

SPIRITUALISM

PROPHETICALLY CONSIDERED.

BY

WILLIAM MAUDE.

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ISA. viii. 19.

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THE substance of the following remarks recently appeared in the form of two articles in the "Rainbow." They are now, at the suggestion of friends, republished in an enlarged and somewhat more complete form. Should this little pamphlet prove the means of directing the reader's attention to the true character of, and thereby putting him on his guard against, one of the most portentous signs of the times, the writer's object will be fully attained.

BIRKENHEAD: Feb. 1, 1865.

SPIRITUALISM

PROPHETICALLY CONSIDERED.

1 TIM. IV. 1—3.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry, and commanding to abstain from meats.”

IN several passages of the New Testament Scriptures, we find it distinctly implied that *supernaturalism* of Satanic origin will characterise the close of the present dispensation, and accompany the manifestation of the last personal Antichrist. Thus the apostle Paul, in his prophetic portraiture of that “Man of Sin,” the “Son of Perdition,” who shall oppose and exalt himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, showing himself that he is God ; tells us that his “coming (*lit.* “presence”) is after the working (or charac-

terised by the energy) of Satan, *with all power and signs, and lying wonders*" (2 Thess. ii. 9). Now in reference to this passage it is worthy of notice, that the three Greek words here rendered respectively, "power," "signs," and "wonders," are in Acts ii. 22, and Heb. ii. 4, applied to the miracles of Christ Himself and His apostles. And though it is true that the "wonders" of Antichrist are pronounced by the Apostle to be "*lying wonders*," this by no means necessarily implies that they are mere deceptions, performed in appearance only; but rather that though they be indeed supernatural in character, they are performed for the purpose of accrediting falsehood, and are therefore properly denominated "*wonders of falsehood*." For, on the other hand, our Lord, in Matt. xxiv. 24, clearly implies that these miracles will be real, though infernal; such mysterious effects of the powers of darkness as we read of in the case of the Egyptian sorcerers, not such, either in origin or purpose, as the miracles of truth, grace, and Divine power, performed by the Son of God.

Again, in the 3rd chapter of his second epistle to Timothy, St. Paul, having given a fearful picture of the character of the men of the last days; in the course of which he alludes by name to

Jannes and Jambres, the magicians of Pharaoh who "withstood Moses;" says in the 13th verse: "But evil men and *seducers* shall wax worse and worse, deceiving and being deceived." The Greek word, however, which our translators have rendered "*seducers*," means, literally, "enchanters," or "diviners;" and bearing in mind the zeal with which magic was cultivated at Ephesus (of which city Timothy was bishop), and of which we may form some idea from the fact, incidentally mentioned by St. Luke, of the value (50,000 drachmæ) of the books burnt by those "*who used curious arts*" (in the Greek the technical name for sorcery and divination), when converted by the preaching of St. Paul;* we can have little doubt of the sense in which the Apostle used the word, and in which he intended it to be understood.

In the Apocalypse, moreover, there are several passages in which mention is made of "sorcery" or witchcraft. Among the sins of those upon whom the plague of the Euphratean horsemen is inflicted, the "worship of demons" is expressly referred to (Rev. ix. 20); while in the following verse we are told, that they "repented not of their murders, *nor of their sorceries*, nor of their forni-

• See Acts xix. 19.

cations, nor of their thefts." In the 16th chapter, again, we are told by the seer : " I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the *spirits of devils* (*lit. "demon-spirits"*) *working miracles*, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." And once more, among those who will be excluded from the tree of life and the holy city, "*sorcerers*" are expressly mentioned. (Rev. xxii. 15.)

All these allusions lead to the conclusion that the last days of this dispensation are fated to witness a manifestation of demoniac power unparalleled in extent and character in any former age of the world. But by far the most explicit and significant passage in the whole New Testament, is that which I have selected as the text of this exposition, and the identification of the apostasy predicted in which, with modern Spiritualism, can, to my own mind, be conclusively established. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their

conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats." So we read in our English version, and this language, as we all know, has by Protestant divines usually been considered to find its fulfilment in the doctrines and practices of the apostate Church of Rome. That a partial and accommodated application to that Antichristian system does indeed lie within the scope of the Apostle's language, I have certainly no intention to deny, but that its ultimate and plenary fulfilment is to be found in any such application, I cannot, having regard to the literal and grammatical sense of the original, admit. On what appear to be sound critical grounds it has been proposed to read the passage somewhat differently; and the reading I am disposed to adopt is as follows: "But the Spirit expressly saith, that in the latter times some shall depart from the faith, giving heed to deceiving spirits, and teachings of demons* speaking lies in

* "*Teachings of demons* (doctrines taught by, suggested by, evil spirits.)"—DEAN ALFORD, *Greek Test.*, *in loc.* "Epiphanius, quoting the first verse, adds to it the following clause:—'For they will be worshippers of the dead, as in Israel also they were worshipped;' alluding to the Israelites worshipping Baalim and Ashtaroth. Beza and Mann contend that this addi-

hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats."

We have in these words, I apprehend, *three plain marks* of the apostasy of which the Apostle speaks :—

1. It was to be a departure from the Faith of Christ.

2. It was to be a giving heed to the teachings of demons.

3. It was to be an immoral system, opposing the Divine ordinance of marriage, &c.

The *second* of these marks indicates the *essential nature* of the evil; the first and third being rather its collateral characteristics or results. How far they can each, especially the second, be recognised in the phenomena and character of modern Spiritualism, *according to the admissions of its own advocates mainly*, I have made it my business, in the following pages, briefly to point

tion is a part of the inspired original; but Mede and Mill think it a marginal explication, because it is found only in one MS. On supposition, however, that it is a marginal explication, it shows what the ancients took to be the meaning of this text."—MACKNIGHT'S *Literal Translation of the Epistles, in loc.*

out. Before proceeding, however, to the application of these tests in detail, it may be advisable to make a few remarks on the portentous extent to which this modern necromancy already prevails, the vast number of its disciples, secret and avowed, and the startling audacity of its claims and pretensions.

MR. WILLIAM HOWITT, one of its most distinguished advocates in this country, thus writes in the "*Spiritual Magazine*" for November, 1863:—

"During ten incessant years the whole of North America has been in motion and in excitement with the wonderful outburst of spirit-life. The whole of that vast continent was thrown into a ferment like one gigantic hive of bees at swarming time. Scarcely did Jerusalem and Judea, and the astonished world of Greek and Roman wisdom, exhibit a more agitated condition when the first dazzling day of Christianity broke upon them, than did America at this *second advent* 'in spirit and great power.' Like the first revelation of Christ's eternal religion, *this second birth of it* was in an obscure spot and amongst simple people. 'From that humble home in Hydesville,' says Uriah Clark, in his excellent '*Plain Guide to*

Spiritualism, 'as humble as Nazareth, the tidings spread with a joy and wonder akin to the angel tidings over Bethlehem.' The news that the chambers of death were again rent open—that all which generations of Humes and Voltaires, of physical and metaphysical philosophies had done to lay the restless human spirit in the ice caves of inanition; to bar up the doors of heaven, and to persuade the living that they had no kindred gone into the infinite, no loving souls who were not merely awaiting them there, but seeking them here, was rendered vain; the news that the spirits of the departed not only lived but loved, that they were sent down to confound deadly philosophies and more deadly theologies; this news flew, not on the wings of the winds, but of spirit, and a joy and wonder burst forth unparalleled since the day when the saints were drunk with the news at Pentecost, and were thought to be drunk with wine. People ran wildly to and fro to assure themselves of the truth; they sat down here, there, and everywhere, and called on their spirit friends, their lost parents, wives, brothers, sisters, children, and they came joyous as themselves at the recovered intercourse. They rapped their gladness on the walls, ceilings, floors, furniture.

