Signs of the Times

AMERICA'S PROPHETIC WEEKLY

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CAN WE TALK WITH OUR DEAD?

The GROWING GENII of HYDESVILLE

In this house, seventy-two years ago, the spirits first began their propaganda for modern spiritualism. This was the home of the Fox family at Hydesville, New York.

MEDICAL men and sane thinkers in general stand aghast at the multitudes rushing into spiritualism. A strong influence is at work throughout the world, luring minds into a dreadful mysticism, morbid in the greatest degree, and endorsed by persons of culture who in the past have shown a serious devotion to the Christian churches. Conan Doyle predicts of the new craze, that it will prove either the greatest revelation among mankind since the days of Christ, or it is the greatest insanity that has struck two generations of mankind and two continents—yes, has assailed minds that in other directions have become world-famous for being eminently sane.

Spiritualism arose, we might say, from a speck. Many sneer at the manifestation that took place near Rochester, New York, in 1848; but some of the greatest movements of modern times came from tiny beginnings. The jumping kettle lid suggested to Watt the power of steam; and that suggestion has materialized into the locomotive, with the great trunk line railways, controlling the destinies of thousands and even the politics of nations. Electricity, manifested on every side in light and power, traces its origin to so small a beginning as a frog's twitching leg; while the falling apple became the father of those great inventions based upon the discovery of the laws of gravitation. The plebeian origin of a movement is no justification of a sneer against it. The prodigious influence now exercised by spiritualism throughout the world justifies inquiry into the unusual and supernatural nature of its origin.

A LEAK IN THE DIKE

Hydesville, near Rochester, New York, was little among the thousands of the Empire State. Neither was the Fox family accounted among the first "six hundred." But there, in 1848, occurred the first leak in the dike which separates the visible from the invisible. Or more strictly speaking, the *modern leak;* for spiritualism is older than the ark, only now we are confronted by old foes with new faces.

In the spring of 1848, the two young daughters of the Fox family, of Hydesville, were disturbed by unaccountable rappings in their bedroom. The children entered into communication with the mysterious authors of the rapping, by a corresponding number of raps to questions and replies stated in numerical terms. One child discovered that communication by dumb signs was possible, thus showing that the spirit could see as well as hear. A crowd of neighbors now assembled; and when the unseen visitor was questioned, it claimed to be the spirit of a peddler who had been murdered in that house some five years previous by a blacksmith, and that its bodily remains could be found in the cellar, five feet below the surface. A search was instituted, and the remains were found.

Curiosity and investigation were quite able to do the rest. Efforts were made, by individuals, by meetings, by committees of inquiry, and by dark-room séances, until, as one authority says, "It soon became evident that an organized attempt was being made by the denizens of the spirit world to establish a method of communication with mankind."

AMERICA, THE FOUL HOLD OF SPIRITISM

There is no necessity for here stating at length the marvelous progress of spiritualism. It spread rapidly over the land, until nearly every village and city in America had a spiritualistic circle. "From America," says a great French dictionary, "spiritualism invaded England, then France, where it found for its chief human director Rivail, who changed his name into that of Allan Kardec."

From the ordinary manifestations of communication with the spirit world come also productions more startling. It satisfied those who sought a deeper knowledge of its power. Tables and other pieces of furniture were raised and held suspended in the air by unseen hands, cords were tied into knots, messages were written between doubly and triply sealed slates, beautiful music was played by invisible hands, the sick were healed, certain members of unseen bodies suddenly became visible; and finally the spirits themselves conversed with persons present, and permitted themselves to be photographed. By some, the recitation of these manifestations has been treated with ridicule; but commissions of investigation, composed of educated men, have been appointed to examine these phenomena, and have confessed them to be above natural law.

As says Sir Arthur Conan Doyle, in the London spiritualist *Weekly Light:* "We should now be at the close of the stage of investigation and beginning the period of religious construction. For what is this movement? Are we to satisfy ourselves by observing phenomena with no attention to what the phenomena mean, as a group of savages might stare at a wireless installation with no appreciation of the messages coming through it, or are we to resolutely set ourselves to define these subtle and elusive utterances from beyond, and to construct from them a religious scheme which shall be founded upon human experience on this side and upon spirit inspiration on the other? These phenomena have passed through the stage of being a parlor game; they are now emerging from that of being a debatable scientific novelty; and they are or should be taking shape as the foundations of a definite system of religious thought, in some ways conformatory of ancient systems, in some ways entirely new." Or as Sir Arthur Conan Doyle says again, "Further proof is superfluous, and the weight of disproof lies upon those who deny."

This is a photograph of a pencil drawing made by a spirit claiming to be Signor Ricci, of himself. It was made in about five seconds. This happened at a séance in South Africa.

Modern spiritualism, beginning only seventy-two years ago in a backwoods part of New York State, is now enmeshing the whole world in its toils.

