

Spiritualism AND Theosophy

TWAIN BROTHERS OF ANTI-CHRIST.

(Founded on the First Lie, the belief of which brought Death to our Race.)

THE ORIGIN, DEVELOPMENT,
AND DESTRUCTION OF THESE
SYSTEMS.

Which deny the Divinity and Atonement of Jesus Christ, the only Saviour
of Men.



SPIRITUALISM EXPOSED:

Shown to be Contrary to Scripture, Reason, and Experience.

Its Atheistic Teaching and Lawlessness, Table-Rappings, Spirit Mediums, Materialisation of Spirits, Spirit Photography, Testing by Fire of a Medium by the Author in Wellington recently, Interesting Ghost Stories, Dialogue between a Christian and Theosophist on Reincarnation, &c., &c.

First Edition of 6000 Copies.

BY JAMES NEIL.

Price, 3d. From all Booksellers; posted to any address.

74 GEORGE STREET, DUNEDIN.

BUDGET PRINT, BATH STREET, DUNEDIN.

Let no one say, "No man cared for my soul."—Psalm cxlvi. 4.

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1904

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PREFACE.

THE DECEPTION, FOLLY, AND DANGER OF SPIRITUALISM.

Our object in issuing the following pages is that all who read them may have their eyes opened to the terrible danger of this work of the great Deceiver, by which he seeks to destroy men by causing them to reject the only Saviour of Sinners—Jesus Christ, the Federal Head of humanity, who gave Himself a ransom for all. This will be testified to in due time. That Spiritualism is opposed to the Bible is known to all who have studied it carefully. In thus rejecting the true Chart of Life, it leaves its votaries without any standard of righteousness, to be “tossed to and fro and driven by every wind of doctrine put forth by infatuated men and demons that lie in wait to deceive.” We have long thought it worse than carelessness for Christians to ignore Spiritualism, which is entrapping not only the young and careless ones, but members of churches, ministers, and others. It may be that the number claimed as Spiritualists (11 millions) is an exaggeration, but we cannot deny that thousands are, in these latter times, giving heed to its seducing spirits, that are teaching the doctrines of devils. From the above remarks we do not imply that Spiritualists are all bad and wilful deceivers. Some are earnest in their belief; but the system we condemn, as it is likely to destroy the only true way of salvation, given by the one Living and True God, whereby we can be saved. We would therefore urge all who love our Lord Jesus Christ and hate evil to do what they can to wall up this pathway to perdition that God and good men condemn—Spiritualism—which may shortly be described “as seeking the dead instead of the living God,” who is over all blessed for evermore.

J. NEIL.

P.S.—The quotations which we give in support of our arguments are nearly all from Spiritualists themselves, so that as Jesus said in the parable, “Out of thy own mouth will I judge thee.”

SPIRITUALISM :

ITS DECEPTION, DANGER, & FOLLY.

On the evening of Sunday, 3rd July, 1901, by arrangement and invitation, we gave the substance of the following pages in the New Century Hall, which is, we understand, the property of the Associated Spiritualists of Wellington.

Mr McLean, the President, was in the chair, and briefly introduced us to the audience and announced the subject—

“The Reason Why I am Not a Spiritualist.” This was, so to speak, toning down the subject: for, as given by us, it was “Our Reason for Rejecting Spiritualism.” In the first place, we warmly commended the Spiritualists of Wellington for their liberality in allowing us the use of their platform to expose what we were fully persuaded was a dangerous delusion. There were few people united for any purpose who would act in such a generous spirit, not even the Spiritualists of Dunedin, whose meeting we had attended, but we had no opportunity of saying a word.

Since the time when we could reason on religious themes, it seemed to us unreasonable for men to teach their fellows and expect them to receive with unquestioning faith all that they said. The teachers sent from God did not act in such an arbitrary manner. Jesus, the greatest Teacher, always at His public discourses allowed His hearers to ask Him questions, and even discussed with them the subject matter of His teaching. The Holy Spirit also commended the Bereans for their nobility in testing by the Scripture the statements of the inspired Paul. It would be a good thing if all religious teachers were as liberal as the Wellington Spiritualists in this matter of giving an open platform. Now to our subject.

DEFINITION — First: What may be called Ancient Spiritualism is found mentioned in the Bible as far back in the history of our race as 1401, before Christ. It was then a mixture of sorcery, magic, and enchantment (Exodus vii. 11). In Leviticus xix. 31, xx. 6, it is strongly condemned by God in the most emphatic way. He warns His people that He will set Himself against the Spiritualist to cut him off from the nation: Now, we do not deny that there may be something supernatural (or if we were to coin a term to express our idea of its source, we should say infranatural or infernal) about it. There is an argument used for its genuineness by some eminent thinkers, which they have stated thus—"The fact that God has condemned it is a proof of its reality. Would He condemn a delusion?" We think He would, and as a proof we have it in hundreds of places that He strongly condemns idolatry; Paul, His inspired servant, says there is nothing in it. We will account for the phenomenon further on; in the meantime we might say that the designations applied to this system in Holy Writ, such as sorcery, witchcraft, &c., are sufficient to cause every one who fears God and hates evil to give it a very wide berth. The ancient forms of Spiritualism were practised by the heathen nations in almost all ages, with the result that godlessness prevailed, and ultimately led to their downfall or extinction.

Second: Modern Spiritualism comes from America. Now, we do not ask, "Can any good thing come out of America?" for we know that untold good has come from the New World; but one of its best physicians has termed it "the Paradise of quacks." This statement is true, and we venture to affirm that for systems of quackery, Spiritualism, and Theosophy, —the modern society (all born in America), they take the cake. It will, no doubt, be instructive to some of our unposted readers to have the details of the discovery, as some term it, of the origin and spread of modern Spiritualism. In 1847 a family of the name

of Fox lived in the village of Hydesville, Maine County, New York. The family consisted of father, mother, and six children, two of whom were living with their parents when the supposed spirit-rapping commenced; their ages were nine and twelve years respectively. The noises were first noticed as the scratchings of mice; later on the scratchings developed into raps and sounds, sometimes light and gentle, at other times loud and violent. Sounds of footsteps were also heard. When in bed the girls would often have the bedclothes pulled off them. Katie (the name of the youngest) sometimes felt a cold hand laid on her face. These rappings and sounds continued for some weeks. Chairs, tables, and furniture would be moved about as if a legion of invisibles had taken possession. The father and mother are said to have hunted round the house with lighted candles, but could not get a clue to these extraordinary proceedings. After a time, the thought occurred that it might be possible to get intelligence out of the raps. Katie Fox, on retiring to bed early one night, thought when the sounds commenced she would imitate them by snapping her fingers. This she did seven times, when, lo! the same number of raps responded. "Now," she said (thinking it was a spirit), "do as I do—count 1, 2, 3, 4, 5, 6"; when raps in response were given to the same number. The mother of the girls asked for ten raps, and the number was given. She asked for the age of Katie, one rap for each year, and the number was given. These things were noised abroad, and it is said the villagers were in a great state of excitement. In consequence, many came and heard for themselves these peculiar sounds. The ministers of the churches in the village came and investigated, and gave an unfavourable report, believing that it was a work of the devil, and that the family were spirit mediums. Another class—the infidels—came, and soon took the notion that it was the disembodied ghosts or spirits of the dead that

did the rapping. Now, whether through gratitude to these men who rejected Christianity, and first accepted Spiritism or not, it is certain that, from its inception, the bulk of teaching purporting to come from the spirit world is clearly against Christ, which we will prove when we deal with their messages in our succeeding pages.

ITS FOUNDATION.—Our first reason for rejecting Spiritism is: its unscriptural and anti-scriptural foundation is based on the assumption that *the Soul is, immortal and cannot die*. If this were true, the message our first parents received from God their Creator would contain a palpable falsehood. Let us turn to the Inspired account of the creation of man, as related in Gen. 2—7. Here we are told that the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of Life, and man became a Living Soul. Now, we find that man was called by the personal noun twice and the personal pronoun twice before he had life. That God did not breathe into him a soul, but the breath of Life, the result of which was that he became a Living Soul or person. Now, so confident are we that there are no such terms in the Bible as “immortal soul,” “never dying soul,” or “disembodied soul,” that we hereby pledge ourselves to give to any person the sum of £1,000 for even one occurrence of any of these terms in the Bible.

THE NATURE OF THE SOUL.

The original term from which our English word soul is translated is in the old Testament (Hebrew) *nephesh*, and in the New Testament (Greek) *psuche*. These words occur about 500 times. They are rendered in the Revised Version *life*, which we affirm is the true rendering. If we turn to the 16th chap., 26th ver., of Matthew's Gospel in the Authorised, or Old Version, the Saviour is made to ask, “What shall a man be profited if he shall gain the whole world and lose his soul? or what shall he give in exchange for his soul?” Let us remember

the fact that the revisers were under the most solemn obligation not to alter any word, unless it was needful, to be true to the original. Knowing this—they have altered “soul” into “life.” If this, its true meaning, was recognised, the personality and immortality of the soul would vanish from the mind like a cloud of superstition and mystery. According to the most eminent Hebrew and Greek scholars, the terms “nephish” and “psuche” simply mean “living creature.” They include the lower animals. Thus in the 1st chapter of Genesis 20-30; Numbers, 31st chap. 28th verse; Proverbs, 12th chap., 12th verse. It is perplexing to some to find the wide range of applications the original terms have. While primarily denoting man as a person, they are rendered his life, his heart, his affections, appetite, animal desires, etc. But we are certain that in none of its various renderings does it imply that the soul is a distinct conscious living personality apart from the body, nor that it is immortal or never-dying. In support of this, we quote Dr Parkhurst, an eminent Bible scholar and lexicographer, who, although he held the orthodox view, says that of the 1600 occurrences in the Bible of the words “soul” and “spirit” as applied to man, there is not one of them that even imply immortality or deathlessness. But Theology affirms that the soul is immortal, and Spiritists, while refusing to accept the Scriptures as God’s revealed word to man, are only too ready to take the deductions of Theology and foist them on the Bible if it suits them to do so.

BIBLE-TEACHING.

There are texts where it is supposed the immortality of the soul is implied, and here we would remind our readers that the Scriptures teach us, 1st, by direct precept, as “Thus saith the Lord”; 2nd, by approved example, as Jesus and His inspired apostles did; and, 3rd, by necessary implication; it is then in the third and less weighty way that

men affirm that the immortality of the soul is implied ; but we deny that it is a necessary implication. In Genesis, 1st chapter, it is said that God made man in His own image and likeness. This is true ; but it is not said He made him with His attributes. If He had, then man would, as some Spiritists affirm of him, be a God and not man. It may seem very logical to some that, if God is immortal, and man made in His image, man must be also immortal. To show the weakness and fallacy of this logic, we point out the fact that it proves too much ; it proves also that he is also almighty, omnipresent, omniscient, and infallible. If one man claims one attribute of Deity any other has just as much right to claim another, so we find no argument for the foundation of Spiritualism in this Scripture. In the Psalms there are a few passages which are thought to have some support.

David, speaking prophetically of Christ's resurrection, says :—"Thou wilt not leave my soul in hell, nor suffer thine holy one to see corruption." The faulty rendering of the term "Hades" into our English "hell" led to the supposition that the Soul or Life of Jesus left His body, and as the distinct personality went, or was impaled, in the orthodox hell of fire and brimstone, where damned disembodied souls are tormented to all eternity. This is a false deduction, for Hades simply means the grave, not a grave, but the grave or death state—the gates of hell or the grave—could not prevail against Him.

For the first great day, as it began to dawn,

Beheld an angel's hand roll back the stone.

The Lord of glory rose amid the gloom,

Shook off the dust of death, and left the tomb !

Speaking on this subject, we have got people to admit that hell, as the translation of Hades, is only the grave. When our late Queen died, some affirmed that she had gone to Heaven. "Indeed !" we said ; "do you think she was better than the Lord Jesus ?" "Oh, no." "Well, then, it

is in your Prayer Book that He died and descended into hell." "Oh, but that means the grave." "So it does." From this we see that the Soul is not the personality, as no one will affirm that consciousness is taken to the grave.

THE WITCH OF EDNOR.

