

976

9

SPIRITUALISM

THE WORK OF

DEMONS

BY THE

REV. JOHN JONES.

CONGREGATIONAL MINISTER, LIVERPOOL.

Liverpool

EDWARD HOWELL, CHURCH STREET

MANCHESTER JOHN HEYWOOD

LONDON SIMPKIN, MARSHALL & CO.

1871.


PRICE THREEPENCE.

PUBLIC LIBRARY OF VICTORIA

The following pages form the substance of a Sermon delivered in Chadwick Mount Chapel, on Sunday evening, September 10th, 1871. In order that it may address itself to a still larger audience it is herewith sent forth from the press with the humble hope and prayer that it may be of service to some.

ANFIELD ROAD, .

SEPTEMBER, 1871.



SPIRITUALISM THE WORK OF DEMONS.

"Now the Spirit speaketh expressly, that in the later 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, which God hath created to be received with thanksgiving of them which believe and know the truth."

1 TIMOTHY, chap. iv., verses 1, 2 and 3.

PUBLIC LIBRARY OF VICTORIA
SPIRITUALISM is coming up to the front in the town of Liverpool, as in other places. We have long anticipated its advent amongst us in the shape of public lectures, and the formation of spirit-circles ; and now that it has come, and that public attention has been excited, we have ventured to think that it is ripe for discussion, and that in such a discussion the pulpit should have a part. While people are beginning to ask, "What is Spiritualism?" should not their teachers furnish an answer? Here is a question that already is beginning to deeply agitate the masses, and the ministers of religion had better deal with it in time, for they assuredly will have to deal with it ultimately.

The other day a Lecture on Spiritualism was delivered in St. James' Hall, Liverpool, by the Rev. J. M. Peebles, of America, of which the following account was given in the newspaper :—

"Last night the Rev. J. M. Peebles, late United States consul to Trebizonde, Asia Minor, delivered a lecture in St. James's Minor Hall, Lime-street, on "The Phenomena and Philosophy of Spiritualism." The meeting was also addressed by Elder Evans, of the Shaker community. The chair was taken by Mr. James Wason, who, in the course of his remarks, informed the meeting that the Rev. Mr. Peebles was once a minister of the Presbyterian Church, which he left on becoming a Spiritualist. The meeting was well attended, and the audience was most respectable. A good number of females were present.

The Rev. Mr. Peebles, in addressing the meeting, said it was true that he was once a Presbyterian minister. When he first heard of spirits

coming back to earth, he wore a white cravat and preached in the church ; and when he heard of the rapping of spirits, he laughed the whole thing to scorn, and said it was all humbug—that it was all collusion, and illusion, and delusion, and a device of the devil. In the face of their prayers and sermons, and in spite of the press and public opinion, Spiritualism in America moved right on ; and although he did not at first believe in it, some six or seven years' evidence compelled him to believe, and he stood before them a believer that spiritual beings held converse with man. It might be asked how it was that spirits controlled mortals, but no person who understood electro-biology, or who had investigated mesmeric influence or psychology, would ask that question. He could psychologise and completely control about one in every seventeen. It might be asked, allowing it was true, what was the use of it all ? Why, it gave us an absolute proof of a future immortal life, and it also informed us of the condition in the life beyond this of those who had left us, and how they lived in the spheres beyond this."

Mr. Peebles has just returned to America ; but first having received numerous invitations to lecture in different parts of the United Kingdom, which is a proof of the spreading leaven of this so-called "New Religion," and it becomes impossible for us longer to disregard it. If Spiritualism is a friend, the pulpit, on behalf of the people, should welcome it ; if it is a foe, the pulpit should raise the warning beacon ; while, if Spiritualism is prophetically indicated in Scripture (as we believe it is), to thus deal with it is but to deliver a veritable gospel message.

Modern Spiritualism appears to have originated about twenty-three years ago, from a circumstance which is said to have occurred in Hydesville, in the State of New York, in the family of a Mr. Fox. The account, as given by Mrs. Fox, is as follows, under date of March 21st, 1848 :—"My husband had not gone to bed, when we first heard the noise this evening. I know it from all other noises I had ever heard in the house. My daughter, who was fifteen years of age, said, in sport, 'Now just do as I do : Count one, two, three, four,' striking one hand upon another. The blows which she made were repeated. She began to be startled. I said 'count ten,' and then it made ten strokes or noises. I then asked if it was a spirit, and, if it was, to give two sounds. I heard two sounds as soon as the words were spoken."

"When the report was circulated, that the 'Fox Family' were holding communication with disembodied spirits, many began to enquire into it, and owners of haunted houses began to question the strange noises they heard, and in many cases received intelligent answers. The question soon spread, and circles of earnest enquirers and truth seekers were speedily formed. Thousands of mediums became developed, and hundreds of thousands of intelligent, and sensible, and scientific men became convinced that it was indeed a truth, that no law could account for the strange manifestations that were constantly occurring."

Such is the account of its origin in brief, as supplied by the Spiritualists. The above account of those mysterious noises reminds one of the Rev. John Wesley's narrative of similar manifestations at his home in Epworth, in this narrative he quotes the letter of the Rev. Mr. Hoole, who had been a visitor at the parsonage :—

—"Presently the knocking was under our feet, Mr. Wesley and I went down, he with a great deal of hope, and I with fear. As soon as we were in the kitchen the sound was above us in the room we had left. We returned up the narrow stairs and heard, at the broad stairs head, some one slaring with their feet (all the family being now in bed beside us), and then trailing, as it were, and rustling with a silk night-gown. Quickly it was in the nursery, at the bed's head, knocking as it had done at first, three by three. Mr. Wesley spoke to it, and said he believed it was the devil ; and soon after it knocked at the window and changed its sound into one like the plaining of boards. From thence it went on the outward south side of the house, sounding fainter and fainter until it was heard no more."—

Spiritualism was introduced into England in the year 1855, by Daniel Dunglass Home, and for these sixteen past years has been spreading like a tidal wave over the land. It is needless to say that so far public opinion is very divided concerning its nature, but the leading theories may be reduced to four in number.

1.—That it is a system of imposture and trickery.

2.—That it is the operation of natural phenomena.

3.—That it is the actual communion of the living with the spirits of their departed friends.

4.—That it is Supernatural, but Satanic, in its character.

Let us briefly examine these several theories, in order to disprove the three first, and to substantiate the last.

