrupted from the simplicity [*purity*] that is in Christ." (2 Cor. 11: 3.) Let us therefore lose no opportunity for telling the "good tidings of great joy";—but let us lose sight of ourselves as *teachers* and point all, as brethren and fellow-pilgrims, to the words and example of the great Teacher and of the twelve inspired Apostles whom He appointed as our instructors, our teachers.

We advised the Sister further, that it was *very* unwise to disobey the Divine instructions (Isa. 8: 19, 20) by having *anything whatever to do* with these "seducing spirits." These are not the spirits which we are to "try" "whether they be of God," for God has already forewarned us that they are *not of Him*, but that they are "wicked spirits." As well might we use the Apostle's words as an excuse for trying all the various brands of intoxicating spirits to see if one could be found which would not make drunk. These "familiar," wicked spirits, claim that they are numerous, a "legion" possessing one man. They would ask no more than that humanity should "*try*" them all. A fair trial, or "test," is just what they request and they succeed sooner or later in enslaving most of those who test them.

In the passage which says, "Beloved, believe not every spirit, but try the spirits whether they be of God" (1 John 4: 1-6), the word spirits is used in the sense of teaching, or doctrine, and has no reference to spirit beings. This is shown by the verses following, which declare that we are to "try" or discern between "the spirit of *truth* and the spirit of *error*." And this may be quickly done, for all false doctrines either directly or indirectly deny that "Christ died *for our sins*"; that "the Man Christ Jesus gave *Himself a Ransom* for all."

Assuredly we should not expect that the Lord, nor any in harmony with Him, will ever make use of methods which the "lying spirits" use and which God in His Word has condemned and forbidden. To do so would expose God's people to all the "wiles of the Devil."

The Sister sent us an advertisement of the *Psychograph* which says:

"Do you wish to investigate Spiritualism? Do you wish to develop Mediumship? Do you desire to receive communications? The psychograph is an invaluable assistant. Many, who were not

aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. Many, who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism."

Thus does Satan now make use of the belief common to all denominations of Christians as well as heathendom, that the dead are not dead but are angels hovering round us; and what is more calculated to "seduce" them than just such a toy?

Chapter 4

By the same mail came the samples of *The Progressive Thinker*, a Spiritualist organ of the most pronounced type. We examined it, having in view matter for this article, and to our surprise found that several of its leading articles freely conceded that the vast majority of the communicating spirits are *evil spirits* which seek influence over human beings in order to work their ruin; and if possible to get possession of them to make them crazy. It told of written communications dropped into a room signed "Beelzebub" and "Devil." In one column under the caption "A Critical Study of Obsession," was an account of a poor woman who had been so beset by evil spirits that she was sent to an Insane Asylum and who finally got rid of their torments; and it gives her statement, "I prayed them away." Asked, "To whom did you pray?" her recorded answer is, "To the Ever-living God. He only can answer prayer." And yet in another column God's name is blasphemed, under the caption, "Peter and Paul," from which we quote these words—"Moses, who though said to be learned in all the Egyptian skill, was the very meanest of men, and for his God erroneously took Jehovah, a departed spirit of an Egyptian disappointed aspirant to some lucrative or ecclesiastical office."

In the same issue, under the heading—"Thoughts Illustrating the Status of Spiritualism, and the Dangers that Beset the Honest Investigator," by Charles Dawbran, we have a notice of a book by an English clergyman, entitled "The Great Secret, or the Modern Mystery of Spiritualism." Introducing the author the article says:—

"His experiences commenced with the development of his wife as a writing medium, through whom, from time to time, he received such tests as delight the heart of the worshiper of phenomena. He also seems to have made the acquaintance of almost every public medium who has at any time been high priest or priestess of the Occult, to the worthy citizens of London. And he has apparently been a welcomed visitor to the homes and seances of every distinguished investigator or full-fledged believer in that city during the forty years of which he writes. He has included hypnotism in his investigations, and has been successful both as operator and subject. He has even dabbled a little in 'Black Magic,' at least sufficient to prove it a dread reality. So we have in this author a man most unusually qualified to deal intelligently with the subject. That he is now, and has for almost all these years been a believer is evident, for he narrates incidents and proofs which would carry conviction to every intelligent and unprejudiced mind. But his trouble has been that of every experienced investigator. He has not only witnessed much phenomena that could be explained as due to the normal or abnormal powers of the mortal, but where there has been an evident 'ghost' at work, mistakes, and at times *evident fraud*, have troubled his ecclesiastical soul.

"So we have little but the usual mixed experiences of the average intelligent investigator. A *grain of wheat to a bushel of chaff* is claimed by the Spiritualist as abundant compensation for the toil and trouble of long years of waiting upon the 'dear spirits.' And to some minds perhaps it is. But to others there have ever been fierce attempts to increase the crop of truth. And it is herein that the experiences of this clergyman become interesting to every truth-lover the world over. He, as we have said, has had abundant experience in both public and private seances, but

his pathway to progress seemed blocked. *He was just as liable to the usual imperfections of spirit intercourse after many years of such investigation, as in the very first sittings with his own wife and a few chosen friends.*

"So the question became: 'Is progress possible?' And to solve this he tried an experiment which inspires the present writer to call this attention to his book. For as we have seen, the rest was what almost everybody can endorse, and say 'me too.' He determined to seek spirit intercourse from the highest plane possible to the mortal, so that if there be truth to the maxim 'like to like' he might attract the very highest, and repel those who come from the unseen to trouble and perplex weary mortals. He devoted a house to that purpose. Not merely were there rooms for use by mediums and circles of investigators or believers, but a chapel was prepared where he himself conducted a religious service twice a week, and it was at the conclusion of this service that a special seance was held by the believers present. The surroundings were most solemn. Frivolity was conspicuous only by its absence. The spirits had promised great results. For over a year at one time, and for months at others, these meetings were continued. But no promise was fulfilled. Prayers to God for light and truth proved no more efficacious than the eternal 'Nearer, my God, to thee' of the usual public seance, with its miscellaneous crowd.

"So our poor clergyman has his one grain of wheat after forty years of honest attempt to make at least a pint of it. He clings to that atom of truth with his whole soul, but his earnest attempt at progress has proved a life-long failure, although, apparently, every condition was favorable to success. Since such is the experience of the thousands, once zealous, who have become 'silent' believers from the same cause, we may well ask: Is modern Spiritualism fixed and bounded like the theological systems of the past and present? Is there no hope of solving its problems, overcoming its barriers, and reaching a higher manhood on this side of the life line? Is the honest and convinced investigator presently to become discouraged, almost as a matter of course?"

The claim made by Spiritists that *good* spirits commune with good people, and evil spirits with evil people is thus disproved. Could stronger testimony than this be produced in evidence that *all spirit communications* are from evil spirits and are wholly unreliable? The writer, further on in the same Spiritist journal, gives the following account of the experiences of another "believer," for which he vouches:—

"For a score of years he had been true to his convictions, endeavoring to reduce all belief to a basis of provable facts. His own sensitiveness permitted spirit approach, and sometimes the heavens had seemed to open to shower blessings on his soul. But foes came as readily as friends whenever the gate was ajar, so that, for the most part, safety compelled him to avoid personal experience of spirit return. The active mind offers poor foothold to any spirit, so he accepted public office and labored zealously for the public weal. But at intervals the experiences reappeared, and it seemed as if the battle had to be fought all over again. He failed to find a direct cause which might account for the presence of his foes. But they seemed to have certain gathering points. For instance, he could rarely visit a public library to select a book but that he would be followed and annoyed for hours by some 'invisible,' seeking to control him. It is true, each battle, when fought to victory, was usually followed by a brief and happy reunion with angel

friends, but the sense of danger made him only the more earnest to close the door to all spirit return. His method of fighting off the influence was to resolutely fix his mind on some matter of interest in his daily affairs. And this would, sooner or later, prove successful every time. Any attempt to gain help from the spirit side of life only seemed to give added power to the foe."

This man had evidently progressed in Spiritism so that he had become a "clairaudient medium." The supposed good spirits or "angel friends" which sometimes visited him were merely the same evil spirits called by the writer "foes"; but they transformed themselves to his mind by assuming an opposite attitude when they found him getting away from their influence—to keep him from abandoning them altogether, and in hope that by and by they would get such an influence over him that escape would be impossible.

From the same journal, under the heading, "Incidents With Good Advice," after giving two cases of pronounced insanity, the direct result of "spirit control," we find the following advice:—

"The lesson I would draw is this: Never sit alone, if there is the least probability of the controls overcoming one's judgment. Even though their intentions may be good, as in Mr. B.'s case, yet their experience has been insufficient with regard to the management of mediums, and their operations may become very injudicious. Never permit a control to cause you to do that which your judgment cannot sanction, no matter under what promise it is given. Only evil-designing controls are liable to resort to such measures.

"These cases call to mind the thought that undoubtedly there are many others in the asylums, who are simply the victims of control. I could cite another case, where during her first confinement, a young woman was given chloroform and other treatment which weakened her system to such an extent that a degraded spirit took hold of her organism, and the language she made that previously moral girl use was deplorable. Under these conditions she was committed to the asylum, where she is at present and at last reports was, at times, able to control her body, and, of course, at those times she was considered 'rational' by the authorities.

"Let all Spiritualists be sure to caution persons who are beginning their investigation by sitting alone to be very careful—and to make a regular practice of reporting, so that those of experience may know what is taking place and advise accordingly. And further, let us make a practice of looking into all cases of so-called 'insanity' before they are sent to the asylums; perchance it may be a case like those I have cited."

A "strong delusion," an "energy of Satan" truly, Spiritism is, when people with all these evidences before them still return to it time and again, even after being injured—as do the once singed summer moths to the deadly glare that fascinates them. There is a dense darkness in the world today upon Divine Truth; and thinking people, when awakened from the stupor which has so long benumbed their reasoning faculties, as respects religion, cry out for "Light, more Light"; and if they do not get the true Light of the knowledge of God (which shines only for the honest and consecrated believer in the Ransom), they are *ready* for the false lights with which "the god of this world," Satan, seeks to ensnare all—Higher Criticism, otherwise called Agnosticism, or

Spiritism, or Christian Science, or Theosophy. These, if it were possible, would deceive the "very elect"; and are well represented as being Satan's ministers transformed as angels of light.