By

BENJAMIN G. WILKINSON

The Spiritualist Association of the United States was formed in 1893 to combine local societies for effective working. The official reports of the organization show that in 1918 there were over 1,000 local societies, 22 state associations, 500 local and 32 camp meeting associations, with property valued at $6,500,000. There are about 500 ordained ministers, with 1,500 public mediums, and 600,000 adherents. In England, there are nearly 400 circles holding regular Sunday services. Each year witnesses a rapid increase in membership, the creation of new societies, the growth of strong financial power, and vigorous propaganda.

"The sound of that tiny rap," says Hudson Tuttle, "has gone around the world, and the philosophy it carries with it; and the Southern Cross, as well as the constellations of the north, looks down on the hosts who accept the new doctrine of life here and hereafter. In a single generation it has made more converts than Christianity in the last five centuries. It will be impossible to make accurate statement of the number from the fact that there are so many who retain full relation to the church and yet believe. I have no doubt that fully three fourths of all spiritualists are to-day church members in full communion. Judge Edmonds to-day estimated the number at 4,000,000; the Catholic estimate was 11,000,000—which was entirely too high, and must have included all who were not Romanists."

The prevalence of this mysticism has come to stay. It was widespread enough before the world war; since that event, it has spread over the earth like a thick fog over a valley. In fact, as to its part in producing the war, we have indisputable evidence that the kaiser held continued séances with the famous German medium, Augusta Schoen, and other powerful mediums. On one occasion, the pseudo spirit of his grandfather, who established the German empire, was called up. In many instances, these séances were held when Hindenburg and Von Falkenhayn were present. It therefore seems quite probable that spiritualism was a factor in the preparations and planning of the great war; and after 7,000,000 men have been laid low, not to mention the millions wounded and the noncombatants killed directly and indirectly, spiritualism now comes sweetly forward offering consolation to the bereaved. When the truth is revealed, it will be found that such consolation is like vinegar and salt upon an open sore.

This is a spirit painting made in 1908 at Chesterfield, Indiana. The spirit took about twenty minutes for the work; and when completed, it was recognized and identified as a portrait of a young woman, a member of a prominent family, who had lately died.

TIDAL WAVE ENGULFS LARGE AND SMALL

How prevalent is the craze for this thing in England may be seen by the leaders it has found in such eminent names as Sir Arthur Conan Doyle, Sir William Crookes, Sir Oliver Lodge, William T. Stead, and many others prominent in scientific and political circles. France and Italy have also contributed scientific personalities; while in the United States, for many years, the name of Judge Edmonds, unquestionably a leader in the New York bar in his time, was inseparably connected with it.

The press, a most powerful means for spreading propaganda, has played directly into the hands of the spiritualists. The newspapers have given thousands of columns to discussions of the value and credibility of spiritualism by such proponents as Conan Doyle and Lodge. The periodicals and magazines have fairly teemed with stories magnifying spiritualism. Witness "Thy Son Liveth," in the November *Ladies' Home Journal*, and "The Abolishing of Death," by Basil King, in recent numbers of the *Cosmopolitan*. England and America are deluged with literature favorable, or at least neutral, toward spiritualism. As Dr. J. Godfrey Raupert says, "A vast and daily increasing multitude" "fall victim to the lure of occultism."

What proves too much, proves nothing at all. The tremendous claims made for this new religion as a factor in the advance of the kingdom of heaven arouse at once the suspicion that it is antichrist in its origin and its philosophy, and will play a conspicuous part in the final deceptions of antichrist. Did not Christ bid us beware of secret chambers? Matthew 24: 26. As if mightily to warn us that the lure of the secret chamber would be given just at the time of the end, as a substitute for His glorious second coming, He said: "If they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

I agree with Dr. Raupert in his conclusion that when spiritualism claims power of spiritual improvement through the submission of the individual, it confounds the glorious submission of prayer, which operates to produce energy and determination, with the submission demanded by the medium before the power of the séance can operate, which produces a passivity of mind destructive to self-control. Prayer arouses the will. Spiritualism destroys the will, but develops the sentimental, the temperamental, and the passions. Prayer subdues the inferior, and arouses the soul to stretch after the superior. Spiritualism destroys the calm, and inflames with excitement. The avenues to the soul should be kept open, and not inhabited by those evil spirits who the Bible says are reserved in chains of darkness unto the Judgment of that great day. The world is intoxicated enough in its search for excitement. Spiritualism is the culmination of the power of infatuation, intended to bind its victim hand and foot, and to keep him from the glorious salvation embraced in the doctrine of the soon coming of Christ.

From the Bible, we are told that in this glorious hope we should find our comfort. Let us read it:

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore *comfort* one another *with these words.*" 1 Thessalonians 4: 16-18.

Washington, D. C.

IF EVERY medium has the dead so completely in his or her power as to be able to compel them to return from the spirit world to give information to whoever may pay for it, then I pity the dead. And any one who believes in the doctrine of the materialization of spirits, must, by the necessity of logic and consistency, contend that the dead are at the beck and call of the psychic and the medium.