1st—*It is said to be Imposture and Trickery.* This is the opinion of many, it is true ; but let those who say so sit down for five minutes and ask themselves the question,—How much they know about it. They will soon have to confess that, so far as absolute investigation is concerned, they know little indeed. They think very strongly that it *ought* be an imposture, and, conveniently jump to the conclusion that it therefore is. But that is a strange imposture, in which millions are leagued together, many of whom are eminent personages, in the ranks of literature, science, and nobility, throughout the civilized world. Can men, who in every other relation of life are held in the highest esteem and confidence, be parties to a miserable trick? We certainly cannot think so, but, on the contrary, believe that among these Spiritualists are men of the most honest and upright character, and deeply in earnest. That there are some imposters among them, they themselves admit ; but they remind those who call attention to the fact, that there was a Judas among the little band of Apostles. We offer two arguments against this theory, that it is an imposture :—1st. *The magnitude to which Spiritualism has attained.* For instance, Judge Edmonds, of New York, has stated that in the year 1867 there were in America eleven millions Spiritualists, in other words *every fourth* person in that land was a convert to this new religion. Again, William Howitt (a name well known in English literature), states that in the year 1864 there were twenty millions Spiritualists in the whole world. Since these two dates the growth of the system has been rapid and extensive. Are all these myriads a parcel of conjurors? In Liverpool, in other towns and cities, and in the metropolis,

they have their weekly and fortnightly *seances* throughout the year. They have their weekly and fortnightly newspapers, and their monthly magazines. They have published hundreds of volumes and myriads of tracts in the advocacy of their cause,—and all this is an evidence that there is something more than mere trickery. 2nd—*The character of its Leaders.* Who are they? One of the Spiritualist organs claims the following among others:—Viscount Adaire; John Ashburner, M.D.; Richard Beamish, F.R.S.; F. Burton (the African traveller); Robert Collyer, M.D.; The late Professor De Morgan; Judge Edmonds, New York; S. C. Hall, F.S.A.; George Harris, F.S.A.; William Howitt; Henry D. Jencken, F.G.S.; Baron Reichenbach; J. Lockhart-Robertson, M.R.C.P.; R. A. Wallace (Member of the Council of the British Association); W. Huggins, LL.D. (the Astronomer); Professor Challis, LL.D. (of Cambridge); Lord Lindsay; C. F. Varley (the Electrician); Rev. S. E. Bengough, M.A.; Rev. A. W. Hobson, M.A.; Rev. J. Page Hopps; Rev. William Ker, M.A.; Rev. W. Hume Rothery, M.A.; Rev. R. W. Tomlinson, M.A.; Rev. F. R. Young. Sufficient, we think, is known of these gentlemen to raise them above all suspicion of imposture, and the cause of truth can be scarcely served by casting so foul a discredit upon such names. Royal personages are likewise devotees, who worship at this new shrine. In an affidavit recently made before the Court of Chancery by Mr. D. D. Home, he says, in speaking of spiritualistic phenomena:—

“These phenomena occurring in my presence have been witnessed by thousands of intelligent and respectable persons, including men of business, science, and literature, under circumstances which would have rendered, even if I desired it, all trickery impossible. They have been witnessed repeatedly and in their own private apartments, when any contrivance of mine must have been detected, by their Majesties the Emperor and Empress of the French, their Majesties the Emperor, Empress, and late Empress Dowager of Russia, their Imperial Highnesses the Grand Duke and Duchess Constantine of Russia and the members of their august family, their Majesties the King of Prussia, the late King of Bavaria, the present and late King of Würtemberg, the Queen of Holland, and the members of the Royal Family of Holland; and many

of these august personages have honoured, and I believe still honour, me with their esteem and goodwill, as I have resided in some of their palaces as a gentleman and their guest, and not as a paid or professional person. They have had ample opportunities, which they have used, of investigating these phenomena, and of inquiring into my character. I have resided in America, England, France, Italy, Germany, and Russia, and in every country I have been received as a guest and friend by persons in the highest position in society, who were quite competent to discover and expose, as they ought to have done, anything like contrivance on my part to produce these phenomena. I do not seek, and have never sought, the acquaintance of any of these exalted personages. They have sought me, and I have thus had a certain notoriety thrust upon me. I do not take money, and never have taken it, although it has been repeatedly offered me for or in respect of these phenomena, or the communications which appear to be made by them."

Mr. Hume may rightly claim Napoleon III. as a Spiritualist, for his words spoken more than twenty years ago before the French Senate are now a matter of history; he remarked that the thought which impressed him most was—"that the SHADE of the Emperor was ever with him"—(alluding to his Uncle). It is stated that Sir W. Thompson, now the President of the British Association, when engaged in laying the Atlantic cable, was nearly the only Electrician on board who was not a Spiritualist. Robert Chambers, a member of the eminent publishing firm in Edinburgh, was also a Spiritualist; for, he said, "I have studied the question of Spiritualism wherever I have gone, and the result is most satisfactory. Here (speaking of America) the fight is over, and you hear little comparatively said of it, but you find it in all the churches. It has given new evidence, new life, and a new leaven to Christianity here." We again repeat, that with such men at its head, it must be something more than an imposture.

Spiritualists themselves, sustained by the confidence they have in their cause, laugh at such an accusation. William Howitt says :—

"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 re-quickener of religious life*, the *great consoler and establisher 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 ! ”

Another says :—

“ I cannot help laughing to myself at times as I think of what this much-maligned and despised Spiritualism is about to accomplish. How little they dream of the New Dawn that is coming up the sky. Nay, it is already flaming in at the windows, and trying to look in the shut eyes of the sleepers, which are fast closed to the glory shining on their faces. If they could but comprehend what Spiritualism is going to do for real faith instead of shouting for the fire-engines to come and put out this new dawn, as they will do the moment they wake, they would embrace us and aid us all they could.”

Let us now proceed to examine the second theory, viz., *That it is the operation of natural phenomena*. By those who hold this theory, it is asserted very properly, that man is a creature subject to mental hallucinations, and that in this condition he sees visions and hears sounds, which are only imaginary. But it will be sufficient to prove that the visions and sounds of spiritual phenomena are more than imaginary, when it is stated, for instance, that at a *Seance* the circle become impressed with the idea that violence is applied by some invisible power to articles of furniture, and which articles, after the *Seance* is at an end, are found to be *broken* ; had it been merely a delusion, the furniture, on after examination, would be seen to be intact.

Again ; this theory of natural phenomena seeks to account for some of the strange things of Spiritualism, by attributing them to magnetism and electricity—such was the explanation of Faraday. But while magnetism and electricity seem undoubtedly to have a place among the agencies of Spiritualism, yet some of the phenomena can, by no means, be thus accounted for. Take two instances : A piece of paper, together with a pencil, are placed on a table or beneath a chair, in order to receive an answer to a given question ; the answer is written, but by indisputable evidence not with human hand. Again, an Accordion is held up

by merely *one* hand of a medium, a given tune is asked for, and then the desired strains fall upon the ears of all present. Now here is, in the fact of a written sentence and familiar music, a display of *Intelligence*, which neither magnetism or electricity possess, and these laws of nature, therefore, do not account for the mystery.

Scientific men have recently spoken on this point, and their evidence is as follows:—The late Professor de Morgan, the accomplished Mathematician, says—

“I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me.”