The Witch of Endor is claimed by Spiritists as an infallible proof that human souls or spirits are personal and conscious beings in the death state. At the close of our lecture in Wellington, several of the audience brought up this case with an air of triumph. Let us read the narrative as we find it in the 28th chapter of the First Book of Samuel, reading from the 7th verse (Revised Version) :—"Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her and enquire of her. And his servants said unto him, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself and put on other raiment, and he went, and two men with him, and they came to the woman by night, and he said divine unto me I pray thee, by the familiar spirit, and bring me up whosoever I name unto thee. And the woman was afraid, and made Saul swear unto her that her life would be spared. She asked whom she would bring up. Saul said, bring me up Samuel. And the woman cried with a loud voice, why hast thou deceived me, for thou art Saul? Allaying her fears he asked her what she saw. She replied, I see a God coming up out of the earth. Saul asked her what form he was of. She replied, an old man cometh up and is covered with a robe. And Saul perceived it was Samuel, and he bowed with his face to the ground and did obeisance. And Samuel said to Saul, why has thou disquieted me to bring me up. And Saul answered, I am sore distressed, for the Philistines make war against me, and God has departed from me and answereth me no more, neither by the prophets nor by dream ; therefore I

have sought thee that thou mayest make known unto me what I shall do. And Samuel said, wherefore dost thou ask of me, seeing the Lord is departed from thee and is become thy adversary, and the Lord hath wrought for himself as he spake by me, and the Lord hath rent the Kingdom out of thy hand and given it unto thy neighbour, even to David, because thou obeyedst not the voice of the Lord, and didst not execute his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee; this day, moreover, the Lord will deliver also Israel with thee, and to-morrow thou and thy sons shall be with me, and the Lord shall deliver also the host of Israel into the hand of the Philistines."

This is the narrative of the ancient seance. Now, what does the Spiritualist seek to prove by it—namely, that Samuel's ghost, soul, or spirit came from the spirit-land to tell the disobedient king what he knew, or ought to have known; for, while Samuel was alive he told him that the Lord had already rent the kingdom from him, and he himself admitted this to David while in the Cave of Adullam. Now, please notice that in the whole narrative, with the exception of the witch, who had a familiar spirit, or was a medium, the words "soul," "spirit," or "ghost" do not appear. As for Saul, he saw nothing, although he heard words which rendered his despair complete. If Samuel was actually there then, he was raised from the dead; he did not come from the world of spirits, for he came up from the earth. The general opinion of this marvellous occurrence, held by scholars even of the orthodox school, is that an evil spirit impersonated the prophet. This is the more reasonable, as we know that Saul had himself been possessed of one, while we know that there is nothing impossible with God. He could have raised up Samuel, but we know that God was not in this business; and further, the prophet was buried in Rama, about 80 miles from Endor, where the medium said

she saw a God ascending from the earth. Now, the term here trans'lated "God" is not Jehovah, it is the name given to angels and judges.

Another reason why we do not believe it was Sammel is that while living he was a true prophet; but in the words supposed to be spoken by him there are at least two mistakes. First, Saul and his sons did not die on the morrow, as stated; second, that the hosts of Israel were not given into the hands of the Philistines, for David took the Kingdom, as predicted by God. To follow closely the incidents connected with the overthrow of Saul, we find David and his outlaws were, at the instance of the Lords of the Philistines, dismissed from the army of Achish. On the morrow on which Saul and his sons were to have been slain, David returned to Ziklag to find it in ashes, and his own and his followers' families, cattle, etc., taken captive by a band of Amalekites. He and the people wept sore, till, as it were, the fountain of their tears was exhausted. Then he inquired of the Lord, who told him to pursue his enemies and he would recover all, which he did. After returning to Ziklag on the third day a man out of the camp came to David with the news of Saul's defeat and death; he also brought the royal crown and bracelet. Now, this man must have taken these before the Philistines came to Saul, or they certainly would have taken them; so, from the narration of events, it would seem that from four to six days transpired after the date given at the seance. As an infallible proof that it was neither Samuel, his disembodied soul, ghost, or spirit, we find God denouncing the whole thing by condemning Saul for seeking the dead.—I Chronicles, 10-13. On this occasion we have dwelt at length upon this seance of Endor, for it is taken as one of the supposed Bible proofs of Spiritualism. However, an intelligent reading of the narrative shows that it is a condemnation of it.

THE ANGELS.

Spiritualists must be hard up for arguments to support their system when they claim the angels as the disembodied spirits of men. Mr McLean affirmed that the angel who talked with John in Patmos was one. The reading of the Common Version is thought to favour this idea. The angel said to John, I am thy fellow servant and of the prophets, and them that keep the sayings of this Book worship God. Now, there is nothing here saying that he was a disembodied soul or spirit, but the Revised Version is more emphatic against the implication. It reads:—"I am a fellow servant with thee and with thy brethren the prophets" It does not say that the prophets were dead, for there were many prophets. In the New Testament, God says He made man a little lower than the angels; and of Jesus it is said, He took not upon Himself the nature of the angels, and in His controversy with the Sadducees he stated the fact that it was only the children of the resurrection that would be as the angels of God—deathless and immortal.

We thank God that He sends His good angels to our world, as ministering spirits, to help those that fear Him in their struggle to obtain eternal life with eternal glory.

In the New Testament we find a few passages that Spiritualists claim as proof of disembodied spirits of men appearing. The first of these is the transfiguration of Jesus, recorded by the Evangelists—Matthew, Mark, and Luke. In Mark, 9th chapter, the account is given that, on the holy mount, Moses and Elijah appeared and talked with Jesus. Then a bright cloud overshadowed them, and a voice from the excellent glory said, this is my beloved Son; hear ye him. As it passed away, they saw Jesus only. This object lesson, intended for the apostles and for us also, is twofold,—first, to show forth the glory of Christ, and, second, to teach us that the Law and the Prophets are superseded by Jesus, the

Great Teacher, God's Beloved Son. But it is affirmed that Moses and Elijah were actually there. Well, grant it, for a moment. How does that prove they were disembodied spirits, when we know that Elijah never died. He was certainly not one. And Moses, he died and was buried by the Lord himself, or one or more of the angels. If he was actually there he was there because he had been raised from the dead, but we do not need to guess about it, for Jesus tells us it was a vision, and the words of the narrative bear this out. It is said there appeared unto them Moses and Elijah. John, in the Isle of Patmos, in narrating his vision, says he saw red, white, and black horses, and heard their riders speaking. We know how that our orthodox friends will join with the Spiritists in rejecting our explanation. Still, we are confident that we are right, when we have Jesus "only" on our side, who says distinctly it was a vision. Peter, also, in this view, helps us, for, when writing of the transfiguration in his epistle, he does not say either Moses or Elias was there.

THE RICH MAN AND LAZARUS.

In this parable it is confidently affirmed that the dead are alive and conscious in the death state. There are some who deny that this is a parable, contending that it is a true historical account, because Jesus says, in beginning it, that "there was a certain rich man, etc." In conversing with those who take this view, we have asked them if they were willing to take it all literally. "Yes," they replied. Well, let us turn to the place where it is found in the Gospel of Luke, 19th chapter, 18th verse. As an introduction, we shall read the 14th and 15th verses, where it is said: "Now the Pharisees, who were lovers of money, heard these things and scoffed at him (Jesus). And he said unto them, ye are they that justify yourselves in the sight of men; but God

knoweth your hearts, for that which is excellent among men is an abomination in the sight of God ; 19th verse, Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day. And a certain beggar named Lazarus was laid at his gate, full of sores, desiring to be fed from the crumbs that fell from the rich man's table, yea, even the dogs came and licked his sores. And it came to pass that the beggar died, and that he was carried away by the angels into Abraham's bosom. And the rich man also died and was buried ; and in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham, have pity and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame. But Abraham said, son, remember that in thy lifetime thou receivedest thy good things and Lazarus likewise evil things. Now he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, and they that would pass from hence to you may not be able, and none may cross from thence to us. And he said, I pray thee therefore, Father Abraham, that thou wouldst send him to my father's house, for I have yet five brethren, that he may testify unto them, lest they also come into this place of torment. And Abraham said, they have Moses and the prophets, let them hear them. And he said, nay Father Abraham, but if one go to them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets neither will they be persuaded if one should rise from the dead." First, to take it literally, we must believe that a convoy of angels carried the dead body of the beggar and laid it in the literal bosom of Abraham. "Oh," says the literalist, it was not his body, it was his soul." "Ah, now," we reply, "you give up your position, for the word 'soul' or 'spirit' does not once occur in this

true parable." Again, we ask, "how long has the rich man been in torment?" They reply, "About 2,000 years." If so, how long has the beggar been in Abraham's bosom? The same time. Then, we ask where have all the dead beggars gone since that belonged to the House of Israel? If Abraham has been nursing this one all the time, the others might have reason to complain of favouritism. We are sorry that our orthodox friends infer that God-dishonouring dogma of eternal torment from this parable. Its true meaning and the lessons the Great Teacher sought to impress on the minds of His hearers and men in all time are, to our mind, the following:—First, that proud, rich men (the Pharisees) who regard not the claims of the poor, but live for the enjoyment they can get out of this life, forfeit the joy of the life to come, will be punished; for, in denying the cry of their brethren in distress, they deny Christ, who, as in Matt. 28, will say unto them: "I was hungry, and ye gave me no meat; naked, and ye clothed me not; I was sick," &c. As they did it not to the least of His brethren, they did it not to Him. Second, that the poor in spirit, the repentant, publicans and sinners, would be carried or find a place in the Kingdom of God, figured as Abraham's bosom. Jesus personifies these three dead men in Hades or the death state, putting the words into their mouths to teach men that there is no post-mortem salvation. Third, but we think the principle lesson is found in the closing words of Abraham, who, in answer to the rich man's prayer for Abraham to send Lazarus to warn his brethren, said: "They have Moses and the Prophets, let them hear them; for if they will not hear them, neither will they be persuaded if one should rise from the dead." Now, if either the Spiritualistic or the orthodox view be true, what need of a rising from the dead? Could not a spirit soul or ghost be sent from the so-called spirit world to rap out the warning, or get into a medium who would deliver the message? No, it is not.

possible, as Abraham says there is no communication between the righteous and sinners in the death state, and none between the dead and living without a resurrection from the dead. But some will ask—What about the torment of the rich man? Well, he, representing the unbelieving Jews, has been in torment or persecution unto this day. As proving the Lord's statement, they did not believe when He actually raised Lazarus from the dead. We repeat our solemn conviction that Jesus did not teach or imply that men are conscious, and can talk, feel pain and pleasure, when they are dead, but they must be raised like Lazarus from the dead before they are alive.