Under such a view, death must be a place of misery and unrest, and all who die—all the prophets, the apostles, and the saints of all ages—are at all times liable to be called from their resting places at the bidding of spirit mediums. We must believe, too, that the whole host of the dead, instead of being, as the Bible teaches, sleeping in unconscious rest in their graves, are merely kept in readiness to answer any call they may receive from a medium or from a company of ouija board triflers who chance to have a séance in order to parade these vagrant spirits before any one who is willing to pay a quarter at a wholesale séance or a dollar at a retail one.

WHO IS THE RAYMOND THAT COMMUNICATES WITH SIR OLIVER LODGE?

By Carlyle B. Haynes

Much interest has recently been raised, both in England and in America, by the book "Raymond," written by Sir Oliver Lodge, one of England's greatest scientists. This book claims to give the messages sent to Sir Oliver Lodge from the spirit of his son, Raymond Lodge, after the death of Raymond on a battle field of France. This is but one of a series of similar incidents which to-day are receiving unusual publicity, and which are being used to convince the public, not only that the dead are conscious but that in spiritualism a channel of communication has been found between the dead and the living.

Both of these conclusions are untrue. The dead are not conscious, nor does spiritualism provide a means of communication with the dead. To teach such things, therefore, is only to deceive the people, no matter how innocent of any thought of deception the teacher may be.

We have no doubt that Sir Oliver Lodge is sincere in believing that the messages in his book came from the discarnate spirit of his son. Neither have we any doubt that they came from a spirit. We know, however, that they did not come from Raymond Lodge or his spirit, and that Raymond Lodge knew nothing of the whole transaction. We do not think that Sir Oliver Lodge wrote his book to deceive any one. We do think that Sir Oliver Lodge, as well as any one else who believes in spiritualism, is deceived. The Bible stands opposed to spiritualism, and we accept the Bible. We go to the Bible for light, because we can believe it. We have the most implicit confidence in its teachings. We compare all claims and theories with its teachings, and we arrive at truth by discarding all that is not in harmony with it, and accepting all that it teaches.

The teaching of the Bible is that when a man dies, he passes into a period of unconsciousness, which will continue until the resurrection. To prove this belief, I will sum up the Bible teaching under eleven heads.

1. There is no consciousness and no intelligence in death; and when a man dies, his ability to think and reason has come to an end. Psalm 146: 3, 4.

2. There is in death no remembrance of God, and those who are dead do not praise the Lord, and death is a condition of silence as well as unconsciousness. Psalm 6: 5; 115: 17.

3. Death is an absolute cessation of conscious existence. Ecclesiastes 9: 5, 6.

4. The dead know nothing of the pass-

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SIR ARTHUR CONAN DOYLE

Sir Arthur Conan Doyle, noted writer, author of the Sherlock Holmes stories, who is one of the high priests of spiritism. The spirit photograph over his left shoulder, Sir Arthur says, is that of his deceased son. The picture was taken at a séance; and according to all witnesses, the photograph is authentic and above fraud or trickery.

ing of the years or of the condition and circumstances of loved ones on this earth. Job 14: 21.

5. The dead are not in heaven. John 3: 13; Acts 2: 34.

6. They are not in hell-fire. Job 21: 30; 2 Peter 2: 9.

7. They are in their graves. John 5: 28, 29; Acts 2: 29.

8. They are all, both righteous and wicked, in one place. Ecclesiastes 3: 20.

9. They are in the dust. Genesis 3: 19; Daniel 12: 2; Job 7: 21.

10. The grave is a place of silence, darkness, and repose. Job 3: 11, 19; 10: 21, 22; Ecclesiastes 9: 10.

11. This condition of unconsciousness, silence, and rest will not be broken until the time of the resurrection. 1 Corinthians 15: 51-54; 1 Thessalonians 4: 15-17.

These passages, a few of the many the Bible contains, make it clear that the claim of spiritualism, that the spirits of the dead return to convey messages to the living, is entirely untrue. The spirits of the dead cannot return, nor do the dead exercise any mental powers, but remain in silence and unconsciousness, to awaken at the day of the resurrection.

Who, then, are these spirits which appear in spiritualistic séances, and pretend to be what they are not, the spirits of those who once dwelt upon this earth? The Bible answers this question plainly, and its teachings bring us to the conclusion that these spirits are identical with those who, in the beginning, were cast out of heaven with Lucifer, or Satan, when he rebelled against the government of God. Revelation 12: 7, 9; 2 Peter 2: 4.

The phenomena of spiritualism, therefore, cannot be explained satisfactorily and correctly unless the student bears in mind that there is on earth to-day a vast multitude of invisible beings, clothed with supernatural power, called "demons" by the Scriptures of truth, who are naturally evil in character, and who, with the most intense hatred of God and man, are constantly engaged in the bitterest warfare against human beings and the glory of God.