Another popular Spiritualist paper is *The Philosophical Journal*. It continually urges that its gospel of Spiritism be tested, and declares it to be the one thing the world needs; and yet it also admits the frauds practised by the "spirits" upon mediums. It will admit that when detected as "evil spirits," "lying spirits," by misrepresentation, fraud, wicked suggestions or works, arousing the victim to resistance or relief through prayer, evidently the *same spirits* return as *moralists*, with reproofs, professions of sympathy and promises of aid in resisting the evil spirits, etc., only to improve the first opportunity of weakness or temptation to break down all resistance of the will and obtain complete possession—obsession. We clip a statement in support of this from one of its issues, signed by A. N. Waterman, one of the leading Spiritualist lights. Under the caption, "Real Authorship of Spirit Communications," he says:—

"It appears to me impossible that in this life we can know from whom a spiritual communication from the other world is made. We can have evidence, something like that which we possess in reference to the authorship of a telegram, but no more."

Would people of "sound mind" stake their *all*, risk an insanity which according to their own accounts is manifold worse in torture than ordinary dementia, and spend their lives trying to get other people to risk their all similarly, when for it all they have no more *evidence* than goes with a telegram? Would they do so when the bitter experiences of seventy years testing had told them that the genuine are at most only as "*one grain to a bushel*"?

No, no! Only desperately deluded people would pursue such a course. Evidently as the Holy Spirit in men produces "the spirit of a *sound* mind" (2 Tim. 1: 7; Prov. 2: 6, 7), so, on the other hand, the spirit of devils produces the spirit of an *unsound* mind.

Another letter received from Florida, from a brother in Christ, well educated in several languages, informs us concerning some peculiar experiences recently had with these "seducing spirits." He became *aware of the presence* of invisible spirit beings, and they seemed to manifest a curious interest in his work: he was translating STUDIES IN THE SCRIPTURES into a foreign language.

Well informed along the Scriptural lines presented foregoing, as to who these "seducing spirits" are, he nevertheless forgot, or failed to heed the Divine instruction—that mankind should hold *no communication whatever* with these "lying spirits" and "have *no fellowship* with the unfruitful works of darkness." The *neglect* of this instruction caused him serious trouble; and but for the interposition of Divine mercy, in response to his and our prayers, it might have made shipwreck of him—soul and body.

He was allured to the *conference* by a mixture of curiosity with a benevolent desire to do them good by preaching to them the glorious Gospel of Divine love and mercy operating through Christ toward all mankind: and the eventual hope of a judgment (probationary trial) for the fallen angels, declared in the Scriptures. (1 Cor. 6: 3.) At first they gave close attention and appeared to take a

deep and reverent interest in the message; but before long they became very "familiar" spirits, intruding themselves and their questions and remarks at all times and places, disputing with him and with each other in a manner and upon topics far from edifying, so that he remonstrated. Finally he demanded that they depart, but having gained his "inner ear" (having made of him what Spiritists would term a "*clairaudient* medium"), they were not disposed to go, and only through earnest prayer was he finally delivered. He should have been on his guard against their seductive influences; he should have remembered that whatever message of grace the Lord may yet have for these fallen angels he has *not yet sent it to them*, and that none are authorized to speak for the Lord without authority. "How shall they preach except they be *sent*?" The message of salvation thus far is to mankind only; and even here it is limited, for although all are to be counseled to repent of sin and to reform, yet the Gospel of Salvation is restricted to *repentant "believers"* only—"the meek of the earth."

Joseph Hartman has published a book of 378 pages in which he recounts his experiences as a Spirit-medium (led into it by Swedenborg's teachings), his debasement almost to the loss of reason by spirit obsession, and his final recovery from its ensnarement of his will; but strange to say, he is still a firm believer in Swedenborgianism and Spiritism, although, like others, he cautions every one to be on guard against their wicked devices. Poor deluded man, he still believes that some of these are "good spirits"!

Mr. H. had come in contact with the "Planchette," a wooden device which holds a pencil and moves readily under the hands of certain mediums or "sensitives," even children, writing answers to questions propounded to it; and he had attended several tipping and rapping seances, and was convinced that they were not frauds, but the operations of invisible, intelligent spirits. He became *actively* interested while endeavoring to convince *doubting friends* of the genuineness of the manifestations. Next he tried it in his own family and developed the fact that his little son was a drawing and writing medium. Next he was curious to investigate the phenomena of spirit *materialization*. About this time his daughter "Dolly" died, and he was deeply interested in the apparitions or materializations which professed to be "Dolly." He, however, was incredulous, and in his own words, "gave it up under a cloud, and a suspicion of fraud." But after five years of experience he says: "Whatever doubts I may have entertained respecting the phenomena, I am clearly of the opinion that "*honest materializations* are now of frequent occurrence. Who the forms are, or whence derived, is a mooted question." We have just seen that if the manifestations are "honest" so far as the mediumship is concerned, they are frauds so far as the persons represented are concerned—simulations of the dead, by the fallen angels.

Later the table-tipping and rapping and drawing and writing tests were revived at Mr. H.'s home, two of his children becoming adept mediums, and finally, he himself became a writing medium, to his own surprise and without expectation or solicitation. Now he could and did hold frequent converse, supposedly, with his daughter "Dolly," but really with demons who personated her, and others. He was caused to smell pleasant odors, etc. As a later development he became a speaking medium, and "under control" would speak and act without his own intention or volition; but with full power to refuse to be a medium to such "spirits" as he chose to refuse, because of their former rudeness or obscenity. Next he was granted the "inner ear,"

"Clairaudience," or ability to hear sounds not audible to others, and thus to hold converse with the "spirits" without any outward agency, as writing, rapping, planchettes, ouija boards, etc.

Of his "spirit friends" he says: "They described to me that their controlling circle consisted of 'twelve spiritual gifts or virtues' which composed a 'band' of very great strength; and under their guidance, they declared, I would become one of the greatest mediums ever known. I revolted—had not the least ambition for fame of that sort: they were the more determined."

Thus gradually was Mr. Hartman brought, against his wish, more and more under the "control" of the wicked spirits who finally obsessed him. The next experience was with a peculiar clairaudient "Voice" which represented itself to be the Lord, and took full control of him, directing his every act. It pictured all his errors and weaknesses in darkest shades; and endeavored to destroy all hope. He was told to pray, and when he attempted to pray he was given such conflicting suggestions as to words as made it impossible. He was fast in the snare of the "wicked spirits"; "possessed," and controlled by "spirit-mesmerism," as he calls it.

But finally he escaped their bondage;—a once strong will reasserted itself, and he wrote the account to hinder others from being similarly entrapped. But he does not understand the matter, notwithstanding his remarkable experiences. His experiences had proved that all the "spirits" which he had come in contact with were "wicked," lying, profane, and a majority of them vulgarly and disgustingly obscene; yet, believing these to be the spirits of dead men and women, he surmised that he had met a band of evil ones only, and that there were other bands of good, truthful and pure spirits of good people. If he had but known the Lord's testimony on this subject, it would have put the entire matter in another light.

After gaining *will*-control of himself he was still attended by these evil spirits whose character he now fully knew; and they tried repeatedly to bring his will power again under "control," but had no power that he would not grant. He did, however, grant them liberty to use his hand in writing communications, and in reply to his questions respecting how and why they had abused his confidence, lied to him, were obscene and sought to bind and injure him, they answered that they were constitutionally and thoroughly bad and that they were "devils"—again contradicting this and declaring that they were spirits of dead human beings. But to confirm him in Swedenborgianism they told him that there were no Swedenborgians among them. And Hartman evidently *believed* these self-confessed "lying spirits," for he concludes his book by quoting proofs that Swedenborg had passed through experiences of *obsession* somewhat like his own. He quotes from Swedenborg's Diary 2957-2996 as follows:—

"Very often when any one spoke with me, spirits spoke through me. ... This occurred many times; for instance twice today. I cannot enumerate the times, they are so many. ... Moreover, they have *laughed* through me, and *done many things*. ... These are those who introduce these things into my thoughts, and while I am unconscious of it, *lead my hand to write thus*."

Hartman says of Swedenborg further:—

"It is a matter of history that Swedenborg's maligners, not understanding *interior temptations* or *spirit control*, published that he was crazy, and that he did several foolish and insane things while living in London. ... He was under control of spirits who acted through his body, speaking through him and moving his body as if it were their own. ... During a part of this transitional period he was unquestionably controlled by evil spirits. He says he had 'tremors and was shaken from head to foot, and thrown out of bed on his face.' ... 'I was in the temptation,' he says, 'thoughts invaded me that I could not control, ... and full liberty was given them. ... While I had the most damnable thoughts, the worst that could possibly be, Jesus Christ was presented visibly before my internal sight.' "

Mr. Hartman comments:—"This we believe was an evil spirit pretending to be Christ, as in our own case the spirit pretended to be God."

To us it seems evident that Swedenborg was a spirit-medium and was an advance agent for promulgating and establishing the "doctrines of devils" respecting "seven heavens and seven hells," etc., etc., *ad nauseam*. Yet Mr. Hartman closes his book with a eulogy of Swedenborg, who, although admittedly *possessed* of *devils* at times, he thinks was sometimes possessed and controlled by good spirits; while Hartman's own experience corroborated the Scriptures, that they are *all* "wicked," "seducing," "lying" spirits.

In a pamphlet entitled, "The Nature of Insanity; Its Cause and Cure," by J. D. Rhymus, the author shows that in many cases insanity is merely *demoniacal possession* or "*obsession*." He says:

"In *my own case* I know that the brain was not diseased at all; my whole nature seemed to be intensified by conflicting emotions raging within my breast. I was completely enveloped and pervaded by thought, or in other words thought came as something impinged upon me, seeking expression through me, without being coined or generated by the action of my own brain, although fully conscious at the time, as I am now, that I possessed a strength within me not my own will and brain power so-called;—yet it was so blended with, and manifested through my own powers of action, that I felt great exhaustion of nerve force, mental prostration as the conditions subsided."

After detailing his own case and his release from the thralldom of evil spirits, whom he supposed to be the spirits of wicked dead men (apparently he also was a follower of Swedenborg), he quotes a letter from a Philadelphia physician, as follows:

"The young lady to whom you refer in your letter is a Miss S—, who was once my patient and quite intimate in my family. Her father was a sea captain, and was lost at sea, no one knowing when or where. Her anxiety to learn something of his fate, led her to apply to a spirit medium. She was found to be very 'susceptible' and a remarkable medium. She did nothing to encourage the approach of spirits; but they came all the same. They almost tormented the life out of her for a long time—how long I do not remember. They often made her get out of bed at night and

perform all sorts of grotesque antics. She finally drove them off by repeating the Lord's Prayer on their every approach. Your sincere friend, ———."

