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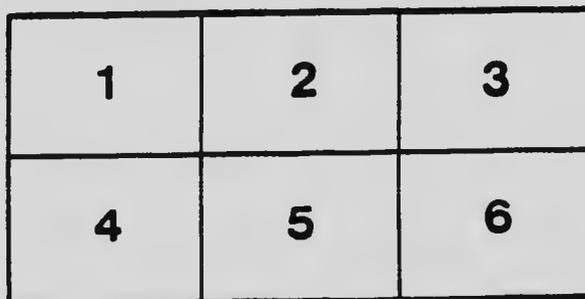
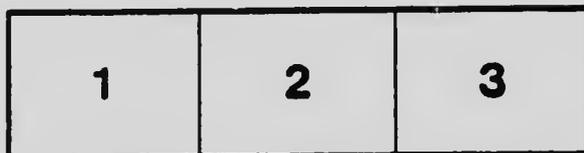
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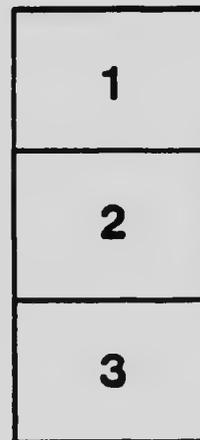
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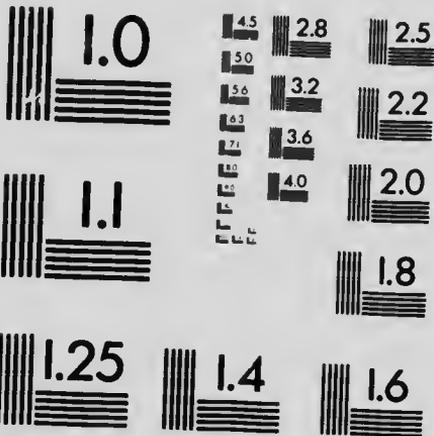
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H. P. WELTON



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—BY—

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SPIRITUALISM

ACCORDING TO THE SCRIPTURES

CHAPTER I.



It has been the custom to look upon modern Spiritualism as a gigantic fraud, and all its pretended "manifestations" as nothing more than tricks by which the imagination is excited, and the credulous are made to believe that spirits are present and operating through so-called mediums. On this supposition it was thought to be only necessary to expose the fraud by which the phenomena are produced, and thus put an end to the delusion.

This has been repeatedly attempted, and the public has been entertained by travelling lecturers, who have explained the tricks and machinery with which the people have been deceived, and have reproduced many of the same wonderful phenomena, and many have supposed that this was all there was of Spiritualism, and that it would soon disappear.

But instead of being destroyed, or even weakened, Spiritualism has gone on rapidly increasing in the number of its adherents, and in the boldness of its claims, till now it numbers its followers by millions, and they are found throughout the entire world.

Spiritualism is something more formidable than mere jugglery and tricks of deception, and it is time that its real nature should be generally understood, and the place it occupies in Scripture brought afresh to the attention of the people, that those who believe the Word of God may be well guarded against the sin and danger of this monstrous evil.

After making all due allowance for the fraud and deception which have been practised in its name—and there has been very much—there remains yet a genuine Spiritualism, with its marvelous phenomena which have never been, and never can be explained on any other ground. That unseen spirits do take possession of men and women, speaking and writing through them their own thoughts, and in other ways controlling their bodies and minds, there cannot be the least doubt. But that these spirits are the persons whom they claim to be, or that they are ever the spirits of departed human beings, does not follow. There is no evidence in Scripture or out of it, that the spirit of any man or woman who has lived in a human body ever manifested itself through a medium, or in any other way, to living persons. But there is abundant evidence both in Scripture and out of it, that spirits of another order have and do thus manifest themselves in many ways. This we shall attempt to show.

A REMARKABLE EXPERIENCE.

That we may have before us a case which contains all the essential features of genuine Spiritualism, I wish to introduce somewhat in detail the experience of one who came near being deceived, and would have been carried away by it, as many others have been by similar things, but for the grace of God, who opened her eyes to the true character of what

she saw, and which will be afterwards explained. The lady, Mrs. B., who gives this experience in her own words, is one whom the writer has known for many years as an earnest Christian, who believes the Word of God implicitly, and who in answer to prayer for light, was led to understand the experience, and escape the evil she came so near being led into by unseen and evil hands. The following is her story:

“It was passing strange, the experience that came to me, and it is only with the hope that it may be helpful to someone who may go the same way, that I now tell it.

“In 1889, I think it was, I made a visit to my old home in Michigan. While there one evening in conversation with my brothers, I described the curious working of an instrument called ‘Planchette,’ which had been used as an entertainment at a social a short time before. They were slow to believe that a small heart-shaped piece of thin board with two pegs through the broad end, and a peneil through the other, would, when some hands were plaeced upon it, move and write on a paper under it, and answer questions intelligently.

“In order to test my story, one of them found a piece of board suitable for the purpose, and made such an instrument. For several evenings, after the supper was over, it was brought out for investigation. I was surprised to find that it would write for no one but myself, for on the oecasion of the social referred to, it would not move at all under my fingers, but did so freely for others.

“I may say here that I knew little or nothing about Spiritualism. I had never come in contact with it enough to even associate this phenomenon with it in the least. I had never been at a spiritualistic seance. I was wholly ignorant of the subject.

“After trying some ordinary questions, which

were in the main correctly answered, my brothers asked others, which made me feel that there was something more in this than a simple pastime, and I was unwilling to operate it any more; I tried to give it all up. But my brothers' persuasions for a few more questions prevailed. At length one of them remarked, 'It must be the electricity in the body which is the propelling power.' Planchette immediately answered, 'It is the electricity in the body which makes us go. But the spirits guide us.' Many other things were said, and questions asked and answered in a manner which made it evident to all of us that an invisible personality was taking part in the conversation.

"At length the question was asked directly, who it was that was thus controlling this planchette. This brought the reply, plainly written, that it was Jackson Wolf. This was the name of an uncle of mine, who died before I was born.

Then began a conflict, the memory of which through all these years has never lost its awfulness. The personality who has thus named himself, now began to bring to bear upon me all the influence in his power, to control my life. He said he had been near me all my life, and this was his first opportunity to make himself known. I was told that I was a natural medium, and this gift had been sent me by the Lord, and I would be on my way to perdition should I refuse to accept it, and give myself up to his control. I was possessed of a very sensitive conscience, and this, combined with a woeful ignorance of what God had revealed in His word of these things, made me very nervous. I had been a church member and Christian since childhood, and had a faith that trusted my Lord through everything, even though I saw nothing clearly. I took the matter to the Lord, and asked for guidance, for I seemed to be unable to decide what I ought to do. Coming as

it did in the guise of an angel of light, I felt that if true, it must not be refused; and yet all the time I felt a strong resistance. I left it to the Lord to make my way plain, and shall never cease to praise Him for the wonderful deliverance He wrought.

“After this personality had declared his name, there were no more evenings with planchette in the presence of the family, but I entered upon a nearly two weeks’ wrestling with the powers of darkness. He would appoint times when I should come to the planchette alone—usually very early in the morning. He explained to me that at night or in the early morning, the world being more quiet, the spirits could operate better than in the daytime, though sometimes he would have a message for me then.

