

**THE DEVIL
AND
THE ADVENTISTS;**

**A BRIEF REVIEW
Of Some of the Recent Attacks
MADE BY ADVENTS
ON SPIRITUALISM.**

**By MOSES HULL.
AUTHOR OF NUMEROUS WORKS
ON BIBLICAL AND SPIRITUALISTIC SUBJECTS.**

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PREFACE.

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"Once upon a time" somebody denounced the devil for some of his misdemeanors, when a good old lady spoke up and said: "Yes, the devil does some mighty mean things; but if we were all as industrious as he, we would have less time to find fault with him." So of the Seventh Day Adventists; they are generally a studious and industrious people. They have many mistaken notions which prevent them from looking facts in the face. With them everything must bend to certain dogmatic interpretations of a few terms which happened to find their way into the Bible. There never was an integrally educated Adventist. The most of them have a smattering of a few textual terms, and to that everything must bend.

Much of this *brochure* was published as a magazine article in 1894. Afterward two thousand of them were issued in pamphlet form; the edition was soon exhausted with the demand for it on the constant increase. The result is this revision with a few additions.

I was informed that in May 1863 the Seventh Day Adventists, in general conference at Battle Creek, Mich., decided that it was not expedient to have any controversy with Moses Hull. The illustration was used, that, as the devil had been in heaven he knew just how to attack, in the "war in heaven," so, Mr. Hull after having been in our ranks, and in our counsels is certainly prepared to meet us at every point.

That was a wise decision, and leaves me no other course than to fire back at them from this long range. I would much prefer to meet them face to face.


If my readers enjoy reading this as I have writing it there will be a double compensation.

Ever for the Truth.

MOSES HULL.

Buffalo, N. Y.

THE DEVIL AND THE ADVENTISTS.

HE SEVENTH DAY ADVENTISTS are, for the most part, an honest, industrious and good people. The most of them have a zeal which entirely outstrips their knowledge. As Spiritualism seems to be about the only religious system that they cannot meet and, after a fashion, sometimes apparently vanquish; as it is the only thing they really fear, they make a regular attack on it about every full of the moon.

Adventist's God Never did the ignorant Bush-
Number Two. men of Africa make more noise with their tom-toms when trying to scare away some imaginary monster who was about to swallow the sun or moon, at the time of an eclipse, then do these Adventists make to keep themselves out of the clutches of an imaginary devil who figures in Spiritualism - a personage who "having not seen, they love," and with whose company they could not part. In their estimation he is only second to their God. I said *only* second: that is perhaps, what they would say; but still they attribute to him more power than ever belonged to God. God could make a world,

and lay plans for peopling it with a race of innocent beings, but the devil out-witted God and overthrew all his plans. God had his well-laid plans for keeping his children in ignorance, and hence as innocent as idiots, but this almighty and all wise devil, by crawling into a snake, somehow getting *en rapport* with a woman, outwitted the gods and caused them to say to each other: "Behold the man is become as one of us to know good and evil." Gen. iii, 22. This devil is feared by these good Advent people more than birds ever feared a scare-crow.

Reasons Why the Devil Is in it. As Spiritualism seems to have more thought, more philosophy and more solid facts in it than any other system of philosophy or religion, these people think the devil must certainly be in it. If Spiritualism happens to do a bad thing that is a sure sign that the devil is there. If it chances to do a good thing, why, that is the way the devil always takes to win good people over to his side; he did that good in order to get you in his power so that he could do you a greater evil. No matter what Spiritualists say or do, such words or action is proof that they have been with, and learned of, His Satanic Majesty. It is the old game of "heads, I win; tails, you lose."

The attacks these people make on Spiritualism might as well have been stereotyped forty years ago, for they are the same in words and in spirit. Yes, the same scripture quotations,

the same phraseology, the same prostitution of thought and reason to a set of quondam Oriental terms found in more apoclyptic portions of the Bible, are ground through month after month and year after year as bona fide arguments against Spiritualism.

Cheap Arguments. The arguments presented by these people are of the cheapest kind ever invented; it requires no logic, no erudition, no fact; all that is wanted is to be able to use the one word "devil" and ring its various changes to good advantage. Any other argument against Spiritualism requires some ability as something is affirmed which requires proof. But when one says it is the devil, and the devil is a worker of miracles, that ends it; there is nothing more for him to do. No explanations are required; he does not have to show how the devil does this thing. Bless your soul, the devil has miraculous power! Miraculous power is not understandable by mortals, so all that is to be done is to believe in the devil and the Adventist interpretation of certain scripture terms. Ignore your reason; ignore all the facts of history and of science; all the Bible except such portions as they can, by their peculiar interpretation, twist into boomerangs to throw at Spiritualists, and you are prepared to become a good Adventist.