The same writer says:—

"Judge Edmonds of New York [a noted Spiritist and both a Clairvoyant and Clairaudient medium—now deceased], has recently expressed the opinion that many so-called lunatics in asylums are only under the influence of spirits." The Judge himself said: 'Some fifteen cases of insanity, or rather *obsession*, I have been instrumental in curing. This I said to the Academy of Science, in New York.'

"The Judge has had Catholic priests, after a thorough trial of their 'holy water and prayers,' send [to him] their mediumistic members when wickedly disordered, to be demagnetized and released from the grasp of obsessional spirits."

Few are aware to what extent Spiritism is now active; how it is gradually *reviving*. Here is an account of Dr. Peebles' visit to Melbourne, Australia. He writes to a Philadelphia newspaper as follows:—

"Although I had come for a rest, I was immediately pressed into active service, and have been lecturing every Sunday evening either in the Masonic hall (which seats 1300) or the Lyceum (700), both of them being filled at times to overflowing. I have also spoken in the Unitarian and Swedenborgian churches, and the Australian (Presbyterian) church, on vegetarianism and other reform subjects.

"Several mediums speak about coming to Australia. Before leaving, let me tell you that the Melbourne press says there are already 500 mediums in the city and suburbs, while others say 200, but I see none who compare with Mrs. Freitag, and others. I cannot, conscientiously, encourage mediums to come to Australia, unless they are absolutely *first-class test mediums*. That's what the people clamor for—tests, tests, tests. Old bald headed Spiritualists, who had tests years ago, want them renewed, and so seek for tests instead of going on to a higher plane of harmony, beauty and spiritual truth, becoming their own mediums."

Yes; the tests—rapping, writing, table-tipping, and even materialization tests—are only the beginnings of Spiritism, and not the desired ends sought by the spirits. The end sought is *possession*, "obsession"; and those who by strong self-control constantly resist absolute spirit-control are used as "test mediums," to catch others, and to exhort others, as above, to go "*on to a higher plane of harmony*," with lying, seducing, enslaving and demonizing spirits.

An English journal called *Black and White* gave a detailed and illustrated account of apparitions in the town of Tilly-sur-Seulles, Normandy, France. It said that the apparitions were of the Virgin Mary and had continued for several months, and were thoroughly vouched for. It adds:—

"The appearances, which seldom or never resemble each other even to the same *voyants*, always either ascend from the earth, as in the case of those of the Witch of Endor, or appear

gradually bit by bit, first a leg, then an arm, and so on, at a slight elevation. All this is very queer reading.

"The trampled field of oats, the elm tree stripped of its branches by relic-hunters, the torn hedge protected by barbed wire and decorated with statues, pictures, rosaries, pots of flowers and votive tapers, remain to testify to a belief in the supernatural not less strong than it was in mediaeval times."

Black and White, after quoting from the *Croix du Calvados* (the official organ of the Roman Catholic Bishop of the diocese), that, "Although it cannot doubt the *fact* of the appearances, it is inclined more and more to attribute them to *diabolic intervention*," adds:—

"If anything, this is calculated to lend them still greater interest in the eyes of the world, which shows itself especially ready to dabble in Satanism, crystal-gazing, astrology, theosophy, spiritualism and magic, both black and white. The chief points in favor of this clerical decision seem to be that one Vintras, who lived in an old mill, still standing on the banks of the Seulles, below the older village of Tilly, prophesied these apparitions about the year '30. Vintras was condemned as a sorcerer and incarcerated at Caen by request of Pope Gregory XVI. He claimed to have been 'inspired' by the Archangel Michael. Curiously enough, another 'prophet,' claiming to be inspired by another Archangel—Gabriel, to wit—namely, Mlle. Cuedon, who made a stir in Paris, and whom a certain Abbe declared to be '*possessed*' rather than '*inspired*,' prophesied these same apparitions at Tilly a fortnight before they began."

Satan's motto seems to be, Anything to deceive and bewilder humanity and to hinder the truth now due to them from reaching them. From an English Spiritist journal *Light*, we quote a statement of a *seance*, as follows:

"At a sitting which was being held one evening at the invitation of a mother who had just lost a dearly loved son, amongst other phenomena a remarkable light was seen. It was in the form of a beautiful radiant globe, the center of which was a bright blue of great brilliancy. It was apparently an immeasurable distance away, the wall of the room offering no obstruction to those who watched it, and it remained for about half an hour, when it gradually faded from their sight.

"All present were filled with a sense of *deep reverence and veneration*. The control [i.e., the spirit controlling the medium] explained that this was indeed the Light of Christ, who, in verification of the belief which is now very generally held by Christians of every denomination, is gradually approaching this earth; and in fulfilment of His words, spoken nearly two thousand years ago, is coming to establish His Kingdom, the reign of universal love and brotherhood, amongst us.

"The control further said: 'Write thus to the editor of *Light*. Tell him that light is coming to all men. It grows brighter day by day. This light is the Light that should lighten all men that come into the world. Love is embodied in it. Truth is bringing it. Wisdom teaches it. Faith reveals it. Hope nourishes it. Justice craves for it. Glory attends it. Peace claims it. Power waits for it. This

remarkable light is attended by hosts of angels; by dwellers in the spheres of the Blest; by mighty conquerors; by those whose sins, being scarlet, now shine radiant in this Light;—Perfected good, perfected man, perfected light.

"Beautiful angels surrounded the medium. The Light appeared behind her; but she was pleased to know that the greatest glory shone when she spoke of Christ's power. Although not herself viewing the greatest glory of the Light she saw it, far, far away, having a star-like radiance."

Just as at His first advent the evil spirits acknowledged Jesus, saying, "We know Thee, who Thou art"; "What have we to do with Thee, Jesus, Thou Son of God?" and as they testified of the Apostles: "These be the servants of the Most High God which show unto us the way of eternal life"; *so today, as we have seen*, some of them will testify occasionally to the Truth, commend STUDIES IN THE SCRIPTURES, etc.; but it is safe to assume that it is all for a purpose, as a "bait" for those who are interested or seeking light along these lines, to eventually lead them off into some gross darkness. Let us constantly remember that these deceptions will become so bold, and be apparently so backed by advanced truth that they will, "if it were possible, deceive the very elect."—Matt. 24: 24-26.

Under such circumstances there is but one safe course. It is not to stand still with closed eyes, panic-stricken: that will be impossible, very soon. It is to fully accept Christ Jesus the *Redeemer*, the *Ransomer* of the race, as your Savior and your Teacher, and to be controlled only by His Spirit of Truth expressed to man through His Word—the Bible. So doing you will be *kept* by the power of God from all the snares of the wicked one; for the *Gospel* is the *power of God* unto salvation to every one that [obediently] believeth."

To what great dangers the people of Christendom are exposed we may judge when we remember that nearly all are laboring under the delusion of Satan, first enunciated to Mother Eve in Eden—to her deception and fall. He then said, "Ye shall *not* surely *die*." He has kept up his side of the controversy since then, and the majority of God's people believe Satan's statement and disbelieve the Lord's Word;—holding that no one really dies, but that when death apparently takes place the person is thereby made "*more alive than ever*." Believing that none are really *dead*, we cannot wonder that Christendom totally rejects the Bible doctrine that the only hope for a future life rests in God's promise of a "*resurrection of the DEAD*," and makes nonsense of it by claiming that it is merely a resurrection of the *body* that died—which the Apostle declares will *never be resurrected*—but a new body be substituted when the *soul*, the *being* is resurrected.—1 Cor. 15: 12-18 and 36-38.

In evidence of the dangers along this line we note the fact that *The Ram's Horn*, a radical orthodox journal of Chicago, published on its outside cover a colored engraving representing a Christian mother with clasped hands, praying beside a little grave decorated with flowers, while just before her is shown the shadowy outline of her child approaching her. The editor of *The Ram's Horn* and his readers are like all other nominal Christians who neglect the teachings of God's Word on this subject—*just ready* for Satan's delusions to ensnare them.

Note also the following, clipped from *The Philosophical Journal* (Spiritualist). Under the caption "*Progressive Thought*," the editor quotes from Rev. T. DeWitt Talmage as follows:

"Even Talmage progressed from the old faith, and believed in the return of the spirit to this world of ours after death. He preached a sermon at Washington on the 'Celestial World,' showing the employment of 'the departed' in that state of existence. In answer to the question: 'What are the departed doing now?' he said: 'That question is more easily answered than you might suppose,' and added:

" 'Their hand has forgotten its cunning, but *the spirit* has faculties as far superior to four fingers and a thumb as the supernatural is superior to the human. The reason that God took away their eye and their hand and their brain, was that He might give them something more limber, more wieldy, more skillful, more multipliant.'

"Dr. Talmage said that the spirits, freed from the material body, are 'more limber, more skillful,' and 'are at their old business yet,' but with vastly improved faculties. He argued it thus:—

" 'Have you any idea that that affluence of faculty at death collapsed and perished? Why so, when there is more for them to look at, and they have keener appreciation of the beautiful, and they stand amid the very looms where the sunsets and the rainbows and the spring mornings are woven.

" 'Are you so obtuse as to suppose that because the painter drops his easel and the sculptor his chisel, and the engraver his knife, that therefore that taste, which he was enlarging or intensifying for forty or fifty years, is entirely obliterated?

" 'These artists, or friends of art, on earth worked in coarse material and with imperfect brain and with frail hand. Now they have carried their art into larger liberties and into wider circumferences.

" 'They are at their old business yet, but without the fatigues, without the limitations, without the hindrances of the terrestrial studio.'

"In answer to the question as to what the physicians are doing, since they passed to 'the beyond,' he said they are busy at their old business, and added:

" 'No sickness in heaven, but plenty of sickness *on earth*, plenty of wounds in the different parts of God's dominion to be healed and to be medicated. Those glorious *souls are coming down*, not in lazy doctor's gig, but with lightning locomotion.

" 'You cannot understand why that patient got well after all the skillful doctors had said he must die. Perhaps Abercrombie touched him. I should not wonder if he had been back again to

see some of his old patients. Those who had their joy in healing the sickness and the woes of earth, gone up to heaven *are come forth* again for benignant medicament'

"Then he propounded another question, as to what all the departed are doing now—who in earth-life were 'busy, and found their chief joy in doing good.' He replied: 'They are going right on with the work—John Howard visiting dungeons; the dead women of Northern and Southern battlefields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved—all of those who did good on earth, busier since death than before. The tombstone is not the terminus, but the starting-post.'

"He then concluded with this very emphatic language:—

" 'To show you that your departed friends are more alive than they ever were; to make you homesick for heaven; to give you an enlarged view of the glories to be revealed, I have preached this sermon.'