“In the interviews which followed, very little was told of things beyond this life. The time was occupied with arguments to persuade me to consent to become a medium. As I look back upon it now, in the light of increased knowledge and experience, I can see how frail these arguments were, but they were calculated to appeal strongly to one who was ignorant, and trusted in himself. All his efforts were to draw me away from Christ, and to give my allegiance to him as my leader and guide. He told me that if I would give up to this, I would see my brothers converted—a thing which had been for years my heart’s desire. He told me also that I should never have difficulty in making decisions. My weak point had always been lack of decision. I needed someone to tell me what was right to do. He said I could come to him every morning and be told what to do and say, and would thus be relieved of all responsibility. Thus did he try to take the place of God in my life. He also offered me health. I had been an invalid for several years, and endured much intense suffering. This was therefore a great

temptation. As the end of our interviews drew near, he pressed this point with great force. One evening he told me I must see him, as I was a seeing as well as a writing medium. This I felt very much opposed to, but, as if answering my thought, he said I must do so. He described my physical condition, and said that when I saw him a change would take place which would result in my health being restored. He described to me his appearance, and told me to come to an upper room and he would appear to me there.

“Immediately all communication ceased, the planchette was perfectly motionless. While I hesitated, it seemed as if a strong will was forcing me to go. My mother was with me, and said she would go with me. This was about ten o'clock at night. I went, and on reaching the room I looked in the direction I had been told, but saw nothing. After waiting some time, I went down stairs, and put my finger on the planchette. For a moment it did not move; but soon, as if following me down the stairs—the personality was there, and began to write furiously—upbraiding me for my nervous condition, which he said prevented my seeing him, as he stood by me all the time. Then he said I could now never see him.

“One evidence that this was a personality which was laboring with me, is the fact that he would appoint his own times for conversing with me, by means of the planchette. When the hour came, if I hesitated, it seemed as if a strong hand were laid on my shoulder, and I was forced to go. Then as soon as my finger touched the instrument, it flew over the pages, writing in a large, legible hand. It would begin with a greeting to me, and then would follow page after page, answering even the thoughts that would come into my mind. When he was through, he would say, ‘This is all for this time, but

come again at such an hour, and I will have another message for you,' and bidding me good-bye, the planchette would stop, and though I kept my hand on it, it would not move. But when the time appointed came, a touch of the finger would send it bounding over the paper.

"Only once did a message ever come without the use of the planchette. One day as I lay on my bed suffering in mind and body from the intense strain, my hand seemed to be taken forcibly and made to move over the spread making letters so large as to be easily read, in answer to some thought that was in my mind.

"At last the time came when I felt that I must be delivered from this bondage which was upon me, or my mind would soon give way. It was Sunday; I as little thought it was to be my last interview, as that I was to have such an experience when we first innocently used the planchette for a mere pastime. On that day a widowed sister was present. I had not definitely yielded myself to be used as a medium. But at the appointed time for meeting this personality, as if to force me to an issue, he told me that I must this day give a message to my sister; that her husband had something to say to her, and that at a certain hour in the afternoon he would give a message to her through me. I was exceedingly nervous all that day, and when the hour came, I could not resist, and I took the little instrument out, and made ready to receive whatever communication should come.

"Then a strange thing happened. Instead of giving anything for my sister he said I was too nervous then, and that I should come into another room as he had something to say to me alone. I did so, and there he said this would be the last communication, as he would not be permitted to come to me again. After saying this, and calling

me his noble but misguided niece, the following confession came as if wrung from him: 'When I died I was one who had not on the wedding garment, and I am in the outer darkness. Good-bye until the resurrection morning.' Immediately the planchette stopped. Though my hand remained upon it, it would not move. The influence was gone, and I cannot describe the relief I felt. The bondage I had been under was broken, and I was free, and was filled with joy and thankfulness for the deliverance which I knew the Lord had wrought. I gathered up all the papers which had been written, and put them, with planchette, all into the fire. It was all over, but it has left the consciousness of the reality of some kind of spirit communication."

ANALYSIS OF THIS EXPERIENCE.

That the foregoing experience is given with perfect candor, and just as it seemed to her, there can be no doubt. And it may here be said that many so-called mediums are thoroughly honest in their belief that they are led by the spirits of the dead, in the communications which are made through them. They are conscious that they have no part in determining what they shall speak or write, and often, in cases where they are in "trance," they do not know afterwards what they have spoken or written, till they are told, or read it for themselves. Hence, as they know of no other way to account for it, they attribute it to the spirit of some person who has passed out of this life. With all the falsehood and deception and fraud that is practised, there are yet some honest, though deluded, mediums.

In examining the case before us, we must admit this—that the instrument called planchette did not move of its own accord, or write of itself the words it traced upon the paper. If left to itself, it

would never move, or write a word. It must have been caused to move by some intelligent mind or agent. As Mrs. B.'s hand was the only one upon the instrument, we must conclude that she either consciously or unconsciously caused it to move and write the words it traced. So in our search for the intelligent source of what was written, we must leave the material instrument, the planchette, out of the account and trace the cause through the mind of the one whose hand was upon it, and caused it to write.

But Mrs. B. asserts, and we believe honestly, that she was not conscious of any will in causing it to move, nor was she conscious of any knowledge of what it was going to write. Then we must go farther, and ask, what was the influence back of her that acted upon her mind, causing her to write? The next step is the important one, as it brings us to the invisible personality, from whom the communication came. So far we can go with the honest spiritualistic medium.

TELEPATHY, OR THOUGHT TRANSFERENCE.

It is now a well-established fact in science, that under certain conditions, or states of mind, thoughts are communicated from one mind to another, without words, or signs, or any outward means of communication. How this is done, it is not yet possible to say, but as with electricity, while we cannot define its nature, we know by experiment what it will do under given conditions and circumstances. So by experience it has been discerned that under certain conditions one mind can communicate its thought to another, and read what is in the mind of another, so as to become possessed of the knowledge, without being able to tell how or whence it was received. This is called telepathy.

This is not the place to treat of this well-known mental phenomenon, except so far as it relates to the subject in hand. It is enough to say, that the human mind is dual. One part is known as the objective, the other the subjective. The former is that which reasons and reaches conclusions from premises, received through the senses. The other receives conclusions by suggestion, which may come from itself or others. The objective mind may become unconscious, or inactive, while the subjective is more than usually active, and sensitive to suggestion. This is precisely the condition of the medium, when in the trance. She is self-hypnotized—the objective mind is suspended—and the subjective open to suggestion from other minds by telepathy. In this condition she is able to read with great clearness things which are in the mind of others. In this way she becomes possessed of facts, of which she otherwise has no knowledge. She may also, by auto-suggestion, believe herself to be the person or spirit she represents, and take on every characteristic of that person. These characteristics, as well as the facts she reveals, being given her by telepathy from the person who sits by to receive the communication, just as a hypnotized person receives suggestions from the one who is operating upon him.