They lifted tables and chairs, and rang bells, and played on instruments in their heavenly delight. They wrote on paper, they spoke through alphabets, they spoke out often audibly, and with their old, beloved voices, and the great land and all its populous cities was one rapturous, thrilling delirium of joyous affection and re-established assurance of immortality.

“There are now in the United States, Mr. Clark tells us, 500 public mediums who receive visitors ; more than 50,000 more private ones ; 500 books and pamphlets have been published on the subject, and many of them immensely circulated. There are 500 public speakers and lecturers on it, and more than 1,000 occasional ones. There are nearly 2,000 places for public circles, conferences, or lectures, and in many places flourishing Sunday-schools. The believers—the decisive believers—number about 2,000,000, while the nominal ones are nearly 5,000,000. In the eastern continent the number may be reckoned at 1,000,000. The whole number now on the globe, supposed to recognise the fact of spiritual intercourse, cannot fall short of 20,000,000.

“Mr. Clark goes on : These startling statistics must be met. They reveal the mighty work which

some new dispensation is called on to accomplish, and the matchless mission which Spiritualism has already accomplished within the brief space of fifteen years. This Gospel has become an immense fact with its millions of witnesses. From the mines of modern El Dorado to the bleak coasts of Greenland; from the rock of old Plymouth to the shores of Oregon; from the ice-wrapped peaks of Lapland to the jungles of the Orient Indies; from the exile realms of Siberia to the southern promontory of the Ethiopian continent; wherever progress has carried the intelligence of civilisation,—there these spiritual phenomena, which have become household realities in our midst, have opened visions of the supermundane universe. And these phenomena are concurring in demonstrating the agency of some power and intelligence other than that belonging to the sphere of material causation, and referable only to spiritual beings, capable of manifesting themselves to man on the normal plane of earth. It is behind the time to contend that these manifestations are not a reality. Neither magic nor art, magnetism or electricity or psychology can account for them. Thousands of intelligent witnesses have investigated, and their testimony is

before the world, with an array of strength never equalled in behalf of any other system of science or philosophy. Neither astronomy, geology, nor phrenology, for more than a quarter of a century, had as many advocates as Spiritualism has now, after only fifteen years since its advent; and it may be doubted whether Christianity, in a century from the birth of Christ, numbered as many as the Spiritualists of to-day. . . .

“ The one great fact, however, stands prominent as the Alps on the bosom of Europe. Spiritualism, the *great theologic and philosophic reformer of the age*, the *great requickener of religious life*, the great consoler and establiher of hearts, the great herald of heaven to the wanderers of the earth, starved upon the husks of mere college dogmas, and loaded with a sore pilgrim’s pack of materialism, is marching calmly onwards amid the nations, and on all sides rejoicing souls are flowing towards it. The stone cut out of the mountains without hands is rolling on its way, and promising ere long to fill the whole earth !”*

* Such blasphemous pretensions are not by any means peculiar to Mr. Howitt. Mr. BERTOLACCI, in a little work most deceptively entitled, “ *Christian Spiritualism*,” and—I tell it with shame and sorrow—

Spiritualism, then, stands before us as a great fact. Whatever explanation we may be disposed to give of it; whatever theory we may adopt; in whatever tone and temper we may choose to deal with it; it nevertheless remains a gigantic and portentous fact. Not only in the distracted land of its birth does it number its disciples by millions, but throughout the length and breadth of Europe numbers are to be found who are persuaded of its reality and who accept its teaching. And even in

“Published by Emily Faithfull, Printer and Publisher in Ordinary to Her Majesty,” writes in the same strain: “In the application of modern spiritual phenomena according to the doctrine of Christ, are (*sic*) to be found the means of regenerating mankind. . . . Let (therefore) spiritual circles consider themselves, from the beginning, as members moving and toiling towards the formation, at an early future, of A GREAT SPIRITUAL ASSOCIATION OF PRACTICAL CHRISTIANITY, which object shall be the continuation and completion of the work commenced by Jesus’ first disciples and apostles. Let them have ever in view, that by the endeavours of that spiritual Body, not only presided over and aided by, but, indeed, identified with the plenitude of Jesus Christ’s love, power, and glory, the rising generations of the world shall receive at once their physical regeneration and moral redemption.”

our own land of Churches and Bibles, though its progress may not have been so rapid; owing, it is much to be feared, more to the gross materialism of our press and a large proportion of our people, than to any really religious influence; yet even here it has established an ascendancy and exerts an influence over many minds, which neither a material philosophy nor an inspired revelation can successfully contend with. Nor are such minds by any means exclusively those of a low order and imperfect cultivation. Spiritualism, even in England, can number among its converts able ministers of religion, eminent men of letters, successful physicians, acute lawyers, and men and women of high intellectual cultivation and refinement. It has silently and stealthily become a domestic institution in our midst, and day by day, parents and children, husbands and wives, friends and relations, are guiding their lives and—worse still—*moulding their faith*, by the lying oracles of this demon power.

Surely this is a serious and solemn matter. “If they do these things in the green tree, what shall be done in the dry?” If such are the bitter blossoms, what may be expected of the deadly fruit? What if Spiritualism, in its present half

serious, half ludicrous phase, is designed by Satan as the thin edge of the wedge, to prepare men's minds for, and put them off their guard against, *some further more open and startling manifestation of the same character?* That there are intimations in the prophetic Word to render such a supposition probable we have already seen. That there is especially one inspired oracle which renders it much more than probable, I shall proceed immediately to show.

It is a remarkable fact, which I may here mention, that in the year 1842, six years before the first appearance of spiritual phenomena in America, the late excellent Rev. EDWARD BICKERSTETH, himself a zealous and able student of prophecy, *anticipated* something of the kind. In his introduction to Charlotte Elizabeth's work on Angelology, entitled, "*Principalities and Powers*," published in that year, he wrote as follows:—

"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 should show great signs and wonders, in so much that, if it were possible, they should deceive the very elect*; and 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 should 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, when Antichrist shall appear in his latest form, with signs and lying wonders. I would, therefore, leave an earnest caution on the minds of my readers—Beloved, believe not every spirit, but try the spirits whether they be of God. The Scriptures have forewarned us beforehand, that we may not be led away with the error of the wicked, and fall from our own steadfastness.”

But I must address myself to the exposition of the text.

I. The first PROPHEPIC MARK, then, by which we may identify modern Spiritualism with the apostasy described by St. Paul, is A DEPARTURE FROM THE FAITH OF CHRIST. “But the Spirit expressly saith, that in the latter times some shall depart from the faith.” An orthodox Spiritualist—by which I mean a Spiritualist holding *all* the cardinal doctrines of the Christian Faith—does not, I am bold to say, exist. All who have investigated their writings, “having by reason of use their

senses exercised to discern both good and evil," are aware that, while there is much discordancy and not a little contradiction in the details of their teaching,—or rather the teaching of the demons which they always profess to present,—its general tendency is invariably to discredit the Inspired Word and deny the fundamental doctrines of our most holy faith. The name of Christ is, indeed, continually taken in vain; the language of Scripture is perverted *ad nauseam*; certain of the doctrines of Revelation, may sometimes even seem to be accepted: but the Faith in its vital integrity is never preserved. In support of this statement, which might otherwise be considered a mere uncharitable assertion, I shall here adduce a few examples of "spirit" teaching.

(1.) *The "spirits" often claim to be the organs of a new Revelation which is to supersede the old.*

Mr. BERTOLACCI says: "We have been told by this invisible agency, that its principle is that of the life of all things—the hidden force by which all things exist. (In other words, that it is Divine.) That the Bible is the register of *its* acts, the book that shows *its** power, and teaches to

* Is not this the spirit of Him who "*exalted himself above all that is called God, or that is worshipped*"?

respect, venerate, and fear *it*. . . . Instinct, which is the mark of divine Providence, the manifestation of God's presence in the beast, in man—from the principle of progression of which he is the living type—*ascends to the faculty of divine Revelation or perfect Wisdom, when duly cultivated*. . . . In giving this explanation to my readers, I again beg leave to remind them that it is such as we, in our family circle, have ourselves received at various times,—*through the inspired writings of the extraordinary phenomenon of the day*,—in answer to questions addressed to *the Spirit*.”*

In the “*Autobiography*” of ANDREW JACKSON DAVIS, some one is made to exclaim, “When that book is published, I shall lock up the Bible in the drawer under the desk, put the key in my pocket, and preach the *angel utterances* of the New Philosophy. The world must be *awakened*. Religious organisations are trembling and tottering with age. Decay is certain. Shining and speaking through these lectures is the mighty spirit of a struggling humanity.”† Dr. S. B. BRITTAN says: “A present divine revelation to the soul, and especially in the life, is what the age demands. . . .