THE DYING THIEF

is another argument used by Spiritualists and believers in disembodied souls. The story of this man's conversion we find in Luke's Gospel, chap. 23, ver. 39. It is said truthfully that Jesus on the Cross separated the righteous and the wicked,—not that the one was better than the other in himself, but his faith laid hold of the righteousness of Christ, which is imputed to every one that believes. The death of the thief could only satisfy the law of man, but the death of Jesus satisfied the law of God for Him and every other penitent sinner. We have heard Spiritists laugh with scorn at this doctrine, and affirm that it gave men a license to sin. This is ridiculously false. There is no man that abhors sin more and sins less than he who believes with his heart that Jesus died for his sins, and that he is now covered with His righteousness. The thief was such a one. He beheld in the dying Saviour the Lamb of God that taketh away the sins of the world. After rebuking the other reviling malefactor, he said unto Jesus: "Lord, remember me when thou comest into Thy Kingdom;" and Jesus said unto him, "Verily, or truly, I say unto you this day, you shall be with me in Paradise." No doubt some will say, as others have, "Now, how can you

get away from such a plain statement as that." We confess that, to a surface reader, it appears conclusive that the thief that very day went with Jesus to Heaven. But, we ask, how could this be true when we know that the Lord did not go to heaven himself? How do we know it? Simply from Jesus himself. On the third day after He was risen from the dead, Mary Magdalene, when she recognised Him, fell at His feet, and doubtless would have kissed them, had not Jesus forbade her, saying: "Touch me not, for I have not yet ascended unto My Father, and to thy Father and to my God: but go, tell my brethren, that I ascend, etc." Now, if he went as a disembodied soul, with the thief, how could He say He had not ascended to God? There is one way of trying to get over this difficulty,—by saying that Paradise is a kind of a half-way house to Heaven (the Catholic's purgatory), but as this is such a hot place, and the Church prays to get the souls of sinners out of it as soon as possible, it was therefore not much of a blessing that the Saviour promised His dying believer. If we were compelled to accept either of these theories—that is, going to Heaven at once or to a half-way house—we think, like most sane people, we would take the first. What, then, it will be said, do you make out of it? Dear reader, we ask your patient attention, for we know how difficult it is to get rid of a way of understanding a long-cherished religious belief. In the first place, we state a fact in saying that any scholar who has studied Bible history will attest that in the original Gospel, there being no stops or commas, each reader had to learn the termination of sentences from the context, and his common sense in translating into English. We could scarcely expect ordinary men (by this I mean men not inspired) to avoid impressing their theological ideas into their renderings. As a proof of this, we know that in some old versions, translated long ago, the commas are differently placed, and were

altered by translators of other versions to bring the reading into harmony with other Scriptures. If we turn to Matthew 19-28, here we find Jesus (as He is represented in one copy) saying to His disciples: "Ye that have followed Me in the regeneration, when the Son of Man shall sit in the Throne of His Glory, ye shall also sit on twelve thrones, judging the twelve tribes of Israel." The comma was taken from "regeneration" and put after "Me," thus correcting a mistake in the old Theology that the regeneration was in the days of Christ on earth, and not when He came in His glory. Another instance of thus altering the comma we have in the Epistle to the Hebrews, chap. 10—12. Here it states in the Bible that Jesus when He purged our sins sat down for ever on the right hand of God. It, however, occurred to the Common revisers that Jesus had promised and the Angels and Apostles taught that Jesus was coming back again, and so He could not be seated for ever in Heaven. So they altered the comma to make it read in harmony with this truth, thus: "But He, when he offered one sacrifice for sins for ever, sat down on the right hand of God, expecting till His enemies be made the footstool of His feet." There is a better rendering of this verse in the Emphatic Daglott, where it reads—"But He, having offered one enduring sacrifice on behalf of sin, sat down on the right hand of God," &c. We then understand our Lord's promise to the dying robber to be in harmony with his prayer: "Jesus, remember me when Thou comest into Thy Kingdom." Jesus, as in the Revised Version, answered: "Verily, I say unto thee to-day shalt thou be with Me in Paradise." In the Emphatic Daglott, which is a word for word translation direct from the Greek, the answer of Jesus was: "Indeed, I say unto you this day thou shalt be with me in Paradise." The idiom of the inspired Greek will bear us out in our explanation, which is that our Lord simply assured the dying thief

that day as he hung on the Cross that he would be with Him in Paradise, which place John the Apostle saw restored in the New Earth. We do not think that the Apostles were the formulators of the creed called by their name, but that document says that the Lord went to hell after He died. Now, as in the case of the rich man and Lazarus, so in this case there is neither a disembodied soul or spirit mentioned.

PAULINE THEOLOGY.

There are a few statements, made by this Apostle, that are brought to support the conscious life of the soul after death, and before resurrection. The first of these we find in Paul's second letter to the Corinthians, 5th chapter, 1st verse: "For we know that if the earthly tent of our dwelling-place be taken down we have a building from God, a house not made with hands, eternal in the Heavens, for indeed we are groaning earnestly, desiring to be invested with that habitation of ours, which is from Heaven. And surely, being clothed, we shall not be found naked, but clothed upon. That the mortal might be swallowed up of life." Comparing these words with those in the 15th chapter of his first letter to the Corinthians—"This mortal must put on immortality, and this corruptible must put on incorruption"—we clearly understand the trend of his argument, that as believers in Christ, our Living Head, we have the hope of an immortal glorified body. Repeating, then, we affirm from a careful reading of the context, it will be clearly seen that the Apostle is not referring to a disembodied state of a supposed immortal soul or spirit, but plainly of death and resurrection, which he alludes to "in being clothed with the house from Heaven." Some Spiritualists, and others on the orthodox side, having abandoned the possibility of living in an immaterial state, now claim that the spiritual body Paul there refers to is ready, the

moment of death, to receive the soul. Well, we have a very strong objections to this view—namely, it is not Scriptural. Those who hold it are in the company of two men who were condemned for overthrowing the faith of some by affirming that the resurrection was passed already. We were recently speaking to a lady in Invercargill, who tried to convert us to Spiritualism. She gave us a message written by a female medium (rather peculiar that the spirits prefer women as a rule). This medium made such a glaring misquotation of Scripture, that we did not read further, but returned it to the lady, who asked us if we learned anything from it. "One thing," we replied, "and that is, that spirits and spiritualists are mostly ignorant of the Scriptures," and pointing out the mis-statement, she said, "Oh, that is not the medium's fault; it is the fault of the spirit that controled her." So much the worse for the system that will let lying spirits masquerade as good ones. We told her that it was no use trying to convert us, for, like Solomon, we did not think man had any pre-eminence over the beast in death, or, as a Yankee boy said, in writing an epitaph on the death of a domestic pet—

I had a little lamb, and I fed it on clover,
And when it died it died all over.

"What!" she said, scornfully, "do you mean to say that I will die all over. Nothing of the kind. I shall immediately go to glory." "Well," we replied, "in that case you will be better than the Lord Jesus: for it is said of Him, or, rather, He said it Himself, that He had to rise from the dead before He entered into His Glory." But we are sorry that, like most Spiritualists, she did not take her teaching from the Bible.

Now, we come again to visions. Paul, in this same Epistle, 12th chapter, says: "I knew a man fourteen years ago (whether in the body, I know not; or whether out of the body, I know not: God knoweth); how that

he was caught up even to the third heaven. And I knew such a man (whether in the body, or apart from the body, I know not : God knoweth) ; how that he was caught up to Paradise and heard unspeakable words, which it is not lawful for man to utter." The point to be noted is Paul's confessed ignorance as to his being in or out of the body. God only knew. Well, as He did not know, how can we ? But we can search the Scriptures and get some light that will enable us to see that the Apostle's doubt was not whether he was something different from His body, that got out of it, but his perplexity was whether it was a vision or an actual occurrence. This much we learn from Peter's letter concerning the third heaven to which Paul was caught up, or, a better reading "caught away" to, that it was the third in point of time, and not altitude. Let us read his words in Peter (2nd Epistle, 3rd chapter, 5th verse) : "For of this they are willingly ignorant that there were heavens of old (this is the first), 7th verse, but the heavens that now are (this is the second), 13th verse, nevertheless, according to His promise, we look for a new heaven and a new earth wherein dwelleth righteousness." This is the third, to which Paul was caught away, and saw prophetically, as John saw, the new Jerusalem coming down from Heaven, the future dwelling-place of God and His people." This, we think, is identical with the third heaven and Paradise, where are the Tree of Life and the Water of Life. We are all at liberty to our opinions on this wonderful experience of Paul, and ours, with thousands of others, is that it was a vision : for Paul himself places it among visions and revelations of the Lord at the beginning of his narration of it.

We now come to a statement which is highly prized as an argument for the separate disembodied soul existence. In his letter (Phil. 1-23) the Apostle expresses a desire to depart and be

with Christ, which is better. Reading the context will help us, the better to understand his meaning. Here we find the Apostle referring to his life of toil and suffering for Christ. His flesh, as it were, desired rest, yet his great love for his Divine Master and his brethren made him also desire to live. He could truly say, "For me to live is Christ and for Christ." And so also to die would be gain to himself and to the cause of Christ, for Christ was glorified in His death. But while life and death were on either side of him, he was in a strait between them, so much so that he did not know what to choose. But here is a third thing which he did chose and desire, "To depart and be with Christ," which was much to be preferred. Now, we know from past experience that some, not overburdened by charity, will accuse us of quibbling. In the explanation we are about to give, the meaning of the whole sentence turns upon the word "depart." The question is, Is it properly translated? We think not; and one thing will help to prove our assertion. If it is properly translated here, it is improperly in the only other place where the word occurs in the New Testament. In Luke's Gospel, 12—36, this same original word "*analsia*" ("*analyse*," Eng.) is rendered "Return." Let us read it: "And ye yourselves as men that wait for the Lord when He shall 'return' from the wedding." This term is interesting, as it is the origin of our English verb "*analyse*," which, we know, means "to separate a compound and return it to its original elements. Now it would not make sense if Paul desired to return to Heaven: and this is, no doubt, why the translators thought it necessary to translate the word in this unusual way, for, we affirm, the word does not mean "depart" in its own language (the Greek). But the sense and beauty of his words is seen at once when we read it, "That he had a desire for the return and to be with Chris," which was very much better than either life or death. The promise of Jesus confirms us in this view in

John 14, where the Lord says to His sorrowing disciples, "Let not your heart be troubled: you believe in God, believe also in me. In my father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you, and when I come again (return) I will receive you to myself, that where I am there ye may be with me also." Let us now close Paul's teaching on the subject, by concluding with his last testimony (Timothy, 4th chapter and 9th verse): "I am now ready to be offered up, and the time of my departure is at hand. I have fought the good fight. I have kept the faith; henceforth there is laid up for me a Crown of Life or righteousness, which the Lord, the righteous Judge, will give me at that great day." What day did he refer to? the day of his death? Certainly not; but the day of Christ's return, for he adds, "The Crown is not for Me only, but for all they that love His appearing." The Apostle Peter is quoted as supporting the go-to-Heaven-at-death theory; in his epistle he says, "I must shortly put off this tabernacle, even as our Lord Jesus showed me." That this is a figure of death we see from what he says about his decease, but it is contended that Peter was the soul, and he spoke of putting off the tent or body in which he dwelt. Is that so? Well then, David, also an inspired writer, must have been his body, for he calls upon his soul, and all that is within him, to bless and praise God (Ps. 103). We ought to know that it is neither the body, soul, or spirit apart, that form man, but the three in combination. It may be thought presumption on our part to presume to have greater wisdom than Socrates; well, we do not think so, for we are assured that any Christian knows more than he did, even on the immortal soul theory that has made him famous as its author. He was having a conversation with a man named Alcibiades, in which he tried to show him that the body was not the man. As an illustration, he instanced the tanner scraping the hides of animals with his knife. He says the tanner uses his knife and other cutting

instruments; they are not the man, because he uses them. In like manner the man uses his arms, so his arms are not the man. What is it that controls the man? it is his mind, therefore the mind is the man. So much for Socrates' wisdom. Had we been there, we would have said to Socrates, "What does a man think with?" "Why, with his mind." "Then, according to your own logic, the mind is not the man, for the man uses his mind to reason with." Is it not strange that a Doctor of Divinity in America, Samuel Fallam, A.M., D.D., should give this reasoning of Socrates as the greatest philosophy of the ages. It is a pity that ministers of Christ should hunt up and bring out the theories of men who knew not God, instead of taking their teaching from the Book they have sworn to as the Revealed Will of their Maker, Who, if His creature man had been immortal, would have told us in plain terms. We will now consider two or three passages from the Book of Revelations, that are quoted to prove life in death. Revelations 6 and 9, John says, "I saw under the altar the souls of them that had been slain, for the word of God, and for the testimony they bear, and they cried with a loud voice, 'How long, oh Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth.'" First, we notice the term soul is rendered person in other parts of the Scriptures, notably in 1st Peter 3 and 20—the eight souls saved in the ark; in his 2nd epistle, 2 and 5, Peter interprets soul as person: saying Noah was the eighth person. Now, it was not their disembodied souls that John saw, unless we can imagine souls without heads; for in the 20th chapter of the same Book of Revelations, verse 4, the Apostle saw the souls of them that were beheaded. It is very plain, if we can divest ourselves of our theological teaching, that John in his vision saw the persons, and mark in the context of the 20th chapter, they had been raised from the dead, having taken part in the first resurrec-

tion. These passages are against Spiritualism. Revelations 14 and 18. Here John says, "I heard a voice out of Heaven saying unto me, right blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them." It is only because men have preconceived theories that they claim to find any support for the dogma of the immortal soul living in a disembodied state. That the dead in Christ, who are fallen asleep in Jesus, as the Apostles says, That they are in the sweetest repose, no one who is loyal to the God of the Bible doubts; but the Bible does not say they are alive, but it clearly affirms they are dead. Mark, it does not use such nonsensical terms as are found in theology—that their bodies are dead, but that they themselves are dead. They

Sleep in Jesus' blessed sleep,
From which none ever rise to weep.