There is no longer any doubt that in this way very many remarkable communications that have been attributed to spirits, have been given to the medium by those sitting by, and reproduced by her, either audibly or in writing. One of the most prominent trance mediums of the world to-day—Mrs. Piper, formerly of Boston—having a few years ago made a study of this phase of the subject, and comparing her own experience, was led to give up Spiritualism, and account for the phenomena as above explained. In her confession at that time given to the public she said:

“The world to-day knows that among scientific men the opinions on psychic phenomena are that they could be explained in other ways, than by the intervention of disembodied spirit forces.

“The theory of telepathy strongly appeals to me as the most plausible and geminely scientific solution of the problem. To strengthen this opinion are many authentic experiences, which have all been satisfactorily explained by means of the telepathic hypothesis.

“I must truthfully say that I do not believe that spirits of the dead have spoken through me when I have been in the trance state. . . . It may be they have, but I do not affirm it. . . .

“I have never heard of anything being said by myself while in a trance state, which might not have been latent in my own mind; or in the mind of the person in charge of the sitting; or in the mind of the person who was trying to get communication with someone in another state of existence; or some companion present with such person; or in the mind of some absent person alive, somewhere in the world.

“Not one of us present may have been conscious of any knowledge of facts stated, yet somewhere in my subliminal consciousness, which was in abnormal activity when I was in condition, the knowledge might have rested, unknown to myself, in my waking life. It might in the same manner have been latent in the mind of one of those present, and have been transferred by unconscious telepathy from one of their minds to my own. . . . I do not find it as hard to grasp this theory, as that of a disembodied spirit telling the things.”

Such was the honest conviction of one who had had years of experience in what was supposed to be spirit-communications, and by which she was able to test the conclusions which scientific men

have reached in their study of the marvelous powers of the human mind. It should be added here that notwithstanding this confession of Mrs. Piper, she has since been induced to join with the great Spiritualistic organization, known as the "Society of Psychical Research," to be used by them to prove the practicability of communication with the dead.

The question will arise, whether the experience of Mrs. B. could be accounted for in this way. Were the communications which seemed to come to her from some invisible personality, communicated by telepathy from some living person, or were they latent in her own subjective mind, which caused her hand unseasonably to move and write? It is true that she did not go into a trance when using the planchette, but she was in a weakened state of health, which always conduces to an abnormal subjective activity, and the nervous excitement into which she was thrown by the mystery connected with the strange instrument would also be favorable to such a solution. It is claimed by some of the most eminent modern psychologists, that every phenomenon which has ever been produced by modern Spiritualism can be duplicated by telepathy, without the supposition of any spirit agency whatever.

ARE SPIRITS NECESSARILY EXCLUDED?

We have thus given full credit to the only method that science has ever discovered, to explain the phenomena under consideration, and we grant that by this method, very many wonderful things are accounted for. But it should be remembered that for the most part, those who claim this as the only explanation, do not take into account the possibility of any kind of spirit interposition, if indeed there are any spirits at all. If we admit the power of tele-

pathy to do all that is claimed, it only emphasizes the question which is now before us. If thought can be transferred by telepathy from one living person to another, why may it not be also in the same way communicated from an intelligent spirit to a person living in the flesh? Why may not a spirit use the same law, and communicate with the mind of the medium, and cause her to write or speak whatever may be thus given? If we admit that spirits exist, and are all about us, and have access to our minds and bodies, the question is a proper one, and there is no known psychological law to prevent their using the same means of communication. Science cannot show that it is not done.

This brings us to the part of the subject which is of the most importance to all, and for which we have been preparing the way. We must now seek light from another source.

CHAPTER II.

WHAT SAITH THE SCRIPTURES!

Science does not take into account the fact of a divine revelation, nor does it accept any testimony from the Scriptures. It is the province of science simply to discover the laws of nature—physical and mental, and, if possible, account for all phenomena by the application of those laws alone. Hence we do not expect pure science to look to the Word of God for information on any subject. But those who believe the Bible to be literally inspired, and to deal with many things that man can never know by any other means, will, in their search for truth on this subject, ask whether it has dealt with this matter, and what it teaches.

Now we find the Bible has very much to say about the existence of spirits, and their relation to men and women in this life. But the spirits with which the Bible deals are not those of men and women who have ever lived in a human body. While the Bible recognizes the fact that spirits do communicate with men, and control their actions under certain conditions, making their bodies and minds their tools, yet never in a single instance does it teach that these spirits are those of human beings. The only case that can be referred to as an exception, is that of Samuel, whom the medium of Endor pretended to call up; but we shall see further on that this was no exception.

Who, then, are the spirits which, according to the Scriptures, have so much to do with men? They are

ANGELS AND DEMONS.

These are not, as many have supposed, and as many even yet teach, the spirits of dead men and women and children. We may sing, "I want to be an angel," but no human being ever became an angel or ever will. God has a higher place for those who are saved through faith in Jesus Christ than the angels occupy. Angels are another order of beings, in no way related in their nature to the human race. The Scriptures contain much teaching concerning them, and their association with the affairs of this world, and often refer to their appearance on earth in bodily form. The holy angels are God's ministering servants "that do His pleasure," Ps. 103:21. It is largely through the ministry of angels that He carries on His purposes and plans for this world. They are intrusted with the care of God's people here. "Are they not all ministering spirits sent forth to minister for them who shall be the heirs of salvation?" (Heb 1:14.) They existed long before the world was made, or the race of man began. In the book of Job we learn that they surrounded the throne of God, and rejoiced over the completion of the work of creation. (Job 38:6, 7.)

Satan was created the greatest and most exalted of all the holy angels. God made him the prince of this world, in a former state, and gave him a mighty host of subordinate angels, to aid him, in the administration of its affairs for God's glory and the welfare of His creatures. But through pride of his exalted position, and an unholy ambition, he fell, and became the head of a mighty rebellion against God. (Isa. 14:12-15.) In his fall he took his angels with him, and they have ever since been his subjects and faithful assistants, in waging the long warfare against God.

Thus, there are the two classes of angels; the holy angels, who do the will of God, and the fallen angels who are the servants of Satan.

But there is another class of Satan's subjects which figure very prominently in connection with man, and with whom we have far more to do than with fallen angels, and concerning whom and their relation to us, the Scriptures have much more to say. These are known as demons. They seem to be distinguished from the angels in the Bible. We shall not here discuss their nature or origin, but would refer those who wish to study that subject to a work by G. H. Pember, M.A., entitled "Earth's Earliest Ages." It is sufficient for our purpose to take them as we find them in the Scriptures. It will help the reader of the Bible to trace its teaching concerning this class of spirits, to know a fact which neither the old or the revised versions, except the American Standard Edition, have permitted to appear. That is, that wherever the word "devils" appears in the plural, the original Greek word is "demons." The word "devil," as applied to wicked spirits, never appears in the Bible in the plural. There is but one devil, and that is Satan. Remembering this, we shall see how often the demons appear in Scripture.