* *Christian Spiritualism*, pp. 6, 70, 68. Italics mine.

† Page 342.

*We have no inspiration at all unless we ourselves are inspired.**

(2.) *The "spirits" sometimes teach Pantheism.*
 "Among the teachings we have received in the inspired writings given to us by the spirit of our communions," says Mr. BERTOLACCI, "has been the following: 'God is not an extraneous, individual, isolated Being, but the internal, collective, and contiguous life and constitution of all things; not a heterogeneous force, but the intrinsic strength; not concrete, but abstract; not relative, but absolute, as to principle.'†

(3.) *The "spirits" frequently deny the doctrine of human depravity.*

In the "*Philosophy of Spiritual Intercourse*," A. J. DAVIS says: "There are no elements in the soul which can be proved to be intrinsically evil; no affections which entertain any real sympathy for unrighteous things. This position I know to be invulnerable. I am constrained to assert that man is a temple of the Holy Ghost, and the Holy Ghost is in man. It is positively unrighteous to term misdirection 'evil;' because the latter word is immersed in unphilosophical and erroneous as-

* *Man and his Relations*, pp. 547, 523. Italics mine.

† As before, p. 72.

sociations . . . In this age of man's progression and development in the earth, *let the Oriental doctrine of 'total depravity' be banished from our midst. Surely no advanced mind now entertains a belief in that myth.*"*

(4.) *The "spirits" frequently deny the Divinity of the Son of God.*

They must do this; for, if Jesus is divine, it follows inevitably that they are liars.

In HUDSON TUTTLE'S "*Life in the Spheres*," we find the following statement: "Jesus Christ was the greatest of men. He was an exalted moralist, a profound philosopher, and possessed the energy to put all in action. So superior was He to common men, that in those superstitious times it was natural for men to believe that the Deity had descended into Him, and that something marvellous had taken place at his birth." . . . "While on *earth*, he was a *perfect man*,—his body a model of symmetry, his mind harmonious and pure, his thoughts beautiful, his speech eloquent, simple, and grand. Christ, in the *spheres*, is a model of *angelic perfection*."†

(5.) *The "spirits" generally deny the vicarious Atonement of Christ.*

* Pp. 88, 89.

† Pp. 143, 108.

In Mr. TUTTLE's book, just quoted, we read as follows:—

“‘Did not Christ die for me?’ ‘No.’ ‘Why was he sacrificed, then?’ ‘He died because the Jews were angry at his reformation, and treated him just as all reformers have been used since time began—burned, crucified, murdered by the mob, at the instigation of the priesthood.’ ‘Can he not forgive sins?’ ‘No. Every man has his own accounts to answer for. If he is a debtor he is necessarily punished.’ ‘Atonement false?’ ‘Yes. Christ suffers not for your sins. He is not a scape-goat on whom you are to lay your burdens.’”*

(6.) *The “spirits” universally deny the great doctrines of the resurrection of the body, and the future judgment.*

Their teaching on these points is identical with that of Emmanuel Swedenborg, *who doubtless received it from the same source.* Thus, in a recent work, entitled “*From Matter to Spirit*,” and edited it is said by Professor DE MORGAN, we are told: “When the life of the body ceases, all that we know is that the material, which is in fact a residuum or deposit, whose formation has been the work of the spirit, decays and returns to its

* Page 44.

original elements, like the withered husk when its contained fruit is ripe." And again, at the close of a long chapter on the "Formation of the Spiritual Body," in which the most complete ignorance, or the most wilful perversion of the meaning of the Scriptural phrase, "a spiritual body," is evinced; the writer says: "I have now brought together evidence from many sources, of the fact that the end of earth-life is also the entrance into the spiritual state, *or the resurrection*. And I think it will be found on examination that every Scripture expression which seems to imply an intervening state of unconsciousness (what of an intervening state of *consciousness*?), or sleep of the souls, is really figurative. When the day of judgment is described, the inhabitants of the world are spoken of as *sheep* and *goats*. We know that souls passing through the judgment are not sheep and goats, therefore the same allegorical or figurative form which cannot be denied to one part of our Lord's parable must be extended to the rest. Indeed, St. Paul's expressions of 'in a moment, in the twinkling of an eye,' seem meant to convey the idea that the change is not to be deferred to an indefinite time after death, but takes place at once. The 'trumpet' of the angel probably con-

veys the same truth as the 'bell' of the receiving spirit."* I cannot stay to expose the ludicrous absurdity of this attempt at the exposition of Scripture; I merely give it as a specimen of "Spiritualist" teaching.

A recent American writer says: "I attended the death-bed of an humble believer, in one of our large cities. She lay in an attic, and her sole attendant was a faithful aunt, who had come from another town to wait on her. Frequent conversations with the latter took place, for the purpose of inducing her to seek an interest in Christ. She professed to reverence the New Testament; but she was a 'Spiritualist.' After the happy death of the niece, in humble reliance on the alone merits of Jesus, the writer made a final call on the aunt, and ventured another, and last, urgent appeal to her to flee from the wrath to come. But what was her reply? 'Sir, I see that you are in earnest, and truly thank you for the interest you take in me. *If I believed as you do, I would become a Christian*; but I know that all will be happy after death. The 'spirits' have informed me that death sets us free from all our troubles.'"

"The Spirit expressly saith, that in the latter

* Pp. 118, 172-3.

times some shall depart from the faith." Reader! is not this mark branded upon the brazen face of Spiritualism! Truly did the venerable Lord BROUGHAM, in his inaugural address to the "Social Science Congress," held at York last year, observe, after speaking of the wide-spread infidelity of the day, and the restless efforts of its propagators:—"It is strange to find that while a body directing these are actually distributing tracts, conducting a periodical work, and holding meetings for debate, both in the southern counties, and even as far north as Edinburgh, there should be found at the same time propagators of spiritual visions, in which, as extremes oftentimes meet, those are prone to believe who have faith in nothing else. Although some of the most zealous of those subject to these delusions fancy that true religion gains by them as affording proofs of another world's existence, it is certain that the bulk of those who believe in Spiritualism, in communications from remote regions of the earth, and even from beyond the grave, are utter disbelievers in all religion natural and revealed; unhappy persons in whom the works of the Creator which surround them fail to raise a thought of the Almighty power, wisdom, and goodness, and to

whom the revealed will of God is addressed in vain."