As Mr. J. Godfrey Raupert writes in "The Dangers of Spiritualism" concerning his conversation with a young man of his acquaintance who was obsessed:

"The intelligence maintained throughout that it was an evil spirit who had been drawn towards M. because of his evil life, and who had gained entire possession in consequence of an habitual passive state of mind brought on by spiritistic practices. The intelligence maintained that all the spirits invited by these means are evil spirits, with evil intent, in whatever guise they come, and that men are fools in not discerning the truth. Spirits, it declared, have access to every fragment of a person's past history, to every secret thought and feeling, and they can consequently simulate any personality, living or dead. The most striking evidence, it maintained, is no proof of identity. Spirits will take any amount of trouble and practice every sort of deception, in order to gain control of the mind."—*Pages 96, 97.*

Mr. Raupert also quotes Dr. Maxwell, who has devoted many years of study to the subject, as saying:

"I have good reason for thinking that the spirits of the dead have had nothing to do with my experiments; but as, in reality, I am ignorant of the cause of the phenomena which I have observed, I have politely accepted the explanation they have given of themselves.

"Finally, even in admitting as proven the intervention of an intelligence non-human, nothing permits me to affirm that it is really the person in question who is manifesting, not an impersonation."

Sir Oliver Lodge is deceived. The spirit which pretends to be the spirit of his son Raymond is not the spirit of Raymond. It is an evil spirit impersonating Raymond, and therefore the information which it imparts in the name of Raymond, comes from an evil source, and if believed, will result only in deception.

The spirits that appear in the dim light of spiritualistic séances are not the spirits of the dead, but are the spirits of devils. Revelation 16: 14. This movement, now becoming so popular, is only the latter-day working of the one who was cast out of heaven, and against whom all the people of God are warned to guard themselves with the utmost care.

Our only protection from this powerful delusion is acquaintance with and firm belief in the inspired teaching of the Bible concerning the dead. This blessed Book solves forever the problem which has so long brought perplexity and distress to the world. For all who are weary and heavy-laden, it lights a lamp of hope. It gives assurance of life beyond the grave, a glory that shall never end. It strengthens the hearts of those who mourn, brings comfort to the bereaved, and points us forward to a better, brighter day that is near at hand.

New York City, New York.

SIR OLIVER LODGE

Sir Oliver Lodge, eminent British scientist, whose espousal of spiritism, and whose book, "Raymond," have given spiritism a mighty impetus. He is now touring America and lecturing for spiritism.

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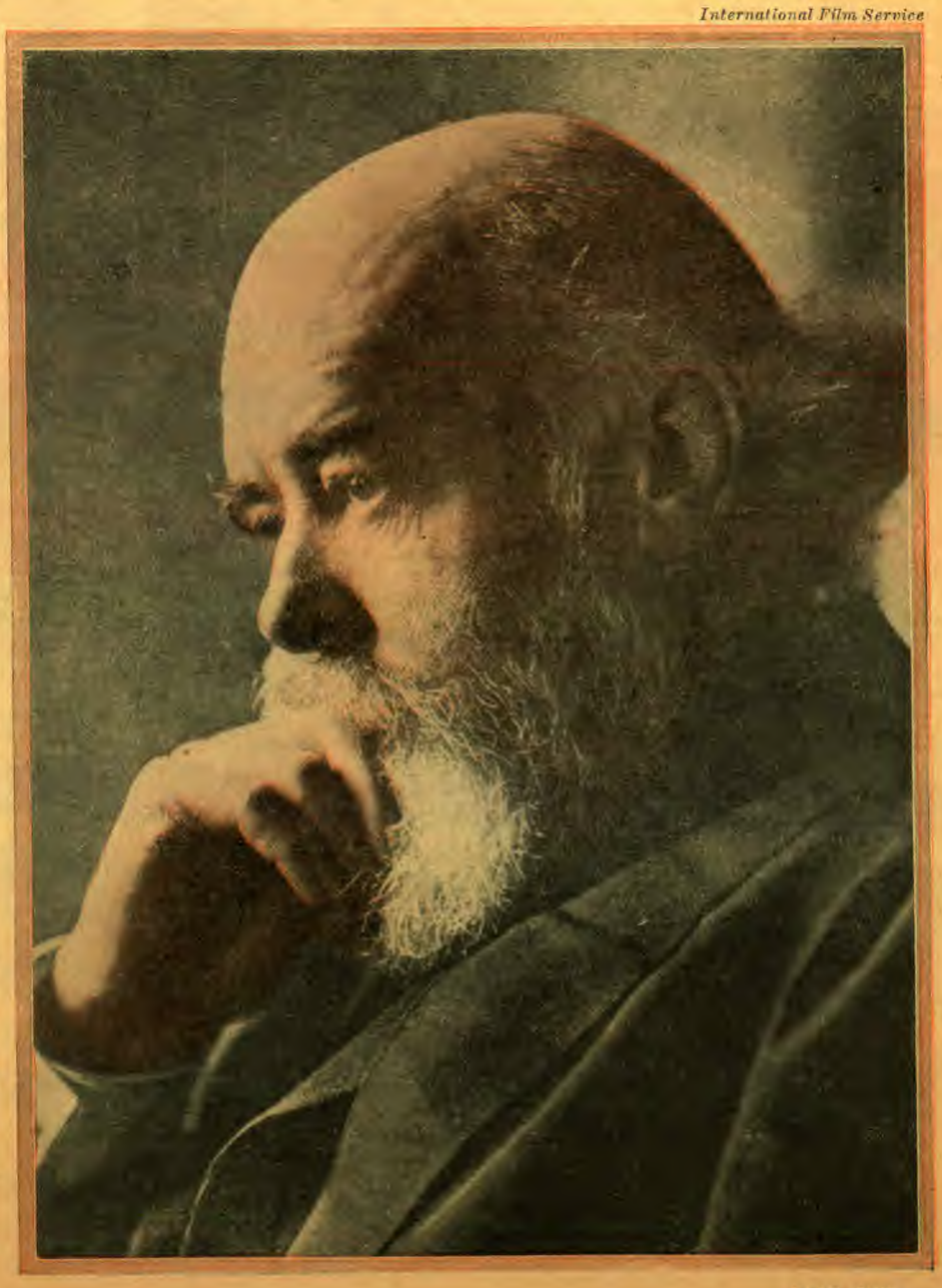