Pauls says the dead in Christ shall rise—first, this is surely a blessed privilege that awaits the sleeping saints.

THE SCRIPTURES AGAINST SPIRITUALISM.

After having examined the Scriptures, which are alleged to support Spiritualism, we will now consider those which positively condemn it, either in plain terms or by necessary implication. Beginning at the beginning—Genesis—we have the account of the fall, which the most of Spiritualists deny. Well, this is easily done; but how can they account for the existence of such a tendency to err in the human race. Lying is a sin that God hates, yet it is testified that we go astray from the womb, speaking lies: and, if we believe the testimony of Spiritualists, men, women, and even children carry this sin into the spirit world. We will give specimens of these lying spirits further on. It stands to reason that God did not make man as he is, or He is not the Being we glory in

Therefore, many must have fallen, and whether men accept it or not, it is the Word of God that will stand for ever. Let us then read that account (Genesis, 3rd chapter): "Now the serpent was more subtile than any beast of the field, which the Lord God had made, and he said unto the women, 'Yea hath God said ye shall not eat of every tree of the garden. And the woman said unto the serpent 'We may eat of the fruit of the tress of the garden, but of the fruit of the tree which is in the midst of the garden God hath said ye shall not eat of it, neither shall ye touch it, lest ye die.' And the serpent said unto the woman, 'Ye shall not surely die.'" Here was the direct lie given to God by the serpent, and it is upon this lie—the first and greatest told in our world—the part of popular Theology is based. It is also the foundation stone of Spiritualism, Theosophy, and post-mortem Salvation. Reading further the lie of the Serpent, "God doth know that in the day ye eat thereof your eyes will be open and ye shall be as God's, knowing good and evil." Now the result—"And the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise. She took of the fruit thereof and did eat and gave also to her husband with her, and he did eat." Passing to the 11th verse, we find God reckoning with His disobedient creatures. First of Adam He asks: "Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?" And the man said: "The woman which Thou gavest to be with me, she gave me of the tree, and I did eat." And the Lord said unto the woman: "What is this thou hast done?" And the woman said: "The serpent beguiled me, and I did eat." And the Lord said unto the Serpent: "Because thou hast done this thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life and I will put enmity between thee and the woman and

between thy seed and her seed, and it shall bruise thy head, and thou shalt bruise his heel." Unto the woman He said: "I will greatly multiply thy sorrow and thy conception, in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." We have abundant evidence of the truth of these statements. Not only, has the lord of creation—man—fallen, but the whole creation, as the Apostle says, is groaning and travailing together until now. In the Divine Story we have now read, we have doubtless some things hard to explain, especially that of the Serpent tempting Eve. Some have advanced the theory that it was mediumised by the Prince of Devils, whom our Lord said was a liar from the beginning. This view is probable, but the one objection that we have to it is that God did not say so in the connection. First, we find when Adam was accused he threw the blame on the woman. She in turn threw it on the serpent. Now, if Satan, as it is alleged, tempted the Serpent, is it not likely he would have cast the blame on Satan? Well, it is not safe to be wise above what is written, so from the simple narrative we see the character of God vindicated: first, His power and goodness in making our first parents with such powers for happiness and in providing such abundant means to minister to it in that paradise of God. But now we are met by the so-called Freethinkers, Spiritualists, and Theosophists, who call in question the Creator's goodness in making man capable of falling, and in letting him be tempted. We have heard opinions expressed that bordered on blasphemy, by men who, as Paul said, had a smattering of "science" (falsely, so called); while, as we have before stated, there are things in the creation that we cannot fully understand. Still, the story is common sense compared to the Darwinian theory, which the enemies of the Bible call "scientific." What is science? Simply knowledge. A theory such as the above-named is not knowledge, therefore

not "scientific." We have neither space nor time to go length into this question, but we think it is better to believe Moses and the prophets than a thousand of the Darwinian and Sir Charles Lyle's school. This latter savant has written a book on geology, full of conjectures, as to the age of man, this earth having been 50,000 years. If any of our readers have read this work, and had their faith shaken in the Bible, we would desire them to get a little book published by Professor Kirk of Edinburgh, called "The Age of Man Geologically Considered." It may be well to give a sample of what emanated from Sir Charles Lyle, as his "science" appeared in the year 1860. He visited the mouth of the Mississippi River to survey the vast delta beds brought down by its flood waters. He spent three days in this great undertaking, and returned, causing a chuckle of satisfaction among the sceptics by informing the world that these delta beds had been formed for 50,000 years. When this had gone the round of the scientific journals, it was decided by the American Government to make a thorough survey of the same delta beds. Three men of the Geological Survey Department did so, spending three months over it, and making extensive borings, measurements, etc. They sent in their report to the Government giving it as 4,500 years, thus reducing Lyle's sceptical guess by 45,500 years. But to return to the Fall of Man, and why he fell. The shortest answer to this question is simple because he disobeyed God; he was a free agent, and in that respect he was like his Maker, who, having bestowed numerous blessings on him, had a right to test his gratitude. We notice that the first factor in man's ruin was unbelief. God had told him that if he did eat of that tree he would die. This had no theological meaning to Adam. He knew that it meant he would return again to the dust from whence he came. The Orthodox and the Spiritualist deny this, and with a show of reason point to the fact that he did not die.

that day. Several theories have been put forth to explain his. First, it is said by Doctors of Divinity and commentators that it was his soul or spirit that died. This is absurd. For, as they affirm these to be immortal, they could not die. Neither was it their bodies, for Adam lived hundreds of years after that. Others, who admit the fallacy of this, have invented one, just as untenable—that is, that death there meant separation from God. We know that man cannot live apart from God, for in Him “we live and move and have our being.” The only way to be separated from God is to get out of existence (annihilation); but it is affirmed that it meant the loss of communion with God. This will not do either, for we find God visiting them—even the wicked Cain, and others of the antediluvians. There are three ways in which some reason why man did not die that day. They may all be true, or only one. Thank God, our salvation does not depend on our perfect knowledge. The first is, man was saved from death on that day because of the prospective substitutionary sacrifice of Jesus as the Lamb slain before the foundation of the world—the seed of the woman, who was to bruise the serpent’s head. Second, the reading of the margin is thus: “In the day that thou eatest thereof thou shalt die.” From that day he was doomed to return to the dust, out of which he was taken. God confirms this in passing sentence on him. Third, God did not say it was a day of 24 hours. The Apostle Peter says, “A day of the Lord is as a thousand years.” It was within seventy years of his day of the Lord that Adam died; and the oldest man—Methusaleh—came short of the 1000 by 18 years. But God’s Word cannot be broken; so it is repeated, in the case of Adam and each of his longest lived sons, “And he died.” Thus we find that unbelief, embodied in an act of positive disobedience, led to Adam’s death. He would have escaped death, not because he was made immortal, but

because he would have been permitted to eat of the Tree of Life, which would have renewed his life from time to time. Does it not seem absurd? Had he been immortal, what need was there of this Tree of Life? and why did God guard it? Lest man put forth his hand, took and eat of it, and live for ever. Thank God that He prevented such a terrible monstrosity as an immortal sinner! We have already alluded to the Scriptures, wherein God, in the plainest and most emphatic terms, condemns Spiritualism. Let us read them in full (Lev. 19—20): "Regard not them that have familiar spirits, nor seek after wizards to be defiled by them: I am the Lord your God (20 chap. 6 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." From these solemn words of warning, can it be other than presumptuous sin to seek fellowship with either spirits or their medium? Salvation is impossible to such wilful sinners unless they repent and seek the living Christ. One of the reasons why God gave over to destruction the original inhabitants of Canaan was because they were Spiritualists seeking and following the counsel of demons: and this led, as it always will do, to the destruction of the victims. One of the most wicked of Judah's kings—Manasseh—was a Spiritist, as we read in 2nd Chronicles 33—36. So far as we know, he was under the spell of these demons that, listening to their lying teachings, he burnt his children alive. It may be said that he was mad. True; and what is madness but giving up one's reason to follow the teachings of spirits, as do men and women—the mediums of to-day? In the case of this murderous king, we are glad to know that he repented and the God of all grace and mercy forgave him. We earnestly entreat every Spiritualist to follow his example in seeking God before it is too late. King Solomon, of wisdom

fame, in the third chapter of his Book of Ecclesiastics, 3-18 verse (Revised Version) says: "I said in my heart it is because of the sons of men that God may prove them, and that they may see that they themselves are but as beasts, for what befalleth the sons of men befalleth the beasts, even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath or spirit, and man hath no pre-eminence above the beasts, for all is vanity, all go unto one place, all are of the dust and all turn to dust again. Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth." There is no immortal or disembodied soul or spirit within the range of this the wisest of men. In finishing this Book, chapter 12, verse 7, he speaks of the death of man thus: "Then shall the dust return to the earth as it was, and the spirit return to God who gave it." Now, mark, the spirit is not the personality. If it is a personality when it returns to God it was the same when it came from Him. Is there a person on earth in their senses who knows or believes he was conscious when first born? God, who who is the Author and Fountain of Life, takes that life or spirit back to Himself when His creatures die. That the spirit is not the personality the death of Stephen proves (Acts 7—59): "And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." And having said this, he fell asleep. In the 8th chapter 2nd verse, it is said "devout men carried Stephen to his burial, and made great lamentation over him — the personal Stephen.

As a crushing refutation of the dogma of the soul's assumed immortality, and with this we will close this part of the testimony of the Bible against Spiritualism, we call attention to the Prophet Ezekiel, chap. 18, verse 4: "All souls are

mine saith the Lord, as the soul of the father so also is the soul of the son. The soul that sinneth, it shall die." Sure God who made the soul knew its nature, and would He tell a lie in saying it shall die when He knew it was immortal?

SPIRITUALISM : ITS TEACHING AND PHENOMENA.

Having dealt with Spiritualism from the Bible standpoint (not that we have cited a tithe of the Scriptures against we will now examine carefully its teaching and its assumptions of supernaturalism, as stated in our title page; we affirm it to be Atheistic in its teaching. We doubt not that hundreds will at once condemn this as untrue—for they acknowledge a God of some kind. Yes, and so do the heathen! But do Spiritualists and Spiritualists believe in a personal God. Let us see from their words if they do. Mr M'Lean, President of the Wellington Society, said in our own hearing that he had great sympathy with those who did not believe in the personality of God. For, if God were a person, why were things not better in this world? This was the substance of what he said in favour of this form of Atheism. "Still," he said, "we believe in a great and good Power we call God. This is simply Atheism thinly veiled—for a "Power," "Principle," or a "Sea" of magnetism (as a leader of Theosophy terms Deity) is not an intelligent, responsible free will person, and not the God who made all things after the counsel of His own will. To deny the existence or not to believe in God, is true Atheism. This view is also proved from the fact that the dogma of Evolution is held and taught by Spiritualists. Why? Because it is the view of creation that dispenses with a personal Creator. Another reason, and perhaps the greatest, is that it is against the Bible. It is painful to a lover of the good old Book to hear Spiritualists scornfully blaspheming it. Well, no wonder when it condemns their system as an abomination to the Lord.

true and living God. Now, we will give a few testimonies of pretended spirits (for even if they were true "demons" they were not the disembodied spirits of the men they impersonated). In a book of 680 octavo pages, called the "Educator," we have the following messages, purporting to have come from the spirits of notable men, such as Socrates, Martin Luther, Daniel Webster, John Query, Adams, Rodger, Williams, and others, who said, "God is man, and man is God. Tell us of God; you might as well say, tell us of ourselves. The Being called God exists organically in the form of man" (see page 303). In the same book, page 526, we read: "Every one of you are gods manifest in flesh." Another spirit says, "When man became a living soul he became a god." The spirit of a Joseph Foster said "Ah, there is no God; there can be none; what is the use of a God when there is none. I tried to serve God, but then there isn't any."