"*To whom the revealed will of God is addressed in vain.*" How true this testimony is we have already seen. The common line of argument—indeed I might say the *only* one—adopted by what is now called, by way of distinction, "*Christian Spiritualism*," is, that it is calculated to convince the unbeliever, and in point of fact has done so in many instances, of the existence of a future state of existence for man. This argument is alluded to by Lord Brougham, and it is the ground of defence taken up by a gentleman of some literary eminence, Mr. S. C. HALL, in a letter written by him to a clergyman, on the "Use of Spiritualism," and "*printed for private circulation.*" "I believe," says Mr. Hall, "that, as it now exists, it (Spiritualism) has mainly but one purpose—to CONFUTE AND DESTROY MATERIALISM, by supplying sure, certain, and *palpable* evidence that to every human being God gives a soul, which He ordains shall not perish when the body dies." But even if we grant, for the sake of argument, that Spiritualism does indeed supply such evidence, and putting aside the fact that, in *many* cases at least, the evidence itself, and consequently the

conviction induced, is of a somewhat dubious character, the grand question remains to be considered—*what is the soul-value of this conviction?* In other words, what is a man the better for believing that there is a future state, if his belief extends no further, or if it be coupled with intimations which effectually neutralise its moral influence? Does Spiritualism afford any evidence that the future state which it professes to reveal to us is one of moral retribution? Does it tend to deepen our sense of the evil of sin, the need of a Saviour, or the beauty of holiness? Apart from the evidence already adduced, these questions are suggested, and, thank God! they are inferentially answered, by a most solemn parable which is recorded for our instruction in the 16th chapter of St. Luke's Gospel. In that parable we read of a certain rich man, who, finding himself after death in a state of most grievous suffering, of which all alleviation was declared to be impossible, urges the following remarkable petition: "Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the pro-

phets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent." Mark! "*If one went unto them from the dead,*"—in other words, if the very self-same evidence be afforded them which Spiritualism now professes to afford—"they will repent."—Such is the argument of this lost and miserable soul; and surely we must hear it with a strange and wondering pity. "Because one has come unto them from the dead, they *do* repent." Such is the assertion—using the very argument of this lost soul—of modern Spiritualists! But what says the answer of God by Abraham?—for it is an answer to both alike: "And he said unto him, *If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*" (Luke xvi. 27—31.) Of what would they not be *persuaded*? Not surely that one had been sent to them from the dead; of that men may without difficulty be persuaded; but persuaded to amend their lives, and to adopt the only effectual means—because the only means of God's appointment—of escaping the awful doom of their miserable brother.* God's word, then, most ex-

* "Inasmuch as we all have assurance enough in the Word concerning the condition of the dead (though

plicitly declares that the appearance—nay, more, the actual *bodily resurrection*—coupled with the most solemn warnings of one from the dead, would be utterly ineffectual to turn a sinner from darkness to light, and from the power of Satan unto God. Spiritualism asserts the direct contrary, and *on this contradiction of the plain declaration of God's inspired Word, it bases its only claim to the confidence, and the only vindication of its own character, in the judgment of Christian men.*

not specific charts of their domains, or answers which might gratify curiosity as to how they employ their tongues and fingers there), nothing more copious or precise would avail to supply the deficiency of man's repentance. It may, indeed, appear to be otherwise in the case of our own times, for whom magnetism and spiritual noises may appear to have paved the way to faith ; but that could have been only a corroboration of the Word in which they were not altogether disbelievers, and Abraham's precise and solemn utterance remains unaffected in its simple truth. Did Saul repent when Samuel, coming to him from the dead, preached to him the same truth which he had preached to him when living ? Have all, or indeed many, of those believed, who have verily persuaded themselves that they have seen such apparitions ? What avails, then, 'second sight' to those dissolute men of shattered nerves, to whom ordinarily such things occur ?"—STIER, *Words of the Lord Jesus, in loc.*

"The true mission of Spiritualism," says Mr. Howitt, "and it is a great and magnificent mission, is to recall to the knowledge, and restore to the consciousness of mankind, the Christian faith, with all its divine and supernatural powers."

"As to the 'use' of Spiritualism," observes Mr. S. C. HALL, "it has made me a Christian: I humbly and fervently thank God it has removed all my doubts!"

"I could," he adds, "quote abundant instances of conversion to belief from unbelief—of some to perfect faith from total infidelity. I am permitted to give one name—it is that of Dr. Elliotson (a name well known throughout Europe), who, in a letter to the Rev. Dr. Knatchbull (an earnest advocate of Spiritualism), thus writes: 'You ask me if I believe in Spiritualism? I believe all that you, as a Christian minister, believe, and perhaps more.' The now abjured opinions of Dr. Elliotson, as recorded in his writings, do not demand comment; he expresses his deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by Spiritualism."

Here then the issue is fairly joined. Which are we to believe—the Word of God, or the word of man? To the *Bible* Christian at least the alter-

native, though painful, is not difficult. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.) No, reader; men may by means of Spiritualism be made Pantheists, Socinians, Swedenborgians, Universalists, but *Christians*—never. Satan does not cast out Satan, nor is the kingdom of darkness divided against itself. The character of Spiritualism, as a creed, has been admirably defined by the Rev. Mr. Nangle, as "RATIONALISM WITH SATAN'S SEAL AFFIXED TO IT."*

II. The second PROPHETIC MARK by which we may identify modern Spiritualism with the apostasy of 1 Tim. iv. 1—3, is the GIVING HEED TO THE TEACHINGS OF DEMONS. "Giving heed to deceiving spirits, and teachings of demons speaking lies in hypocrisy." In Rev. xvi. 14, we read of "*demon-spirits* working miracles," as the instrumentality through which God will permit that *supernaturalism* to be exhibited which, as we have seen, is to accompany the manifestation of the last Antichrist; the object of the permission being to gather the kings of the earth "to the battle of that great day of God Almighty." Hence, as Dr.

* *Spiritualism Fairly Tried*, p. 52.

SEISS has observed, "This (passage) evidently refers to some new and strangely successful turn in the affairs of the kingdom of darkness. Wonders are to be wrought. *Demons are to be the agents.* The movement is to combine the elements of Paganism, European politics, and the false religion of the Papists. Its effect shall be to marshal the powers of the world to their last conflict. And it is not at all improbable that we have the beginning of all this in the strange, infatuating, and wide-spreading abomination called SPIRITUALISM."* In the present passage we have a still more explicit testimony. "Giving heed to deceiving spirits, and teachings of *demons.*" Surely in these remarkable words we have the portrait of Spiritualism drawn by the pen of inspiration! What words, indeed, taking all its declared phenomena for granted, could more accurately define it.

To the oft-repeated question, What is Spiritualism? there can, I think, be only one true answer returned. It is ESSENTIALLY (whether we regard it as a delusion or a reality) in point of fact *necromancy*; a practice not only expressly forbidden under the Old Testament, but which even in the New we find classed by St. Paul under the gene-

* *The Last Times*, p. 281.

ral denomination of "witchcraft," with such "works of the flesh" as idolatry, murder, adultery, and drunkenness, concerning all of which the apostle adds the solemn warning, "that they which do such things shall not inherit the kingdom of God." (Gal. v. 19, 20.)

Whether Spiritualism is in reality what it claims to be—a means of communication with departed souls—is a further question. Three theories may be said to be current on this point. (1.) That it is altogether an imposture and delusion; in other words, mere jugglery. (2.) That it is to be traced to the operation of occult but natural causes, being closely allied, if not identical, with the phenomena of animal magnetism. (3.) That it is in truth, according to its own confession, a species of modern demonism. Which of these theories may contain the largest measure of truth, I shall not here attempt to decide; but I must express my growing conviction that we must *include all three* in order to a full comprehension of the matter. That much, very much, of imposition and deception is to be found in connection with "spiritual phenomena," especially when publicly exhibited, I freely grant; nor is it strange, either that when *gain* is the chief or only

end, imposition should be resorted to, or that the lies of man should naturally crystallise around the lie of the devil. Neither, again, have I the least doubt that much of what is accepted by the uninformed, even amongst the Spiritualists themselves, as the work of the "spirits," is in fact nothing more than obscure psychological phenomena; no one acquainted with the writings of Dr. W. Gregory, the Rev. C. H. Townshend, and other writers on Animal Magnetism, is unaware that many curious phenomena of that science are now attributed to the "spirits." But after all such deductions are made, there remains a residuum of startling fact, if human testimony is any longer to be considered of the least value, which they appear quite inadequate to explain; and all attempted *natural explanations* of which have hitherto proved ludicrous failures. Be this, however, as it may; whether Spiritualism is an imposition or a reality, the plain duty of every Christian man in regard to it seems to be laid down in the exhortation of the Apostle: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. v. 11.)