Three Pamphlets. Spiritualism has usually gone on from conquering to conquest, paying about as much attention to the diatribes of these scribblers as the Washington Monu-

ment does to the battering of the flies and mosquitoes that swarm about its base. I now have before me three tracts; two of them issued by the Seventh Day Adventist press; the other written by Eld. Miles Grant and printed in Boston; all of them solemnly warning their readers against this last day delusion. All of them teach that the devils are about as thick in Spiritualism as the flies and lice were in Egypt — that Spiritualism is the last move to be made by His Satanic Majesty on time's great chessboard. I have therefore decided to heed the request of numerous friends who have had one or another of these pamphlets thrust into their hands at the approaches to our meetings, to write a reply, that they may have it to put into the hands of those who are troubled with these fulminations.

Elder J. H. Along in the early '50s one Eld.

Waggoner. J. H. Waggoner wrote a small pamphlet entitled "The Nature and Tendency of Modern Spiritualism." Several editions have been issued since; each one revised so as to contain more words, but no more or newer ideas.

This Eld. Waggoner, I think was always an honest man, but was afraid to move or think independently. He told me plainly that he feared he was mistaken in his expositions of scripture, but, he told me as plainly, that all his hopes in this world, if not in the next, remained with the Adventists; they had power to crush him. I think he never fully learned

of his mistake until he went to the other side, where he found that instead of his anticipated dreamless sleep he was himself a demon among demons. Now his great desire is that I should make this effort to save a few from the demon of ignorance and bigotry. Eld. Waggoner's pamphlet has for over forty years served as a key-note for all other Adventist fusiladers against Spiritualism.

I here attempt a partial reply to the latest *pronunciamento* against Spiritualism from the Adventist press. This reply will benefit all who read it, except, perhaps, a few regular dyed-in-the-wool Adventists. Time is the only doctor that can reach their case.

The last two documents handed me are entitled, "Spiritualism; is it of God, or of Satan?" and, "Spiritualism; its Source and Character." They are as near alike as two peas; a reply to one will perhaps be a sufficient reply to the other.

Cuts No The question as to whether

Figure. Spiritualism, in the imagination of certain so-called Christians, originated with God or the devil cuts no figure with the thinker. Real thinkers have grown to look for truth more than imaginary authorship, and since the devil has been accused of doing so many things, about all of which have proved to be good, and God has been said to have authorized so many foolish and bad things, people are learning to look at the work instead of hunting for its author.

No old foggy idea can be mentioned to-day that did not, in the estimation of superstitious ignorance, have God for its author. Nor has a truth ever yet stirred this world that did not, in the estimation of some good and honest but sadly deluded Christians, originate with satan. Ever since, in the estimation of the church John and Jesus were possessed of the devil, the names satan and devil have been synonyms for progress and reform.

The Real Question. The question with thinkers and reasoners to-day, is not who first preached Spiritualism; nor yet who have been its advocates since; but, is it true? is it good? will it make the world better? If these questions can all be truthfully answered in the affirmative, but little attention need be paid to the stories of a mythical Eden, with its mythical walking and talking snake, which came to our mythical Grandparents to teach them how to become wise "as one of us." More particularly since the origin of the old poem with which the book of Genesis opens, has been found, and its mythical meaning demonstrated.

Spreading In all Directions. The writer whom I shall first review starts out by saying:

"Seeing the rapidity with which Spiritualism is spreading its poisonous doctrines in all directions, contaminating the minds of the unwily, and deceiving thousands who are blown about by every wind of doctrine, who are not stayed on the Solid

Rock, a few words may be acceptable to the earnest seeker as to the origin of this delusion."

Here the acknowledgement is frankly made that "Spiritualism is spreading its poisonous doctrines." Well, it is spreading more rapidly than any other doctrine ever spread before. The fact is, the converts are all coming our way; and as for the doctrines of Spiritualism, they are poison to the old church dogmas. They have "poisoned" them so thoroughly that the church has been unloading them as rapidly as possible ever since Spiritualism came to the front. The fall of man; total depravity; vicarious atonement; endless hell; an almighty devil, and many other *etceteras* of orthodoxy have, by thinking people, been relegated to the stow-away of other poisonous superstitions.

I did not know, until I saw it in this article, that Spiritualists were the kind of people that were "blown about by every wind of doctrine." Brother, suppose you try a little Advent wind on a few of them and see if we are chaffy enough to be blown by it. Some of us were in that cyclone once, but Spiritualism has forever cured us.

Masterpiece of Under the pretense of
Satanic Ingenuity. fighting Spiritualism this writer fights all the religions the world ever heard of, not only Catholic and Protestant, but all others. He says:

"First of all, Spiritualism is founded on that masterpiece of Satanic ingenuity, — immortality,

Take away this foundation from the doctrine, and we would hear no more about Spiritualism; so, if the foundation is false, the superstructure builded is false also."

This writer may be partly correct when he says: "Take away this foundation (immortality), from the doctrine and we would hear no more about Spiritualism. Of course if spirits did not exist they could not very well assert their immortality. Spiritualism is based on the fact that men continue to live after laying their physical bodies down. But allow me to ask how much definite knowledge of immortality there would be in the world were it not for the demonstrations of Spiritualism.