These wicked spirits, under the leadership of Satan, their chief, carry on an organized and persistent campaign against the work of Christ in the salvation of men. They retain the full possession of their mental and spiritual powers since their fall, and with the advantage of long ages of experience and training, they are able to use these with great skill. They seek to destroy God's work, and where they cannot destroy, they torment and hinder. They inspire and excite every form of evil passion, and instigate every form of fraud and crime. No sooner had God created man, and established the happy abode in

Eden, than Satan invaded the sacred place to destroy it. He kindled there the fire of sin, and with his hosts of followers has continued to add fuel to the flame, till it has resulted in the awful state we see in the world to-day. It is no wonder Paul so earnestly exhorted the Ephesian Church to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against the principalities, against the powers (ranks of angels and demons), against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6:11, 12.) But for the divine protection we should be no match for such enemies. Therefore, our Lord prayed for His people, that they might be kept from the evil one, (John 17:15.)

We generally attribute the flood of wickedness that fills the earth to human depravity. No doubt man's depraved nature furnishes a willing instrument for Satanic agency, but if our eyes were opened we should see other than human actors busily occupied in the scenes of wickedness and crime. We are furnished a glimpse behind the scenes in the story of Job. From the first chapter we learn that it was Satan and his coadjutors, the demons, who incited the Sabeans to fall upon the servants of Job's children, who were enjoying a banquet in the elder brother's house, and to slay the servants and take away the cattle; they also caused the lightning to destroy the sheep; they inspired the Chaldeans to come in three bands, and capture the servants; they sent the great cyclone which smote the house and killed the sons of Job; they touched the body of Job and covered him with boils, and but for the fact that they had been forbidden, they would have caused his death. Read Job 1 and 2.

The destiny that awaits these wicked spirits with their leader, Satan, is clearly revealed in the Scriptures. In Jude 6 we are told that they are "reserved in everlasting bonds under darkness unto the judgment of the great day." In Matt. 25:41, our Lord refers to the "everlasting fire prepared for the devil and his angels." Whatever this fire may be, it is certain that it was never prepared for man, but "for Satan and his angels," although those who persistently join with them in their works of darkness and rebellion against God, will be consigned with them to the same final doom.

Demons are not ignorant of the destiny that awaits them. This is why it is that they "believe and tremble." They know that Jesus Christ will be their judge in that day, and hence they always stood in awe of Him whenever He confronted them, as He often did, in His life on earth. In the synagogue at Capernaum there was one who had possession of the body of a man, and who as soon as he saw Jesus, cried out, using the voice of the man: "Let us alone, what have we to do with Thee, Thou Jesus of Nazareth? art Thou come to destroy us? I know Thee who Thou art—the Holy One of God." Jesus in reply addressed the demon—not the man—and commanded him to hold his peace, and come out of him, which he did, to the amazement of the people. (Luke 4:33-37.)

On another occasion there met Jesus a man possessed with so many demons that he gave his name as "Legion." Immediately on seeing Jesus they were seized with intense fear, and cried out, "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?" Thus showing that they knew the time was coming when He would send them to the place of torment. "And they besought Him that He would not command them to go into the abyss" (or

bottomless pit), but permit them to enter into a herd of swine, which He did. (Compare Matt. 8:28-32, with Luke 8:27-33, R.V.)

Such is the character of the spirits which the Scriptures teach us do communicate with men, taking possession of their bodies, speaking through them, and using them according to their will. And this is the real nature of Spiritualism, in all its manifold forms of manifestation. It is a system of falsehood; it enacts lies; it teaches to deceive; it is opposed to purity; it arrays itself against the supreme authority of God's Word, and the rule of heaven. For the purpose of deceiving and gaining a firmer hold upon the people, these spirits represent themselves to be the spirits of departed friends. They can talk freely about the family and personal affairs of those they personate, and even cause their mediums to imitate their voices and manner. Although God has declared that the canon of Revelation is closed, and pronounces an awful curse on those who shall dare to add one word to it (Rev. 22:19), yet Spiritualism claims to present new and repeated revelations from the spirit world, and denies the inspired words of David who said of his dead child, "I shall go to him, but he shall not return to me." (2 Sam. 12:23.) For the purpose of gaining confidence, they often appear to be very zealous for the truth. "And no marvel," says Paul, "for Satan himself fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works." (2 Cor. 11:14, 15, R.V.)

CHAPTER III.

"MODERN SPIRITUALISM" IS NOT MODERN.

Many suppose that Spiritualism had its rise sometime in the last century. This is a mistake. It is as old as the history of sin in the human race. We shall not here speak at length of the fact that the first medium was a serpent, whose "control" was none other than the archdemon Satan, who took possession of its entire being to communicate with and deceive the woman, and so began the story—

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe."

That was the very essence of Spiritualism, which has never changed in its character or its purpose.

It was the great sin which marked the days of Noah, and brought on the flood. The story of the deluge is very brief, but exceedingly significant. We read in Gen. 6:1-6 (R.V.), "And it came to pass when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all that they chose. And Jehovah said, "My Spirit shall not strive with men forever, for that he also is flesh, yet shall his days be a hundred and twenty years." The Nephilim were in the earth in those days, and also after that when the sons of God came in unto the daughters of men, and they bare children to them, the same were mighty men that were of old, the men of renown. And Jehovah said that the wickedness of man was great in the earth, and that every

imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart."

The real nature of this account hinges upon the meaning of "the sons of God." Who were they? Many commentators have shirked the whole question and disposed of it by saying that they were the seed of Seth, in the line of God's chosen people, in distinction from the seed of Cain, who were the daughters of man. But this interpretation involves us in inexplicable difficulties on every side. The descendants of men in the flesh are never in the Bible called sons of God. The term is used at least six times, and always refers to angelic beings, or beings other than of the human race. In Job 1:6. and 2:7, we read: "Now, it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan also came among them." He was one of them. The scene is in heaven, not on the earth, for Satan says he "came from going to and fro in the earth, and from walking up and down in it." It is evidently an assembly of angelic beings.

Again, we are told in Job 38: 4-7, that long before the human race was created, when the foundations of the earth were laid, "the morning stars sang together and the sons of God shouted for joy." These were certainly angelic beings.

The next reference to the sons of God is in Daniel 3: 25. When the three Hebrew men were cast into the fiery furnace and were not burned, the officer reporting to the King, said: "Lo, I see four men, loose, walking in the midst of the fire, and they have no hurt, and the aspect of the fourth is like a son of God." Whoever this fourth one might have been, the officer knew only that he was not a son of man, an angelic being—a son of God.

There are two other passages in which the words are used, but which do not so appear in the translation, except in the margin of the American revised version. One is in Ps. 29: 1: "Ascribe unto Jehovah, O ye sons of the mighty, ascribe unto Jehovah glory and strength." In the margin is given the literal rendering, "O ye sons of God." The same words appear in Ps. 89: 6, "Who in the skies can be compared unto Jehovah? Who among the sons of the mighty (Marg. sons of God), is like unto Jehovah?" In these two passages from the Psalms, Jehovah is compared, not to men, but to the inhabitants of heaven.

From these Scriptures we see that in every case the term "sons of God" refers to beings of the heavenly sphere, and never to human beings. Sons of God are distinguished from men, in that they are created by God, and do not descend from one to another. It is in this sense that Adam is called, in Luke 3: 38, "the son of God," but no other human being in the flesh is so called.