CHRISTIANITY A
AT LOGGERH

TO-DAY, as never before, the people of England are thinking, talking, and writing about spiritualism. They are reading books about it, going to theaters to see plays about it, swarming to séances, and comparing notes on their experiences. A London publisher recently sent out a catalogue headed, "Notable Books on a Dominant Theme." The "dominant theme" is spiritualism. A few of this long list of books are, "How to Speak with the Dead," "Do They Still Live?" "Reveille in the Life Beyond," "The Evidence for Survival of Memory and Affection After Death." These titles are approximately literal assertions of the idea of communication between the living and the dead, the receipt of messages by living persons from friends or relatives who have died. Faith in the reality and genuineness of such "messages" has become one of the most accentuated of current phenomena in England.

INTENSIFIED BY CARNAGE

Referring to the phenomenal tide of spiritualism that is now fairly inundating England, Mr. Mark Sullivan, in a late number of *Collier's*, says: "More than half the people in England—this figure is literal—have lost sons, husbands, brothers, or fathers in the war; have lost them under circumstances of peculiar poignancy. If to sons and brothers and husbands and fathers you add cousins and friends, then every human being in England has been bereaved. Under this condition there is a universal wish to hear from the dead, a wish which in the aggregate has enormous psychological power."

It would be easy to adduce almost endless evidence that the war and England's distress over her lost sons account for this marvelous spread of spiritualism. Sir Arthur Conan Doyle speaks of it as "a direct, undeniable message from beyond . . . to the human race at the time of its greatest afflictions." Speaking of his own conversion to the cult, he says further, "But the war came, and when the war came it brought earnestness into all our souls and made us look closely at our own beliefs and reassess their values."

In the issue of *Current Opinion* for December, 1919, the editor wrote: "One of the results of the war to which attention has been repeatedly called is the revival of spiritualism. In England, especially, the 'New Revelation' by Sir Arthur Conan Doyle and by Sir Oliver Lodge has won hundreds of converts. The movement is based on the overwhelming eagerness of the relatives of men killed in the war to hear from their dead."

In *Leslie's Weekly*, February 7, 1920, Dr. Hereward Carrington gives evidence that the enormous wave of interest in things psychic and spiritualistic which has swept over England is now inundating our own country. It would hardly be possible for any interest or movement to become universal in England without soon crossing the ocean and infecting Americans. And, Mr. Sullivan says, more of our countrymen are now investigating and discussing spiritualist séances and messages than ever before. This being true, it is urgently important that we seek to know the true bearing of spiritualism upon the Christian religion. Is it *pro*-Christian or *anti*-Christian?

A NEW REVELATION OR AN OLD DELUSION?

At a recent conference of the Church of England, held at Leicester, Dean Welldon, of Durham, said, "Spiritualism has come to fill a void in church practice because of the coldness of the old services." This is tantamount to saying that spiritualism has brought warmth, life, and therefore spirituality into the services of conventional orthodoxy. The dean certainly pays a tremendous tribute to spiritualism.

He further declared that it is too late to dismiss spiritualism as a fraud. This statement he bases on the fact that the phenomena of spiritism have won the assent not only of trained investigators, like Myers and Hodgson, but also of men of science, like Sir William Crookes and Sir Oliver Lodge, in England, Camille Flammarion, in France, and Cesare Lombroso, in Italy.