And thus the evidence of immortality is set aside, by calling it "the masterpiece of Satanic ingenuity." Suppose it is! if it is a truth who cares who first preached it? I will bind myself to find it preached thousands of years before the Bible-makers ever heard of Satan. They never heard of the existence of His Satanic Majesty until they learned it when taken captives by the more enlightened Babylonians.

There was no tempting devil in Abraham's day; when God wanted Abraham tempted, there was no other way but for him to do it himself (see Gen. xxii, 2). After the Jews had been introduced to the devil by the Babylonians, God went out of the tempting business and authorized James to say:

"Let no man say, when he is tempted, I am

tempted of God, for God cannot be tempted with evil, neither tempteth he any man." Jas. i, 13.

There was a time when this tempting business seemed to be mixed up between the gods and satans. Both seemed to figure in David's temptation. In 2 Sam. xxiv, 1, God moved David to number Israel but in 1 Chron. xxi, 1, Satan "provoked" David to number Israel.

I incline to the opinion expressed by James, that man is tempted when he is drawn away of his own lusts, and enticed. See Jas. i, 14. When lust is stronger than one's reason or power of resistance it does not require much of a god or devil either to furnish one with a bountiful supply of temptation.

"Who Told The Truth." The next quotation states the whole issue; here it is:

"Let us here ask, who was the originator of the theory of unconditional immortality — 'Thou shalt not surely die.' Who said these words? The old serpent. See Gen. iii, 4. What has God said? — 'In the day that thou eatest thereof, thou shalt surely die.' See Gen. ii. 17. Who then are we to believe — God or Satan?"

In answer to this I will say, I do not see how any honest person could answer this question otherwise than that this walking and talking snake — not Satan for he had not yet got out of Babylon — told the truth. Certain it is that they did not die that day, as God had said they should, for Adam lived nine hundred and thirty years, and at least one hundred and thirty of them after the birth of

Cain. See Gen. v, 3 – 5. As for Eve, if she ever died, no record has been made of the event. When Adam died it was not for eating the plums, but because “out of the ground he was taken.” See Gen iii, 19.

Death not caused by Adam's Sin. It is now demonstrated beyond the possibility of a reasonable doubt that death had been in the world not less than *three hundred thousand years* when this man, Adam, was made out of the dust of the ground. Why the very dust out of which Adam was made had existed in men and woman many millenniums before it was worked over into Adam and it existed in thousands of fishes, birds and beasts before it existed in any man. The microscope proves that the fleshly part of man existed in lower animals. God never made dust; dust is the result of a certain play of the elements on the original igneous rocks.

On this point see the evidences of such scientists as Dr. Buckland, Dr. Rigalt, Sir John Lubbock, Prof. Spring, Dr. Lund, M. Castlenau, William Pengerley, J. P. Leslie, James Matson Owen Herschell, Prof. Hitchcock, Prof. Winchell, and other experts who spent their lives in gathering, and bringing out the facts in the case, and have demonstrated so that no thinker can doubt, that death was here hundreds of thousands of years before the supposed Adam, and his wonderful garden and menagerie. Why even Adam and Eve could not have eaten their first supper on the day in

which they were made until something had died.

“Life evermore is fed by death
In earth and sea and sky,
And that a rose may breath its breath
Something must die.”

A That the snake told the **Truthful Snake.** truth about their eyes being opened, the gods acknowledged when they said: “Behold the man is become as one of us, (that is, as one of the gods,) to know good and evil.” Gen. iii, 22.

In answer to the question, “Who, then, are we to believe — God or satan?” I answer, the facts, in every case in the Bible, justify us in believing satan; he has ever been truthful; that is more than can be said of the other one.

This warner of humanity against Spiritualism says:

“What does the Christ say of satan? ‘He was a murderer from the beginning, and abode not in the truth, because there is no truth in him * * for he is a liar and the father of it.’ John iii, 44.”

I deny it. Christ says not a word about satan in this chapter. Even our present version says not a word about satan; it has the word *devil*. The Greek word is *diabolus*. Benjamin Wilson, who fully agrees with the Adventists on the non-immortality question, has translated the New Testament. He translates this passage as follows:

“You are from the father, the *accuser*, and the lusts of your father you wish to do. He was a *manslayer* from the beginning, and has not stood

in the truth, because there is no truth in him. When [anyone] speaks a falsehood he speaks from his own; because his father also is a liar."

If Mr. Wilson had not cut the Adventist's "satan" out of the text I should be compelled to say Jesus was mistaken. It was not the devil, but God who made the mistake in the Garden of Eden. The devil was not a murderer. It was God who sought to kill Moses. Ex. iv, 24. It was not the devil but God who wanted to kill all the children of Israel. Ex. xxxii, 7 - 14.