William Crookes, F.R.S., says—

—“*That certain physical phenomena, such as the movement of material substances, and the production of sound resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry.*”

Professor Challis, of Cambridge, referring to a careful examination of the testimony to the “facts” of Spiritualism, says:—

“It is such as I have been unable to resist. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up.”

Let us now look at the extraordinary manifestations of Spiritualism, as given in evidence before the Dialectical Society of London, under the chairmanship of Dr. Edmonds, and it will be seen how impossible it is to account for the phenomena by any known law:—

“Mr. H. D. Jencken, M.R.I., F.R.G.S., Barrister-at-Law, of Kilmorey House, Penge, deposed that he had often seen the levitations of Mr. Home’s body. He had seen Mr. Home’s body rise in the air, and pass out of one open window and into another at Ashley House, near the Victoria Railway Station, and he had seen him gliding in the air, several feet above the ground, at Adare Manor. He had often heard the raps, and seen tables suspended in the air without visible means of sup-

port, and once, at the house of Dr. Gully, at Great Malvern, he had seen an accordion suspended in space, and played by invisible agencies, the music being accompanied by three spirit voices chanting a hymn. He also deposed that he had seen Lord Adare hold, in his bare hand, without pain, a burning live coal which Mr. Home had placed there, and which burnt the hands of other persons who only touched it momentarily. He had likewise seen a burning coal similarly placed on the top of the head of Mr. S. C. Hall, F.S.A., Barrister-at-Law, without any injury resulting. He had seen Mr. Hume place his head in the flames of the grate, and seen the flames playing between the locks of Mr. Home's hair, but no injury or pain resulted. He had seen the elongation and the contraction both of the body of Mr. Home and Miss Bartolacci; he had also often seen spirit hands and forms at circles. Many witnesses besides himself had seen these things at the same time.

Mr. Coleman said—Biology might explain some of the phenomena, but there were others that it could not possibly account for—such, for instance, as spirit drawings. He had been present at the production of several elaborate crayon drawings in spaces of time varying from seven to ten seconds. He had himself previously marked the paper so as to enable him with certainty to identify it. These drawings were still in his possession, and he would be glad to exhibit them to the committee. The *modus operandi* for the production of these spirit drawings was very remarkable. Clean pieces of paper, with crayons, were placed in a covered box; a rapid scratching of the paper was then heard, and in a few seconds the crayons were heard to fall, and the drawing was ready for inspection. He would like to know how biology could account for this."

"Mr. Daniel D. Home, in the course of his deposition, said that once his body was elongated about eight inches, when Lord Adare had hold of his head, and the Master of Lindsay had hold of his feet. He had seen a pencil lifted by a spirit hand write on paper in the presence of the Emperor Napoleon. This took place in a large room, the Salon Louis Quinze. The Empress was also present. The hand, after writing, went to the Emperor, who kissed it; it then went to the Empress, she withdrew from the touch, and the hand followed her. The Emperor said, "Do not be frightened, kiss it!" She then kissed it, and it shortly afterwards disappeared. The writing was an autograph of the Emperor Napoleon I. The Emperor of Russia has also seen and handled spirit hands, which afterwards seemed to melt away into thin air."

"The Hon Mrs. Egerton deposed—The most remarkable manifestations I have seen were those of last Sunday evening at my house. We

were seated in a room which would have been dark but for the light outside. We first heard raps, and then we saw a figure at the window. It entered, and then figures came trooping in by dozens. One waved its hand and passed through us, the atmosphere became fearfully cold. A figure, that of a relative, passed behind my chair, leaned over, and brushed my hair lightly with its hand. It was eight feet high, and approaching the person of Lindsay, passed through him. He sobbed hysterically from the intense cold. But the most extraordinary thing of all was, the laughter. One of us said something, and all the spirits laughed with joy. The sound was indescribably strange, and it appeared to us as if it came from the ground. We were seven in number. Five of the seven saw just what I have described, and the others saw something, but not so distinctly. Mr. Home said there were nineteen spirits in the room at one time, and I could see their eyes, peculiarly brilliant eyes, looking at us. Mr. Home said to me, 'Don't be frightened, there is a spirit coming to you !' and in a few moments I saw the bright eyes of the spirit looking at me. The figure was defined. There were no clothes, but there was a peculiar rustle like that of silk. The faces were not defined to my view, but Mr. Home said he could see them; they had bare faces. Mr. Home was in the trance state, walking about the room. I did not sleep much that night, for the spirits followed me to my room. Mr. Home had no previous access to the room where the *séance* took place beyond having dined there."

"Mr. HAIN FRISWELL, author, deposed that he had seen the manifestations in Mrs. Marshall's presence in his own house. He knew they were real, and the ladies of his family had even searched Mrs. Marshall, clothes and all, thoroughly. Raps and table movings had also been obtained by the members of his own family without the presence of a professional medium. He regarded it all as the work of the Devil."

To the above we may add the testimony of two eminent Americans, Judge Edmunds, of New York, and the poet Longfellow. The first says :—

"I have known a pine table, with four legs, lifted bodily from the floor, in the centre of a circle of six or eight persons, turned upside down, and laid upon its top at our feet; then lifted up over our heads, and put leaning against the back of the sofa on which we sat. I have seen a mahogany table, having only a centre leg, and with a lamp burning upon it, lifted from the floor at least a foot, in spite of the efforts of those present, and shaken backward and forward, as one would shake a goblet in his hand, and the lamp retain its place, though its glass pendants rang again."

The well-known American poet says, in reference to a visit he paid to a medium—

“That he had been at many *séances*, but had not seen anything entirely satisfactory, and that he should like to have a sitting with her. His request was complied with ; he held both her hands, and while he did so several orange-boughs were brought by unseen agency. The poet said that he considered the manifestation to be one of the most conclusive he had ever witnessed.”

It will not then, we think, be satisfactory to any candid and impartial minds to say that Spiritualism is nothing more than natural phenomena. Indeed, it is to the appearance of the supernatural within it that we must attribute its marvellous growth and extension, as evidenced in the following paragraph, by an American :—

“It has spread till it has become world-wide in its influence, numbering among its ardent supporters, many of the first men and women of both continents. Ministers, doctors, lawyers, judges, congressmen, governors, presidents, queens, kings, and emperors, of all religions, are bowing to its influence, and showing their sympathy with its teachings. No other system of religion ever made so great a progress in so short a time, or ever had a better prospect of bringing the whole world into its embrace. Its doors are open for Catholics and Protestants, infidels and atheists, the lewd and the virtuous, Mahommedans, Jews, and pagans, all are invited, all are welcome to this broad church.’ ‘Scores of ministers have left their churches to preach this ‘new gospel of spiritualism,’ as it is termed. Large numbers of church members have broken off their former religious associations, to mingle with those who teach the ‘new religion,’ and *very rarely* do they ever return to the Christian Church again.”