The recently published "Miscellaneous Remains" of the late Archbishop WHATELY (who, by the

bye, was a firm believer in the *reality* of Spiritualism) contains some judicious remarks on this subject. The archbishop observes: "With respect to this necromancy (for that is the right name for an attempt to hold intercourse with the spirits of the departed), which is the safe side? It must surely be quite safe to keep aloof from it; but it would be very bold to pronounce confidently that it is impossible it can lead to any thing that is not allowable and safe. There can surely be no objection to abstaining from it. . . . Supposing it granted that there is no harm at present in this necromancy, and that the spirits merely amuse themselves with tossing about nosegays and ringing bells, and that they even make godly professions, we should remember that any evil being, whether man or demon, who designed to lead men ultimately into something evil, would not show himself at once in his true character, but 'transformed into an angel of light.'"

Returning to the text, however, the inquiry is naturally suggested,—What was the nature and character of the "demons" so frequently mentioned in the New Testament? And what reason have we for concluding that the "spirits" professedly concerned in the production of the phenomena of

modern Spritualism belong to the same class of evil agents? These questions I shall endeavour briefly to answer.

As regards the former of them, viz., What is the nature and character of the "demons" of the New Testament? I would observe, that there are two Greek words, (*Διαβόλος*—*Devil*, and *δαιμόνιον*—*demon*) used in the New Testament, both of which, as is much to be regretted, have been indiscriminately rendered by our English translators, "*devil*." There is, however, only *one* Devil (*ὁ Διαβόλος*) mentioned in Scripture, while there are, on the other hand, legions of *demons* (*δαιμόνια*).^{*} What, then, is the nature and

^{*} "*Διαβόλος*, *devil*, from its derivation means an *accuser*. In this sense it is in the New Testament three times applied in the *plural*, and *without the article*, to *men* and *women* given to slander; viz. in 1 Tim. iii. 11, 2 Tim. iii. 3, Tit. ii. 3. It is also applied to a man in the same or a cognate sense, in the *singular*, but still *without the article*: viz., to Judas; who was probably Christ's false accuser before the chief priests, as well as the traitor that lay in wait for him. So John vi. 70. But in the singular number *with the article*, in which form it occurs thirty times in the New Testament, it is uniformly used of the One great Evil Spirit; the same that is otherwise and associately called,—the Evil One,

character of the latter? Usually it seems to be taken for granted that the *demons* are the same beings as "the angels which kept not their first estate;" and this is a very natural inference from the translation of the original word by "devil," but it has in reality no foundation in the usage of Scripture. Demons are referred to about eighty times in the New Testament, and are even spoken of as of different orders, but they are never mentioned in a way to show that they are identified with the fallen angels. They are never assigned a celestial origin. They are never referred to except in connection with our world. *They are never spoken of as being, in the aggregate, in a state of penal confinement, like the angels that kept not their first estate.** The devil is never called a

Satan, the Adversary, the Old Serpent, the Great Dragon, the Ruler of this World, the Prince of the power of the air."—*Elliott's Horæ Apocalypticæ*, vol. ii. pp. 479, 480, 4th ed. "There is no such word," says Prof. CAMPBELL, "as *διαβολοι*, *devils*, in the plural, with reference to unearthly spirits, either in the Septuagint or New Testament." And so, too, Dr. ADAM CLARKE, on Ps. cvi. 37: "Devil is never in Scripture used in the plural. There is but one *devil*: there are many *demons*."

* See Jude 6, and 2 Pet. ii. 4, and connect with them

demon. The word *demon*, in its commonest and best understood meaning, denotes *the soul of a dead man, and particularly the soul of a wicked dead man*. With some exceptions, this appears to be its import in the Heathen, the Jewish, and the early Christian writers. That the Pharisees in the Saviour's time so understood it, there can be but little doubt. JOSEPHUS says, *Demons are no other than the spirits of the wicked, that enter into men*." "PHILO says, *The souls of the dead are called demons*." JUSTIN MARTYR distinctly ascribes the demoniacal possessions of the New Testament to the souls of dead men. "The oracular responses, delivered by the dead," he says, "may well serve to convince you, that souls after death, still retain sensation. And the same conclusion results from the condition of those who are possessed and

the remarkable fact that in Rev. xx. 1—3, it is Satan *alone* who is cast into the bottomless pit. On the former of these passages, Dean ALFORD says: "There is apparently a difference, which we cannot explain, between the description of the rebel angels here and in 2 Pet., and that in the rest of the New Testament, where the devil and his angels are said to be the powers of the air, and to go about tempting men. *But perhaps we are wrong in absolutely identifying the two sets of evil spirits*."—*Greek Testament, in loc.*

violently tossed about *by the souls of the dead*: for persons, so circumstanced, are universally called *Demoniolepti* or *Demon-possessed*.* Tertullian, Irenæus, Origen, and Augustine have spoken to the same effect. The Rev. GEORGE STANLEY FABER, a very learned writer on such points, says: "In Greek, a *demon* properly means *the disembodied spirit of a human being*, whether that spirit is good or bad, gracious or malignant." Regarding the New Testament use of the word, however, he adds: "Most generally, and assuredly in the case of demoniacal possession, the word *demon* is taken in the *latter* of the two senses, that is to say, in a bad sense: and it then imports, not a *devil* in our familiar use of the word *devil*, but an *evil spirit which once upon earth tenanted a human body*."† JAHN refers to numerous authors who have maintained by a multitude of quotations from Greek, Roman, and Jewish writers, that "*the demons are the spirits of dead men, who have died a violent death, particularly of such as were known to have sustained bad characters while living*." If Jesus, the apostles,

* JUSTIN *Apol.* i. Oper. p. 50.

† *Many Mansions in the House of the Father*, pp. 261, 262. Second edition.

and the New Testament writers, then, meant to be understood by those to whom they spoke and wrote, they could hardly have used the word *demons* in any other sense than that attached to it by their contemporaries. There is but one shade of difference between the heathen and the scriptural use of the word. The Greeks sometimes applied it to what they considered *good* spirits; thus PLATO says, "When good men die, they obtain honour and become *demons*;" and according to HESIOD, when the men of the golden age died and became *demons*, the change was deemed an "honourable promotion." The Scriptures, however, seem to confine the designation to *evil* beings;* such being the character, we have good

* The learned Dr. MOSHEIM, contrasting the Pagan and Scripture use of the word, says;—"The Platonists, with Plato for their guide, used the name *δαίμων* in so wide a sense as to apply both to good and bad genii. But the Christians, following the authority of sacred writ, always employed the word *δαίμων* in a bad sense, and designated by it only the evil genii. See Origen, *Adv. Celsum*, lib. v. p. 234. In process of time, however, after the Christian religion had taken deeper root in the world, the Platonists themselves chose to adopt the Christian usage, rather than retain the more extensive meaning of the word *δαίμων*.

reason to believe, of the spirits next behind the veil which divides the material from the spiritual world. And these *demons*, moreover, I am disposed to think are in all probability the same class of evil agents described by St. Paul as "the wicked spirits in the aerial regions" (Eph. vi. 12). They are, at all events, a class of beings of depraved and mischievous character, belonging to the satanic kingdom. They have their abode in our atmospheric regions, and hence Satan is called "the prince of the *power* of the air" (Eph. ii. 2).*

On this we have the testimony of St. Augustine : "Now we, keeping to the language of Scripture, according to which we are Christians, read of angels, both good and evil, but never of *good demons*. . . . And the nations everywhere have so far followed this custom, that scarcely one of those even who are called Pagans, and who contend for the worship of many gods and demons, is so learned as to dare to praise even his own servant by saying to him : 'Thou hast a demon; not doubting but that to whomsoever he should think proper to say so, he would not be understood otherwise than as meaning to speak ill of him.'" (*De Civitate Dei*, lib. ix. cap. 19.)—*Notes to Cudworth's Intellectual System of the Universe*, vol ii. p. 468. Ed. Harrison.