"Without the slightest doubt, then, Dr. DeWitt Talmage was a Spiritualist. He did not claim that cognomen, but he taught the grand tenets of our philosophy and admitted the consequent phenomena of the return of the spirit to visit mortals—spirit physicians to *touch* those given up to die by mortal physicians, and to heal them—to visit those in dungeons in order to relieve their distress—to watch the poor—to look after the enslaved—and in this work to be 'busier since death than before!'

"If 'the departed are more alive than they ever were'—as Dr. Talmage affirmed in his closing remarks—then it is evident that he was correct in saying that 'the tombstone is not the terminus, but the starting-post'—the 'door' to the higher life, the entrance to the state of endless labor, grand possibilities, and eternal progression.

"If Dr. Talmage thought more of these grand truths than of his clerical standing, he would have frankly avowed himself a Spiritualist.

"All the churches are rapidly becoming permeated with Spiritual philosophy, and soon must either add to their structural confession these grand and inspiring verities, or sink into oblivion in the twentieth century, when the cycle of evolution shall be completely rounded out."

Who can deny the logic of the Spiritualist editor in claiming Dr. Talmage as a Spiritualist, who refrained from fully acknowledging his identity? Who can doubt that the hundreds of thousands who read that discourse in the many journals which published Dr. Talmage's discourses regularly, accepted every item of its poisonous, unscriptural suggestion as *gospel*; because in full accord with what they had been taught from other pulpits, and especially at funeral services? Alas! the millions of Christendom are *ready*, ripe, for the evil work of these seducing spirits, and are accepting it.

Note the following hand-bill announcement of Spiritist *performances* and tests, given at Muskegon, Michigan. It is in display type and illustrated etchings showing shadowy forms, etc.— and was sent to us through the Lord's providence just in time for a notice here. It reads thus:—

"Opera House, under the auspices of the Religio-Philosophical Society of Boston, Mass.

"Spirit materializations, marvelous superhuman visions, Spiritualistic rappings, slate writing, floating tables and chairs, remarkable tests of the human mind, a human being isolated from surrounding objects floating in mid air. Behold the marvels of today! Reflect on the one great question of the hour: Is there a spirit land? and what is the destiny of man? Do you want to be convinced that there is a hereafter? Do you believe in immortality? Do you believe in a soul world? or do you believe that death ends all?

"Dr. Loyd Cooke, preeminently peer of spirit mediums, assisted by a number of mediums of note, on the open stage, will produce some of the most wonderful materializations ever witnessed in this country.

"The following are some of the tests that usually take place in the presence of these mediums: A table rises 4 to 5 feet and floats in mid-air. Spirit hands and faces are plainly seen and recognized by their friends. A guitar is played and passed around the room by the invisible power. Flowers are brought and passed to the audience by hands plainly seen. Bells are rung, harps are played, and other tests of a startling nature take place in the presence of these wonderful mediums, if the conditions are strictly complied with.

"A night of wonderful manifestations! The veil drawn so that all may have an insight into the spirit world and behold many things that are strange and startling.

"The clergy, the press, learned synods and councils, sage philosophers and scientists; in fact, the whole world, has proclaimed these philosophical idealisms to be an astounding fact. You are brought face to face with the spirits. A large piano is played upon without a living soul touching it. And many spirit forms upon the stage—sometimes eight or ten at a time—are proof positive of the genuineness of these mediums. They have been three years developing for the special purpose of demonstrating the facts of spirit power in full gas light!

"The invisible powers are constantly producing new and startling manifestations to convert the skeptical and strengthen the believer. Come and see for yourself. Take no one's word. Investigate and believe your own eyes. Be guided by your own reason. Believe nothing you hear! Every man and woman has a right to see and think.

"Many ask: 'Is there any truth in Spiritualism?' If you should attend this seance with these new mediums, you would never doubt again that the spirits do re-visit the earth, and can be seen and recognized by their friends. They will stand beside you and shake hands with any one who will ask them. Remember, this seance is not like others you have attended. The forms seen here are not afraid of you, but will come so close to you that you cannot doubt their identity, and will satisfy you that they are not flesh of this earth. No one who has ever attended these seances can

doubt the genuineness of these mediums. Remember, these are newly developed mediums, just arrived at this place, and are recognized by all that have seen them to have the most powerful circle that has ever been brought to this country. Not in darkness, but in open light. You feel their touch. You see their disembodied forms. In plain, open light! Every possible means will be used to enlighten the auditors as to whether these so called wonders are enacted through the aid of spirits or are the result of natural agencies.

"Committees will be selected by the audience to assist, and to report their views as to the why and wherefore of the many very strange things that will be shown during the evening. This is done so that every person attending may learn the truth regarding the tests, whether they are genuine or caused by expert trickery. Doors open at 7.15. Commences at 8. A small admission will be charged."

Chapter 5

Finding that Churchianity is popular, and a certain amount of formalism demanded by the people they seek to ensnare, Spiritists are organizing "churches" for the "worship" and "praise" of the "All Good"—the name they use instead of God. But since advanced Spiritists do not believe in a *personal* God this name merely represents to them—*all good spirits*, among whom they reckon Thomas Paine, Shakespeare, Judas and Nero, as well as Christ, Confucius and Buddha. In these "churches"—"Spiritualist," "Theosophical," and "Christian Scientist," all of the same cult, and all guided (unknown to many of their votaries) by the same master spirit—Satan—the preachers and evangelists are generally women: in marked contrast (whatever the explanation) with the course pursued by the true Head of the one and only true Church, our Lord Jesus, who appointed twelve Apostles and seventy evangelists, all of them men.

The newspapers gave an account of a Spiritist baptism service, at the "First Church of Spiritualists," Pittsburgh, by Mrs. Ida Whitlock, of Boston, as follows:—

"When the babies' parents and godmothers had been assembled, deacons of the church brought out a long flower-decked rope, which they tied about the participants in the ceremony. Mrs. Whitlock gave each baby a small bunch of carnations, handing them from a silver bowl. Having completed this ceremony, Mrs. Whitlock took another silver bowl, and, advancing to each baby, she dipped into the bowl a rose and sprinkled the faces of those to be baptized, saying as she did so, 'I, Ida Whitlock, *by a power commissioned to me*, do baptize thee, Anna Marie Klotz, in the name of the *All Good*.'"

The power commissioned to Mrs. Whitlock was certainly not from the Father, nor from the Son, nor by the Holy Spirit; and we feel confident it was from the one who backs all the tests and tricks and lies and obsessions—"Your Adversary the Devil."—1 Pet. 5: 8.

A Mr. Thori of St. Paul, Minn., once sent us the card of a Dr. Snyder of that city, who styled himself a Christian Spiritualist and claimed that he and others there held regular seances in which the Lord as a spirit being showed Himself to their mortal eyes. He said that about forty persons there had seen these manifestations. Three of them received "the communion" direct from the Lord's hand. The card received bore sixteen texts from the Bible, among which were the following:—

"God is a spirit."

"I am the light of the world."

"He that keepeth My commandments, he it is that loveth Me; and he that loveth Me shall be loved of My Father; and I will love him, and *will manifest myself to him*."—John 14: 21.

In large type at the head of the card were these words:—

"HAVE YOU SEEN THE LORD? IF NOT, WHY NOT?"

This Mr. Thori remarked that the Doctor appeared to be very pious, and professed faith in the Ransom and in restitution. The incident at once reminded Mr. Thori of the statement of STUDIES IN THE SCRIPTURES, Vol. II, page 158, which reads as follows:—

"Among other such things some of them even teach that Christ is *present*, and we doubt not ere long they will give *seances* at which they will claim to show Him 'in the secret chamber.'" (Matt. 24: 26.) Then Mr. T. called the Doctor's attention to this Scripture and this application of it; but he was so enamored by the seducing spirits that he could make no application of it to his own experiences. He declared that it referred to such preposterous frauds as Schweinfurth.

Here we see more of Satan's policy: he works one fraud against another. A few weak-minded people are deluded into thinking and claiming that they are "some great one"—Christ, etc.—and by hypnotic powers deluding a few into their "heavens," thus disgust more sensible people, who, believing that these frauds *fulfil* the scope of our Lord's warning, are off guard against the much more subtle deceptions of Spiritism which draw nearer and nearer daily.

Then again, true to his character as a deceiver, Satan begins all such performances with the outwardly devout. He puts a bait on his hook when he fishes for men. It will be found that *self-willed* Christians, no matter what their morals or faith, will be subject to snares of the great enemy. The full submission of the *will* to the will of God as expressed in His Word is absolutely necessary to overcome the world, the flesh and the devil.

We will no doubt surprise some when we state that to our understanding "Christian Science," "Theosophy," "Mesmerism," "Clairvoyance" and "Hypnotism," as well as "Swedenborgianism," are all related to Spiritism, and designed by the "seducing spirits" to enthrall and "pass along" the various classes of man-kind who are now awakening out of mental lethargy; and to blind their eyes to the *truth* respecting the Lord and His Word.—2 Cor. 4: 4.

"*Christian Science*," by its attractive but deceptive name, no less than by its lying proposition that there is no pain, no sickness, no death, no sin, no devil, no Savior—nor need of any—by the very absurdity of its claims attracts the curious; and by its seeming harmlessness and "good works" ensnares the unguarded and uninstructed, who do not know "the depths of Satan." (Rev. 2: 24.) Their processes for treatment of "*imagined*" diseases seem harmless, but are their cures therefore less of the demons and more of God than those of Spiritualists? While a pure faith in the first principles of the doctrines of Christ is not to be accepted as *instead* of good morals, the latter are nevertheless to be considered as *concomitants* to every manifestation of Divine favor and power. All, therefore, who deny our Lord Jesus as the *Redeemer* of mankind "who gave His life a *Ransom-price* for many," are not of God, and their "wonderful works," whether good or bad, are not to be credited to Divine power.

It may be questioned by some whether Satan and his associates can be charged on the one hand with causing sickness and death (Heb. 2: 14), and on the other hand with healing the sick and casting out devils. Would not this seem to be an opposition to his own kingdom not

supposable of any intelligent being? "If Satan cast out Satan he is divided against himself; how shall then his kingdom stand?"—Matt. 12: 25, 26; Mark 3: 24-26.