Therefore we are forced to conclude that in Gen. vi. the sons of God cannot be human beings, but angelic, although apostate, as their wicked deeds show. In materialized form they had committed the awful crime then recorded. This was the culminating sin of the age, and which brought on the flood.

The "giants" in verse 4 were not simply great men. The word given in the R.V. is "Nephilim," from the Hebrew verb "Naphal," meaning to fall. They were simply fallen sons of God, appearing among men. The same appeared in the land of Canaan, when the spies were sent to spy out the land. "Then they saw the Nephilim, the sons of Anak, who came of the Nephilim, and we were in our own sight as grasshoppers, and so we were in their sight." (Num. 13: 33 R.V.)

The question will be asked, "Is such a thing possible?" There are no doubt difficulties, as there always will be, when we come to deal with things which relate to the sphere of the angels, but the difficulties are no greater than that angelic beings in bodily form should visit Abraham in his tent at Mamre, and partake of his material food, or, later, should take Lot by the hand and pull him out of the doomed city, or any other of the things which angels, good and bad, are recorded to have done, and our ignorance of the method is no reason why we should disbelieve what the inspired word declares to have been. St. Augustine, in speaking of this account in Gen. vi., says it is a fact and adds, "And that certain demons, whom the Galls call Ducii, are continually attempting and effecting the crime, is so generally affirmed that it would seem impudent to deny it." It may seem incredible, but things equally or more strange are taking place in our own time. The disclosures of modern Spiritualism present in our day phenomena which approach dangerously near the same thing, and there are those of the cult who claim personal experience of the fact.

Jude refers to the sin of Gen. vi. when he says, "And the angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." (Jude 6, R.V.) And in the next verse he indicates the sin to which he refers, when he adds, "Even as Sodom and Gomorrah and the cities about them having in like manner with these given themselves over to fornication and gone after strange flesh."

Since our Lord has forewarned us that the closing days of this age shall be "as it was in the days of Noah," we may not be surprised when similar things begin to appear. It can no longer be denied that

spirits do materialize in visible tangible form, not the spirits of our departed friends, but demons who personate them. This being the case, the rest may easily follow.

Coming down to the time of Moses, we find Spiritualism recognized as an existing evil. The law makes it one of the chief sins, and emphatically forbids its practice, under severe penalties. In Ex. 22:18, it is written, "Thou shalt not suffer a witch to live." What is a witch? Webster defines it as "A person, especially a woman, who is given to the black art: one regarded as possessing supernatural or magical power by compact with evil spirits." A witch is simply a spirit medium.

In Lev. 19:31 we have the following command, "Turn ye not unto them that have familiar spirits, nor unto wizards; seek them not out to be defiled by them." And in Chap. 20, v. 6, it is added, "The soul that turneth unto them, that have familiar spirits, and unto the wizards. . . . I will set my face against that soul and will cut him off from among his people." What the Bible calls a familiar spirit, Spiritualists now call a "control." It is the demon which possesses the medium.

Again in Deut. 18:10-12, we read, "There shall not be found among you any one . . . that useth divination . . . or an enchanter, or a consulter with familiar spirits, or a wizard, or a necromancer, for all that do these things are an abomination unto the Lord." It will be noticed that not only those who practice the art are denounced, but also those who consult them. This will include all who attend their seances. Necromancy is defined by Webster as "the art of revealing future events by means of pretended communication with the dead."

The New Testament also contains abundant teaching and warning against these things. Paul in

his first letter to Timothy says, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and teachings of demons in hypocrisy speaking falsehoods." (1 Tim. 4:1, 2.) And John, in the Revelation, prophesying of the latter days, says, "These are the spirits of demons working miracles, which go forth unto the kings of the earth and of the whole world." (Rev. 16:14.) They are abroad to-day with their falsehoods, pretending to be the spirits of our departed friends whom they shrewdly personate, and work such wonders as to deceive, if possible, the very elect, who are ignorant of their ways and power.

In the Gospels and the Acts we have many cases recorded where demons possessed men and women, speaking through and using them at their will. Some think of them as cases of insanity; but they are never so treated by Christ or the apostles. Our Lord always recognized the personality of the spirits as distinct from the persons in whom they were, and addressed them and dealt with them as such. He gave deliverance to those possessed, by commanding the demons to come out of them. He gave the same authority to his disciples and bade them to exercise it in His name, casting out demons wherever they went.

We find the apostles everywhere coming in contact with these spirit mediums. Philip went to Samaria and it is recorded that "from many of those which had unclean spirits they came out, crying with a loud voice. (Acts 8:7.) Paul and Barnabas encountered a Jewish medium at Paphos named Elymas, who, like his modern successors, "sought to turn away the people from the faith." Then Paul, filled with the Holy Ghost, set his eyes on him and said: "O full of all guile and villainy, thou son of the devil, thou enemy of all righteous-

ness, wilt thou not cease to pervert the right way of the Lord?" (Acts 13:8-10.) Again, at Philippi, Paul met a female medium, "A certain damsel possessed with a spirit of divination, met us, which brought her master much gain by sooth-saying." The demon in this woman adopted the plan already referred to, of speaking some truth and seeming to fall in with the apostle's teaching, for we read: "The same followed Paul and us and cried saying: These men are the servants of the most high God, and show unto us the way of salvation. And this she did many days." This might easily deceive and captivate many of Paul's followers. But Paul was not deceived. His method of dealing with this case shows that he understood its real nature, and serves to explain it to us. Addressing himself—not to the woman, whom he regards as an involuntary agent—but to the spirit, he said: "I command thee, in the name of the Lord Jesus Christ, to come out of her. And he came out the same hour." (Acts 16:16-18.)

Thus we see that it is no new thing for spirits to take possession of men and women, and speak and work through the use of their physical and mental faculties. A real medium is simply one who is moved upon by telepathy either by some person or persons living, or more often by a familiar spirit with which she is possessed. They are often as much deceived as others, and honestly believe the spirits that control them are what they claim to be. They are not aware of the awful danger to which they are exposed, nor of the sin which they are committing.

But the operations of these wicked spirits are not confined to Spiritualistic seances, and to the avowed enemies of God and his truth. Satan has never concerned himself so much for the wicked and profane. His warfare is against God and His work. Therefore, he and his demons devote themselves chiefly to deceive and mislead the people of God. In the early

days of Christianity they sought to destroy it by open opposition, but in these last days we find them falling in with the ardent desires of many of the most spiritual, and many true Christians are being misled by their wiles, because of their ignorance of the Word and the ways of God. They copy with marvelous shrewdness the very methods of Christ, and even advocate many of the same teachings along the line of moral living. As Luther says, "Satan setteth forth and decketh all his words and works with the color of truth and the name of God." They make it their business to "fashion themselves as angels of light," and advocate everything of Christianity except that which is vital, and do it in the name of Christ. Philip Mauro, an able and well-taught Bible student and teacher, says: "The wicked spirits, or demons, who form part of this spirit host, displayed abnormal activity at the time of our Lord's first coming; and now again, as His second coming approaches, they are aroused to a state of great activity. Spirit 'control' and 'possessions,' accompanied by unusual physical demonstrations, rigor, protracted unconsciousness, convulsions, hysterics, spasmodic movements, strange noises, which may or may not be articulate speech of some sort (and hence easily confounded with the Holy Spirit's 'gift of tongues') are now quite common and becoming more so. These abnormal manifestations are no longer confined to circles where spiritism, hypnotism and the like are openly cultivated, but are now breaking out among groups of God's people who have been induced to stray away from scriptural ground, and to seek for excitements and 'experiences'; who are urged by misguided teachers to yield themselves to come under 'control,' to 'seek power' instead of weakness, and otherwise to disregard the plain injunctions of Scripture. The unhappy and restless souls who are

thus misled expose themselves to the power of the enemy, who is quick to take advantage of it. The only place of safety in these closing hours of the age is on Scriptural ground. The devotees or promulgators of this new gospel never open their lips without betraying gross ignorance of the Bible."