Dr. Conan Doyle concedes that an acceptance of the teachings "brought to us from beyond would deeply modify conventional Christianity." But he adds, "These modifications would be rather in the direction of explanation and development than of contradiction." He goes so far as to insist that this "new revelation" should be hailed by really earnest men of all creeds as a most powerful ally rather than a perilous, demon-begotten enemy.

To Sir Arthur, the advent of modern spiritualism "constitutes by far the greatest religious event since the death of Christ—a revelation which alters the whole aspect of life and death." Alluding to John's inspired appeal, "Beloved, believe not every spirit, but try the spirits whether they are of God," Sir Arthur says, "These words can only mean that the early Christians [apostles, etc.] not only practiced spiritualism as we understand it, but also that they were faced by the same difficulties." He actually alleges that the rise of present-day spiritualism is nothing less momentous than the revival, the bringing back, of apostolic Christianity—the Christianity taught by Christ and His ordained apostles. It would be easy to name a score of other famous thinkers who have made the same preposterous, and I may say, blasphemous claims.

At the same conference of the Anglican Church already referred to, Dean Inge, of St. Paul's Cathedral, London, led the opposition to spiritualism, and is reported, in part, as follows: "If this kind of after-life were true—that portrayed in the pitiable revival of necromancy in which many desolate hearts have sought spurious satisfaction—it would indeed be a melancholy postponement or negation of all we hope and believe about our dead."

At the same gathering, the Rev. G. A. Magee remarked: "Sir Arthur Conan Doyle is moving from city to city ministering to a popular craze. I challenge Sir Arthur to deny that spiritualism is perilous to the mental, moral, and physical health."

In the article to which reference was made above, Mr. Sullivan wrote: "Seen truly, and standing alone, spiritualism, in its more common form, the form in which all cruder minds cling to it, is a kind of self-indulgence. . . . It is spiritualism, but it is not spiritual. . . . And it is certainly complimenting it lavishly to permit it to go by the name of religion. What the world just now calls for is moral energy, and indulgence in spiritualism may often be a kind of moral opiate."

The noted Dutch scholar, Dr. Van Eeden, cites a striking illustration of spirit mendacity. He says: "During several sittings I believed that the question of identity had been solved—that I was really in communication with a friend who had been dead for sixteen years. When I left the medium I felt that the evidence was practically complete. But when I returned to Holland I discovered that there were inexplicable errors. If I were really holding inter-

ND SPIRITUALISM EADS

By
GEORGE W. RINE

asil King, in the *Cosmopolitan* magazine, has called spiritualism "the olishing of death"; and, indeed, this is one of the chief claims of spirualists—that they practically do away with death. The Bible, however, ill not allow this claim; for it says that "the last enemy that shall be deroyed is death" (1 Corinthians 15:26), and John tells us when this kes place (Revelation 20:14)—at the end of the millennium, a thousand years after Christ's second coming.

course with the deceased he could never have made such errors as I found in my notes. . . . These errors were always in the details that I did not myself know, and which I was not able to correct at the time." Dr. Van Eeden declares that the circumstances were such that the intelligence could not have been that of the medium, neither could the information have come from his own mind. Only one conclusion was possible, he aserts: It was an independent intelligence "that was personating my departed friend."

The late Dr. Isaac K. Funk, the editor-in-chief of the "Standard Dictionary," said that the greatest hindrance to the acceptance of the identity hypothesis is the hopeless contradictions that characterize "cross" messages. For many years, Dr. Funk was an enthusiastic student of spiritist phenomena, and he became personally acquainted with not a few mediums. He said that through one of the best mediums he had ever met, he was told that the spirit of Theodore Parker wished him to do a certain thing. That was explicit. Three days later he was with another medium whom he knew to be honest. Parker reported himself present, but denied all knowledge of the previous interview, saying that he was not there and had said nothing of the kind. Subsequent to that time, Dr. Funk says, he had had Theodore Parker reported as present at a dozen séances through as many different mediums, and Parker never admitted that he recognized any previous interview with Dr. Funk. He declares this experience to be typical of a multitude of others he had had. He thought that the one explanation of this lack of harmony is that "these spirits are not what they claim to be."

After many years of painstaking research in the realm of spiritualism, J. Godfrey Raupert, of London, declared that to him it would be impossible to think of the dead as the originators of these mysterious communications and of the moral and intellectual confusion and chaos necessarily resulting from them. He concludes his long report of what he had seen and heard during the years of his researches in spiritualism by saying that the phenomena could all "be traced directly to distinctly evil influence."

Reverting to Mr. Carrington's article in *Leslie's Weekly*, I quote the following passage as testimony to the fraudulent and sinister character of spiritualism. In reference to the flood of spiritualism in England since the beginning of the great war, Mr. Carrington says: "Detrimental inasmuch as it loosed a flood of credulity and charlatanism, and to-day hundreds of mediums are preying upon the credulity of their sitters. Worse yet, many persons who have obtained apparent 'communications' and 'messages' themselves are self-deceived into believing that these 'messages' necessarily emanate from the great beyond, and are of spiritual origin; when, as a matter of fact, they are nothing of the sort." The context shows that Mr. Carrington means that the messages do not come from *human* spirits.