In the Age of Freedom, another spirit paper, is found the purest atheism. It says: "What a horrible phantom, and soul-rushing superstition, is this idea of an over-ruling, omnipresent, all-powerful God. Belief in a God is degenerating, whatever the character we ascribe to Him. Where is your God? I stand up and look Him in the face, and affirm that I have a right to life, liberty, and happiness, whether it is His pleasure that I shall enjoy them or not." We met one of this class of Spirits in the flesh at San Francisco, who said with great swelling words of vanity: "Well, if there is a God, and He sends me to hell, I will have the satisfaction of cursing Him to all eternity." To this we replied: "Friend, there is no doubt that God will send you to hell if you do not repent, but it will not be for the purpose of preserving you there, but to destroy you, for hell (the true hell of the Bible) is not a place of preservation, but destruction." This poor soul had imbibed, along with a big amount of liquid spirits,

the notion that he had an immortal soul that God could destroy; this was because he was willingly ignorant of the fact that after the Great White Throne judgment (mentioned in Revelations, 20th chap., last verse) "God would cast rejectors of Christ into the lake of fire, which is the second death." Not "eternal life" in an "eternal hell," which, are sorry to know, so many Christians believe. With more testimony to the Atheism of Spiritualism (which we believe we have proved), we will pass on. A ghost, by the name of Thomas Rice, speaking through his medium, says "I want to tell the friends that there is no God. I know there is no such a gentleman as God."

THE LAWLESSNESS OF SPIRITUALISM.

By this we do not mean that they all despise human law, nor would we say it was true of most of them, but we may say that they only keep them because of compulsion. Having no Divine or recognised standard, every one is a law unto themselves, and most, if at liberty, would follow the instincts of their own fallible nature, or worse—the teachings of demons, that lie in wait to deceive. It is said in the Fountain of Truth: "The law of the Lord is perfect, restoring the soul." This being true, it follows that all who reject it are lawless; and here is their own testimony: "Man is God's embodiment,—His highest, divinest, or most elaborate elaboration. Every one of you are gods. Look within yourself and behold yourself a god, responsible for every act. Read the inscription, and thou shalt learn that God is thyself and thine own judge." This kind of lawless teaching has been endorsed by Andrew Jackson, Davis, and other notable Spiritualist teachers. At the Rhode Island Convention of Spiritualists, held in 1866, a Mr Wheeler said: "Drunkenness is just as good as sobriety—vice is just as good as virtue—the devil is the equal of God; and hell is just as sweet

heaven. Hell itself, if you raise it high enough, becomes the golden floor of Heaven. As Spiritualists," he said, "we have not acknowledged that there is any such thing as moral obligation." This is the teaching. We will now give some of its effects. Mr A. J. Davis defends Professor Webster in murdering Dr Parkman, saying: "The murder was not so much chargeable against him, as it was the legitimate effect of the social relation between a debtor and creditor." "Every individual," he says further, "is surely doing wrong when he acts inconsistently with the indwelling law of right. But who shall say what that law is? Who shall sit in judgment on his brother. In keeping with the statement above, "that the devil was the equal of God," we have, in the Banner of Light (a Spiritualist paper) a prayer offered to Satan, proving that he was, in the estimation of the medium, an object of worship. An invocation of the devil: "Oh, thou Prince of Darkness and King of Light, God and Devil, greater and lesser, good, perfect and imperfect being, we ask of thee and demand of thee that we may know thee, for to know thee is to know more of ourselves; and if to do this it be needful to wander in hell, yea, and amen, we will wander there with the Spirits of Darkness. The Church and the World tell us that the devil goeth about like a roaring lion, seeking whom he may devour, but we know thee only as God's vice-regent to stand at His left hand, the regenerator of mankind, the means of bringing up all things, intellectually and morally, to perfection." Here we have a development of Spiritism into Devil Worship, which has actually taken place in Paris. In the form of a society dedicated to the worship of Satan. A good deal has been said about Free Love as an outcome of Spiritism. Of the many cases that might be cited, we will select one referred to by Mrs Hardinge Britten, a Spiritualist lecturer, who, it will be remembered, visited and lectured in

this city, and all through New Zealand and the other colonies. While she was condemning the man she seemed oblivious to the fact that he was a Spiritist. But what stung her was the fact that he exposed the system. Here is her letter, read at her desire at the Green-Walker debate, held in Melbourne in 1878 :—

Melbourne,

Dear Sir,

March 21st, 1878.

“I was present last night at the debate, when your opponent read a letter purporting to have been written by a certain Dr Hatch, bitterly denunciatory of Spiritualists and Spiritualism.

“The fact that any cause could maintain its hold upon the public mind after the issue of a document filled with disgraceful charges against it is evidence enough that they have never obtained any credence, but when they are again reiterated in a public debate, and that by a professed minister of religion, it becomes a public duty to inquire how much of authority is due to the author of these statements.

“As this person is an American, and from the obscurity to which his crimes have condemned him, his reputation may be unknown to you, I deem it my duty to submit for your information the following facts. About twenty years ago, Dr Hatch, a man who had already been the husband of several wives, more than one of whom he was reputed to have made away with by foul means, married Cora Scott, an innocent country girl of sixteen, he being at the time apparently about forty years of age.

“Cora Hatch being a remarkably gifted trance medium, her husband carried her round the country, exhibiting her in the fashion of a Showman. But after adding to his former infamous reputation by the notorious ill-usage of his new victim, the poor girl was at last obliged to make her escape from him, to avoid the cruel personal castigation that he was in the habit of inflicting upon her. The immediate circumstances of her flight were witnessed by a gentleman now in this audience, who was present when she sought refuge

late one night with the landlady of the Tontine Hotel, New Haven, Massachusetts, from the blows of her persecutor. As her great wrongs had become a matter of public notoriety throughout all classes of society, her friends—Professor Mapes, Judge Edmonds, and other prominent gentlemen of New York—took her under their protection, and, on bringing the case before the proper authorities, a legal divorce was promptly procured for her. During the trial of this case, it was shown in evidence that Cora Hatch had been brutally beaten, and otherwise personally abused by her husband, that he had spent all her earnings amongst infamous associates, subjected her to the society of the lowest Courtesans, and committed acts, the recital of which filled every listener with horror, and called forth words of the strongest reprobation from the judge.

“Despised as this man has been before, the publication of this trial excited such strong indignation against him, that he was universally driven from society, and scouted by all classes, and though he strove to make capital with the opponents of Spiritualism, by its wholesale denunciation wherever he could get a hearing, he was deemed so far beneath contempt and utterly infamous, that no respectable Spiritualist in America has ever descended to the task of noticing, much less of controverting, any attacks which he could make, however slanderous.

“I give these statements on my own personal responsibility, and am ready to maintain their truth by a reference to the records of the trial, also to twelve citizens of New York, whose high social standing and undoubted respectability shall be my guarantee of veracity.

“Commending for further investigation the character of the witness through whom your reverend opponent proposes to destroy the good name of Spiritualists and the value of their cause.”

I am,

Very faithfully yours,

EMMA HARDINGE BRITTEN.

In this wholesale condemnation of Dr Hatch, we have the judgment of rival sects, when the members of one change places with the other. Thus, one leaving the Church of Rome is a pervert to them, and nothing is too bad to say of him. But to the Church of England, where he has been received into fellowship, he is a convert—a man who has been soundly converted from error. So is Mrs Britten's judgment of the doctors' perversion. While reading it we could not help thinking of Cowper's description of a certain class "who condemn their own likeness in their brother's face." For, while she condemns Hatch for carting his wife round to make money out of her, she conveniently forgot that her husband was doing the same thing, and at the same time she was condemning this spiritual pervert, we have seen her husband paying into the Bank of Australasia, on Monday morning, the proceeds of her Sunday evening lecture against the Bible, the amount being £19 odd. Having her opinion of Dr Hatch, it may be well to hear his opinion of Spirits and Spiritualism, as quoted by Mr Green in his debate. Here are his words:—

"I am aware that what I have to say will offend many who are less acquainted with the whole phenomena (of Spiritualism) than myself, and such as may feel themselves involved, and will please others; but it is for neither purpose that I write, but that the inexperienced may fully comprehend the dangers attending it. I am frequently asked if I still believe in the phenomena of Spiritualism. I answer, yes. I should deem it worse than a waste of time to write about what does not exist. But through it all I believe that there is a powerful influx of an infernal error into nearly all mediumistic minds, which greatly corrupts the moral sensibility, and proves almost universally most disastrous to its victims. I have heard much of the improvement in individuals, in consequence of a belief in Spiritualism. With

such I have had no acquaintance. But I have known many whose integrity of character and uprightness of purpose rendered them worthy examples to all around ; but who, on becoming mediums, and giving up their individuality, also gave up all sense of honour and decency. A less degree of severity in this remark will apply to a large class of both mediums and believers. There are thousands of high-minded and intelligent Spiritualists who will agree with me, that it is no slander in saying that the inculcation of no doctrines in this country has ever shown such disastrous, moral and social results as the spiritual theories. Iniquities which have justly received the condemnation of centuries are openly upheld ; vices, which would destroy every wholesome regulation of society are crowned as virtues ; prostitution is believed to be fidelity to self ; marriage an outrage on freedom ; love evanescent, and, like the bee, should sip the sweets wherever found ; bastards are claimed to be spiritually begotten. All change, of whatever nature, is believed to be an improvement, as there is no retrogression. Iniquity is only the effervescence of the outworkings of a heavenly destiny. God is shorn of His personality, and becomes simply a permeating principle ; the Bible a libel on common sense ; and Christ a mere medium, hardly equal to the spiritual babies of this more progressive age."

Before passing on to the question of the phenomena of Spiritism, we will give the testimony of another Spiritualist, Dr Randolph, whose experience corroborates the above, proving the utter unreliability of Spiritualism. Here it is :—

" I was a medium for about eight years, during which time I made three thousand speeches, and travelled over several different countries, proclaiming the new gospel. Experience has taught me that sixty-five per cent. of the medical clairvoyants are arrant knaves, humbugs, and catch-penny impostors ; thirty per cent. are refined, sympathetic, nervous

persons, who arrive at approximately true diagnoses & sympathy—such are not clairvoyants of course. And five per cent. of the whole are really what they claim to be, in various degrees of perfection. I am personally acquainted with three hundred and forty-one professed medical clairvoyants, and of these there are seven actual seers who will stand a testing, and of these only one is in America, notwithstanding its millions of Spiritualists! This man, who had for eight years been a medium, and delivered no less than three thousand speeches, says, ‘the result of my observation is, that if one-half-dozen sounds out of every five thousand that pass for spiritual be genuine, that is, not made by the medium’s foot against the leg of a table or chair, or by some other jugglery, it is a large percentage. When invisible musicians play pianos in dark rooms, if the hands of the medium be mittened and held by others, and the music still goes on, the inference is that they do not produce it. Writing upside down is an art readily obtained after a few weeks’ private practice. Matches, or a lump of phosphorous, make very good imitations of spirit-lights. When spirits in a dark room blow horns and talk through trumpets, if, unknown to the medium a little printer’s ink be rubbed on the mouth of the instrument, a beautiful black circle will, when lights are introduced, generally be found adorning the medium’s labial appendage. Dark circles are the king humbugs of Spiritualism generally.”