Without denying that the gifts of the Spirit spoken of in 1 Cor. xii., may manifest themselves where they are needed in our day, there is abundant evidence that the modern so-called "Pentecostal gift of tongues" movement is for the most part the work of demons, attempting to copy the work of the Holy Spirit to deceive those who love excitement and seek for abnormal experiences. Demons are quite able to furnish these, and even in some cases to enable those whom they control to speak in tongues which they do not understand. If they can and do inspire men and women to utter thoughts and words which are not their own, why should they not as easily cause them to speak in other languages at their will? And this, in some instances they have done. Therefore, to speak in tongues is no proof that the work is of God.

The same manifestations appeared in the early part of the last century in connection with the work of Edward Irving, and many godly men were thoroughly deceived. But later it was proved to the satisfaction of all that the phenomena were wholly demoniacal. This same is appearing in our own day. It is only another form of the same Spiritualism that has appeared in all ages of the world.

To meet a difficulty which will arise we introduce a quotation from Sir Robert Anderson. He says: "Many a one will exclaim, How can a movement which denounces the devil and all his works, and which promotes piety and honors Christ, be Satanic? But this ignores the solemn warning of our Divine

Lord, 'They shall deceive, if it were possible, the very elect.' A moment's thought might satisfy us that the false could never deceive the elect, if it did not simulate the true honor paid to Christ, a high tone of Spirituality, and a beautiful code of morals. . . . Man dreams of a Devil with horns and hoofs, an obscure monster who tempts the depraved to acts of atrocity or shame; but the Satan of Holy Writ 'fashions himself into an angel of light,' and his ministers fashion themselves as ministers of righteousness.' (2 Cor. 11: 14-15 R.V.) Do angels of light or ministers of righteousness corrupt men's morals or incite them to commit acts of vice or corruption?"

We are living in days when, as never before, we need to be on our guard against the "wiles of the devil," who is wise and shrewd enough to adapt himself and his methods to any conditions which any age of the world presents. Like Paul, who did this in his service of the Master, so Satan and his hosts "are made all things to all men, that they may by all means gain some." To the wicked and profane, they become as wicked and profane, that they may gain the wicked and profane; to the moral, they become as moral, that they may gain the moral; to the religious and spiritual, they become religious and spiritual, that they may gain the religious and spiritual.

Perhaps the latest and most modern development of this Satanic agency is the recent proposal to establish a fully equipped bureau of communication with the Spirit World, and "to build the bridge between the living and the dead." It is championed by Mr. Stead, editor of "The Review of Reviews," who announces his intention to co-operate with parties on the other side in such an enterprise. He claims that the proposal comes from the Spirit World, from a friend, a Miss Ames, who died seven-

teen years ago, and who has long desired such a bureau, and now appeals to him to help her to secure it. The following is a part of the appeal which he claims to have received: "I wanted to ask you if you can help me at all in a matter in which I am much interested. I have long wanted to establish a place where those who have passed over could communicate with the loved ones behind. At present the world is full of spirits longing to speak to those from whom they have been parted. It is a strange spectacle. On your side, souls full of anguish for bereavement; on this side, souls full of sadness because they can not communicate with those whom they love. What can be done to bring these somber, sorrow-laden souls together.

"What is wanted is a Bureau of Communication between the two sides. Could you not establish some such sort of office with one or more trustworthy mediums? If only it were to enable the sorrowing on the earth to know, if only for once, that their so-called dead live nearer than ever before, it would help to dry many a tear and soothe many a sorrow. I think you could count upon the eager cooperation of all on this side.

"We on this side are full of joy at the hope of this coming to pass. Imagine how grieved we must be to see so many whom we love, sorrowing without hope, when those for whom they sorrow are trying in vain every means to make them conscious of their presence. And many also are racked with agony, imagining that their loved ones are lost in hell, when, in reality, they have been found in the all-embracing arms of the love of God. See what can be done. It is the most important thing there is to do. For it brings with it the trump of the Archangel, when those that were in their graves shall awake and walk forth once more among men."

Mr. Stead fully believes that this communication

is genuine, and publishes an outline of the proposed plan. There is no doubt that the communication really came from the "Spirit World," but it is certain that Miss Ames, who before her death was one of the editors of "Union Signal," of Chicago, the organ of the W.C.T.U., had nothing whatever to do with it. It is from one of the demons, who love to personate departed men and women, for the purpose of deceiving the living. This demon, as is common with them, talks very piously, but betrays his identity, in the communication itself, in the manifest attempt to deny the Word of God in regard to the condition in the Spirit World, of those who have died, setting forth that all, without regard to character, or any reference to the work of Christ, are "in the all-embracing arms of the love of God." No doubt the bureau will prove a great success, and will be patronized by multitudes who will be deceived by it to think they are really talking with their departed friends.

But the end is not yet. In all these things Satan is preparing the way for his greatest demonstration, which is yet to come. The man of sin, the antichrist and his false prophet, of whom the prophets of the Old and New Testaments speak, and who are to appear at the end of this age, will be the most stupendous manifestation of Spiritualism the world has ever seen. These will be under the direct control of Satan himself, by whose power they will show such signs and wonders as shall cause the whole world to yield its allegiance and worship. A brief account of their power is given in the thirteenth chapter of the Revelation. All the modern phenomena of real Spiritualism are but the foregleams of what is yet to come. Concerning these greatest of all spirit mediums and their doom, hear the inspired words of Paul in 2 Thess. 2: 8-12 R.V.: "And then shall be revealed the lawless one, whom the

Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan, with all power and signs, and lying wonders, and with all deceit of unrighteousness for them that perish; because they receive not the love of the truth that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who believe not the truth, but had pleasure in unrighteousness." Such is the history and true character and final consummation of the so-called modern Spiritualism.

CHAPTER IV.

DO THE DEAD EVER COMMUNICATE?

The question will be asked, if demons can thus communicate with and control a medium, why may not also the spirits of our departed friends do the same? To this we reply, the fact that the Scriptures abound in every part with eases of the work of demons, and that we have no ease given where it is said that a human being ever did, or could do the same, is very strong evidence that they do not. It may be that if it were otherwise possible, they are not permitted to do so. It is probable that if it was ever done, we should have had eases of it in Scripture, as well as some teaching concerning it, as we have concerning communication with demons.