Mrs. Sigdwick, a close investigator for many years, declares in the "Encyclopædia Britannica":

"The evidence is rarely strictly experimental, and this not only gives facilities for fraud, but makes it necessary to allow a large margin for accidents, mistakes, and mal-observation. It may be urged that if none of the phenomena is genuine we have to assume a large amount of apparently ajmless trickery in nonprofessional mediums. But it must be borne in mind that the most excellent moral character in the medium is no guarantee against trickery, unless it can be proved that he was in no abnormal mental condition when the phenomena occurred, and extraordinary deceptions are known to have been carried on by hysterical patients and others with no apparent motive."

Now, how can any of us who know even the rudiments of the Christian religion, call the spiritualist cult *Christian*—a cult so utterly honeycombed with deceit, fraud, contradiction, and intellectual inanity? Is it not the utter negation of Christianity? If there is one thing more than another that the Christian faith exalts, stresses, and demands of her votaries, it is *truthfulness*. Nothing is more sternly and insistently condemned in the Christian Scriptures than hypocrisy, deceit, guile. Of all those who the Scriptures declare shall have their part "in the lake of fire," none is more prominently named than "all *liars*." Christ, the Author of Christianity, expressly designates Satan as "a liar and the father of it" (that is, of lying). Through His prophet John, He declares respecting His true followers: "And in their mouth was found no *guile*." As we have seen, spiritualism is the quintessence of guile.

DENIES THE ATONEMENT

One of the most scholarly and redoubtable champions of spiritualism today is Sir Arthur Conan Doyle. In his recent book, "The New Revelation," which is his personal manifesto on spiritualism, he says regarding the Christian teaching of the vicarious suffering and death of Jesus: "One can see no justice in a vicarious sacrifice, nor in the God who could be placated by such means. Above all, many cannot understand such expressions as the 'redemption from sin,' 'cleansed by the blood of the Lamb,' and so forth. So long as there was any evidence of the fall of man there was at least some sort of explanation of such phrases. . . . Never was there any evidence of a fall. But if there was no fall, then what became of the atonement, of the redemption, of original sin, of a large part of Christian mystical philosophy? . . . Again too much seemed to be made of Christ's death. It is no uncommon thing to die for an idea. . . . Men die continually for their convictions."

Sir Arthur then goes on to tell his readers of the "light" that has come to us through "spirit guides" respecting the mission of Jesus to our earth 1,900 years ago. Commenting upon these pronouncements of the spirits as to the mission of Jesus, he says: "There is nothing here of atonement or redemption. But there is a perfectly feasible and reasonable scheme, which I, for one, could readily believe. . . . All these allusions to a conquest over death have, as it seems to me, little meaning in the present Christian philosophy, whereas for those who have seen, however dimly, through the veil, and touched, however slightly, the outstretched hands beyond, death has indeed been conquered."

It is probably true that nothing concerning the "atonement" or "redemption" is found in the spirit messages referred to, but there is a vast deal in the Christian Bible concerning those central facts of the plan of salvation. Jesus Himself declares that He came into the world "to give His life a ransom for many." Matthew 20:28.

(Continued on page 14)

WHO ARE THE SPI

The Bible's teaching regarding t statements from such proponent Hill, Sir Oliver Lodge, Sir W

BY RAYMOND

IT IS generally believed by spiritists that both good and wicked people have immortal souls. Reasoning from this basis, they affirm the presence of good and bad, honest and tricky disincarnate spirits in the planes beyond. These unreformed spirits, say they, are responsible for all the deception and questionable practices observed in spiritistic phenomena. Thus spiritists have an alibi for the sinister messages that come through their mediums.

Eusapia Palladino declared, when caught in fraud, that "the spirit under whose guidance she stood had been a man of infamous character during his earth life, and apparently he suffered frequent relapses into his old ways in his new surroundings. She said that she had no desire to cheat, and was acting altogether under the control of her guiding spirit."

Dr. Isaac Funk, in "The Psychic Riddle," page 128, gives the following communication from the control called "Red Jacket": "Most mediums are mere playthings of their imagination, others, a smaller number, are the dupes of the intelligences, tricky, sometimes sportive, at other times malignant. *It is a terribly dangerous mistake to think that there are no evil spirits. There are great hosts of them.* They come at times without formal invitation of the medium or of the circle, and control to the hurt of the members of the circle and to the hurt of the medium."