* "We live," says AUBERLEN, "in an atmosphere poisonous and impregnated with deadly elements. But

They wander, like their dread master, "to and fro in the earth" (Job i. 7). They sometimes are enabled to enter into close relations with men, and constitute, very probably, the most efficient "mediums" for the accomplishment of Satan's infamous designs against the peace and happiness of our race.

One phase of their unclean and debasing operations, presented with remarkable prominence in the New Testament, is that of incorporating themselves with men in the body, superseding and controlling the will, inciting the passions, destroying the reason, undermining the health, and doing various forms of despicable mischief. In this hideous phenomena of demoniacal possession we have, I apprehend, an additional evidence of their *human* character. A fallen angel would, as far as we can judge, have no natural appetency to inhabit a human body, but "the departed spirits, or disembodied souls of wicked men, were, probably,

a mighty purification of the air will be effected by Christ's coming." "The 'power' is here used collectively for the 'powers of the air;' in apposition with which 'powers' stand the 'spirits,' comprehended (also) in the singular, 'the spirit,' taken also collectively."—FAUSSET, *Critical and Explanatory Commentary, in loc.*

most eager, most earnest and anxious to seize human bodies, in order to possess and occupy them once more ; because, perchance, they best suited their carnal tastes and feelings, their brutal appetites and devilish passions ; perhaps, also, because they took greater delight in the affairs of the former life, and were better able to beguile and pervert those who were engaged in them." Hence, by these wretched demons, the body of a filthy swine was preferable to entire separation from animal life and its sensual or bestial enjoyments, or to that dread abyss into which, on one occasion, they entreated the Saviour not to send them (see Luke viii. 31). "How many," says Dr. WHITLEY, "are swine in mind and soul !—how many serpents in heart, brutes in taste and choice ! The ruling passion, strong in death, will be strong, irresistible, after death, and throughout eternity. Our mental tastes and wishes, that is, the moral or immoral feelings and tempers of our minds and hearts, are ourselves ; they are as immortal, imperishable, eternal, as the mind or soul itself. Dogs and swine here will be dogs and swine hereafter and for ever."*

* *The Life Everlasting*, p. 440. Second edition. This is the answer to those who deny any reality in Spiritu-

Another form of evil wrought by the agency of demons is the corruption, deception, and infatuation of men by a forbidden and unnatural intercourse with them. "Some think such communications mere pretence. But the plain testimony of the Scriptures, and well-authenticated phenomena of ancient and modern times,* leads to the conclusion that men may communicate with demons, and by them do many supernatural things.

alism, on the ground of the grotesque and frivolous character of much of its phenomena. "Have departed spirits," it is sometimes asked, "nothing better to do than to rap tables, float round rooms, and write execrably bad grammar and portentous nonsense?" No; it may be replied, not perhaps if they left this life incapable of any thing better. As the "unjust" will be "unjust still," and the "filthy" "filthy still" (Rev. xxii. 11), may not the "frivolous" be "frivolous still"?

* "No one, with any insight into the awful mystery of the false worships of the world, but will believe that these symptoms were the evidence and expression of an actual connection in which these persons (*i.e.* seers, pythonesses, and the like) stood to a spiritual world—a spiritual world, indeed, which was not above them, but beneath."—Archbishop TRENCH, *Synonyms of the New Testament*, part i., p. 43.

What do the Holy Scriptures mean when they speak of consultants with familiar spirits, enchanters, witches, wizards, magicians, soothsayers, and necromancers? What is a consultant with familiar spirits but one who seeks information from a demon with whom he is in compact, and who attends at call? What is an enchanter but a person who practises incantation, calls up spirits by magic formularies, and brings into action the power of demons? What is a witch or wizard but a woman or man who practises divination by the aid of evil spirits, or does supernatural things by the "mediumship" of demons? What is a magician but one who experiments in the same black arts, a sorcerer, a diviner, an enchanter? What is a soothsayer but a demoniacal prophet, who fortells events, or undertakes to guide by divination, and by the "impressions" derived from some foul afflatus produced by the invocation of spiritual agencies? And what is a necromancer but a consultant of the dead—one who reveals secrets by the assistance of the departed—one who resorts to demons for aid and information? It is useless to say that these were all false pretenders, and that all ascribed to them was mere trickery and deceit. The Bible says, in so many words, that

the four hundred lying prophets whom Ahab followed to his ruin, were really inspired by wicked spiritual beings. The changing of rods into serpents, water into blood, and the bringing up of frogs over the land of Egypt by the sorcerers and magicians who withstood Moses, were not delusions of the senses, but realities, as given in the holy record. And all the expressions which the Bible contains on the subject proceed upon the assumption that this intercourse with, or aid from, demons, is something more than imaginary. When we read of a man consulting familiar spirits, it is necessarily implied that spirits may be consulted. The case of Saul and the witch of Endor clearly shows that the alleged communication with the dead was regarded as a substantial fact. And, from the thunders and smoke of Sinai, Jehovah said, 'Thou shalt not suffer a witch to live.' 'A man or woman that *hath*'—not in pretence but reality—'*hath* a familiar spirit, or that is a wizard, shall surely be put to death.' Here was a statute given by the great King himself; and has God legislated against a nonentity?"* When, therefore, modern Spiritualists do avowedly hold

* Dr. SEISS, *The Wonderful Confederation*. A truly admirable discourse.

communion with the dead, receiving messages from and being powerfully influenced by them, *they virtually acknowledge themselves to be "giving heed to the teachings of demons;"* or, in other words, to be practisers of that necromancy which the word of God so emphatically condemns.

But it has been well said, "they are twice overcome who are beaten with their own weapons," and I shall, therefore, here adduce some remarkable "admissions," from Spiritualists themselves, as to the identity of modern Spiritualism and the demonology mentioned in Scripture.

Mr. HOWITT, speaking of our Lord's transfiguration, says: "The Lord of life, who was about to become the Prince of the spirits of the dead, *broke the law prohibiting the intercourse with the spirits of the dead,* and in no other presence than that of the promulgator of that law, who had long been a spirit of the dead, and at the same time *in the presence of those selected by Christ to teach this great act to posterity.* And the disciples admitted to a convocation which would have brought the penalty of death to their ancestors, found it so good for them, that they desired to build tabernacles, and remain with those illustrious dead."

Mr. BREVIOR says: "Those who question or

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deny the lawfulness of spirit-communion, on grounds deduced from Scripture, rest their objections mainly on the prohibitions in the Mosaic code. But surely it is by no means self-evident that we are now under these prohibitions, that they apply to us and to all time."

Mrs. NEWTON CROSLAND says: "The history of Saul stands out with singular consistency and distinctness by the light which a spirit-message throws upon it. These words were spelt out in my own house: '*Saul was a medium*, but he offended God by consulting undeveloped spirits.'" (Query: Was Samuel an "undeveloped spirit?")

The writer of an apology for Spiritualism in the "ENGLISHWOMAN'S DOMESTIC MAGAZINE" says: "The very titles of the art and its professors have been altered: *what was necromancy is now Spiritualism*; and the presiding high priest or priestess of the mysteries is no longer called witch when of the feminine gender, and wizard when of the masculine, but both are now styled in common by a less expressive appellation—that of medium."

ANDREW JACKSON DAVIS, the high priest of American demonolatry, says: "The time is past when these new things (spiritual manifestations)

would have been ignorantly termed demonism, necromancy, and witchcraft."

Governor TALLMADGE says: "All the magic, the mysteries, the witchcraft, and necromancy of the ancient world, from the time of the Delphic oracle, are explained by the modern manifestations."

Judge EDMONDS says: "The history of Salem witchcraft is but an account of spiritual manifestations, and of man's incapacity to understand them."