It was not the devil but the Lord who ordered all the men, woman and boys of the Midianites killed. Num. xxxi, 1, 17. It was God who killed Uzzah for trying to steady the ark. 1 Chron. xiii, 10. It was God, and not the devil, who was a murderer from the beginning. As for the comparative truthfulness of the two, I will simply say that it was not the devil who sent lying spirits into the mouths of all of Ahab's prophets. It was not the devil, but God, who deceived Jeremiah and Ezekiel. It was not the devil, but God, who sent out "strong delusion to deceive the people that they might believe a lie." It was not the devil's servant, but God's servant, who became all things to all men. 1 Kin. xxii, 19 - 23; Jer. xx, 8; Ezek. xiv, 9; 2 Thess. ii, 11; 2 Cor. ix, 19 - 22; 2 Cor. xii, 16.

I wish I had space to reprint and reply to every word of these fulminations but it would

make this pamphlet too long. I next quote the following:

"Abomination Unto God." "What was an *abomination* unto God?" unto God in ancient times? 'There shall not be found among you anyone that is * * 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'. Deut. xviii, 10 - 12. What was the consequence of despising God's command upon this point? 'A man also or a woman that hath a familiar spirit * * shall surely be put to death'. Lev. xx, 27."

In answer to this writer, as to "what was an abomination unto God,"? I will say different things were abominations. Sometimes prayer was an abomination. Prov. xxviii, 9. Offering of incense was an abomination. Isa. i, 8. Eating cat fish or swine's flesh was an abomination. The price of a pup was an abomination. See Deut. xxiii, 18. Is. lxvi, 17.

Does this gentleman believe this garbled quotation from an old dead and buried law is now binding on us? If so, why does he not proceed to obey the extracts he quotes by putting these abominable necromancers to death instead of quoting the scripture, which he dare not obey, to warn his friends against Spiritualism? In this he certainly presumes much on the gullibility of his readers. The Bible nowhere more positively forbids communication with the dead than it commands the writer of this article under review to stone to death those guilty of necromancy or consulting

with departed spirits. In this case, I think I will be compelled to quote and apply to the writer of the article under review Rom. ii, 1.

"Therefore thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things."

I am ready to prove at any time when called upon that there were local reasons why the Hebrews were forbidden to communicate with the dead, as there were for many other of their local laws. Neither those laws nor reasons apply to us any more than their sacrifices and their Sabbaths apply to us.

I will ask, did Jesus do wrong in allowing Moses and Elias to talk with him on the mount? (See Luke ix, 30 - 32). If Jesus sinned in this, he is a sinner, and therefore, cannot be a savior; but if he did not sin in this, then it is no sin to talk with the dead. In either case the Adventist's argument kills the wrong way. Their guns are all more dangerous at the breech than at the muzzle.

This denouncer of Spiritualism next says:

"How did they pretend to communicate with the dead? — 'I pray thee, divine unto me by the familiar spirit; or demon. 1 Sam. xxviii, 8. How did God view Saul's transgression in this direction? — 'So Saul died for his transgression which he committed against the Lord * * for asking counsel of one that had a familiar spirit, to inquire of it.' 1 Chron. x, 13. And just as the demon appeared to Saul in the guise of Samuel, so will satan appear, to deceive the nations, as a holy being; 'for satan

himself is transformed into an angel of light.' 2 Cor. xi, 14. He thus comes under the guise of religion that he may the more easily beguile the unwary in their hour of unwatchfulness."

How does this man know that this was a pretense? There is nothing in the Bible that indicates such a thing; on the contrary the Bible says:

1. "The woman saw Samuel." 1 Sam. xxviii, 12.

2. She saw gods ascending out of the earth. Gesenius renders it; "I saw a god-like form ascend out of the earth." Verse 13.

3. She even described his clothing, as mediums often do in modern times.

4. "Saul perceived that it was Samuel." If he had been afflicted with Modern Adventism he would have said: "This is not Samuel, I perceive that it is satan. The dead cannot return, they are unconscious." It is evident that the Jews at that time had not been posted on the unconsciousness of the dead. See Verse 14.

5. "Samuel said to Saul, why hast thou disquieted me?" Verse 15. Could Samuel have said this if he had been as unconscious as the Adventists suppose the dead to be?

6. If the Bible had supposed the dead to be unconscious, could it have said, without note or comment, "and Samuel said to Saul"?

7. Samuel renews the same old quarrel begun in 1 Sam. 15. He even quotes his own words, in verses 17 to 19, saying, "and the

Lord hath done to him as he spake by me."

8. Verse 20 says: "Saul was sore afraid because of the words of Samuel." How could this be, if Samuel had spoken no words? Thus it is seen that Samuel's communication to Saul is not a mere "pretense."

9. Here I cannot refrain from quoting a portion of the Old Testament that finally got voted out of the protestant Bible. That makes no difference; it existed and was read and believed long before Jesus was supposed to have existed on our earth.

Ecclesiasticus xlvi, 20. "And after his (Samuel's) death he prophesied and showed the king his end, and lifted up his voice from the earth in prophesy to blot out the wickedness of the people."