No doubt the most of Spiritists, who are still in love with the system, will not receive the testimony of these two experts, as to the deception of its alleged phenomena. Well, let us read the corroborating testimony of one who is acknowledged by all Spiritualists as genuine. A. J. Davis, in answer to the question how chairs and tables can be moved, answers thus (in his book called “Spiritual Intercourse):—

He says it is asked, "how can a spirit move a table, or a chair, or a candlestick, and guide the moving article to some particular locality, without the use of bones, muscles, nerves, &c., as a human spirit can do while in the corporeal body? The answer to this question will cover the whole ground occupied by the following inquiry:—Why do spirits only visit certain localities and individuals, thus seeming to manifest exclusiveness and partiality? And I proceed to state that the two individuals already mentioned as members of the family I visited at Stratford, Connecticut, the young girl and her brother, were both exceedingly surcharged alternately, at the time the manifestations were being developed, with vital magnetism and vital electricity. Magnetism (which is positive) and electricity (which is negative) would at different times preponderate, each having the ascendancy in their systems. I was one day ascending with the boy a flight of stairs, when suddenly there came a loud, quick rap under his left foot, which frightened him exceedingly, because he supposed the sound was made by a spirit, and which he was educated to believe to be an evil spirit. But I instantly perceived that his system had discharged a small volume or current of vital electricity, from the sole of the foot, which electricity, by its coming in sudden contact with the electricity of the atmosphere, produced the quick concussion which we heard. When magnetism preponderated in the systems of these individuals, then nails, keys, books, &c., would fly towards them; and when electricity preponderated, then these various articles would move in an opposite direction."—You see it is not spirits, but electricity.—"I have heard instances of mischief cited as occurring in this house, in evidence of Satanic agency, which I now discover to have been sometimes accomplished by the youth in his sport, sometimes by electrical discharges and magnetic attractions, and sometimes by the most unpardonable mischievousness of persons unknown to the family."

Then, speaking on page 53, Mr Davis says: "Those of my readers who are at all acquainted with the recent discoveries in pneumatological or psychological science, or with the symptoms and effects consequent upon an incipient somnambulic state, will readily understand how one mind can cause another to feel and behold things *which in reality have no existence*. For instance, it has been affirmed by the parents of Henry, and by others visiting at their house, that many articles have been instantly and invisibly carried from one place to another in the room where they were sitting, and that the articles so moved were rendered invisible while being conducted through the air." Thus many things are asserted by this family and other individuals associated with similar phenomena, *which are in reality nothing more than mental disturbances*.

SPIRITUAL APPARATUS.

The following cutting from the New York Observer accounts for a lot of spiritual deception:—"Many persons are inquiring for some explanation of the wonderful Spiritual phenomena which they have witnessed, and of which we have heard so much during the last few years. The following items may assist them a little in this work. A contribution to the literature of Spiritualism is made this week in a published letter from Mr Faulkner, philosophical instrument maker, No. 40 Endell street, London. Mr Faulkner writes, that for many years he has had a large sale for spirit-rapping magnets, and batteries, expressly made for concealment under the floor, in cupboards, under tables, and even for the interior of the centre support of large round tables and boxes; that he has supplied to the same parties quantities of prepared wire to be placed under the carpets and oil-cloth, or under the wainscot and gilt beading around ceilings and rooms, in fact for every conceivable place; that all these obviously were used for spirit-rapping, and the connection to each rapper and

battery was to be made by means of a small button, like those used for telegraphic bell-ringing purposes, or by means of a brass-headed or other nail under the carpet of particular patterns known to the Spiritualists. He describes these rappers as calculated to mislead the most wary, and adds that there are spirit-rapping magnets and batteries constructed expressly for the pocket, which will rap at any part of the room. He has also made drums and bells which will beat at command, but these two latter are not so frequently used as the magnets are, because they are too easily detected."

CONTRADICTION AND FALSEHOOD.

Spiritualists, Theosophists, and enemies of the Bible generally love to speak of its contradictions. It is the height of folly to suppose that the Infallible God would contradict Himself. Still, we admit that there are at least apparent contradictions in the Bible, and we can account for them. First, that the whole of the Scriptures were not verbally inspired, for we have the words of Satan and bad men recorded there; also the words of good men, who spoke under a mistaken idea, as, for instance, Job's false comforters, whom God condemned and asked them to seek the intercession of Job, lest He would deal with them after their folly. Secondly, imperfect translations; every scholar will admit this possibility. Third, the different dispensations, each having its own way of salvation; different laws, promises, punishments, etc. Then last, but not least, the ignorance and prejudice of sceptics against the Bible. These will account for the apparent contradiction, but this cannot be said of the glaring contradictions and falsehoods of Spiritism, as we will now prove.

Mrs H. Britten stated in the Garrison Hall, at Dunedin, "that to be a medium never injured any one." At the time she said this, a mutual friend lent us a bound volume of the

"Banner of Light," edited by Eugene Crowell, a leading Spiritualist. In looking it over we found an article by Mrs Britten, detailing an experience she had in America. In visiting a home for orphan children, she saw one of the loveliest little girls that ever poets dreamed of. Admiring this angelic child, the matron of the institution said, "I would like you to see her when she has one of her fits of temper; she is like a little devil—swearing, tearing, and shrieking like one possessed." Mrs Britten expressed a strong desire to see her. Being called when she had a tantrum, Mrs B. went into the trance condition, and saw one of the wickedest-looking old women overshadowing and enveloping the child. Thus, from her own statement, the lovely child was devilised by being the medium of this evil spirit. She proves the contradiction by denying the dogma of Reincarnation, asserting that it was a fad and falsehood; while Allan Kardec, the great French Spiritist declares "it was a spirit-attested fact." Swedenborg says: "When Spirits begin to speak to a man he must beware that he believes nothing that they say, for nearly everything they say is fabricated; they tell so many lies that a man would be astonished." (From "Flashes of Light," page 244) One Spirit says "there is no God;" another says "there is not one, but many." One says "there is no devil;" another affirms there is. One declares there is "no hell," while another says "he was in hell ten times worse than the orthodox hell;" but he did not say how he got out to come to the circle. This kind of hell reminds one of the old Dunedin Gaol. In the early days it is said that the gaoler in letting out his prisoners after work, used to threaten to let them out if they did not return in time. We could fill page with their contradictions, but these must suffice.

SPIRIT-DECEIVING MESSAGES.

Moses Hull, a lecturer, debater, and editor of the "Rosterum Spirit Paper," tells of a Bro Marble who spent ten years of his life and a fortune blasting rocks, on account of a lying message from a spirit telling him there was gold here, which he would find in abundance. M. W. Green gave the case of a circle of Spiritists who consulted their spirit friends as to the value of a claim that was under offer to them. The message received was—"Purchase; you will find rich gold three feet from the face." They bought, and drove not three, but thirty-three feet, and proved their claim to be a rank duffer.

In giving similar cases at our Wellington lecture, the President said, "Serve them right for going to the spirits with such sordid motives. It was a just punishment inflicted for consulting them on money matters." After that he called for the collection. We can only find space for one of a class of diabolical frauds perpetrated by supposed lying spirits. Our own opinion is that the mediums are, in most cases, the sole liars. In this case our informant, M. W. Green, knew the parties. They were married in England, but their union was an unfortunate one. So they agreed to separate. The husband came to Victoria, and lived there for years. He got dabbling in Spiritism. In the circle he heard of his wife—that she was dead. So minute and true was the description of her, and the circumstances, that some, also Spiritists, advised him, as he was getting up in life and ought to have the comfort of a home, to marry. He, truly believing himself to be a widower, did so. Very soon after he received news that made him quake—his wife was still alive! We know of similar cases, even in our colony, of such crimes committed through spirit teaching.

OUR OWN EXPERIENCE.

Let us now give some of our own experience of Spiritualism in Dunedin. The most of our readers will remember the great fire in the Octagon, Dunedin, in 1878. It was a terrible event, as it caused the death of ten persons. Two of the victims—a Mr and Mrs Wilson—were prominent Spiritualists. Their rooms were a favourite hunting-ground for spirits. What has that to do with Spiritualism? Well this, If these knowing Spirits could not tell their mediums that they were going to be burned to death, and not even wake them up after the fire had started, what in the earth is the use of them? It was not long after this that Mrs Britten visited Dunedin. During one of her lectures, a sad accident happened to a daughter of Mr J. —, while that gentleman was listening to the Spiritualist's discourse. The clothes of the little one, who had been left at home, took fire, and were not extinguished till fatal injury had been done. Mr Britten and some Spiritist friends came and had a seance at the house. She was the medium, and the spirit said the child would recover. But this was false, for she died within a few hours. We suppose she did not need the spirits when she made an oration at the funeral of the child. Our experience of seances was confined to the two. The first was in Invercargill 37 years ago, when a circle of six young men, myself included, sat with our hands flat on the table for over an hour but could not get a move out of it. The reason of our failure was we found afterwards that the table was too heavy. Either the spirits could not move it or they considered us unbelievers and would not come. The other was held in Timaru 10 years ago; the table was a light one, and moved readily. Some suppose that the raps are made by spirits on the table. This is not so; it is the tilting of the table and its legs coming in contact with the floor that causes the sound. At one side

were the two spiritualist friends who were only recently converted, and had not attained the second step of spirit-mediumship. On the other side we sat and waited developments. Presently the table came over and gave the starting knock. One of my antagonists asked if any of our spirit friends were present and wished to communicate. The double tilt was given in the affirmative. Now began a very tedious process of spelling the name by the number of tilts that corresponded to the position of the letters in the alphabet the questions asked. If the name began with "A," the negative was given, and so on till the 16th letter ("P") was reached. The lady who was the chief got her clue to the other letters of the supposed spirit's name, which was spelt out Polly—a little sister of hers who died some years before. Polly, by many table movements, informed us that she was happy. Having had it explained that only things or information in the mind of some of the circle would be given, we thought we would try to prove this, so we asked Polly if we would read a chapter; the response was in the affirmative. Having fixed on one, we asked, "which one?" and the sounds which spelt out "John 3rd" (the one we had settled upon) were given. We have since considered that the length of time spent in getting a very little information led to the first development of mediumship. It would have been almost impossible to get long so-called scientific or theological teaching from the movements of the table. This was proved in the experience of the chief of our circle, who shortly after removed to Auckland, where she developed into a full-blown medium. Spiritists have a strong attraction for one another; so this medium and her husband formed a circle in their house. It was a religious circle; so we should have thought that bad spirits would have been kept out; but not so: for at one sitting our friend, who was a rather small and delicate person, got her spirit in first, and was holding forth when a stronger women, also, took in another spirit,

who was anything but peaceably disposed, and caused his medium to set on to the smaller woman. Then began a pandemonium melee. The husbands of the two mediums took sides. The other non-combatants tried to act as peace-makers, and order was at last restored after a few handfuls of hair had been torn from the mediums. The husband of the one that came off second best got such a dose of Spiritism that night, that he swore off, and became a Salvationist. In the latter part of the seventies, when it was a novelty in Dunedin, a good many circles were formed; and many letters appeared for and against it. We remember two that caused some stir and amusement. A young man told, in a communication to the Times, of a most successful seance, where they got highly interesting communications. The answers came from the floor, which were clear and distinct, causing the circle joy and confirming their faith in Spiritualism; this also caused a good deal of satisfaction to the older Spiritists: but lo and behold! their shame and anger when a friendly joker sent the second letter, in which he affirmed that, knowing of the big circle that was to meet, he got under the house (which was built on piles), and with a stick rapped answers to their questions. That fellow had to keep out of the way of the Spiritists for some time after. Something like ingratitude has been charged against us for our opposition to this craze, for the spirits highly honoured us by directing the recipients of their prescriptions to get them dispensed by us. One afternoon a person called at our shop and handed us one, asking us to make it up very carefully, as it was given her by a spirit the previous evening. We looked it over, and smiled, saying, I think that spirit must have been having a look into a book of ours. So we showed her, word for word, a prescription from Dr Fox's "Guide to Health." She blushed as she thought how the medium of the supposed Yankee doctor had fooled her. We know it would have paid us to keep quiet, but we might be ashamed

of ourselves if, knowing, we should keep it back for the sake of gain, and see friends turning away from Christ, the only way to eternal life and happiness, after this will-o'-the-wisp—a light caused by the decomposition of the dead. Another step in the evolution of Spiritualism was Spiritual Materialisation. Among the first to try this imposture was a supposed spirit, named Kitty King. It is said that she was so clever at this business that she fooled the leaders of Spiritualism in America. She became so familiar in her material body that some came quite close to her. It seems that she shared in some measure the opinion of a Cockney, who said “there is nothink in the world like rawar honion.” Whether she had them raw or boiled, we know not; but one of her audience got so near her that he smelt them from her breath. Making this known to others, it was determined to rush the stage and turn up the lights. This was done, and was too much for Kitty; she was bowled out, and made her confession, which, we trust, was good for her soul although bad for her materialised spirit. Even after this exposure, another of the gentler sex tried on this same little game, and even performed the wonderful feat of drinking a glass of water at the show. But one sceptical young doctor quietly slipped an emetic into the glass, which soon told its woeful tale. However, she suspected the trickster, and made him sensible of her materialisation—by one blow straight from the shoulder. I have just room for one more account of a materialised ghost. This one was of the male persuasion. He walked round the stage with bootless and slipperless feet. This was all right, till some unbeliever threw some tacks on the pathway, which caused him to hop and howl with pain.