CHARLES PARTRIDGE says of the Witch of Endor: "Call her *witch*, or what you will, *she was a medium for the spirits.*"

Dr. BRITTAN says: "*Simon Magus was, of all men, PRINCE AMONG THE WORKERS OF SPIRITUAL MIRACLES.*"

So much for Spiritualism as a "giving heed to the teachings of demons." But there is another count in the divine indictment, or rather the charge is more comprehensive, for it is added, "speaking lies in hypocrisy." That these demons, if demons they really are, "speak lies" is plain; for the gospel of Spiritualism, as we have seen, is in striking contrast with the Gospel of Christ; and the apostle Paul has ruled for us, that if "an

angel from heaven" (and how much more a demon from hades?) "preach any other gospel," he is to be held accursed. (See Gal. i. 8.) And that these lies, moreover, are spoken "in hypocrisy," we may as certainly conclude, since we are told by St. James that "the demons *believe* and tremble" (James ii. 19). They *believe* that Jesus shall be their Judge, and they *tremble* at the thought of meeting Him. (See Matt. viii. 28, 29; Luke iv. 33, 34.) Yet the reality of that dreaded judgment they, to their deluded victims, hypocritically deny.

But further; all who are at all acquainted with the writings of Spiritualists know that these "spirits," or demons, generally claim to be good and holy spirits—the spirits of pious friends and noted saints. Thus, for instance, Mr. S. C. HALL, in his letter before quoted, says: "Honoured and revered be the memory of the good woman (her life in this sphere was continual preparation for life in another) who, when she left earth, was mercifully permitted to continue her influence, to give me counsel, to bring me 'messages,' to humble my heart, and lead me to a knowledge of my Saviour—a work she had laboured, while in the flesh, to accomplish in vain. We have had evidence of

her presence with us, since her 'removal,' as clear, certain, and conclusive, as we had when she was 'sitting in the body,' by our side. It is scarcely less palpable than it was when she was *only* an inhabitant of earth." I have met this argument on Scriptural grounds already; but I would add a few more important "admissions" by Spiritualists and "spirits." Mr. LAROC SUNDERLAND, a well-known Spiritualist writer and lecturer in America, in a work entitled, "*The Book of Human Nature*," makes the following statement: "Now as to the question, *Are the spirits reliable?* I answer, *Yes; they are reliable for teaching* AND DEMONSTRATING THE EXISTENCE OF THE SPIRITUAL WORLD. If you make the inquiry more specific, and ask whether the 'communications' indiscriminately made by spirits to mortals are always reliable, and to be taken for what they purport to be, I answer, *No!* *"

Mr. G. W. STONE, in his book on "*Spiritual Manifestations*," says:—"I conclude for myself that implicit confidence cannot be placed in the so-called responses and communications as always coming from departed spirits. The medium, or

* Quoted by the Rev. E. NANGLE, *Spiritualism Fairly Tried*, p. 43.

some powerful mind or minds present, may overrule, warp, twist, or colour the answers and sentences spelt out. There is a mysterious agency from the spiritual world which cannot be *completely* overruled. Nevertheless, it is so often and so far controlled as to be *decidedly unreliable*.”*

Dr. NICHOLS, in his recently published “*Forty Years of American Life*,” which contains an important chapter on Spiritualism in that country, tells us:—“*These pretended spirits often lie. Messages are received purporting to come from departed persons, and giving the particulars of their decease, who prove, on inquiry, to be still alive. I have known this in several instances. Of course this does not disprove a communicating intelligence. If we admit the physical phenomena of Spiritualism, and concede that communications or revelations are really made by beings ordinarily invisible to us mortals, we are still surrounded with difficulties. What assurance can we have in any case of the identity of a spirit? A bad or mischievous spirit may, for aught we know, personate our friends, penetrate our secrets,*

* Page 63.

and deceive us with false communications. Where is the proof of identity?"*

But more than this; the "spirits" themselves have made the same confession of "speaking lies in hypocrisy." The following remarkable instance is given by Dr. SEISS:—"They affirm (*i.e.* 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 William 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?'"

Answer: 'Yes.' 'The Bible forbids necromancy and the consulting of familiar spirits; which shall I believe, you or the Bible?' *Answer*: 'The Bible.' 'Why then did you tell me that it was right and useful to consult the spirits?' *Answer*: 'Because I wished to deceive you.' 'What is the

* *Forty Years of American Life*, vol. ii. pp. 63, 64.

business of these spirits with men?" *Answer* :
 'IT IS TO DECEIVE.' 'Are you happy?' *Answer* :
 'No; I am miserable.' 'Are you in hell?'
Answer : 'Not yet.' 'Do you expect to go there?'
Answer : 'Yes.' 'When?' *Answer* : 'At the
 day of judgment.' 'Is there a day of judgment?'
Answer : 'Yes.' 'Is there to be a resurrection of
 the dead?' *Answer* : 'Yes.' 'Have you any
 prospect of happiness?' *Answer* : '*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?' *Answer* :
 'No; NOT ONE.' 'Where are the spirits of de-
 parted Christians?' *Answer* : 'The Lord has
 taken them!'"* "This," adds DR. SEISS, "is

* It is interesting to compare with this Tertullian's noble challenge to a trial of the heathen deities.—
 "Hitherto we have used words; we will now come to a demonstration of the thing, that your heathen gods are no one of them greater than another. For a decision of the point, let any one that is judged to be possessed by a demon be brought into open court before tribunals; when that spirit shall be commanded to speak, *he shall as truly confess himself a demon there, as elsewhere he falsely claims to be a god*; or let one in the same way be produced, who is judged among you

given as an authentic account of an actual occurrence. I have myself seen a manuscript letter from Mr. Laning, vouching for the truth of it, and of other like instances. The Rev. W. Gordon, 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?' *Answer*: 'Yes.' Somewhat similar confessions are given by Mr. Nangle, Mr. Godfrey, and others.

III. The THIRD and last PROPHETIC MARK by which we may identify modern Spiritualism with the apostasy of 1 Tim. iv. 1—3, is the fact of its being AN IMMORAL SYSTEM, OPPOSING THE DIVINE ORDINANCE OF MARRIAGE, &c. "Forbidding to

heathen to be inspired of God, one who waits at your altars and is by you esteemed to be a sacred person; yea, though he be actuated by one of your most venerated deities, be it Diana the heavenly virgin, or Esculapius who prescribes your medicines and pretends to relieve the dying; yet these or any others, when they are summoned, if they dare to lie to the Christian demand, *and do not confess themselves to be demons, then let that reproachful Christian's blood be spilt by you on the spot.*—*Apology*, chap. xxiii.

marry, and commanding to abstain from meats." A very few remarks on this head must suffice.

The crucial test of every system of religion and philosophy is its *moral tendency*. The Master has said: "BY THEIR FRUITS YE SHALL KNOW THEM" (Matt. vii. 20). Christianity can bear this test, the Bible can bear it, *but no system of falsehood that the world has ever seen could endure it*. How then does Spiritualism, *on the whole*—an isolated case is no fair criterion—*bear it*? Listen to the testimony, not of an opponent but of an impartial observer. Dr. NICHOLS says, speaking of its results in America, "There can be no question about the marked effects of Spiritualism upon American thought, feeling, and character. Nothing within my memory has had so great an influence. It has broken up hundreds of churches; it has changed the religious belief of hundreds of thousands; it has influenced, more or less, the most important actions and relations of vast multitudes. Immense numbers of those who, a few years ago, professed a belief in some form of Christianity, or were members of religious organisations, have, under the influence of Spiritualism, modified or renounced such beliefs. Greater numbers, perhaps, who doubted or denied a future

state, have found, as they think, in the phenomena of Spiritualism, incontrovertible proofs of its reality. . . . The reader may make his own estimate of the value of this conviction." "There can be as little doubt that Spiritualism has either produced or developed a tendency to insanity in a great number of instances. I think no careful observer can mingle with considerable numbers of Spiritualists, without noticing symptoms of insanity. There is no portion of the world so subject to insanity as New England and the Northern States, which it has mainly peopled."*

Listen again to Mr. JOHN F. WHITNEY, of New York, himself for two years a devoted and prominent Spiritualist:—"We have seen the gradual progress it (intercourse with spirits) 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, till we look back with amazement at the radical changes which a few months will bring about in individuals; for its tendencies are to approve and endorse each

* *Forty Years of American Life*, vol. ii. p. 48. *et seq.*

individual's acts and character, however good or bad those acts may be. If an individual be an adulterer or an adulteress, approval of their course is given from the spirit, purporting, perhaps, to be the spirit of a loving, devoted father, who in this world would have gone to his grave in wretchedness to have known that his child could have so erred."