Let us now briefly refer to the third theory, viz. : *That it is the actual communion of the living with the spirits of their departed friends.* This, of course, is the view taken by all Spiritualists, and it sufficiently explains the fascination to which so many become victims. The dead ! who is it that can think of these without emotion, for who has not, like Abraham, had to bury their dead ?

“There is no flock, howsoever watched and tended,

But one dead lamb is there ;

There is no fireside howsoever guarded,

But has one vacant chair.”

Absent faces ; hushed voices ; hidden forms ; who that has not felt the pang which such facts inflict. But may those hidden forms re-appear ? those absent faces come back again to view ? those hushed voices once more speak to us, even in this world ? Yes, says the Spiritualist. Our now spirit-friends are again at our side, to allure us to the goal by their winning counsels, and to cheer us by their fellowship, as we fight life's battle,—while they make known to us their own condition in the spirit world. How fascinating !

The following account of a *seance*, which took place at Hendon, near London, on Sunday evening, July 9th, 1871, will give us some insight into this *supposed* communion with departed friends :—

“Our party numbered twelve, and consisted of Mr. and Mrs. Everitt with their three youngest children, Mr. Morell Theobald and his four children, nurse Ford, and myself.

“Having taken our seats round a large heavy dining table, raps came at once in all parts, *i.e.*, not only on the table but under it on the floor, and on a large footstool close by me, and which with the table was moved about freely, by spirit agency during the whole evening. By the raps my brother was directed to open the *seance* by reading the 23rd Psalm ; and then to offer up a short prayer.

“Very soon my hand was moved to write a message. It was addressed to the children from our little ‘Louisa.’ In case you may like to insert it, as a specimen of the sort of teaching the little ones here receive from ‘our group’ in the spirit land, I will copy it.

“Little spirits are here in vast numbers. I, Louisa, speak through you, dear aunt F., to give to each one our dear spirit love—the purest, the only true love. Let them cultivate this, by endeavouring to overcome all little jealous, and angry, and *above all*, all selfish feelings. If they are selfish we cannot get near them, but rather will the evil spirits, who will try to teach them to deceive, first, by saying, ‘you need not mind that little fault, it is not much, as you are very little, and when you are grown up you can put it aside.’ But that is very wicked and very false, for whatever you yield to as little children will grow like a small seed into a great tree.

“The gardener always roots out the weeds, or they would grow and spoil the lovely flowers.

“So with you, a small fault, a wee failing, will become great. My dear little brothers and sisters (for I include Mrs. Everitt's little ones too), do be very good, do pray each day, ‘Good Jesus, my tender shepherd, keep thy little lamb this day, and save me from evil thoughts. Oh, hold me in Thy arms, and bless me, then I can, in my turn, do good to other poor little dears who do not know of the good spirits around.’ We all love you all very much, each one of you. Good-bye, my precious ones.

“From your sister LOUISA.

"Nurse Ford, who is a seeing medium, now described mamma a standing by me, and wishing to write through my mediumship. On my taking up the pencil, she wrote a few words asking us to close the shutters as she could then show herself better. We obeyed her desire, but as it was a bright summer evening, sufficient light came in through the cracks to show every object in the room ; we could see each other distinctly. We now placed a plain piece of writing paper and a pencil under Mrs. Everitt's chair, thereby ensuring the most entire darkness the room could afford. We sang many little hymns, and whilst doing so the table moved about and tilted, keeping accurate time to the music. Raps were continuous, and most varied in sound. The room was filled with delicious scented breezes, and several of us saw bright little stars of light, like a shower of small diamonds glittering all over one part of the table. Continually I was touched by spirit hands. At eight o'clock we were directed to sing the Doxology, and send the children to bed, but were also specially requested by our spirit friends to meet again a little later in the evening. On taking up the piece of paper from the floor, we found written clearly by direct spirit-writing, 'We will come again.'"

Mr. S. C. Hall, Editor of the *Art Journal*, supplies the following account of the re-appearing of his sister :—

"A few days ago, sitting with Daniel Home and seven other friends, my venerable and truly Christian sister, who passed from earth about eight months ago, was enabled to be visible to me and those who were with me. She was not only not a spiritualist, but strongly and sternly objected to the principle, as anti-Christian or demoniacal. She had never been present at any manifestation, never would be. But not long before her departure, I said to her, 'I am sure God will permit you to visit me after you leave earth. You will be permitted to do so for my comfort, and as a helper on my way to Christ. I wish you to promise that you will do so, if God gives you power. She did not absolutely make me the promise ; but she did say, 'My dear brother, if it be for your good, and God permits it—and He may do so—I will be with you when He has called me from earth.' When she appeared to us in my drawing-room, her face was so healthy—so full of the red and white that exhibit health—that at the moment I did not recognise her ; for she had been two years confined to bed, 'died' of cancer, was a great sufferer, and was naturally reduced to a skeleton—so to speak. Suddenly I said, with an exclamation, "It is my sister !" Three blows were struck on the table. The eyes were closed—she had been blind during the last ten years of her earth-life—possibly, but for that I should

not have recognised her ; there was so marvellous a contrast between the face, as I saw it on her 'death' bed, and the face as I saw it then ; so healthful, so beautiful, so happy, smiling ; but the likeness was exact, for I recognised every feature after my exclamation ; the hair exactly as she wore it, or plaited back, and the cap exactly as she wore it also, which the Master of Lindsay, the Hon. Mr. Lindsay, called a 'mutch,' i.e., the cap of the old Scottish model. She remained before us thus palpably for about two minutes—certainly more than one—long enough for any photographer to have made a photograph of her ; and I am very sure there would have been no difficulty whatsoever in taking such a photograph if the apparatus had been ready ; that it would have been at once recognised by any person who knew her during her 'life' here, and that it would have been as distinct and palpable as any photograph of any (so-called) living persons. I have no doubt that each of the eight persons present would make exactly the statement I have made."

Equally remarkable and authenticated instances are recorded, apparently confirming the Spiritualistic theory ; and what seems to strengthen their belief in it is, the consideration of the object of such apparitions, viz., to lead back the world in this materialistic epoch to belief in the doctrine of immortality. In this Spiritualism has undoubtedly succeeded. It has made a convert of many a bold materialist ; it has gathered up into its chariot, crowds of the rationalists and sceptics of the world, and such like are still rallying around the unfurled banner on which is inscribed the motto "IMMORTALITY." But may not this achievement be still a very barren result ? It is pretty evident that Judas and Nero both believed in the sentiment of immortality, but this alone did them no good, and it is much to be feared that this mere abstract belief in futurity, to which the world is said to be coming back, will be of little value in relation to the final destiny of men.