Besides, the teaching of Scripture is very plainly against the possibility of it. David said, concerning his dead child, "I shall go to him, but he shall not return to me," 2 Sam. 12:23. When Paul offered words of comfort to the Thessalonians, "concerning them which are asleep," he held out no hope to them that they might still live in communication with their disembodied spirits, but promised them that when the Lord should return, then they should rise from the dead, and the living should be changed, and then they should meet, and together be forever with the Lord. (1 Thess. 4:13-18.) If the rich man in Hades, of whom we read in the 16th chapter of Luke, had been able to have gone to his five brethren who were still in the flesh, he would not have begged Abraham so earnestly to send Lazarus with a message to them. And if either of them had been permitted to communicate with the

living after he entered the Spirit World from what we know of the mind of the rich man, the message would have been of a vastly different kind from those received through mediums, purporting to come from the dead. Was it ever known that a spirit warned the living "lest they also come into this place of torment?" But even Lazarus was not permitted to go, and the reason given was that if they would not heed the message of God through His appointed messengers, Moses and the prophets, nothing would turn them from their sins, not even if one went unto them from the dead. The plain inference from Scripture is, that neither the righteous nor the wicked dead are permitted to communicate with the living.

The spirits often pretend to be the great and good men of past or more recent times, but the silly twaddle which always makes up the substance of their communication shows plainly that they are lying spirits. Do these spirits make any reference to God or Jesus Christ, or man's duty to God, or ever suggest to the careless and wicked to prepare for what is to come? This of itself is enough to convince any Christian as to the true character of the spirits.

The case of Samuel and Saul will be referred to, and here let us examine it. The account is given in 1 Sam. 28:3-20, and 1 Chron. 10:13, 14, which should be read very carefully. The following points will be noted:

1. The Scripture does not affirm that Samuel appeared at all.

2. It is not likely that Samuel, a prophet of God, would, after his death, participate in a sin which had been so strongly forbidden by God.

3. Saul did not see the image at all. The appearance, whatever it was, was seen only by the woman, who described it to Saul, and in doing so, described

Samuel as he had appeared when alive, and from this Saul inferred that it was Samuel whom the woman said she saw.

4. The demon or familiar spirit which this woman had, as stated in verse 7, told nothing but what was known before, and had been spoken by Samuel before he died.

5. It is not likely that God would encourage what He had forbidden on pain of death, or that He would allow Samuel, a dead prophet, to give Saul the information which He refused to give through living prophets.

6. Saul died for having consulted "one that had a familiar spirit."

7. Everything goes to show that the familiar spirit which the woman had, was a demon, and took the form of Samuel in life, and appeared to her alone, and spoke through her, and simply repeated what Samuel had said before his death, but did not, and could not add a single word to it. So that this case is no exception to the fact that nowhere in the Scriptures is there any case of the spirit of a dead person appearing to or communicating with the living, while demons have done so in all ages of the world.

CHAPTER V.

THE TESTIMONY OF DEMONS THEMSELVES.

These spirits have sometimes been compelled to confess their identity, and may be made to do so at any time by proper treatment. Our Lord gave His Disciples "power (authority) over unclean spirits," and no doubt it still exists with those who know how to use it. The following account is taken from a pamphlet entitled "Spiritualism Forbidden of God," published some years ago in London and New York. The writer says:

"I extract the following from a work by E.S., published by Simpkin, Marshall & Co., entitled 'Spiritualism and Other Signs': 'They affirm (that is, the spirits) that intercourse with them will make men happier and better, that they are blessed in the spirit world, that there is no resurrection of the dead, no future punishment, no day of judgment: so these demons generally teach, and so one declared to W. B. Laning, of Trenton, New Jersey, in 1853, through a writing medium. But he cross-questioned the spirit, and demanded of it in the name of the Lord to answer his questions truly, and though professing to be happy it at once began to quail. Mr. Laning then asked, 'In the name of the Lord, is the Bible true?' Ans., 'Yes.'" "The Bible forbids necromancy and the consulting of familiar spirits which shall I believe, you or the Bible?" Ans., "The Bible." "Why then did you tell me that it was right and useful to consult the spirits?" Ans., "Because I wished to deceive you." "What is the business of these spirits with men?" Ans., "It is to deceive." "Are you happy?" Ans., "No, I am

miserable." "Are you in hell?" Ans., "Not yet." "Do you expect to go there?" Ans., "Yes." "When?" Ans., "At the day of judgment." "Is there a day of judgment?" Ans., "Yes." "Is there to be a resurrection of the dead?" Ans., "Yes." "Have you any prospect of happiness?" Ans., "I have no hope." "In the name of the Lord, is there a good spirit, the spirit of a departed Christian, among all these rapping and writing spirits?" Ans., "No, not one." "Where are the spirits of departed Christians?" Ans., "The Lord has taken them." "This," adds Dr. Seiss, "is given as an authentic account of an actual occurrence. I have myself seen a MS. letter from Mr. Laning vouching for the truth of it and of the instances." The Rev. W. R. Gordan, of New York, affirms that he challenged one of these spirits in the name of the Lord Jesus to answer whether he was not a demon, to which the reply was in the affirmative. He asked further, "Are all the communications of Spiritualism from personating demons?" Ans., "Yes." "

In accordance with the above is the following personal experience given by a Baptist minister's wife, well-known to the writer. She says:

"Some years ago on going to Chicago, I went to a boarding place to which we had been recommended. The landlady had never heard of me, but took my credentials and gave me my rooms. After the first meal, an evening dinner, we all went to the parlor, when the landlady introduced me simply as Mrs. W——, 'who has come to be one of us for a time.' I was a total stranger to all, and all were strangers to me. I noticed on the table a singular heart-shaped thing on small wheels, and at the base of the heart was a lead pencil. I asked what that could be, and was told, 'It is a Planchette.' 'And what is its use?' I asked. In reply, I was told to put my arm on it and take the pencil in my fingers,

which I did. Immediately it commenced wiggling back and forth in a crazy way, and I said, 'What makes it move around like that?' But just then it stopped, and the owner of the thing took out from underneath, a paper on which was written 'Write to R——' (giving the name of a relative). 'Well,' I said, 'why should I write to R——? What does that mean?' The lady asked, 'Don't you know some one named R——?' I replied, 'Yes, that is the name of a relative.' 'Put your hand on again,' she said, which I did, and instantly the wiggling again began, and when it ceased the paper was again removed and this time it read, 'Write to R——, he is in trouble.'

"I now saw that this was in line with what I had been warned against by a former, but now converted, medium, who had, as he said, seen that it was not departed friends, but demons who thus sought our 'control.' He told me I was of just the susceptible temperament that could be used with great distinction, if I would allow myself to be drawn into it. He further warned me that if I even went among them I would be in danger of being captured, even against my will. Therefore at this point of experience with Planchette, I turned my attention to other topics of conversation.