Very true; and this shows to what straits "the prince of this world" is reduced by the great increase of intelligence shining in upon the world during the past century. The demons must sham to be "angels of *light*," teachers of advanced truths and good physicians, both of souls and bodies, in order to reënsnare those who are feeling after God, if haply they might find Him. (Acts 17: 27.) The words of inspiration give us to understand that Satan's struggles to retain control of mankind will be specially desperate at its close—before he is "bound" for the thousand years that he may deceive the nations no more.—Rev. 20: 1.

Here will be one of the "*strong delusions*" mentioned by the Apostle Paul, to cope with which God's people will have need of "the whole armor of God" that they "*may be able to stand* in this evil day." (2 Thess. 2: 9-12; Eph. 6: 11-13.) We are now in the period of which he cautions us to be specially on guard against "seducing spirits and doctrines of devils," (1 Tim. 4: 1.) Here the Apostle Peter tells us to "beware lest ye also being led away [seduced] by the error of the wicked [one] fall from your own steadfastness." (2 Pet. 3: 17.) Hence the Lord tells us to watch and pray to escape the delusions which will be so strong as to "deceive if it were possible the very elect." (Matt. 24: 24.) Shall we, in view of these warnings, expect no "strong delusions," deceptions from the wicked spirits? Nay; we expect far more during the next few years than even Spiritists have dreamed of hitherto.

But if Satan and his faithful have a knowledge of curative agencies and skill in their application let us not forget that he has great malific power also. This has already been demonstrated. Take the case of Jannes and Jambres, the celebrated mediums and magicians of Egypt, who in the presence of Pharaoh duplicated many of the miracles performed by Divine power through Moses and Aaron. They could transform their rods into serpents; they also turned water into blood; they also produced frogs, although they could not duplicate the plagues of lice, etc.—Exod. 7: 11, 22; 8: 7.

We have every reason to believe that the fallen spirits have learned considerable during the past four thousand years and that they have a much wider range of power today. We are inclined to believe that the grasshopper plagues and the multitudinous farmer-pests and the spores and microbes of disease that are afflicting human and animal life in recent times, may be manifestations of the same power for evil. Similarly Satan is "the prince of the power of the air," and is malevolent enough to exercise his powers to the extent of Divine permission. This might account in part for the great floods, cyclones and tornadoes of recent years.

But surely such forces of nature are not left in the charge of demons? some one inquires.

Not entirely—most assuredly not; otherwise we may doubt if the world would be at all habitable. Take the case of Job: as soon as Divine restraints upon Satan were released, he moved the Sabceans to steal Job's cattle and to kill his servants; he caused fire to come down from heaven, which not only killed but burned up Job's flocks of sheep; he sent the Chaldeans who stole Job's

camels, and finally produced a cyclone which smote the house in which Job's children were feasting together, and destroyed the house and killed its occupants; and he attacked Job's person with disease as soon as granted permission.—Job 1: 9-2: 7.

There is no question that Satan and his legions are as able and as willing as ever to do all the mischief that Divine Wisdom may see fit to permit them to do. It only remains, therefore, to notice that God has not only foretold that He will permit them to have great power in the end of this Age, but also why He does so. He tells us that He is about to "pour out His indignation, even all His fierce anger," upon the world of mankind, as a chastisement for sin and for a correction toward righteousness; to humble mankind and to prepare them for the blessings of the Millennial Kingdom. All are familiar with the plagues foretold in the book of Revelation to be poured upon the world in the end and judgment of this Age. Of these the plagues upon Egypt were illustrations—even though these "last" plagues be described in symbols. But let us always remember God's care over His people to preserve them from every calamity which would not under Divine supervision work out for them some valuable lesson or experience; and let us remember that He is able and willing to overrule the wrath of men and of devils and to restrain the remainder that would hinder His grand purposes.

The following words of Rev. A. B. Simpson some years ago are quite to the point:—

"The healing of diseases is also said to follow the practices of Spiritualism, and Animal Magnetism, Clairvoyance, etc. We will not deny that while some of the manifestations of Spiritualism are undoubted frauds, there are many that are unquestionably supernatural, and are produced by forces for which Physical Science has no explanation. It is no use to try to meet this terrific monster of Spiritualism, in which, as Joseph Cook says, is, perhaps, the great IF of our immediate future in England and America, with the hasty and shallow denial of the facts, or their explanation as tricks of legerdemain. They are often undoubtedly real and superhuman. They are 'the spirits of devils working miracles,' gathering men for Armageddon. They are the revived forces of the Egyptian magicians, the Grecian oracles, the Roman haruspices, the Indian medicine-men. They are not divine, they are less than omnipotent, but they are more than human. Our Lord has expressly warned us of them, and told us to test them, not by their power, but by their fruits, their holiness, humility and homage to the name of Jesus and the *Word of God*; and their very existence renders it the more imperative that we should be able to present against them—like the rod of Moses which swallowed the magicians', and at last silenced their limited power—the living forces of a holy Christianity."

In conclusion let Spiritual Israel hear the Word of the Lord to fleshly Israel:—

"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 ... 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.

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: Should not a people SEEK UNTO THEIR GOD? on behalf of the LIVING should they seek unto the DEAD? To the law and the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8: 19, 20.

The Scriptures expressly show that the fallen spirits would be held under restraint for a long time, and that those restraints would gradually be relaxed in the closing of this Gospel Age, in the lapping of the Millennial Age. The record is that they were "restrained [in Tartarus, our atmosphere] in lasting chains of darkness unto the Judgment of the Great Day." (Jude 6; 2 Pet. 2: 4.) As now the "Great Day" is here, it is not surprising to watchers to note that the chains are being gradually loosened, and that these "wicked spirits" have greater liberties than ever before.

There is still danger to those who "don't believe in spirits," and who regard as superstitious the Bible narratives of how our Lord and the Apostles cast out demons, and how all wizards, witches, necromancers and others who proposed to hold intercourse with the dead were strictly prohibited in Israel. There is more danger to the self-confident, who "dare investigate anything," and who boast "a mind of their own," than to the humbler ones who say, "Let us fear to tamper with what God has forbidden." To many of the boldly self-confident curiosity is the demons' trap. Before they are aware of it they are snared. The beginning of the trap is a bait to curiosity—a visit to a "medium," "a seance" with friends, or a "planchette" or an "ouija board" at a neighbor's home.

The Scriptures forewarn us that we are no match intellectually for the wicked spirits, and need to give heed to the protections afforded us in the counsels of the Lord's Word. In the end of the Jewish Age many were afflicted with evil spirits, and a considerable part of our Lord's work and of His representatives was referred to by the Seventy when reporting to our Lord—"Even the demons are subject unto us in Thy name." (Luke 10: 17.) So prominent is this matter in the four Gospels that they contain forty-two references to these demons—mistranslated "devils" in our Common Version.

The Apostle points out that in the end of this Age the Lord will "send," or permit to come, upon Christendom, "strong delusions," that they may believe a lie—that they all may be condemned. (2 Thess. 2: 11, 12.) Thank God, we see clearly that they will not be condemned to everlasting torture. Oh, no! That blasphemous misrepresentation of God's Word is one of the devices of these "wicked spirits," by which they would drive men away from God, by which they would blind them to His real character. But we are now in the close of the "Harvest," and the wheat must be separated from the tares, and these "strong delusions" will be permitted to demonstrate who have loved and obeyed the Lord's counsel and who, not doing this, are to be adjudged unworthy of the high rewards soon to be given to the "overcomers."

The context shows this, declaring in so many words that the "delusions" will ensnare them because "they received not the truth in the love of it!" The "truth" is that the dead are dead, and cannot re-live except by Divine power exercised for their awakening from this death-sleep. This plain truth, so abundantly set forth in the Scriptures, is not relished by any except the truth-

hungry. Others tell us that they do not like to believe thus; that they prefer to think of the dead as not being dead, but more alive than ever. Rejecting the plain truth as God presented it, and preferring Satan's lie, "Ye shall not surely die" (Gen. 3: 4), these are easy marks for the demons who are constantly striving to perpetuate the lie which deceived Mother Eve in Eden. They will now be permitted to personate the dead so successfully as to be a "strong delusion," which "if it were possible [if the Lord did not protect them by the 'armor of God'] would deceive the very elect."—Matt. 24: 24.

Spiritism cunningly feigns, for a time, that its manifestations are the exercise of human powers. Thus it gains access to the hearts of men and women who dread demonism instinctively. Gradually, however, it comes to be conceded that the spirits are at the bottom of these powers, which are at least partially "occult." For years we have been almost alone in opposing hypnotism, telepathy, etc., as Spiritism in a new form; but now no less a celebrity than Professor J. H. Hyslop, formerly "Teacher of Logic and Ethics" in Columbia University, and a leading light in The American Society for Psychical Research, conceded that spirits have to do with such matters—not demons, but in his supposition "spirits of dead humans."

Professor Hyslop was quoted in the *New York American* thus:—

"Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by the spirits. Mediumistic qualities are necessary, but, possessed of these and able to get in touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message with wires.

"None but scientists should tamper with the weird phenomena of nature represented by telepathy," said Dr. Hyslop. "Every investigation should be made sanely and every experiment approached with a mind clear, impartial and prepared to weigh and balance every fact as carefully as though it were a precious gem.

"Our experiments in telepathy I regard as convincing if not wholly satisfactory in number or in the ability to repeat them at will.

"In these experiments we used Mrs. Piper, who was sent to England in care of the British Society. She was allowed to come into contact with no one not in league with the persons making the experiments. We began our experiments in long distance telepathy in the hope of eventually getting a message across the Atlantic, but failed time after time.

"Finally we scored a success. It was as remarkable as it was unexpected. The message was sent across the ocean in a way to demonstrate perfectly the possibilities of long distance telepathy. The experiment was conducted in a manner to eliminate any trace of fraud or deception. It was sent in English and delivered in Latin."

In an article over his own signature in the *New York World*, Professor Hyslop said:

"That there would be great difficulties in communicating, if spirits actually exist, would naturally be taken for granted by intelligent people. The silence of so many discarnate spirits

through the ages, if they exist, would be sufficient proof of that fact, as well as what we know of the difficulty of communications between living people, when they have no common language as a means of it. But there happen to be additional reasons for this difficulty, and they should be mentioned in order that the layman (we ought not to mention it to the scientist) may see and appreciate the reasons why the communications take the form which they show. The first of these is the abnormal mental and physical condition of the medium, specifically to illustrate, as in the case of Mrs. Piper. But this is not the chief reason that the communications are trivial and confused, or lacking in the kind of information wanted. The reason for these characteristics is deeper still. It is that the communicator is himself in an abnormal mental condition while communicating. It may be compared to a delirious dream, or to certain types of secondary personality in the living, or even to the trance of Mrs. Piper, in some of its aspects."