Why does not this writer, who evidently represented the Jewish opinion, say that this was false, or that the old lady somehow smuggled the devil in there and fooled the king into believing an impossibility — that is, that he was talking with dead Samuel. What an opportunity was here lost to inflict a few words upon the readers, on the non-immortality of man. Why does not the writer say, "if Saul had not been a believer in immortality he could not have been fooled into thinking he was talking with dead Samuel?" Surely a golden opportunity was here lost a second time, as one was lost at the time the writer of the Book of Samuel neglected to insert a note of warning, but said without note or comment, "and Samuel said unto Saul."

Who Killed Saul? I cannot say how God viewed Saul's transgression in this case. The Bible does not tell us, either in 1 Chron. x, 13, or elsewhere. The Bible says:

"So Saul died for his transgression which he committed against the Lord, which he kept not, and also, for asking counsel of one that had a familiar spirit."

The Bible gives two reasons for Saul's death, but does not give the true reason. Saul committed suicide. See 1 Chron. x, 4.

No demon appeared to Saul; nothing appeared to Saul. Samuel appeared to the woman; and Saul from the woman's description, "perceived that it was Samuel."

If "satan is transformed into an angel of light," as is here stated I am glad. I have expected such an event to occur for many years. I congratulate him. I think that on this point this preacher and his prototypes are correct. When Benjamin Franklin began to succeed in bottling up thunder and lightning, he was accused of being in league with the devil — as bad as Spiritualists are now. His work went on until it developed a living wizard; "thou shalt not suffer a witch to live." Ex. xx, 18. Thomas Edison is the name of this "child of the devil," who has given the whole world light, and fulfilled the prediction, "there shall be no night there." Satan, we are glad of the transformation! There are a few of us who love light; all kinds of light. "Let

there be light" no matter from whom it may come.

From whom does Our writer next quotes

He Inherit It. 1 Tim. vi, 15 and says; "God is the only inherently immortal being in existence." I wish this wise writer had told his readers from whom God inherited his immortality. If he has it "inherently" or by inheritance, it would do some of us ignorant Spiritualists good to know whom God is indebted to for this rich boon. Now the fact is, God is the only source of immortality — God is immortal, wherever he is; and, if we are "the offspring of God," we inherit all of his attributes and partake of his nature, and, hence, we are all immortal by inheritance. See Acts xvii, 28. God dwells in his children and they partake of his nature. See Eph. iv, 6; 1 Cor. vii, 4; 2 Pet. i, 4.

Coming This writer next talks of the

Of Christ. coming of Christ, and of being caught up to meet him in the clouds. I wonder if he knows that if these texts were correctly translated that word *parousia* would not be rendered *coming* but *presence*.

In Matt. xxiv, 3, the disciples are represented as asking Jesus what should be the sign of his *coming* and the end of the world. What they really asked was, "what shall be the sign of thy *presence* and of the end of the *age*." Even the Adventist, who brought out The Emphatic Diaglott, translates this text: "What

shall be the sign of thy *presence* and of the *consummation* of the age." This word is rendered *presence* in Cor. x, 1, where the word *coming* would not fit at all. In Phil. ii, 12, the writer says: "As ye have always obeyed not as in my *presence* only, but now much more in my *absence*, work out your own salvation with fear and trembling." The word *presence*, in this text, as in others, is, in the Greek, *parousia*, and is here correctly translated.

Does this man know also, that in modern manifestations, spirits nearly always appear in clouds? — that these manifestations in the Bible were generally connected with clouds? The angel that led the children of Israel out of Egypt came to them in a pillar of cloud. Also, when God appeared in the tabernacle in the wilderness he always appeared in a cloud; Ex. xiii, 21; xiv, 38; Num. ix, 15 - 21; x, 34 - 36. So when the ten commandments were given they were given in a trumpet voice, and from a thick cloud. Ex. xix, 16.

This writer says:

"But why is there need of putting on, or receiving such if we already have immortality? Why should we seek after immortality if we are already immortal? Rom. ii, 7. 'A mortal,' according to Webster, means 'one destined to destruction, to death;' and death brings corruption. This does away with the theory that the spirits of the dead float about the air, watching over and caring for their friends as Spiritualists assume."

Yes, we do put off mortal bodies and put on immortal bodies. Paul says: "There are bodies terrestrial and there are bodies celestial." He also says: Thou sowest not that body that shall be, * * that body which will be produced." *Wilson's Translation.*

We are asked: "Why seek for immortality if we are already immortal?" I answer, the word rendered immortality, is *aptharsia*, which means incorruptibility or purity of life. This is rendered "sincerity" in Eph. vi, 24 and Titus i, 7. In either of the above texts the word immortality would make very poor nonsense of it indeed.

He next quotes: "The dead know not anything." "In death there is no remembrance of thee," "His thoughts perish," etc. These texts are all in the Bible. The same Bible says the living "know not anything." See 2 Sam. xv, 11. Occasionally there is a proud person who knows nothing. 1 Tim. vi, 14.