But what if departed friends do not thus come back to attest to the notion of immortality ; what if this is all Satanic, and, therefore, delusion ? Such we believe it to be, and in vindication of our opinion proceed to notice briefly the fourth theory, viz., *That it is supernatural, but Satanic, in its character.*

Reasons for believing that Spiritualism is supernatural in its

phenomena have already been offered in the proceeding pages, and may be re-stated as follows:—1.—The facts of Spiritualism are sufficiently authenticated. 2.—These facts cannot be interpreted in the light of imposture and trickery. 3.—Neither can they be accounted for by any known law. 4.—They belong, therefore, to the domain of the preternatural.

But now the question remains—What is the source of these preternatural manifestations? Our reply is—SATANIC—and we offer the following arguments in support of our thesis:—

1.—These Satanic manifestations are predicted in the Scriptures.

2.—They are corroborated by the facts of history.

3.—Having recourse to the spirits of the dead is forbidden by God.

4.—Spiritualism is an apostacy from the truth.

Let us now look at these arguments *seriatim*:—

1.—*These Satanic manifestations are predicted in the Scriptures.*

Is not the text an instance of this, in the main points which it unfolds, and which are as follows?—1st—In the latter times there shall be an apostacy from the faith. 2nd—This apostacy shall be brought about by the agency of evil spirits. 3rd—A characteristic of the apostacy will be the forbidding of marriage, and absention from meat.

It will be necessary to notice here the class of evil spirits alluded to. The phrase, “Doctrine of Devils,” should be more correctly rendered,—*Teachings of Demons*—for the original Greek is—“*Και διδασκαλιαις δαιμονιων.*” Now, let it be remembered that the word demon is a different word to the original for devil, which is Diabolos. What then is the meaning of the word *Demon*? We believe that in the New Testament it always implies the ghosts of dead men, as distinguished from the fallen angels; and, in support of this view, let it be remembered that such was the Heathen and Jewish usage of the word at the time the New Testament was written; and that being so, the word, as

adopted by the sacred writers, must have been in its popular acceptation. But it will be necessary further to remember that in the New Testament it is always used in a *bad* sense, whereas in earlier heathen writings it was also used in a good sense.

The following examples will show the two-fold application of the term. Plato says :—"The poets speak excellently who affirm that when good men die they attain great honour and dignity, and become demons." Whereas Josephus, the Jewish historian, speaks of "Demons, which are no other than the spirits of the wicked." Such also was the opinion of the early fathers. Justin Martyr, on Demoniacs, says :—"Those persons who are seized and thrown down by the souls of the *deceased* are such, as all men agree, in calling demoniacs." Referring again to earlier times, Pythagoras and Plutarch both held that the air was full of "heroes and demons." Paganism itself consisted in the worship of such. Dr. Cambell states, that "all the divinities of Pagans are ghosts of dead men." Grote, the Greek historian, says, "that demons and gods were one and the same thing in Greece." Dr. Lardner says, "that the souls of the dead having power over the living was universally believed by the heathen." The Apostle Paul seems to imply the same thing in 1 Corinthians, c. x., v. 20 :—"But I say that the things which the Gentiles sacrifice, they sacrifice to demons (Greek) and not to God, and I would not that ye should have fellowship with demons." Such, also, is the aspect of modern Paganism. In the "London Missionary Chronicle" for September, 1871, the Rev. S. J. Whitmee, describing a people in the South Seas, remarks : "They worship, (or in most cases *worshipped*) the spirits of their ancestors, mostly those who originally peopled the Islands, but some of later generation have been deified in some of the Islands." The heathen then worshipped the ghosts of dead men ; and, in the light of this fact, we feel the force of that oft-recurring language of the Bible—"The Living God."

The demons, by whose agency this apostacy is to take place, are, we believe, evil men, having departed this life, and that

such we meet with in the demoniacs of the New Testament. Now, it is important to remember, that Spiritualists say that they receive teachings from the ghosts of dead men ; here, then, they admit the allegation of the text, with this qualification, that they are both good and bad spirits; whereas the text refers to bad only, such as "Speaking lies in hypocrisy." The point then between us and the Spiritualists is narrowed to this : whether the spirits they commune with are not all bad—we believe them to be so, and shall presently give our reasons.

But let us now examine the characteristics of the Apostasy, the forbidding to marry and absention from meats. It is not a little remarkable that both these tests are found in Modern Spiritualism, although as yet only in their incipient stage, the future will witness their larger development. Mr. Grant, an American writer, remarks :—

"Mr. T. L. Harris, a very intelligent Swedenborgian minister, who became a Spiritualist, and lectured in Europe, said, as reported in the *London Advertiser*, '*The marriage vow imposes no obligation in the views of Spiritualists. Husbands who had for years been so devotedly attached to their wives that they have said nothing in the world but death itself could part them, have abandoned their wives.*' "

And again :—

"At the Rutland Reform Convention, Mrs. Julia Branch, of New York, as reported in the '*Banner of Light*,' July 10th, 1858, said ; 'I am aware that I have chosen almost a forbidden subject ; forbidden from the fact that anyone who *can or dare look the marriage question in the face, candidly and openly denouncing the institution as the sole cause of woman's degradation and misery*, are objects of suspicion, of scorn, and opprobrious epithets.' (Pp. 40, 41.) Again, In a speech at the Spiritual Convention at Ravenna, Ohio, July 4 and 5, 1857, Mrs. Lewis said : 'To confine her love to one man was an adridgment of her rights. Although she had one husband in Cleveland, she considered herself married to the whole human race.' (Pp. 42, 43.) Again, 'It is reserved for this our day, under the inspiration of the spirit world, for a quiet, equable, retiring woman to rise up in the dignity of her womanhood, and declare in the face of her oppressors and a scowling world, *I will be free.*' (P. 43.) Still further, 'Hundreds of families have been broken up, and many affectionate wives deserted, by '*affinity-seeking*' husbands.' "

In relation to abstaining from meat, the New York correspondent of the *Morning Herald*, referring to the National Convention of Spiritualists in session at Providence, Rhode Island, wrote thus :—

“The convention has also resolved that ANIMAL FOOD SHOULD NOT BE USED.” The object of this prohibition seems to be that thereby Spiritualists may become more etherealized in their natures, and better fitted for mediumship. Under the “Teaching of Demons” says the apostle, there shall be “the forbidding to marry,” and the “commanding to abstain from meat.” How like a fulfilment of the prediction is there before us in these days. In further illustrations of this point, we may here quote the words of Elder Frederick Evans, who has just visited us, and who, in common with all “Shakers,” is a Spiritualist.

“He said that they were what might be termed religious communists ; that they laboured with their own hands, abstaining largely from animal food ; practised celibacy.”

While on another occasion he remarked that “Celibacy” was the corner stone of “Shakerism.”