Rev. I. K. Funk, D.D., of New York City, the widely known Lutheran minister, had some thrilling experiences with spirits and published them to the world, asserting, however, what even Spiritualists will admit, that some of the so-called manifestations are frauds; that others are by deceiving or "lying spirits." His investigations, like those of Professor Hyslop, show the trend of our times, and give a hint of what we may expect when shortly the whole world will turn to the investigation of Spiritism as "the only proof that the dead are not dead."

"Discussing psychical science in an address tonight before the American Institute for Scientific Research in the home of C. Griswold Bourne, the Rev. R. Heber Newton made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. Said he in part: 'Clairvoyance was nothing but a will o' the wisp, but it is now a confessed power of certain organizations. Mollie Fancher, over in Brooklyn, has proved stronger than the incredulity of our savants. The belief in the existence of unseen spirits and of their power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man, and it has revived strangely in our day.

" 'For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead with the living.

" 'Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present.'"—*Pittsburgh Gazette*.

It does not surprise us that Spiritism, like Christian Science, is aiming for the influential. Whatever else the fallen angels may be they are "wily," cunning. The Lord's people, on the

contrary, number "not many wise, not many great, not many learned, not many rich, not many noble, but chiefly the poor of this world, rich in faith."—Jas. 2: 5.

Chapter 6

A lady who had been a Spiritist, tells of how she developed the "clairaudient ear," or the power of hearing the spirits when others heard nothing. (And, by the way, all should avoid everything of this kind as they would avoid a plague; they should, if approached thus, at once turn their hearts to the Lord in prayer for aid to resist the intrusion.) This woman's relatives have been interested for some years in Present Truth, and pointed out to her that her communings were not with dead friends, but with the fallen angels, "demons," and finally got her to the point of reading "STUDIES IN THE SCRIPTURES." This displeased the "spirits," who for a time almost prevented her study by an incessant opposition, such as "Don't read that," "That's not true," etc., etc. Gradually she asserted her will, calling on the Lord for help, and we understand that now she is quite free from their intrusions.

Another case which came to our attention was that of a boy of 19 years, in Eastern Pennsylvania, who was terribly oppressed by demons. One of the Lord's people, hearing of the case, called to see him, taking a copy of the *Spiritism* pamphlet. Its presence so aggravated the boy that it had to be removed before the brother could talk to the possessed one. The spirits having him under their control nearly set him wild until the book was removed. "The darkness hateth the light." We do not doubt that these evil spirits would do injury to the servants of the Truth if permitted. Evidently they are under some restraint as respects the Lord's people. Later on they may be permitted to operate through others, as Satan entered into Judas before the betrayal.

The following from an exchange, *The Prophetic News*, may serve to further emphasize the foregoing:

"I was induced to yield my hand to be controlled by a spirit, in consequence of reading what Mr. Stead wrote in the *Review of Reviews* about Spirit-Writing. Thus was the first step taken on this forbidden yet fascinating course. I look back on that first step and remember that I never uttered, in the perplexity that filled my mind, a prayer to God. I should have at once sought the guidance of God. Before I thought of so doing, I was seized with the desire to seek this newly-found source of help. I fear much I am not alone in being foolishly misguided by the perusal of spiritualistic literature which is now being circulated far and wide in England.

"The spirit that came and offered me his aid forbade my praying to God, assigning as a reason that I was now under special heavenly guidance, superseding the need of prayer, and that my heavenly inheritance was sure. That was strange counsel, and it was still stranger that I should have for one moment harbored it; but harbor it I did.

"But, in addition, this messenger of Satan forbade my study of the Scriptures, for I had lately commenced a methodical reading thereof. The reason given for this on the part of my evil counsellor was that the work I was now under so strong an obligation to execute, was so urgent that no time could be spared for other mental occupation.

"Under the pretense of aiding me I was now 'interviewed' by other spirits, who declared themselves to be the spirits of departed mortals. One assumed the character of what I might call ultra piety, and warned me from coming into association with and under the influence of a certain minister of the Gospel residing in the neighborhood—one who would certainly have counselled me in my perplexed state of mind with wisdom—but against him my 'interviewer' uttered base slanders. This spirit hindered me greatly by making long discourses.

"Another spirit declared himself to have been the former English ambassador to the nation of these persecuted Christians concerning whose distressing condition my heart was bleeding; and in language befitting a statesman he related his remarkable experience in the executing of his ambassadorial office. Then he desired my work to take a form which I subsequently found to be the worst under the circumstances, and that I should communicate it to an important public functionary. This was so opposed to my judgment that I could not yield assent to it.

"After this the first spirit that came to me under the garb of a guardian angel declared that the spirit of my beloved mother had been permitted to visit me for a few minutes, and that she entreated me to transmit a message to a relative residing abroad, and that, though I was ignorant of the purport of this message, she would herself guide my pen in writing it down. I took the pen into my hand, holding it loosely for her to guide it. A strong wish came upon me to see my mother's form. Then, to my great astonishment, her portrait was instantaneously and with consummate skill drawn on the paper before me. I now watched with breathless interest the writing of the message. It was traced in her well-known (to me) handwriting. Only two words were written, but they were written three times. The words written, with tremulous haste and urgency, were SAVE SOULS, and with a quick movement the pen was made to drop.

"Such a message from such a source smote my heart with its deep solemnity. But I could not bring myself to send the message. I felt it would be wrong to send it. The relative for whom it was intended was already engaged in Christian mission work, and somehow I shrank from bringing on his mind the influence of a message from whence I hardly knew. I felt a total disinclination for any further communications from spirits, and I determined to receive no more from so dubious a source. But I was not to be so easily disentangled from this net into which in an evil moment I had deliberately placed my feet.

"In disgust, and as if to take a plunge out of the vortex into which I had been stealthily drawn, I threw into the fire the portrait of my mother and all the spirit-writing. I would not believe that the spirit of that dear Christian—my mother—was wandering on this earth in company with others who gave me such disastrous counsels, and failed in their promise to strengthen and aid me. I even came to the conclusion that these spirits had attempted an impersonation of that departed saint, and had written that solemn message in order to induce me to believe in their celestial character and the sanctity of their intentions, that I might be induced to follow their perilous injunctions.

"To justify their proceedings they were apt in misquoting Scripture. There was a terrible mystery in this, and it filled me with dire forebodings. I then said to myself, half aloud, 'Can it be

possible that there are evil spirits who have power to communicate with mortals and deceive them?'

"A spirit answered, 'Yes,' and added that they themselves would now act evilly towards me and that I was in their power to be punished, since I had sought to obtain knowledge forbidden to mortals.

"With this startling declaration they changed their character and conduct to me.

"I now believed that I had committed a sin in consulting them; but it was done in ignorance (it was a culpable ignorance, nevertheless) and with innocent intent. Surely I could trust in Divine mercy to pardon me.

"But the spirit answered my thought by declaring that the Divine mercy should not reach me, but that he would accuse me before the Recording Angel of this deadly sin—intercourse with spirits—and would call for immediate judgment!

"Let it be remembered that these very spirits by their lying deception had induced me to cease from prayer and the study of Scripture, and had declared that my heavenly inheritance was sure. They left me to execute their threat.

"Soon after this a remarkable vision appeared by the permitted instrumentality of these tormentors. One night the wall at the end of my room seemed to vanish, and a large open space appeared. At one side was a dais with steps which appeared to lead up to an exalted throne, half hidden by clouds. Before the dais a number of celestial beings stood in a semi-circle, and, apart from the rest, at the foot of the dais, was a terrible form. I knew this was the 'Prince of Darkness,' and I instinctively felt he was there as my accuser, and I seemed to have no advocate. This terrible vision at first seemed a confirmation of the spirit's threat, yet there was one essential difference. It was not, as they said, an avenging angel, but Satan, who accused me. I wanted to reflect on this vision and the new conditions environing me, but spirit voices continually interrupted me, so that I could neither think nor pray, but only repeat to myself some such words as 'O Lord, in Thee have I trusted; let me never be confounded.'

"I could not stop their verbal communications, their small but intensely clear voices followed me everywhere.

"The spirits told me that the torments of hell, in which I had not believed, awaited me, and that in the internal fires of the earth souls were in torment; and that the intensity of the punishment was proportioned to the guilt of the offender. They declared that I should know by experience the reality of eternal punishment that very night. The fact that I was still in mortal flesh would not impede them; there appeared to be some truth in their threat that they could cause death—or rather, the cessation of mortal existence, for they gave me an immediate and startling demonstration of their power in causing violent spasms and palpitations of the heart, while I was quite calm in mind. Indeed my imperturbable calmness caused them to remark that

I was one of the bravest of mortals, but they would yet overcome me with greater terrors. But I ultimately found that they possessed no supreme power over the 'King of Terrors.' They then left me, and in the darkness and the silence of the night I waited, expectantly, believing that a terrible ordeal awaited me, for I knew that my enemies were powerful and malignant.

"The wall of my room again seemed to disappear, and I was conscious that a spirit had entered and touched me, and a voice declared that he who had entered was an administrator of justice in the infernal regions. He demanded of me if I knew why he had been summoned to me.

"I replied that I only knew that my enemies accused me, and that if he was the servant of God I desired him to tell me what was the will of God that I should now do, for I desired only to know, and do that will.

"He answered in some such words as these: 'You are free; you cannot come within my province. I only punish those who will not obey God, and now I leave you.'

"I was inexpressibly thankful to be delivered from such threatening peril, and that a powerful spirit had acknowledged that Divine Power overruled in hell, and that he acted in subservience to it.

"All these spiritualistic manifestations were far from being the phantasmagoria of dream or fancy; they too evidently belonged to the stern and abiding realities of life. They were manifestations of that great, and potent, and eternal realm of spiritual power which mortal vision may not yet behold. Throughout this ordeal I was calm, and possessed that intensification of consciousness that is aroused by tragic circumstances.

"I resolved that as I had encountered these unique and tragic conditions not from personal needs or seeking personal aims, the result of this experience should also have a wider range of influence.

"I had more to learn and to endure. I was even to learn that my deliverance from the power of demons, like my faith, was of an imperfect character.

"The remainder of the night I passed in peace. In the morning I recommenced the study of Holy Scripture; it became to me the most important concern of my life.

"But to my great distress the evil spirits immediately returned to me with ceaseless interruptions to prevent my study. They determined to keep me from the knowledge of a full deliverance.