GHOST STORIES.

Their number is legion. We can only give a few. Leading Spiritist writers, in accounting for the false messages, say that, as a rule, it is only the grosser spirits that hug the earth and are at the beck and call of circles. The following story, told by a maternal parent, seems to prove that "there were a circle of liquid Spiritists that spent many an evening over their cups. On one occasion they were discussing 'hell,' when the majority voted that there was no such place. However, some doubted, and it was proposed that the first one of the circle that died was to come back and tell the others if there was really a hell. A solemn oath and covenant was duly signed by each member. It came to pass that one of the Club died, and the question of the covenant was revived in their minds. One night, when carousing, suddenly the ghost of their dead companion stood before them. He opened to them his bare breast, which was black as coal, and told, in deep sepulchral tones, that "there was a hell." As another proof of the assertion, "that it is mostly bad spirits that come back," there were a couple that lived in Dunedin in the early seventies, who had been investigating Spiritualism. The wife took ill, and before she, spiritually speaking, "passed over to the Spirit Land," made her husband (who was deeply attached to her) a solemn promise that, if it were possible, she would return and communicate with him. She died soon after. Now, her husband was not so far gone as to be satisfied with second-hand communications, like one who spoke rapturously of the genuineness of Spiritualism, affirming that he even kissed his dead wife ! But how did he do it ? Why, through a young woman medium ! No, our Dunedin friend wanted his own dear departed wife to communicate, and for nights he lay imploring and waiting for her ; but no, not a rap or a sign ever came. He then

tried the Town Belt, walking till the small hours of the morning, with no better result. It is a pity he did not read his Bible, which would have cured him of his folly, for therein it is declared "that the dead know not anything (not even that they are dead)." Another of the same we find in the "Life of Dr Judson," the celebrated Burmese missionary. He, with his family, were on board ship returning to America. When off the island of St. Helena, his wife died through the night. In the morning there was a heart-rending scene, as the six children clung to her body and cried with tears of anguish, "Mother! oh, dearest mother! will you not speak to us just a word?" But in vain; those lips were sealed in death, till Christ, her beloved Saviour, calls her from the tomb to a glorified immortal life. Not long ago we read in the newspaper of a house that was reputed to be haunted. Several tenants had been scared out of it by some mysterious sounds. The owner of the house offered it at less than half the usual rent, but it remained empty till a minister of the Gospel took it. He set himself the task of exorcising the ghosts, so after a minute investigation he found a telegraph wire attached to the roof, which was the cause of some of the weird sounds in the attics. He discovered other physical defects, had them remedied, and behold, the spirits took their flight. Now, he made a big mistake: he told the landlord of the cure he had effected, with the result that the landlord increased the rent 50 per cent.

SPIRIT PHOTOGRAPHY.

After giving our reason for rejecting Spiritualism, in Wellington, President McLean took us into the inner sanctuary—the Spirit-room—and showed us two pictures of ghosts. One was that of President Lincoln, as a hazy apparition, over-shadowing his wife. The other picture was that of a man, overshadowed by his supposed spirit wife. We were told

that they were obtained in America. Just so; but the English photographic artists have found out the trick. If anyone cares to get the details of the process, they will find them given in the Royal Magazine for June, 1901, but as most people will not take the trouble, we will in a few words give the *modus operandi* of photographing spirits: The camera must not be a snapshot one, but the older kind, that takes long to develop the picture. The ghost, usually a lady in white (a photo, or a skeleton with a white sheet over it), is exposed to the camera for a second or two, and is shut off. Then, in the case of the dead spouse over her husband, the same plate is used for him, who sits till he is fully pictured. Then we have a genuine spirit photograph, as the Wellington Spiritualists assured us.

THE FIRE TEST.

After our lecture in Wellington, we were questioned concerning the Great Commission given by Jesus (Mark 16—16). Jesus said to His Apostles: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; he that believeth not shall be damned. And these signs shall follow them that believe on My name: they shall cast out devils, they shall take up serpents, and if they drink any deadly thing it shall not hurt them." "Why is it that you Christians cannot do these things?" was asked. We answered: "That these powers were the result of the special gift of the Holy Ghost, given by the laying on of the Apostles' hands, except in two instances — Pentecost, and in the house of Cornelius—where it was given direct." It follows by clear logical reasoning, that when all the Apostles died, no one could bestow this gift, and when the last man died who had it, then it was taken away, and, as Paul says in 1st Corinthians, 13th chap.: "Whether there be gifts they shall cease, but now abideth faith, hope, and love, the greater of

these is love." We do not deny that the Spirit of Christ is in His loving believers, but this is different from the gift of the Holy Ghost. There was one Spiritualist who would not take our explanation. He claimed that he had gifts similar to those spoken of by Jesus. He said: "I can take a live coal in my hand, put it in my pocket, and hold it there till it is cold." We refused to believe it. He then offered to accompany us home, and put his hand in the fire. This he set out to do, after giving us his hand to examine. We noticed that the palm was very hard, and might resist fire. Having gone on our way some distance, a Christian friend, who was with us, said to him, "It is no use you coming further; a match will settle the matter as to whether your statement is true that you are aided by a spirit to withstand fire. We asked him if he would allow us to hold a lighted match under the back of his hand? He said, "he would," and held out his hand. We struck the match, and held it so that the flames would strike the skin. He stood it manfully for about six seconds; then cried that is enough, and quickly withdrew his hand, which we examined, and found burned. We remarked, "friend, you will have a sore hand for some time." "Oh! no," he replied, as he left us, "it will be all right to-morrow." We trust this lesson may open his eyes to the folly of leaning on these broken reeds. But we wish to point out that the Words of Jesus are not for Spiritists: for the qualifying clause is, "Them that believeth in my name, and not doing this, they have no right to the promises of Christ." Before parting with our Spiritualistic friends, some of whom we esteem, pity, and would like to show them the more excellent way to happiness in this life. Thus, as the poet says, "the knowledge of Christ alone can give."

Joy is a fruit that will not grow in nature's barren soil,
All we can boast till Christ we know is vanity and toil.

THEOSOPHY.

We have called this system, along with Spiritism, the twin brothers of anti-Christ. No doubt, some will condemn us for want of charity. To this we reply, that honest men like plain speech. When men tell us that Jesus Christ was only a man, we have logic enough to see that this, as a denial of His Divinity and claim to be the Saviour of the world, makes Him the greatest impostor that ever came upon our earth; and further, to say that God gave Him power to do His miracles, is to charge God with deceiving His creatures. Jesus, the Divine teacher, said, in His parable of the unprofitable servant, "Out of thine own mouth will I judge thee." So do we condemn the Theosophists; for we have asked them, and they have repeatedly answered that they believed that Jesus was a teacher sent from God. Now, should those who make this acknowledgment not be condemned by man, and certainly God will condemn them for not believing and obeying Him. To refuse to hear a teacher sent from God is to refuse God who sent him; but they try to get out of this condemnation by saying, "We do not believe that Jesus taught what the Apostles say He did." This implies that they were deceivers, another piece of illogical nonsense, for it is recorded that Jesus, when He sent them forth, said, "As the father sent me, so I send you. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Now, as the Theosophist brings down Jesus to the level of man, so he brings down the Bible to the level of other books, especially to that of the so-called sacred books of the East called the Vedas. These books were written by men above the average of their time, and contain much moral teaching, along with a preponderance of silly stuff and sinful teaching. Even the enlightened Theosophist admits that it is not suited to our Western civilisation. This being so, what is the use of not only reviving it, but putting it against

the Bible, which, as Queen Victoria said, was the cause of our national greatness. Concerning the Indian Vedas, one of the most celebrated scholars in Eastern languages, Prof. Max Muller, after a life time of study and research, says that the only good one gets from studying the effete of religions of the East is to show one the incomparable excellence of our own, the Christian religion; and Mr Williams, who spent years in India and waded through the Veda books, confirms the testimony of Muller. As the Apostle Paul said, by way of comparison, "The foolishness of God is wiser than the wisdom of men." So we might say of the Bible (God's Book) that its alleged folly is wisdom compared to the sublimest teachings of the writings of men that knew not the true God. We heard Mrs Besant, of chamelon fame, pour forth a flood of eloquence on the wisdom of the Indian religion, but she kindly kept quiet on its abominations of burning widows alive when their dead husbands were cremated, and of the cruel bestiality of child marriage—one example will suffice out of millions of its evils: A girl mother, twelve years old, just confined, died during the ordeal. She was laid out with a mite of a dead infant on each side. Solomon tells us to choose the least of two evils when we must choose one. If, by their superior judgment, Theosophists are compelled to abandon the religion of their fathers—Christianity—let them be content with Atheism alone, without this polluted heathenism, misnamed "wisdom religion." In speaking of Atheism, we are confident this negation can honestly be laid to their charge; for what is Pantheism but Atheism. For, if God is everything in general, He is nothing in particular. While it is true that God is Spirit, it does not follow that He is an immaterial nonentity. Denying the personality of God is nothing short of Atheism. Speaking of man, who was made in the image of God, the Theosophist does not believe this,

but says he was at one time a baboon, but by evolution he became a man. Here we are reminded of a couplet written by one who, while he did not agree with these sages, put their contention thus—

The ape with a pliable tongue and big brain,
And a gift of the gab that he managed to gain,
Cut off his tail, and as lord of creation.
Established his reign, which nobody can deny.

Just a few words about the founder of Theosophy—Madam Blavatsky—whom Mr Stead helped to make famous. She was, it is said, a Russian adventuress, who might be termed a fast or new woman—as she smoked cigarettes. We remember a preacher tell of one of her little tricks in this line. She was enjoying her smoke in company with some disciples, in London. When her cigarette was half consumed, she threw the half into the fire, and said, “Now, go the Albert Monument, and you will find it in the ear of the statue.” Sure enough, it was found ! But she did not tell them how she had it placed there. This is on a par with the pretended messages she got from the spirit Mahatmas. But, clever as she was, she could not fool the last enemy, who took her life away. The mantle of Madam Blavatsky seemed to fall on Mrs Oakley Cooper, who lectured in the Choral Hall, Dunedin. We were present, and heard her elucidations, and, when asked our opinion of her lecture, said it was as clear as mud. She said “that the table and chairs on the platform were conscious ; that all things were parts of God ; that everybody was a reincarnation of somebody ; that Theosophy was going to join the world in one universal brotherhood.” Silly woman. We thought of the Prophet’s description of the children of Israel, when they had departed from their God—“they were drunk, but not with wine.” We asked this philosopher how it was possible that every living soul could be a reincarnation of a former

human soul, seeing that the population of the world was constantly increasing? She denied this fact and, like another of her kind, when told that the facts were opposed to his theory, said, "So much the worse for the facts."

Mrs Besant's visit and efforts gave the young society in Dundee a small lift, but, as one said to us, "it does not make much headway." The fact is there is a little too much common sense left even in our fallen nature to swallow this mystic stuff. We cannot spare further space, as we have arranged to give the substance of several discussions we had with some of the leader of this new sect—"Theosophy."

DIALOGUE.

Christian : Well, friend, how are you now? It is a long time since I saw you.

Theosophist : I have been very bad lately; had two fits of apoplexy. I am afraid the next one will take me off.

Chris. : Sorry to hear that. Still, we must all meet the last great enemy—Death—sooner or later.

Theo. : That I don't believe; to me there is no such a thing as death.

Chris. : Do you expect to live till Christ comes back to the earth, for that is the only possible way to escape the first death, as we are told by the inspired apostle that we Christians who are alive at His coming shall be caught to meet Him in the air. So shall we be ever with the Lord.

Theo. : Do you think I am a fool to believe such stuff?

Chris. : No, but you are a fool not to believe it, seeing it is God's truth.

Theo. : I am not going to die, anyhow.

Chris. : Well, what will happen when you cease to live? Put it that way.