This Apostacy, two of which characteristics are thus given, is said to take place in the “latter times,” by which we may understand, the period of this dispensation dating from the Advent, as expressed by the Apostle Peter, chap. i., verse 20. “Who verily was foreordained before the foundation of the world, but was manifest in these *last times* for you.” Or we may understand the expression to refer to the *closing* period of the dispensation, which we believe is already come ; on either hypothesis, then we might expect to behold such a fulfilment of the prediction as Spiritualism now furnishes.

But there is another prophecy touching these demons, which intimates their agency in the world. Thus Rev., xvi. chap., verses 13 and 14.

“And I saw two 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 demons (Greek) which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.”

"Behold ! I come as a thief," is the immediate sentence following, as if to connect the two events together, synchronously.

The earlier portions of the New Testament also prepare us for wonders of a Satanic nature. Thus Matthew, xxiv. chap., verse 24.

"For there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch that if it were possible they shall deceive the very elect."

The Apostle Paul seems to refer to the same phenomena in 2 Thessalonians, ii. chap., speaking of the Man of Sin he says :—

"Even him, whose coming is after the working of Satan with all powers and signs, and lying wonders, and with all deceiveableness of unrightness in them that perish, because they received not the love of the truth, that they might be saved—and for this cause God shall send them strong delusions that they should believe a lie."

What if Spiritualism is that very form of delusion thus predicted ?—It looks very like it.

2.—*They are corroborated by the facts of history.*

From time immemorial mankind have sought council from the dead—as is evidenced by both profane and sacred record. Socrates had his 'Demon,' ever attendant upon him as his guide and controller. The philosopher asserted that the Demon informed him when any of his friends was going to engage in some unfortunate enterprise. The Roman general Marius had in his camp a Syrian prophetess, by whose divinations he regulated the progress of his campaigns."—(*Conybeare and Howson's Paul*, i., 177-182.)

Juvenal states that Brutus, Pompey, Cassius, and Cæsar, resorted to oracles at Delphi ; and the Emperor Tiberius had his Chaldean magicians around him. While Exorcism or the casting out of Demons is recognised both in the Roman Catholic and Established Churches. But, leaving the records of profane history, let us turn to those of Scripture, and we shall see how NECROMANCY—having recourse to familiar spirits—comes up to view. This was the sin of the ancient inhabitants of Canaan, and is assigned by the Almighty as a cause of their extermination in Deut., 18 chap.—the Israelites are warned against having any

such among themselves. "Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord ; and because of these abominations the Lord thy God doth drive them out from before thee."—verses 11-12. In the Book of Kings we have a remarkable instance of a lying and deceiving spirit, receiving Divine permission to mislead men.

"And the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth Gilead ; and one said on this manner, and another said on that manner. And there come forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith. And he said I will go forth and I will be lying spirit in the mouth of all his prophets. And He said thou shall persuade him, and prevail also, go forth and do so."—1 Kings, chap. xxii, verses 20-22.

The result was that about four hundred prophets came before the king, and advised him to go forth to battle. He went, and perished.

"Speaking lies in hypocrisy," says the Apostle, in describing the work of demons. In the light of this Old Testament picture do we not see the *modus operandi* of modern Spiritualism.

Elder Evans, the Shaker and Spiritualist, intimates pretty cleverly that some of the spirits they have to do with are unreliable. He says :—

"It required experience how to treat them, and how to manage the mediums, for the spirits were no more to be relied upon as to what they had communicated than the same number of persons in the body. They were simply in the first spiritual world ; they were men and women out of the body, and might know no more than those in the body ; and when it was assumed of necessity they were more religious and more moral than you were yourself, you made a mistake."

Manasseh, the King of Judah, was also a Spiritualist. The sacred historian thus refers to it : "And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards." But so far from this being commendable, it is added—"He wrought evil in the sight of the Lord, to provoke Him to anger."—2 Kings, xxi., 6.

The raising of Samuel will be associated in every one's mind with the Witch of Endor. She appears to have been, at the time, a lingering remnant of a once numerous band of wizards, whom Saul had exterminated; and, although it is evident that not by incantation of her own, but by the direct interposition of God, Samuel appeared to the unhappy Saul, yet she represents a class of persons who, in these times, were in league with evil spirits. Who were the magicians of Pharaoh but persons similarly related? who, by their enchantments, could turn their rods into serpents, the water into blood, and, like Moses and Aaron, bring up frogs upon the land of Egypt. That this was literally accomplished, is evident from the style of the narrative, and it illustrates the miraculous powers which are permitted to evil spirits, as in the case of Job, when the devil could make fire to fall upon the sheep and shepherds; bring a great wind from the wilderness to smite the four corners of the house wherein were his sons and daughters; and then finally afflict him with "boils from the sole of his foot unto his crown." All this was supernatural and Satanic. The Babylonian Court, whose secrets are now revealed in connexion with Daniel, exhibits an elaborate system of divination, and which led to Daniel receiving, at the hands of Nebuchadnezzar, the doubtful compliment of being styled "Master of the Magicians."

Coming down to the New Testament history, we find the period of the first advent to be characterized by unwonted activity on the part of demons; coming in fulfilment of their malicious schemes, singly, or as a "legion," to possess one and another of the people of the land. "What is thy name?" said the Son of God, addressing an unclean spirit.—"My name is legion, for we are many;" and so they were, for they asked leave to enter a herd of swine. "Go," said Jesus, with majestic brevity, and the swine were about two thousand in number, each one of which was possessed at least by one demon. Still later on, when the apostle Paul is on the stage, we see him followed by a damsel who had a spirit of divination. Paul being grieved, said to the spirit, "I

command thee, in the name of Jesus Christ, to come out of her, and he came out the same hour."—Acts, xvi. chap., 18 verse.

History then is sufficiently clear and full as to the agency of demons, and their power over men, why should it not be repeated in these modern times? Another season of unwonted activity on their part, at this period, would be in harmony with the other ominous and remarkable signs of the age. Is the day of evil powers drawing to its close? if so, it is not to be marvelled at if their "wrath is kindled, knowing they have but a short time.—Rev. xii. chap., 12 verse.

3.—*Having recourse to the spirit of the dead is forbidden by God.*

The argument under this head lies in this—that the spirits of the good and holy cannot be participators in that which the Divine Being himself prohibits, and, therefore, if there are spirits of the dead now communing with living men, they must necessarily be evil ones. The strongest language of reprobation is employed in Scripture, in reference to this thing—for instance: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them! I am the Lord your God."—Lev. xix. chap., 31 verse. "And the soul that turneth after such, as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.—Lev. xx. chap., 6 verse. Again—"A man also, or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.—Lev. xx. chap., 27 verse. This repetition of the thing in the same chapter, and the one immediately preceding, is an obvious sign of the solemn importance attached to it by the Divine Lawgiver. If we turn to the prophets we meet with the same prohibition. "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and mutter, *should not a people seek unto their God?* for the living to the dead."—Isiah viii. chap., 19 verse. "The peep and mutter" in the passage refers to the low and

peculiar noise which the spirits were supposed to utter. The latter clause in the passage is thus rendered by Bishop Lowth. "In place of consulting the living, should one consult the dead?" An inspired question, which we respectfully commend to the immediate attention of all Spiritualists.