"They compelled me to listen to their account of an insurrection on earth against Divine power which they had long been planning, but which was ere long to be carried out. They asserted that their mighty potentate and chief had obtained the vicegerency of earth, that he was the prince of this world, and that he would subjugate it as it never yet had been subjugated to his control,

and that he would raise a storm of persecution against the followers of Christ. There was, in fact, to be a new putting forth of hellish influence upon the earth.

"I was compelled to hear from these spirits the unfolding of their diabolical scheme. They brought many proofs to substantiate the fact that their power on earth was already greatly increased and was increasing. The prospects, therefore, that seemed in store for the world overwhelmed me with dismay. They asserted that their great potentate—'the god of this world' (Satan)—had so subverted Christendom that at least the great ecclesiastical systems known as the Roman, Greek and Anglican Churches would more entirely be subservient to him. I was inclined to disbelieve their statements. I wished that they could have been disproved, but facts appeared to corroborate them. I then for the first time observed that the Church of Rome was gaining great power, and as for the Greek Church in Russia, it was then inflicting terrible persecutions on the true followers of Christ—Christians—who would not practise idolatry.

"It was now made apparent to me that these spirits who had hypocritically proffered their aid for the persecuted Christians had themselves instigated idolatrous Churchmen to persecute them. I gathered further that the servants of the great potentate of darkness had sown error and discord freely in the other churches in Christendom, and that these would advance in error and in distance from God; that they had power to distract the attention and to deaden the perceptions of men who otherwise would arrest the progress of evil.

"The spirits then spoke with sardonic triumph of their school of materialistic philosophy and their teaching on Cosmogony as opposing that of the Book of Genesis—a system that modern science has found so acceptable as appearing to fit in with what the bowels of the earth have displayed, but which entirely leaves out of its thoughts the operation of God's hand in judgment at the fall of man, when not only man was morally and physically ruined, but that which was once pronounced 'very good' fell with the first man, so that the 'whole creation'—material and immaterial—groans for deliverance.

"A spirit calling himself Lord Beaconsfield declared that he would aid me by dictating a work of fiction that should surpass all his earthly efforts and would produce a small fortune for me and that I should thus obtain the reputation of being a great genius by simply acting as his amanuensis, and he added the more alluring temptation to me—that the spirits could and would confer on me such knowledge and power that I myself should be considered by the world as a brilliant writer, and win fame and fortune.

"Perhaps his offer has been made to and accepted by some of our present writers of brilliant but pernicious fiction, especially those who have popularized and dignified Satan himself; some of whom I know are students of Occultism.

"One spirit professed to be the originator of such systems as Theosophy and Agnosticism. They had previously declared that 'thought-reading' was under their domination and effected by them. I gathered, generally, though it was not very clearly expressed, that mesmerism and hypnotism were likewise agencies in their hands.

"And now, as another confirmation of the ascendancy the spirits still had over me, they fulfilled their previous threat to call blaspheming demons to madden me. At their bidding these base spirits came and uttered horrible blasphemies until it seemed as if all hell was let loose upon me for a little while. Then the spirits used one last awful device to overthrow me, and nearly succeeded.

"In the midst of all these difficulties and dangers by which I was well-nigh overwhelmed, a commanding voice from an invisible spirit called me, saying words to this effect, 'That I had become so environed and besieged by evil spirits that there was no deliverance for me on earth, and that he—an angel of the Lord—had descended from heaven to bear me this command from the Lord Jesus—that I must die by my own hand to escape my persecutors, and that my soul should then find rest in heaven.' I had so strong a desire for life that nothing less than a Divine command, as I believed it, could have induced me to take my life.

"I did not question the words proceeding evidently from so high an authority. I could not conceive it possible that the spirits would command mortals to die by using the sacred name of Christ. Yet it was the device of the Devil and I fell into it.

"I was perfectly calm in my mind and determined I would obey the Divine command, and trust in the Lord. Then, in the last prayer I thought to breathe on earth, I protested to the Almighty that I took my life believing I was acting at the bidding of the Lord Jesus Christ. Thereupon I drank a poisonous draft and quickly fell into a comatose state, but I did not awake in hell or in heaven, for I was allowed to recover, though only after much difficulty and suffering.

"But whilst I was recovering, the inexorable voice repeated the previous message, upon which I seized an instrument; the only instrument at hand was a very small dagger, with which, having failed to cut my throat, I severed the temporal artery. Determined to make death swift and sure this time, I endeavored to cut another artery, and with the blood streaming from my head I fell to the ground insensible.

"Again the spirits were foiled in their intention. The noise of my fall instantly brought assistance, and I recovered. My recovery was, I might almost say, a miracle. I am convinced that God did in a very remarkable way interpose His healing hand that I might be physically healed.

"But above all I was delivered from the tormenting presence and persecution of these demons. Christ, who when on earth healed those who were demonized, and 'healed all that were oppressed of the devil,' mercifully healed me; He commanded them to leave me. I recognized the supreme need of a Redeemer. I believed His Word that 'No man cometh unto the Father but by Me, and he that cometh unto Me I will in no wise cast out.' I knew of the Blood of Jesus which cleanses from all sin—of that ONE offering perfected on the Cross by which Christ has perfected His believing people. This blessed knowledge dawned upon my soul despite all the efforts of the powers of darkness to prevent me from obtaining it.

"I beg every reader of this to fly from Spiritualism. Do not play with tools such as 'Planchette,' 'thought-reading,' 'Ouija boards,' etc. I feel that my life has been preserved that I might use this personal experience and knowledge of Satanic power that I have passed through, and witness against the snares of Spiritualism, declare its Satanic nature, and the potency of Christ as a Deliverer from it."

The above shows something of the ingenuity and versatility of the demons. To some, on the contrary, they report that there is no hell. To Swendenborg they gave visions of seven hells and seven heavens, which helped him frame a new religion to entrap honest souls. How evidently we all need to "hold fast the faithful Word." The Apostle forewarned us we should specially need this "armor" as the "evil day" draws on.

"For this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet 4: 6.) No Bible topic requires more careful discrimination in its study than does the subject of death. This is mainly because of the general confusion of mind which came upon Christendom during the long centuries of the Church's comparative darkness, when Bibles (the Lamp of God upon the Christian path), were scarce, and when few could read the truths of priceless value, that were chained to lecterns. In consequence of this confusion we hear intelligent people talk ignorantly and stupidly respecting death. They make confusion worse confounded by telling us of Adam's spiritual death and discussing "natural" death and "the death that never dies," etc., etc.

To get the Bible view of death we need to brush away such foolish babblings and confine ourselves to Bible language and the rational thought connected therewith. For instance, according to the Bible, there is no "natural death"—it is not natural for man to die. It is according to the Bible arrangement and man's nature that he, as well as angels, should *live*—live eternally, if obedient to the Divine commands. Death, therefore, is the unnatural thing! Do we think of angels as dying, and of Heaven as filled with cemeteries? Have they doctors and undertakers there? Surely not! Yet it would be just as proper to speak of natural death amongst the angels as in respect to men. But neither is proper.

The term spiritual death so frequently used respecting Adam and his fall is wholly unscriptural. No such expression is found in the Bible; neither such a thought. Adam could not die a *spiritual* death, because he was not a spirit being. He was an earthly being—not an angel, but a man. As the Scriptures declare of Adam, "Thou madest him a little lower than the angels; and crownedst him with glory and honor, and didst set him over the works of Thy hands"; "over the beasts of the field, the fish of the sea and the fowl of the air."—Heb. 2: 7; Psa. 8: 5-8.

From the moment of disobedience and Divine condemnation Adam and his race have been judicially *dead* and gradually going down, down, down, in degradation and into the tomb.

Speaking of the dying race from the judicial standpoint our Savior called them all dead. He declared that none has even a reckoned life, except such as by faith accept Him as their Life-giver—Savior. His words are, "He that hath the Son hath life; he that hath not the Son shall not

see life." Speaking to one who believed on Him the Savior said, "Let the dead bury their dead"; go thou and preach the Gospel. (Matt. 8: 22.) From the right standpoint His meaning is evident. Let the dead, the condemned and legally dead world, look out for its own affairs. You become one of My followers and carry My message of life and love to as many as have ears to hear!

Consider now in the light of the foregoing, the meaning of St. Peter's words in 1 Peter 4: 6. We perceive how the Gospel message from first to last has been preached to a dead world—to a world under sentence of death—to a world "dead in trespasses and in sin" and unworthy of Divine notice. Jesus, during His ministry, preached the Gospel amongst those judicially *dead* through trespasses and sins. A few had the hearing ear and accepted the good Message and gave their hearts to God and accepted the terms of discipleship—to walk in the Master's footsteps in the Narrow Way faithfully unto death—willingly offering, sacrificially, their little all in the service of God, His Truth, His righteousness, His people. These few, as we have seen, the Savior recognized as having *life*—as having "passed *from death* unto life."

By and by when all eyes and ears of understanding shall be opened and the blessing of the Lord through Messiah shall be world-wide, it will not be merely a calling to righteousness that will be extended. A *command* will be enforced by disciplines, "stripes," "corrections in righteousness," to the intent that the *dead* world in general may be blessed and be resurrected—lifted up, up, up, out of sin and death conditions to the human perfection bestowed upon Adam and his race in creation. Only the unwilling and disobedient will die the Second Death, from which there will be no redemption, no resurrection.

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the spirit, by which [two experiences—death and resurrection] He preached unto the spirits in prison." (1 Pet. 3: 18, 19.) This text has been made the basis for some peculiar presentations. From it some have deduced an intermediate state lasting between death and the resurrection. Others have claimed it as an authority for the doctrine of Purgatory. The difficulty in every case seems to be the failure to remember that the Bible always and everywhere teaches that the dead are really *dead*, that they know nothing, and that, therefore, it would be impossible to do any preaching to the dead humans. Undoubtedly the theory that people are more alive after they die than when they were alive, is responsible for nearly all the foolish things which we have all at some time professed to believe.

Before dismissing the thought that these "spirits in prison" are human spirits, let us note the fact that to say, "human spirits," is an absurdity of itself, because human beings are not spirits, and spirit beings are not humans. "Who maketh His angels spirits" is the Scriptural proposition. True, we do sometimes speak of humans as possessing a spirit of life, but by this we merely mean that they possess the power or energy of life, and the same would be equally true of the lower orders of creation, beasts, fish, fowl, etc.

Again, we sometimes speak of the Church as spirit beings—begotten of the Holy Spirit. Thus the Apostle speaks of the natural man in contrast with the New Creature, a spirit being. To appreciate this statement we must remember that the Church class receives the begetting of the

Holy Spirit to the end that, if faithful, they may attain unto a spirit resurrection and become spirit beings, like unto the angels and like to the Redeemer. But we are not spirits yet, except by faith—by hope. However, the context shows that the Apostle had no reference to the Church, either; we were not in prison; we received the Message of salvation through the Apostles.