Theo. : I simply enter on another state of existence—on a higher plane.

Chris. : But how can you live without a body ?

Theo. : I don't intend to. I shall have my astral body.

Chris. : What kind of a body is that ?

Theo. : It is much more refined and developed than my present.

Chris. : What will you do then ?

Theo. : Oh ! I shall live in the higher spheres for perhaps many years, until I get tired. Then I shall come down to earth again and get into another body.

Chris. : Then, what will you do with your astral body ?

Theo. : That, sir, will dissolve away.

Chris. : But how will you get reincarnated into the fleshy body of an infant ? Will you get in before or after birth, or when ?

Theo. : You are too inquisitive. A fool can ask questions that an angel cannot answer. I am content to believe it, even although I cannot understand.

Chris. : To believe without evidence is the height of superstition, but now tell me how it will come to pass that you will pass from a conscious life in your astral body into an unconscious one in a new-born babe.

Theo. : I cannot tell, but, as I said, I can believe.

Chris. : Superstition again. Will you be the soul of that child ?

Theo. : Of course, I will.

Chris. : Then the child will not have a soul of its own. Now your name in your present body is John Smith, will you tell me what it was in your former one ?

Theo. : I have forgotten all about it.

Chris. : Have you made up your mind what you will call yourself in your new body ?

Theo. : No, that will not trouble me. The parents of my new body will look after that.

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Chris. : Don't you think you will be very foolish, after having passed the sufferings and sorrows of this life and exalted into a higher plane of existence, to come to earth and be re-embodied in a helpless babe ?

Theo. : It may seem strange, but it is in the working out of one of Nature's laws.

Chris. : What law ?

Theo. : The Law of Karma. We have done wrong, and we must be reincarnated again and again till every wrong is atoned for.

Chris. : Who is this Karma, and why did he make such an unmerciful law ?

Theo. : Karma is not a being ; it is a law.

Chris. : But a law must have a law-giver. Do you believe in God, the great Law giver ?

Theo. : I believe in God, but not such a Being as the one recognised in your Bible.

Chris. : Do you believe He is a Being at all ?

Theo. : We are not all agreed upon this. Our Indian masters speak of several gods. Still, I believe in a great and good principle that fills all things and is all things we call God.

Chris. : Then you are a Pantheist, and as you do not believe in any personal God you are an Atheist ?

Theo. : Nothing of the kind. An Atheist does not believe in any God. We believe in the Great Central Power or Sea of Magnetism, from which all souls came and to which all will return.

Chris. : Now, friend, what is the use of beating the air. You do not believe in a personal living God who loves His creatures and is ruling the world for their good ; but will you please tell me where you get all these strange and, to my mind, Seacliff ideas ?

Theo. : We get them from books containing the wisdom religion.

Chris. : And who wrote them, pray ?

Theo. : The masters (the Mahatmas) who used to live in Thibet, and having by their many reincarnations become so refined and spiritually enlightened that they are able to teach us.

Chris. : What do they teach you ?

Theo. : One thing that you must admit is good—namely, that all men should form one universal brotherhood.

Chris. : There is the old proverb that “Charity begins at home ;” so I think the Mahatmas have a big contract on hand, for Thibet is one of the very darkest corners of the earth, where they have what is termed Polyandra, which is another name for prostitution. Several brothers have the one wife at the same time. This, with the fact of their nearly killing a traveller who paid them an exploring visit recently, shows plainly that they are fools for neglecting their first duty—that of reforming their own people.

Theo. : What you say about them may be true enough ; but, as a Christian, you cannot deny that Christians are as bad as those you call the heathen.

Chris. : I do deny that real Christians are bad. No doubt many professors are a disgrace to the name, but then they are not Christians, for a Christian is a disciple or follower of Christ, who has been redeemed by the life and death of his Divine Master. One of the grandest descriptions of God's work in human redemption and purification is found in Paul's letter to Titus, and reads, “For the grace or goodness of God hath appeared, bringing salvation to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, justly, and righteously in this present evil world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave

Himself for us, that He might redeem us from all iniquity and purify for Himself a peculiar people zealous of good works."

Theo. : Oh, the Bible ! you need not quote it to me, for I do not believe it.

Chris. : Why not.

Theo. : Because it contains a lot of silly stories that are altogether contrary to reason and science. Now, I think you are a sensible man, and I ask, can you swallow the story of Jonah swallowing the whale, or, rather, the whale swallowing Johah ?

Chris. : I am surprised that you say you cannot believe the Bible, which is attested by every reasonable proof, while you believe books that do not even profess to come from God, and which contain stories that are foolish, unreasonable, and not supported by fact. For instance, the story of creation, how that the god, Brahma, laid and hatched one big egg, out of which he made all things. And again, that the earth is supported on the back of a turtle !

Theo. : You do not suppose we are bound to believe everything that is in the Hindoo Vedas. But what about the whale story ?

Chris. : Well, I do not see anything unreasonable in the narrative. Certainly, God would not be worth the name if He could not make a great fish or whale swallow a man, who is very much smaller.

Theo. : Now, you speak of creation ; do you believe that Adam was the first man, and that it is only about 6000 years since ?

Chris. : Certainly I do ; and after hearing and reading volumes against it, I still believe Moses, who was instructed by the Creator, who knew more about it than a thousand Darwins, Huxleys, and Lyles.

DIALOGUE.

Theo. : Well, if Adam was the first man, where did Cain get his wife from ?

Chris. : Why ? What a simple question. He got her from her home.

Theo. : But where was that ?

Chris. : Where she was reared.

Theo. : Oh, you are only evading the question.

Chris. : Well, I am not wise above what is written, for, while the Bible gives the facts it does not give us the details. However, it may be admitted at once she was his sister ; for if she was a special creation, then Eve could not be the mother of all living.

Theo. : But your Bible says the heavens and the earth and all that is in them were made in six days. Geology and science has proved that man has lived on this earth for millions of years.

Chris. : Will you kindly give me your scientific facts to prove that statement.

Theo. : Well, at least he has lived thousands. Lord Kelvin says the sun has been shining 50,000 years, and Sir Charles Lyle has given many arguments in favour of this being the age of man on the earth.

Chris. : I have read those theories, and consider them only guesses, which prove their sceptical bias ; but if we reason the matter carefully, we can prove that Moses and the Bible are true.

Theo. : Let's have your proof.

Chris. : Sound reason is a deduction from known facts. We find that the world doubles its population about every century.

Theo. : Oh, not so fast. Why, look at France ; it is almost at a standstill.

Chris. : But look at Germany, Britain, Russia, and America ; they have increased immensely ; the ordinary birth-rate is 2 per cent., and the death-rate is 1 per cent.

Theo. : But you are not allowing for plagues, war, etc.

Chris. : Well, supposing that allowing for all these we give 200 years, which is a safe margin, will you agree to that ?

Theo. : Yes ; I think that is a fair rate of increase.

Chris. : Now, if Sir Charles Lyle, and other scientific anti-Biblists say man and woman began to live on the earth, as a single pair, 50,000 years ago, even allowing 500 instead of 200 years, in which to double the number of their descendants, would be 2,535,301,200,456,458,802,993,406,410,752 ; or, to give these figures names, they would be two quintillions, five hundred and thirty-five thousand three hundred and one quadrillions, two hundred thousand four hundred and fifty-six trillions, four hundred and fifty-eight thousand eight hundred and two billions, nine hundred and ninety-three thousand four hundred and six millions, nine hundred and ninety-three three thousand seven hundred and fifty-two. You sometimes hear about being packed like herrings in a barrel. This would be something like the condition of affairs supposing, as we have said, that the first pair had been created 50,000 years ago.

Theo. : Nonsense ; the world could not hold them.

Chris. : True. So this scientific speculation cannot be true ; but if we take the Bible account—it is easy to test it and substantiate its truth. Beginning with the present estimate of the world's population at 1600,000,000, and reducing it every 200 years, you will find it comes out about the time of Noah.

Theo. : But we have Chinese and Egyptian history long before that.

Chris. : How do you know ?

Theo. : Well, I have heard and read it several times.

Chris. : Yes, from anti-Christians ; but I deny that any reputable history proves any such thing. Coming south in the train recently, I met an intelligent Chinaman. I asked him how far back the history of his country went ? He replied, "Two thousand five hundred years." It is only tradition, of an unreliable kind, previous to that time. And, as confirming the Bible account of the Flood, the oldest tradition is that their first Prince was named Nah, and that in his time there was a great flood, which drowned nearly all the people in the world. Now, as to the history of Egypt. Some men open their mouths very wide when they speak of its vast antiquity, and this is how they form their conclu-

sions: They find there were so many dynasties of kings, and so many to each; they do not know how long they lived, but put each of their reigns at 88 years. This average is far too high. The reign of sovereigns in the various empires, where records have been kept, give a very much less term. Thus, the Assyrian and the Babylonian was 11 years, Rome about the same, and in our own Empire, since the time of William the Conqueror, the average reign has been 21 years. If Egyptologists would take one half of the supposed reign of the Pharaohs, it would be found that Moses, the man of God, was right.

Theo.: A man can believe what he likes. I am not going to believe that the blood of Christ is going to cleanse away my sin, if I have sinned. I must work it out according to the law of Karma.

Chris.: So you really think that you can save yourself by your own righteousness, and that it may take you many reincarnations to do it. My dear fellow, don't be deceived if you have 99 reincarnations without Divine aid—your last would likely be the worst. What a fool you must be to reject the perfect righteousness of Christ for your future and eterna life, and His blood as an atonement for all your sin.

Theo.: In trusting to that old superstition, I think it i absurd to believe that God could not save men without a human and bloody sacrifice.

Chris.: I am sorry, friend, that you do not see the goodness and wisdom of God in appointing Jesus as the Head and Representative of our race. If you will read the 53rd chapter of Isaiah, you will see that God laid on Him the iniquities of us all. "Believe and obey Him, and your sins though as scarlet they shall be as white as snow." No! reincarnation will never take away your sins; it needs regeneration. The life of Jesus Christ in the heart alone can save sinners, such we all are.

Theo.: Well, I must be off; you can't convince me; I am a Theosophist.

Chris.: Please take the prophet of God's warning with you: "Behold, ye despisers and wonder and perish, for I work a work in your day which ye will not believe though a man declares it unto you," Acts 13 and 14.

TO THE READER.

There are at least four classes who will read the preceeding pages to whom we would give a word of counsel. First, the Spiritualist, whom we truly believe has got caught in the snare of the devil; of course, you do not see it in this light, for Satan has obscured your vision, lest you should believe in Jesus, the truth, and thus be saved. There is only one remedy for you—viz., to believe God's truth, and this will make you free. The memoirs of Jesus will give you His life. The 5th Book in the New Testament, the Acts of the Apostles, will show you how to become Scripturally saved and obtain eternal life. A grand joyous tangible life in an immortal body that will never be invaded by disease, or age, or infirmity! Second, to the Theosophist we would also say, Look to Jesus: for there is no other name under heaven by which you can be saved and live for ever—not in the heathenish Navara in which you lose yourself, but in the Eternal City, whose builder and maker is God. Thirdly, to the careless, indifferent reader we would, in serious earnestness, plead, in order that we might impress upon you the claims of Christ, who, by the goodness of God, tasted death for every man. Pilate's question—"What shall I do with Jesus, who is called Christ?"—we now ask you. It is vain to think that you can escape the wrath to come if you neglect the Great Salvation. You may laugh at the folly of Spiritualism and Theosophy, but if you refuse to believe in Jesus as your own personal Saviour you shall surely die the second death, which is the destruction of body, soul, and spirit in the lake of fire (see Revelations, chap. xx.). Nearly 1900 years ago Paul, on Mars Hill, testified that God had appointed a day in which He would judge the world in righteousness by Jesus Christ; and of this He has given assurance unto all, in that He raised Him from the dead. So sure as Jesus has been raised from the dead, so sure will He judge every man. Our brothers in Christ we exhort to put on the whole armour of God and fight the good fight of faith. The glorious crown awaits the victor—infinitely more precious than any earthly one. Even now we are the children of God: but eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive what happiness God has in store for those who love Him and do His will.

Addenda.—Page 29, 28rd line, should read: "Dying thou shalt Die."

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