It is then sufficiently clear that all that relates to Spiritualism is forbidden ground. But who that is in league with the great God can dare to tread upon that ground. Demons may allure men within its precincts, but not the "spirits of the just made perfect." The whole of Scripture furnishes no single instance of a good man seeking such an unhallowed communion. To such indeed Angels of Light were despatched, but these were exceptional cases, and always emanated from God, and is totally a different thing to Necromancy or Spiritualism. This cannot be of God—it must then be Satanic.

4.—*Spiritualism is an apostacy from the Truth.*

The argument here is this, if Spiritualism as a system emanates from God, it must be in harmony with His own revealed truth, if its teachings are not thus in harmony, then it cannot be of God. To this test we are summoned by His own word, "Beloved, believe not every spirit but try the spirits whether they are of God; because many false prophets are gone out into the world."—1 John, iv., 1. We charge Spiritualism with being a gross departure from the Doctrines of the gospel as received by the church in all ages, not that it at present assumes a non-religious character. No! Demons are wiser than that. *Seances* in Paris are, under the direction of the spirits, opened with prayer. *Seances* in London, under similar instruction, are opened with the reading of the 23rd Psalm, and closed with the Doxology. Nay more, the spirits seem to be of a most reverential type, for at a *Seance* held near London, the following message was received from the spirits. "We do all that we can to convince you that we live, and that God is love," and the account adds,—“at each letter of the name of God a *tremulous* motion of the table was perceptible." The apostle James, we think, would scarcely dispute

the accuracy of this, for he has also said,—“the devils also believe and *tremble*.” Spiritualism comes also under the guise of benevolence, and human suffering, and malady, excite the compassion of the spirits. A Spiritualist writer says :—

“When we are ill, we do not apply to the medical men as we used to do, but we visit our mediums ; and I am glad to say that we are soon put right, and no doctors’ bills.”

Yet for all this semblance of religion and benevolence there is within it the elements of the blackest apostacy. Let us look at a few examples. What, for instance, is the estimate given of the Bible. Mr. Burns, a well known London Spiritualist, thus speaks of it—

“All of the Bible is not ‘holy writing.’ Much of it is a mere record of events, the same as may be found in any other history, and has to be judged by its consistency or value. In this light we attribute no authoritative importance to the statements respecting Jesus recorded in the gospels, and we do not profess to endorse them all, or accept them all as of equal value.”

What is their theory respecting Jesus. Mr. Burns, says :—

“He was a child of intuitive genius, and at the age of twelve years he was discovered in the temple puzzling the erudite brains of the leading theologians with his questions and answers—a feat which children very readily accomplish at the present day. Bible history says nothing of him till his thirtieth year, when he entered upon his public career, and displayed such a marked individuality that it would be madness to suppose that he worked passively at the carpenter’s bench from the time he was twelve till he “entered on his ministry.” The general supposition is that he left his humble home and wandered forth into the world in search of knowledge ; that he visited Egypt—the land of occult philosophy—and, perhaps, India ; that he returned to his native land with the full intent of reforming her institutions and enlightening her children with a mind stored with knowledge, and faculties fully developed and at ready control by careful cultivation and exercise.”

What is their view of the origin of man ? On this point it seems they follow neither Moses on the one hand, nor Darwin on the other. Mrs. Hardinge, a celebrated medium, believes that he has no beginning at all. She says—

“*I believe in the immortality of the human soul*, for I have been taught to analyse and search until I discover that that which is must

have existed for ever ; and, though on this earth I am only possessed of such memory as carries me back to the beginning of my own temporal existence, and such prophecy as proves to me that I shall live beyond the grave, I still recognise that lives infinite one way cannot be finite another, and that if there is infinity around me I am a part of it—I am infinite also.”

What about the Ten Commandments, the lady above referred to says that they are not from God, because they are “impracticable,” while she tells us that the spirits have given her a new set, also ten in number, like the old.

What about the Doctrine of the Fall of Man, this we are assured by one Spiritualist is a “sweeping blasphemy” on God’s Creation, and by another Spiritualist that the narrative of it in Scripture must not be taken in a literal sense. Elder Evans says :—

“That both the fall and the other doctrines of the so-called Christian scheme ought to be taken in a spiritual and not in a carnal sense ; and in a like manner he maintained that we should understand in a spiritual sense much of the history of Jesus in the Gospels, who was the first of the ascetics and in principle a ‘Shaker.’ ”

What about the Vital Doctrines of the Gospel as accepted generally in Christendom. Mr Burns says :—

“Where did these proceed from ? They have existed in the world from the earliest dawn of idolatrous priesthood. The Fall and the Devil—the immaculate conception by a virgin—the birth, life, and acts of a God-man—the angry God—the Hell torments—the vicarious Sacrifice, and the Trinity are to be found in nearly every form of idolatry or Paganism that has existed, or is now to be found upon the face of the earth. These beliefs were in the minds of the people, who adopted certain notions from the spiritual lights of ancient days, which they engrafted upon their own idolatrous dogmas. If space permitted, we might profitably refer to history, and point out the career of all the Pagan myths that are now taught in our churches as popular Christianity.”

What about the resurrection of the body ? we are told that—

“The Spiritualistic school entirely repudiates the dogma of Re-incarnation.”

While another Spiritualist (The Rev. J. Page Hopps), referring approvingly to the sentiments of Mahomet and Swedenbourg, says—

"Both had no faith in a heaven of mere spectres, poor, wretched, shivering spirits, who wanted their earthly bodies back again before they could be real beings. They saw the spirit-world as an actual place, peopled with spirits, so far advanced beyond the body that they would laugh at the idea of having it back again, as old men would at the idea of taking their childhood's toys up again."

What about the ultimate destiny of the good and bad? The answer is that each finally rise into a state of bliss. Mrs. Hardinge says—

"Spiritualism has brought us a new light on those phases of character which we have hitherto deemed lost in the inscrutable mystery of original sin. When we perceive that the life beyond is but a continuation of the life present, that there is no interruption, no inharmony in that mighty chain of being that lifts up the poor, the friendless, the criminal, the ignorant as well as the saint and the sinner, to a world of progress beyond, with what a broad mantle of charity does this Spiritualism throw over the past! (Applause.) We no longer gaze upon the dark brow of the begrimed man of sin, we no longer look down upon these children of the people as they pass us in the midst of the mire and filth both of poverty and pauperism, of disgrace and reprobation, but we look through the black crust and perceive there the germ of the mightiest angel that ever shone in the radiance of eternity."