The spirits to whom the message was given had proven themselves disobedient, says St. Peter. He even tells us the time of their disobedience; namely, that it was "in the days of Noah, while the ark was preparing." Surely, if noticing these particulars mentioned in the context, no one would be excusable for misunderstanding this Scripture and considering it in any way applicable to humanity in general. However, it is helpful to us to learn the full particulars of the matter. What was their disobedience, and when and how were they imprisoned?

Turning to Gen. 6: 1-5, we find there the cause of the disobedience of those angels, who for a time had been permitted to see what they could do for the uplift of humanity, or, rather, permitted to demonstrate that the downward tendency of sin is incurable except in the manner which God has already arranged for through Messiah and His glorious reign of a thousand years.

Instead of those angels helping mankind out of sin they helped themselves into sin, and by so doing they increased the depravity amongst humanity, until the astounding record is that "the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually." The particular sin of those angels was that when they were granted the privilege of materializing—of taking human bodies for the sake of helping and instructing mankind—they misused this power and took to themselves the daughters of men for wives.

Thus these angels came gradually to prefer to live as men amongst men, and to rear earthly families, rather than to abide in the condition in which they were created—spirit beings, higher than humans. Not only was this wrong in the sense that it was taking a course in opposition to the Divine arrangement, but it was wrong also because the thing was done for the cultivation and gratification of lust, and it led to their own moral defilement as well as having a baneful influence upon humanity; for we can readily see that for the angels, of superior powers and intelligence, to become leaders in lustful practices would mean a great influence upon mankind toward sin and defilement of mind and body.

We are particularly told that the offspring of this improper union between the angels and the daughters of men were giants, both physically and mentally superior to the fallen human family—"men of renown." And this statement, that they were "men of renown," was at a time when manhood's estate was reached at a hundred years, and implies that God did not interfere to hinder or stop the progress of sin for perhaps several centuries. In the meantime the race had become so corrupt that apparently only Noah and his family were uncontaminated—all others had more or less come under the influence, directly or indirectly, of these fallen angels or their giant sons. Hence, of Noah it was written (not that he was a perfect man, but), "Now Noah was perfect in his *generation*" (uncontaminated) and his family apparently the same. Hence these alone were saved in the ark, while all the remainder, more or less contaminated, were destroyed by the flood.

It was then and there that God imprisoned those spirits, angels, who kept not their first estate, and are, therefore, called fallen angels, devils, demons. They were not imprisoned in some far-off world called hell, nor are they engaged there in stoking fires for the torture of poor humanity. Following the leading of the Scriptures we find that when the flood came they were not destroyed, because, while their fleshly bodies which they assumed might indeed perish, yet they would merely dematerialize, or assume their spirit conditions again.

The record is that God cast them down, that He condemned them to an overthrow—that they might not any longer associate with the holy angels, but must be reserved in *tartarus*—our earth's atmosphere. Here they were imprisoned, not in a special place, but in the sense of having their liberties restrained, "in chains of darkness." They were no longer permitted to materialize, and thus to associate with humanity. These things are distinctly told us by St. Jude and St. Peter (Jude 6; 2 Pet. 2: 4, 5)—an explanation in full harmony with the Genesis account of their fall.

We, of course, cannot know that all of those fallen angels are still in a disloyal condition of heart. On the contrary, in harmony with our text, we may suppose that some of these fallen angels have since repented of their wrong course, and it would be none too strong a way to state the matter—that any such repentant ones would surely have terrible experiences as a result. To be obliged to be in close touch and relationship with the more evil and malignant ones, and to have knowledge of all their evil designs and efforts, would be a terrible experience, and, besides this, we may be sure that the rebellious would not hesitate to persecute the repentant ones in every conceivable manner, as they would be lawless, regardless of the Divine will.

On the other hand, the repentant ones would be obliged to restrain themselves and to not render evil for evil, knowing that this would be contrary to the Divine will. In other words, repentant ones amongst those fallen spirits, influenced by the preaching of Jesus, or otherwise, would have a kind of purgatorial experience, and the very thought calls forth our sympathy.

When imprisoned or cut off from the privilege of materialization, many of the fallen spirits, we know not what proportion, continued their active opposition to God, after the manner of Satan. Hence they are spoken of as his angels, his messengers, his servants, and he is spoken of as Beelzebub, the Prince of Demons. Satan, who sinned much earlier than the others, and in a different way, the Scriptures tell us was an angel of a higher rank, or a higher nature, and this superiority of his has made him the Prince or ruler over the hosts of fallen spirits.

The fight of Satan and his fallen angels is against God, against all who are in harmony with Him, against all the regulations of righteousness, and against all the channels and servants whom the Lord may use. St. Paul's words along this line are forceful; he remarks that God's people contend not merely "with flesh and blood," but also "with wicked spirits in high positions," and the question arises, "Who is sufficient for these things?" The reply is that none is sufficient; without the aid of the Redeemer His Church would be quite overcome and vanquished by evil.

Likewise, without the Redeemer's aid through His Kingdom, without the binding of Satan, without our Lord's releasing of the world from the bondage of sin and death, there would be no hope of the world's recovery from its present bondage. But with the Apostle we exclaim, "If God be for us, who can be against us?"—Rom. 8: 31.

Satan's original plan of attack was to bring our race under his influence by misrepresentation—by putting darkness for light and light for darkness—for instance, the temptation under which Mother Eve fell. Satan there represented himself as Eve's friend, giving her sound advice. He represented God as having a selfish motive behind His command that our first parents should not eat of the tree of the knowledge of good and evil. Satan declared that God had told an untruth when He said that the penalty for sin would be death. Satan declared that man cannot die.

And has he not since kept up the same line of falsification? And has he not deceived the whole world upon this very subject? Do not all peoples in every land believe that when a man dies he does not die, but gets more alive—exactly Satan's lie of the first instance? How few have believed God, even amongst His people who truly love Him, and who truly desire to believe the teachings of His Word! We have all been under a kind of "hoodoo." "The god of this world [Satan] hath blinded" our minds on this subject. We are now coming to see that *death* is the penalty for sin, and that the resurrection is the salvation which God has promised and will provide.

Satan has had powerful allies and servants in the fallen angels, and it is through their persistence that his lie has triumphed over the Divine Word of Truth—"Dying, thou shalt die." These fallen spirits have made various manifestations in every land for centuries, and thereby have apparently substantiated the theory that a dead man is more alive than when he was alive. Knowing that mankind would have nothing to do with them if their real personality were known, they hide their personality, and represent themselves as our dead friends who desire to speak with us, either directly or through mediums.

A further desire of these angels is to obsess or to get possession of a human being. Being chained, or restrained in the privilege of materialization, the next most desirable thing, in their estimation, is to gain control over a human being, and to use his body instead of their own. This is styled *obsession*, and persons so afflicted today are sent to an insane asylum, where, it is estimated, they constitute at least one-half of the entire number. In the days of our Lord these were not mistakenly supposed to be insane, but rightly declared to be obsessed. All remember the New Testament account that our Savior and His Apostles cast out fallen spirits from humanity.

We need not discuss this question with Bible students, for it is too well recognized to be disputed. We suggest a topical study of this subject by all of our readers. See how many times Jesus and the Apostles cast out demons, and note the particulars. Although we still have with us spirit mediums, and many obsessed, we cannot know whether the proportionate number is greater or fewer than in our Lord's day. Since the world's population today is so much larger, the same number of evil spirits (which do not increase) would show proportionately less. But, however that may be, we may assume that some fruitage resulted from the great sermons preached to these in connection with the death and resurrection of our Lord, respecting which

St. Peter speaks. (1 Pet. 3: 18, 19.) Additionally, St. Paul remarks, "Know ye not that the saints shall judge angels?" (1 Cor. 6: 3.) We do know that the *holy* angels need no judging, no trial, hence the Apostle must in some way refer to a trial or judgment or testing of these spirits in prison who were once disobedient, in the days of Noah. And if the judgment or testing is a part of the Divine Plan, it implies a hope for them, and in conjunction with St. Peter's statement in our text it gives the reasonable inference that the preaching which Jesus did to them was not wholly in vain.

Here arises another question: If Jesus was really dead, as the Scriptures declare, if "He poured out His soul unto death," and "made His soul an offering for sin," and His soul was not raised from the dead until the third day after His crucifixion, how could He in the meantime preach to spirits in prison, or to anybody else? We reply that He could preach in the same way that the Apostle refers to, saying, "He, being dead, yet speaketh" (Heb. 11: 4); and again, in the same way that the blood of Abel is said to have cried to God—figuratively. Of one thing we are sure, namely, that Jesus gave no oral address while He was dead. He preached in the way we sometimes refer to when we say, "Actions speak louder than words."

It was the great object lesson which the fallen angels saw that constituted to them the great sermon that gave them a ground for hope. On several occasions the fallen spirits, when commanded to come out of human beings, declared that they knew Jesus. In the long ago they had known Him, when, as the Only Begotten of the Father, and His Representative, He had created them and all things that are made, and was also the Mouthpiece for all Divine orders and regulations. They realized that He had come into the world to be its Redeemer; they perceived the great stoop that He had made from His lofty position on the heavenly plane to the servant position on the human plane. They admired His loyalty and faithfulness to God, but doubtless believed Him to be foolish; they never expected Him to rise from the dead. But when they perceived His resurrection on the third day, to glory, honor and immortality, "far above angels, principalities and powers and every name that is named," His sermon to them was complete, namely, that "the wages of sin is death," but that "the gift of God is eternal life." (Rom. 6: 23.) And as they realized thus the power of God and the love of God for His human creatures, the Apostle's words imply that this constituted to them a message of hope. Perhaps if they would show full contrition God eventually would have mercy upon them, even as He had had mercy and had provided for humanity.

The lesson is one for all. God's power is Infinite, so is His love, His mercy, His goodness. Nevertheless, every wilful sin will have its punishment, a just recompense of reward, and only the willing and obedient shall have the Divine favor and everlasting life. Let each apply the lesson to himself.

[For more details on the fallen spirits' methods of deceit, through Spiritism, hypnotism, "spirit healing," "faith healing," "flying saucers," "reincarnation," etc., and instances of many people, including prominent clergymen, being deceived, see our *Spiritism is Demonism* and "*Faith Healing*" booklets and various issues of our monthly magazine, *The Bible Standard*—copies free on request.]