"The next morning I was invited into the room of Planchette's owner, and there it was on a little table, with two chairs near, one of which was given to me. 'Now,' said the lady, 'if you will put your hand on Planchette, grasping the pencil as last night, you can ask any question about what you wish most to know, and it will answer you.' I replied, 'I can't think of a single question I care to ask.' But remembering an article I had read concerning the experience of W. B. Laning, of Trenton, N.J.,* I re-

*The case given on page 43.

solved to try the same tactics. Therefore I placed my hand on Planchette, and it began writing at once. On removing the paper, as the night before, what had been on first inspection a clean white paper, I now read, 'Mrs. W—— is a medium if she will give herself to it?' Mentally addressing the 'control' I said, 'In the name of Jesus Christ of Nazareth,' and aloud, 'What good would it do me or any one to become a medium?' A repetition of the manoeuvres brought the answer, 'Not much of any good.' Then again I said, 'In the name of Jesus Christ of Nazareth, would it not do me positive harm?' And as before came the answer thus, 'Very likely it would do you positive harm.' Then, finally, I asked, 'In the name of Jesus Christ of Nazareth, would it not ruin me body and soul?' And straightway came the answer, 'Very likely it would cause you sickness and ruin you body and soul.'

"Then I turned to the lady, saying, 'You see what would be the result if I give myself as a medium. And Planchette and I forever parted company.'

CHAPTER VI.

SPIRITUALISM, IDOLATRY AND DEVIL WORSHIP.

It has been a matter of surprise to many that so much is made of idolatry in the Bible. It is denounced as the chief of sins, and punished with the severest penalties. There are not a few, who, while they admit that men ought to worship the true God, yet regard other religions as having much good in them, as they teach certain virtues, and therefore heathenism is much better than no religion. It is said that the heathen are really worshipping the same God that Christians worship, through the means of their idols. But the sin of idolatry is, in the law of God, put first among the prohibitions. The first command is, "Thou shalt have no other gods before Me." The second is but an elaboration of this in its details.

But this will not seem so strange when we come to understand what is the real nature of idolatry, as practised among the heathen. The gods of the heathen are not mere objects of wood and stone, but real spiritual beings, who contend with the Almighty for the allegiance and worship of men, and seek to take away from God the supreme control of their lives. These beings are no other than the devil and his angels, and the host of demons who inhabit the air. Idolatry is therefore demon worship, and Spiritualism is an organized and persistent attempt on the part of demons to get control of the minds and bodies of men and women, for the purpose of drawing them away from God. In all their methods and teaching, they seek this result. They readily adopt any means which will further this end. Their ultimate purpose is to dethrone the

Almighty, and to subjugate the race of man to themselves.

If any are inclined to doubt this, the following passages from the Scriptures will show that the gods of the heathen are something more than sticks and stones, or imaginary beings. When Moses records the execution of God's judgment upon the Egyptians, he adds, "Upon their gods also the Lord executed judgment." Num. 33:4.) He does not judge sticks and stones, nor imaginary beings. They must therefore have been living beings.

Who these beings are, is made plain by the following: "And they shall no more offer their sacrifices unto demons, after whom they have gone a whoring." (Lev. 17:17.)

"They sacrificed unto demons, not unto God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." (Deut. 32:17.)

In 2 Chron. 11:15, speaking of Rehoboam's idolatry, into which he led Judah, the sacred writer says: "And he ordained him priests for the high places, and for the demons, and for the calves which he made."

The Psalmist, in rehearsing the sins of Israel, says: "But they mingled among the heathen, and their works; and they served their idols, which were a snare unto them, yea, they sacrificed their sons and their daughters unto demons." (Ps. 106:35-37)

In the New Testament we have the same teaching as to the nature of the heathen gods. Paul says, "But I say, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should have fellowship with demons; ye cannot drink the cup of the Lord, and the cup of demons; ye cannot be partakers of the Lord's table and the table of demons." (1 Cor. 10:20, 21.) Here is something for those Christians

to ponder, who are tempted to attend Spiritualistic seances, to see the wonderful things that are done.

Thus we see that the gods that the heathen worship are the evil spirits that fill the region of the air, and are using every endeavor to secure the allegiance of the human race. They seek to exalt Satan, their prince, as the rival of the Almighty, to the throne of the world, and of the human race. All the pagan worship of the present day is essentially the same, and some of it bears the name of Christian. This is why so much is made of idolatry. It is the very essence of all sin; it is rebellion against God, and alliance with the devil, God's rival to the throne. Therefore, it is put at the head of the list of things forbidden in the law of God, and its practice was punished with the severest penalties.

Spiritualism is essential idolatry. It is going after the gods of the heathen, who are the demons, and having fellowship with them, and encouraging their rebellion against God. Hence it is classed in Scripture with idolatry, and punished with death. This penalty was visited not only upon the medium, but also upon those who go after them, or consult them. Thus it is commanded: "The soul (person) that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will set my face against that soul, and will cut him off from among his people. . . . A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: thou shalt stone them with stones; their blood shall be upon them." (Lev. 20: 6, 27.)

The demons generally conceal their true character and purpose till they have led their victims fully into their power. But we are not surprised to find some who are more advanced in the work willing to be known as demons. Some leading mediums have been open devil worshippers, and acknowledge

that their power is from Satan. An instance of this 10, 1877, in the following words:

"At San Jose, Cal., January 20, 1877, Prof. W. is published in "The Signs of the Times," of May Chaney, on opening a debate on Spiritualism, prayed thus: 'O Devil, prince of demons, in the Christian hell! O thou monarch of the bottomless pit, thou king of scorpions having stings in their tails, to whom it is given to hurt the earth for five months; I beseech thee to hear my prayer. Bless thy servant in his labors before thee. Fill his mouth with words of wisdom; enable him to defend thee from the false charges about to be made against thy sulphurous majesty, and triumph by truth and logic over his opponent, so that this audience may realize that thou art a prayer-hearing and prayer-answering Devil.' "

Such is the true character of Spiritualism in all its forms, according to the Scriptures. Let those who attend their seances, or other meetings, or who in any way tamper with it, know what they are doing. They are in fellowship and alliance with the powers of darkness, and guilty of the greatest of sins, and exposed to the severest judgment of God. Certainly no Christian can for a moment trifle with such things. "For what concord hath Christ with Belial? . . . and what agreement hath the temple of God with idols? for ye are the temple of the living God. . . . Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." (2 Cor. 6: 15-17.) To be associated with their work is to "have fellowship with demons," and "ye cannot drink of the cup of the Lord, and the cup of demons; ye cannot be partakers of the Lord's table, and the table of demons." (1 Cor. 10: 20, 21.) We should rather rebuke them, and warn the ignorant against their wiles and their falsehoods, by which they seek to deceive and win souls.



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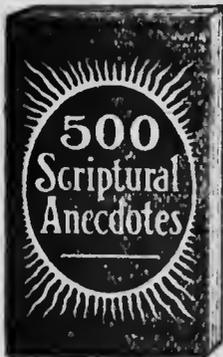
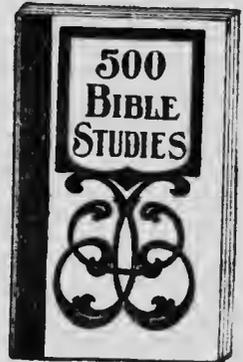
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