The same text that teaches "that the dead know not anything," teaches also their eternal unconsciousness as much as it does their present unconsciousness. It says: "Neither have they any more a portion forever in anything that is done under the sun." Nor, "have they any more of a reward." The Bible as thoroughly teaches the eternal extinguishment of the dead as it teaches their unconsciousness. Job says:

"As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up

no more. He shall return no more to his house, neither shall his place know him any more." Job vii, 8 - 9.

The fact is, many of those old writers in the Bible had their seasons of doubt, and strongly inclined to agnosticism or materialism.

Opinions of D. Ds., Christian writers do
and of Apostles. not agree with this man that the scriptures to which he refers "does away with the idea that spirits float about the air watching over and caring for their friends as Spiritualists believe."

Rev. T. DeWitt Talmage, the most popular minister in this country, if not in the world, in his sermon on "Employments in Heaven," said:

"When I get to heaven, as by the grace of God I am destined to go to that place; I will come and see you all. Yes, I will come to the people to whom I have administered in the gospel; and to the millions of souls to whom, through the kindness of the press I am permitted to preach every week, in this land, and in other lands — letters coming from New Zealand and the uttermost parts of the earth, as well as from near nations, telling me of the souls I have helped — I will visit them all. I give them fair notice. Our departed friends are engaged in that delectable entertainment now."

Rev. Dr. Sutherland, of the Second Presbyterian church of Pittsburg, Pa., said:

"I cannot believe that we are completely cut off from those whose memory we so fondly cherish. I cannot think we have lost all touch with them, and that there is no point of contact between

them and us. I do not believe, and no species of human reasoning could make me believe that my own sainted parents have entirely forgotten me or lost all interest in my welfare. I do not believe, and cannot believe, that it would be impossible for them to send a thrill of influence to help me in the hour of distress or in the time of sorrow. Nor do I think that a belief in their ability or disposition to do so is out of harmony with the teachings of God's word. The whole tenor of Scripture goes to show that the spirits of the redeemed are unbound and unfettered. * * We know little of the possibilities of a spirit free from the limitations of the flesh."

Dr. John Henry Barrows, of Boston, in his opening address at the Parliament of Religions, at the World's Fair, said:

"It seems to me that the spirits of just and good men hover over this assembly. I believe the spirit of Paul is here, the zealous missionary of Christ; whose courtesy, wisdom, and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadow of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates, the searcher after truth, and of Jeremy Taylor, and John Milton, and Roger Williams, and Lessing, the great apostle of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love to God and man, is not far from us, and the spirits of Tennyson and Whitier and Phillips Brooks, who looked forward to this parliament as the realization of a noble idea."

Why, one would almost think that these learned Divines had been taking lessons under

the apostle Paul, who it has been supposed, wrote the letter to the Hebrews, where he said:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us". Heb. xii, 1.

This writer also said in verses 22 - 23, of this same chapter;

But ye are come unto mount Zion, and unto the city of the living God; the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

These learned D. Ds., and the learned apostle seem to differ from this Adventist-Spiritualism-killer about as much as he differs from Spiritualism.

The Devil In Our writer, for the final as-
Miracles. sault on the strongholds of
Spiritualism, wheels out his artillery about the
"spirits of devils working miracles." They al-
ways do it. I must examine that argument
briefly. I ask. Do the spirits of devils work
miracles? or do they not? Is the devil, or is
he not, a worker of miracles?

These people always undertake to prove the Bible true by the miracles which have been wrought in attestation of its truth. Jesus is, in their estimation, proven a son of God, by the numerous miracles he was supposed to have wrought. Now, if the spirits of devils

have gone into the miracle business, how in the name of satan, or of any one else, is it to be proven that the devil did not stick his miracles in at the wrong place? Who knows but that the devil wrought the very miracle of bringing Jesus up from the dead? It looks for all the world like one of his devilish tricks! Jesus promised to stay in the heart of the earth three days and three nights or until he was *real* dead. But he was in the grave less than thirty-six hours. It will be remembered that the great Justyn Martyr told those who read his writings that the devil got wind of the fact that Christ was to come, and about what he was to do, and so he sent out numerous counterfeit Christs, who counterfeited his entire work long before he came into the world.

The fact is, when a lot of miracle-working devils are turned loose on the world, the other firm, unless they go into the miracle business more extensively, may as well give up business.

With a general exhortation to be on the alert against the wiles of this almighty devil, this writer closes his article. If God were as interested in this devil matter as the average Adventist minister is supposed to be, he would put an extinguisher on him, but he is not; indeed there is reason for a strong suspicion that this God and devil are in partnership. God sends the spirits of devils out with a strong delusion to make them believe a lie

on purpose to have an excuse for damning them.