And again—

"There is not a spirit from the far East to the mighty West, from the burning South to the frozen North, that has ever yet communicated to man and been able to prove that it was happy or miserable on account of its belief."

What about the regions of the invisible world? Our view of these, it appears, are altogether wrong. Instead of two places, the one heaven and the other hell, as in our simplicity we had been led to believe in, it appears that—

"All Spirits have a spiritual body—a body, to you inconceivably rare and refined. It is not only possessed of senses like your own, so perfect as to exceed human imagination, but also enjoys many others of a higher sort which cannot be described to you. I have said to you, there are two worlds, a world within a world; this was to attain simplicity of augmentation. There are not two but seven, and these seven are one, for there are seven orders of Spirits, and seven spheres, and these seven are one. Each of these and those therein are normally invisible to those who dwell in the others; but there is a communication

between the spirits of each, even as there is a communication between me and thee who art in the rudimental sphere, which is the entrance unto the seven, albeit that communication in the other six hath a different manner and form."

Another writer says :—

"This world is the rudimental sphere and centre of seven concentric circles. The one immediately above us, about thirty miles high, according to modern revelation, is the abode of bad spirits, and answers to the New Testament idea of Hell, in which Satan, or the personification of evil, is "the prince of the power of the air." This accounts for the awful amount of sin and iniquity in the world. But there is to be a universal restoration, and the progressive development of all souls will eventually lead them from one sphere of happiness to another, in the ascending scale, until all shall reach the highest heaven of immortal bliss.

"To be sure, there is a little difficulty here. Good spirits have to wade through hell to communicate with us, and surely they would not like the journey ; but this is obviated by correcting the false gloss put upon the word *hell* by the priests of Christianity."

Now, what saith the Spirit. "In the latter times some shall depart from faith." Surely we need travail no further in search of such a departure. Here is a new gospel, or as the apostle would call it "another gospel," and it will be well to recall his words. "Should we or an angel from heaven preach unto you any other gospel than that which we have preached unto you, let him be accursed."

Spiritualism then is a manifest apostacy, while it perpetrates a shameful parody on the grand old gospel. The *séance*, Mrs. Hardinge says,—in which a little circle meet with a spirit is the fulfilment of the promise. "Where two or three are gathered together in my name, there am I in the midst of them." This modern uprising of Spiritualism is styled the "Day of Pentecost," and that it is to usher in a "a second Messiah" for the world. Here we have, indeed, what Spiritualists claims it to be, "a new Religion," but, a religion without the Cross, without the cry of the Publican, "God be merciful !" without faith in the Crucified. They have thus changed the old foundation ; yet for poor perishing humanity, "other foundation can no more lay than

that is laid." And it is in this fact that one trembles at the results of Spiritualism. It will destroy the souls of men, and we must therefore describe it in the pungent language of the New Testament, as one of the "damnable heresies." But it will be only fair to listen to the defence of the Spiritualists in regard to this charge of apostacy. They say, in effect, that as Spiritualism inculcates such things as love to God, charity towards man, and morality of life, it is impossible for it to be Satanic, for then Satan is divided against himself. In reply, we frankly admit that such are some of the teachings of Spiritualism, but this is only what we should expect. For in this consists the "*seducing*" of the text: all this is trickery on the part of the demon, and is exceedingly good policy. They know well enough that rank atheism and open immorality, and a negation of all religion, would never do as yet. The stratagem is then for the present for "Satan himself to be transformed into an angel of light" (2 Cor., xi., 14); and through the demons who are his subordinate ministers to preach morality. The grand purpose is the destruction of man and the "powers of darkness," take care to adopt any means whereby this can be achieved. They can afford for a while to preach love, and charity, and righteousness, if at the same time they can subtract from the creed of their victims, all the v and saving points of the gospel.

For the present they leave them the shell, after most carefully extracting the kernel. Yes, we repeat demons can afford to proclaim morality, if at the same time they can destroy the notion of natural depravity, of a Saviour, and an endless doom.

Here then is a solemn "delusion;" who shall say it is not judicial also? and that those who are under it, are given up "to believe a lie" because they had not pleasure in the truth. And if it be a delusion, what a miserable dream it is, out of which presently there must be a more miserable awaking. What is the dream? It is that of holding converse with departed friends; that the old doctrines of the gospel are only myths; that the future destiny is that of progression through seven different

spheres or concentric rings which surround the earth, in which all sinners and saints are finally happy. Such is the dream to be dreamed for a while ; then, Ah ! then the awaking—to find that the fellowship in the *seance* was not with departed friends but with demons, that the old discarded notions of the gospel were Eternal truth ; and that instead of seven spheres it is the old Heaven and Hell of the Bible in all their stern reality, either of glory or terror, and themselves the victims of a miserable UNBELIEF.

PUBLIC LIBRARY OF VICTORIA In conclusion, let me urge upon you to have nothing to do with Spiritualism. If you tamper with it, it may enfold you in its meshes, and you may fail to escape. Remember, it is *forbidden* ground. The Almighty himself has hedged this territory around that none may enter. If you wish to escape the materialistic influences of this materialistic age—if spirit-communion you long for, your instincts can be gratified, the GREAT SPIRIT himself says He will come and dwell with those who are of an humble and contrite heart. Christ, the brother and friend of humanity, will come and commune with us : “ Lo I am with you alway, even unto the end of the world ;” and to make up for His own bodily absence, He promises the “ Holy Ghost, the Comforter.” If you long for the friends who have departed, you have only to wait a little, and “ them that sleep in Jesus will God bring with Him,” and “ death-divided friends” shall meet again to enjoy the blessedness of everlasting communion.

Let me urge upon you to keep in the old way, and to cling to the old Book, and to chime in with the songs of the little ones, who sing :—

“ We wont give up the Bible,
God’s Holy Book of Truth :
The blessed staff of hoary age,
The guide of early youth.”

The Bible may give us some bitter medicine, but it brings with it everlasting health ; for it leads the sinner back to God, and to that immortality of which Spiritualists are the supposed champions. Let us set our face against this “ New religion,” and

while respectfully tender and compassionate towards its sincere but misguided votaries, yet give no quarter to the system itself. We may venture to fight the army of demons, if under the banner of Him with the sweet and wondrous name :—

“ — the name high over all,
In earth, or heaven, or sky ;
Angels and men before it fall,
And devils fear and fly.”

Should you be asked to become also a disciple of this far-spreading school; on the plea that then you will reclaim men from the error of their way, and call forth in them the belief in futurity ; reply to the seductive appeal in the words transmitted across the gulf which separates Heaven from Hell :—“ IF THEY HEAR NOT MOSES AND THE PROPHETS, NEITHER WILL THEY BE PERSUADED THOUGH ONE ROSE FROM THE DEAD.”