Listen once more to Dr. SEISS:—"It (Spiritualism) has denied the authority of the Holy Bible which is man's only light amid earth's darkness, and which, in the face of the scepticism and scrutiny of a thousand generations, has maintained its claim to be the inspired word of the eternal God. It has repudiated the deity, messiahship, and mediatorial work of the Lord Jesus Christ, who is the only way to eternal life and blessedness. It has shown itself uncompromisingly inimical to the teachers of pure morality and scriptural religion. It has its chief support among men and women of questionable morals and of loose and sceptical principles. It has furnished sneers and accusations against the statements of inspiration, and the system of salvation therein revealed, the most malignant and blasphemous that have ever been uttered. It has

not hesitated to give the glory of the Everlasting One to demons. I have a book of songs, professedly prepared by the spirits to be sung in the circles, which is wholly made up of metrical praises of intercourse with the dead, and solemn invocations of the departed—a *liturgy of mere demon-worship*.*

One special exhibition of the immorality of Spiritualism is found in its disparagement of the divine ordinance of marriage. It "forbids to marry," it repudiates the sacred obligations of the marriage covenant, and thus it tends directly to undermine and shatter the whole framework of modern society. "The influence of Spiritualism upon morality," says Dr. NICHOLS, "is not very easy to estimate. It is claimed that the influence and admonitions of spirits and the belief in immortality have reformed many drunkards and profligates. On the other hand, it is known that numbers of Spiritualists have taught and acted upon ideas of the largest liberty in social relations. They have adopted individualistic and 'free love' doctrines. Husbands have abandoned wives and wives husbands, to find more congenial partners,

* *The Wonderful Confederation*, pp. 28, 29.

or those for whom they had stronger spiritual affinities. All Spiritualists, it is true, do not accept the free-love doctrines; but it is also true that some of the most noted spiritualistic mediums, speakers, and writers have both taught and practised them, and that they have had numerous followers, to the great scandal and disgust of those who hold the old-fashioned morality."*

At a great Convention of American Spiritualists held last year, the "*Times*" correspondent (May 30th, 1864) tells us that one of the most important subjects discussed was "free love," *alias* "free lust."† "In a book in my possession,"

* As before, vol. ii. p. 67.

† "One important feature of the Convention," says the (American) "*Prophetic Times*," "was talk about 'organisation.' They think the time is at hand for active measures for their object. It was advocated that the present existing laws of the country should be abrogated, instead of making more. Mr. Loveland said, 'Our first work will be to *abrogate laws*.' Plans were spoken of to unitise the world into one great body, and it was said, 'the first thing is to remove obstructions.' " Thus Spiritualism, which in the writings of Mr. S. C. Hall and Mr. W. Howitt assumes the aspect of a lamb, can, in the American Convention, "speak as a dragon" (Rev. xiii. 11).

says Dr. SEISS, "which professes to come direct from the 'spirits,' without the alteration of a word, there is a passage on the law which now regulates marriages, which pronounces that law 'a law of wrong, a law of human folly, not a law of God, having no sanction in nature, and whose binding force is repudiated by the wisdom of eternity.' Dr. Day quotes 'a prominent author and teacher of Spiritualism,' as saying; '*Free love* is the central doctrine of Spiritualism. The new social order is *a social harmony based upon passionial attractions*, or the harmony of the varied and developed passionial or impulsive nature of man. Attraction is our only law.' " *

There is one other example of the immorality of the apostasy predicted by St. Paul (the germinant fulfilment of which in the character and phenomena of modern Spiritualism I have endeavoured to point out), namely, "commanding to abstain from meats," which it is not so easy to identify. Little or nothing to this effect is to be found in the literature of Spiritualism, so far as I am acquainted with it. It is not difficult, however, to perceive the evident congruity of such a feature with the whole system of Spiritualism. The

* As before, p. 29, 30.

psycho-physiological influence of food and drugs is a subject little understood, but the reality of which is clearly indicated in the accounts which we possess of mystics, extatics, and magicians in all ages.

In the 17th chapter of St. Matthew's Gospel we have the account of Christ's healing a child rendered insane by a dumb demon. The case was one of peculiar difficulty; it had baffled the disciples, and when the demon had been cast out and the child healed, they inquired of the Master the cause of their failure. After urging upon them the necessity of greater faith, our Lord added the remarkable statement, "*Howbeit this kind (of demon) goeth not out but by prayer and FASTING*" (Matt. xvii. 21; Mark ix. 29). As, then, there is a Christian asceticism, of which the world-corrupted Church of these days has altogether lost sight, so there is an evil asceticism which the Apostle here warns us will be found in connection with the demonism of the latter times; an asceticism practised doubtless for the purpose of rendering the nervous system of the "medium" more susceptible to spiritual influences: just as certain articles of food, especially beans, were, we know, forbidden in connection with the ancient

mysteries. That something of this kind may *even now* find a place among the esoteric doctrines of Spiritualism is very probable, and we *seem* to get a glimpse of its existence in the following passage in Mr. BERTOLACCI's book: "It has often occurred, *sometimes for a particular motive, at others from involuntary causes*, that the ordinary meals had to be considerably protracted (delayed?) or totally suppressed. In such cases, the smallest piece of bread is divided equally among the members of the family—each piece sometimes not exceeding the size of a walnut; these, distributed and eaten during an act of communion, or pious concentration of faith and inward prayer, have caused the partakers of them to lose every sensation of hunger, and to feel as if they had enjoyed what is erroneously termed a *hearty meal*."* And even if it is not *already* practised, there is a high probability that this feature may belong to the future development of Spiritualism. For let us remember that *we have not yet seen the full consummation of this mystery of iniquity*. Mesmerism has merged into clairvoyance; clairvoyance has given place to Spiritualism; *what is to follow?*

Meanwhile, in the light of the evidence which has

* As before, pp. 102, 103.

been adduced, and which might be very largely increased, can we doubt the startling applicability of the Apostle's language to modern Spiritualism? "But the Spirit expressly saith, that in the latter times some shall depart from the faith, giving heed to deceiving spirits, and teachings of demons speaking lies in hypocrisy; having their conscience seared with a hot iron." Can we not recognise in it the finger of God pointing silently, through the mist of ages, to one of the darkest signs of these last days? Can we doubt that the man who is giving heed to these deceiving demons, will be the most ready to bow the knee before that **LAWLESS ONE** "*whose coming is after the working of Satan, with all power, and signs, and lying wonders?*" (2 Thess. ii. 9.) And is **HE** not at hand? Yes, it is our solemn conviction that the world is preparing for Antichrist. Alike in the political, the social, and the religious world, we may discern the premonitions of his approach. "Evil men and *diviners wax worse and worse, deceiving and being deceived;*" "*a form of godliness,*" and at the same time a denial of the power thereof, meets us on every side; the taunt of the scoffer, "Where is the promise of His coming?" is in our ears, and the cross of the Redeemer is becoming the standard of a

flying camp. But this is our confidence and our hope—**THE KING IS COMING.** And when His star-like banner shall gleam in the van, and His battle-shout shall rally the fainting host, the tide of battle shall be turned, the army of the aliens shall be put to flight, the enemies of the Lord shall consume like the fat of rams, Satan shall be bound in chains of darkness, and consigned to the prison of the pit, and, amid the glad alleluias of an emancipated world, Jesus shall take unto him His great power and reign.

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