The second among the later efforts to put Spiritualism down, which has come to my hand, is Tract 112 of the Bible Student's Library. "Spiritualism, its Source and Character." As the arguments are generally the same as those which have just passed under review, I will notice it only where it makes assumptions not noticed in the other.

In commenting on the words, "Ye shall not surely die," the writer of this pamphlet says:

"Here we have the first deception brought to bear upon the human race by satan. If we note particularly the character of this fatal delusion, we have the key to all others. (1) It was a direct contradiction to the word of God; (2) it was an assertion that man would not die; (3) and, therefore, he was himself a god, and by a single act of independence or disobedience would become equal in knowledge, with God — the very foundation of the religion of self. Notwithstanding the fact that God's word was literally fulfilled in the case of the first man and woman, and has been continually fulfilled from their day to the present time, satan has continued to practice the same old deception upon the human race, with disastrous effect."

This writer, like all others of his ilk, assumes a satan in the garden. This satan was manufactured in Babylon long after grandmother Eve ate the forbidden fruit, hence could not have been there. He talks of "this fatal delusion," but has not told us what the delusion is, nor shown us that it is fatal. He assumes

that "it was a direct contradiction of the word of God." It is true that it contradicts the word of one of the gods; the one who said man should die the very day he partook of the tempting fruit, but he did not die that day; nor did he die at all for eating that fruit. The reason given for his dying was because he was taken out of the ground. Gen. iii, 20.

I notice in this *excerpt*, as in all Adventist writings, and nearly all the writings of other Christians, a tendency to assume that the book we commonly call the Bible, is the word of God. Nothing could be further from the truth; that term is nowhere in the Bible applied to the contents of that book. The term "word of God," "word of the Lord," "His word," "My word," etc., always, in the Bible, refers to mediumship of some kind. See 1 Sam. ix, 27. See also the first twelve verses of the next chapter, where the former was fulfilled. 1 Kin. xii, 22 - 23; 1 Chron. xvii, 2; Heb. iv, 12, vi, 4; 1 Sam. iii, 1, vii, 21; 1 Kin. xiv, 18, xvi, 12.

The writer under the review next says:

"It is evident that the woman herself was surprised at something, for she cried out in her terror. And from this fact many have concluded that, contrary to the expectation of the woman, Samuel actually came. But it should be observed that if Samuel were indeed present on that occasion, it must have been (1) because the familiar spirit had power to bring him up, or (2) because the Lord saw fit to send him to meet Saul. But both these views are false and absurd, for (1) it

would be absurd to believe that the familiar spirit had power to control at pleasure not merely the dead in general, but the righteous dead in particular. Who dare assert that the familiar spirits are able, at the bidding of wicked men or women, to bring up from the dead the most eminent servants of God? And (2) it would be absurd to represent the Lord as sending Samuel to meet Saul on this *forbidden* ground, when He had refused to answer him at all by any prophet, though Saul anxiously sought such answer in a lawful manner before he ventured on the dreadful expedient of consulting a familiar spirit. And (3) as it was a wicked thing in Saul to invoke the incantations of this servant of Satan, how can it be shown to be consistent *for holy Samuel* to come when thus invoked by Satanic power?"

This rather long quotation contains so many rather loose assertions that it seemed necessary to produce it entire. Now let us examine it *seriatim*. The first point I will notice is, "It is evident that the woman was surprised at something, for she cried out in terror." Yes, that is true; but what was it that surprised her? Why, it was not Samuel, but the fact that she was giving a sitting to Saul, the king, her enemy, the one who had sworn to take her life unless she allowed the prophet Samuel, and other prophets under him to have a monopoly of that business.

When he first asked her for a sitting she objected, and said: Thou knowest what Saul hath done; how he hath cut off those that have familiar spirits." At this time she did

not know him; it was not until she had entered into the clairvoyant condition that she had discerned that she had been trapped into giving a sitting to her worst enemy. No wonder she cried out. What did she say in her cries? Why hast thou deceived me, for thou art Saul." After this Saul again assures her that no harm shall come to her; then she goes on and gives him a communication.

This writer urges that if Samuel was there it was either because the familiar spirits had power to bring him up, or God sent him. To this I answer, neither is necessary.

1. The familiar spirit was the woman's spirit guide. He had his medium under hypnotic control. All he had to do was to put her *en rapport* with Samuel, as hypnotists even now sometimes put their subjects, or mediums under the control of others. This familiar spirit did not force Samuel to come, nor did he necessarily invite him to come. All he had to do was, as Spiritualists sometimes say, to hold the forces until Samuel could give the communication.

2. Why should God have any thing more to do with Samuel's coming there than he had to do with Saul's being there. Let us not forget that spirits are people; and that they go and come as voluntarily as people do here. Saul called for Samuel, and Samuel came and gave him a tongue lashing for expecting anything from him. They had been enemies for years, why now, should he expect favors from him?

so he begins the quarrel where he left off the last time they met.

3. The question is next asked, "who dare assert that familiar spirits are able at the bidding of wicked men or women to bring up from the dead the most eminent servants of God?"

Look at the ignorant assumption in this. (1) There is not a shadow of proof that familiar spirits brought Samuel. (2) How does he know that this was a wicked woman? This woman may have been as pure as the Virgin Mary, for all that anyone knows to the contrary. (3) How does he know that Samuel was an "eminently" good man? This writer calls him "holy Samuel." He is properly called, murderer Samuel. Such a man as Samuel would not to-day stand as high morally as either Saul or the woman. He was a cruel murderer, offering human sacrifices to Yahweh. See 1 Sam. xiii, 32 - 33.

"He had refused to answer at all by any prophet." It may be true that this particular "Lord," Yahweh had refused to answer since Saul would not sacrifice human beings to him. Spirits sometimes do that. It looks very much as though Samuel being at the head of the school of prophets did not allow the prophets to see the king at all.

Again, our friend says: "It was a wicked thing in Saul to make incantations of the servants of satan." Right here, a little proof that this woman was the servant of satan, or

even that Saul, the woman, or the Lord had ever heard of satan would be acceptable.

Almost every paragraph of this little book for several pages speaks of this woman as being very wicked. What wicked act had she done? Had she taken a paramour, and then driven him and his and her child out into the wilderness to die? No it strikes me that it was Abraham that did that. Had she become intoxicated and in that condition seduced two of her sons, as righteous Lot did two of his daughters? Had she hewed a man to pieces as "holy Samuel" did Agag? Had she killed some Mrs. Uriah in order to get her husband, for fear she would find out her liasons with him? Had she taken a thousand husbands and paramours, and thus set an example for the wisest king who ever lived or ever should live? What had she done that causes this minister to so traduce her character? A few specific counts in the indictment of this "wicked woman" would be acceptable. By all means let us, in the next edition of this pamphlet have some specifications. As it is one can hardly escape the conclusion that this Adventist Divine has dipped his pen in gall. "He that uttereth slander is a fool." Prov. x, 18.

In his fourth paragraph on this Samuel question this writer said:

"That there are several facts here brought to view hard to be explained if this was the real Samuel, but very easy to understand if this was the familiar spirit personating or counterfeiting him. The

first is that holy Samuel should come in answer to her wicked incantations. The second is that he should arise out of the earth. The third is that the woman should see him, while Saul should not see him. The fourth is that this holy man should first of all communicate private information to this abandoned woman, putting her on her guard against Saul. The fifth is that the woman was not alarmed at the presence of this old man with his mantle, but only alarmed when he told her that she had Saul in the house."

Here we have it again; "holy Samuel" and, "the woman's wicked incantations."

Please let us have in your next fusilade against Spiritualism just one molecule of evidence that Samuel was holy or that this woman in talking with Samuel was more wicked than Jesus was when he talked with Moses and Elias. See Matt. xvii, 1 - 9.

Again, this writer cannot see how Samuel could arise out of the earth; whether it was materialization or etherialization, such forms usually arise. I have seen them many times; spirits usually gather earthly elements when they manifest to earth's people; in many cases they go to earth to get the elements needed to enable them to reach us. We are next asked how the woman could see Samuel when Saul could not see him? I answer for the same reason that Paul could see Jesus when those who were with him could not see him. See Acts ix, 7. The woman and the other Saul were both clairvoyant; this Saul and the men who

were with him were not. Next, this woman is called "an abandoned woman." I have very little respect for the person who will thus traduce the character of a woman, living or dead, especially when it is done without a particle of evidence as it is in this case. It shows to what straits the opponents of Spiritualism are driven. She is next called a witch. The ministers have made that wholly gratuitous charge against her until I think a few of the more ignorant of them have come to believe it.

Leaving the case of Samuel I will quote only one more paragraph from this pamphlet. It is as follows.

"This delusive work of satan in the last days is plainly foretold in the New Testament: 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' 1 Tim, iv, 1. In the second chapter of 2 Thessalonians we read of 'the working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.'"

In answer to this I will say, I preached Adventism twelve years; in all that time there was hardly a week, that one or both of these texts was not quoted at me with the assertion that they were being fulfilled in Adventism. I am now re-reading an old book one that I owned and read while in the church. This

book has furnished the most of the missiles that Adventists and others hurl at the Catholic church. This book quotes both of these texts and makes a labored argument to apply them to Catholicism. Should any want to read this book it is published by the American Tract Society, and is entitled "The Reformation in Europe."

I have another book, "Points of Controversy," a very able Catholic book, that quotes both of these texts and applies them to Protestantism. This priest makes a better argument on the texts than I ever heard a protestant make.

Martin Luther and his followers used these texts and applied them to Catholicism. These texts are handy; they can be hurled as *ad captandum vulgus* by any body or at any body.

This little book has been written in no spirit of animosity toward my friends, the Seventh Day Adventists. "Rome, and not Cesar," is my motto. The Adventists are, for the most part, good men and woman who have gone astray in their thinking. I would save them if I could.

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