Indeed, not only do spiritists admit the existence of evil spirits—which, they claim, once lived on this earth in bodily form—but in the writings of their stanchest supporters, we find notes of doubt concerning the hypothesis of survival upon which the whole structure of spiritism is built. Mr. J. Arthur Hill, a member of the English Society for Psychical Research, who has carefully set forth in his recent book ("Spiritualism—Its History, Phenomena, and Doctrine") the accumulated evidences, in abridged form, and who is one of the most logical protagonists among scientific sympathizers, says:

"The proof of survival [of the soul] must always be cumulative. It cannot be of the knockdown kind, for *it is never possible to exclude all other hypotheses.* The survival hypothesis may seem the most reasonable, but no psychical researcher will say it is the only possible one."—*Page 169.*

On page 292 of the same book, we read, "Alternative hypotheses—subliminal memory, or telepathy, *or other things if necessary*—are always possible."

Or as even Sir Oliver Lodge confesses: "This is not a subject on which one comes lightly and easily to a conclusion, nor can the evidence be explained except to those who will give to it time and careful study; but clearly the *conclusion is either folly and self-deception,* or it is a truth of the utmost importance to humanity—and of importance to us in connection with our present subject. For it is a conclusion which cannot stand alone. Mistaken or true, it affords a foothold for a whole range of other thoughts, other conclusions, other ideas: *false and misleading if the foothold is insecure,* worthy of attention if the foothold is sound. Let posterity judge."—*"Raymond," page 389.*

"The only alternative, in the best cases, is to imagine a sort of *supernormal mischievousness, so elaborately misleading that it would have to be stigmatized as vicious or even diabolical."—Id., page 347.*

HERE IS THE BIBLE'S ARGUMENT

This being admitted, it will not be out of place just here to consider one hypothesis which receives very little attention from spiritists or investigators, but which is more than sufficient explanation of phenomena to be found in every branch of spiritism, and which, for any one who believes in the Christian Bible as the Word of God, is the end of all argument on the subject.

We are given to understand, by nearly three hundred texts in Holy Writ, that an order of beings exists called angels. By the same texts, we are told of two classes, one good, the other evil.

Of the unfallen angels, it is said their number is "ten thousand times ten thousand, and thousands of thousands." Revelation 5: 11.

Their order in creation: "Thou hast made him [man] a little lower than the angels." Psalm 8: 5.

Their duties: "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" Hebrews 1: 14, A. R. V.

Their power: "It came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand." 2 Kings 19: 35.

"The angel of Jehovah put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there went up fire out of the rock, and consumed the flesh and the unleavened cakes." Judges 6: 21.

They appear and act like men when they so desire, as in the experiences of Abraham, Lot, Jacob, Gideon, Manoah, Joshua, Elijah, and others.

They materialize and vanish at will: "It came to pass, when the flame went up toward heaven from off the altar, that the angel of Jehovah ascended in the flame of the altar." Judges 13: 20. See also Numbers 22; Luke 1; Acts 5: 19; etc.

They do not die: "They that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection." Luke 20: 35, 36.

Record our every word and action: "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error." Ecclesiastes 5: 6.

"I say unto you, that every idle word that men shall speak, they shall give account thereof in the Day of Judgment." Matthew 12: 36.

"See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of My Father who is in heaven." Matthew 18: 10.

Continually guard the righteous: "The angel of Jehovah encampeth round about them that fear Him, and delivereth them." Psalm 34: 7.

ITS OF SPIRITISM?

uestion, together with significant spiritism as Isaac Funk, J. Arthur m Barrett, and William James

ARCY BRISBIN

Concerning the origin of the evil angels, we read, in the same Book, of a being known as Satan, or the devil. Matthew 4: 1, 5, 8, 11; Job 1: 6-12; 2: 1-7; Matthew 25: 41, etc.

In Isaiah 14, he is referred to as Lucifer, or day-star; and in Ezekiel 28, a character sketch is given of him under the title of "prince" or "king" of Tyre.

"Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; every precious stone was thy covering. . . . Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee."

"How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High."

It is clear, from these verses, that Satan was once an exalted angel of heaven, wise, honored, and beautiful. But through pride and jealousy, he started rebellion against the government of heaven, and lost his position.

"And there was war in heaven: Michael and His angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast down, the old serpent, he that is called the devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him." Revelation 12: 7-9.

It was this theme which inspired the poet Milton to write:

"Headlong themselves they threw
Down from the verge of heaven; eternal wrath
Burned after them to the bottomless pit.
Hell heard th' unsufferable noise, hell saw
Heaven ruining from heaven, and would have fled
Affrighted; but strict fate had cast too deep
Her dark foundations, and too fast had bound."
—*"Paradise Lost," book 6.*

Of these angels who revolted with Satan, the apostle Jude writes: "Angels that kept not their own principality, but left their proper habitation, He hath kept in everlasting bonds under darkness unto the judgment of the great day." Verse 6.

It is known from this, and from other texts in both Old and New Testament, that the work of these angels is confined to this world, and they carry on their nefarious designs for the ruin of the human race through men who submit themselves to their control.

In the Old Testament, evil angels are represented as bringing death and illness to the family of Job, and the destruction of all his property, within a few hours, when suffered to do so by God for the testing of the patriarch. An evil spirit troubled Saul, and finally led him to ruin and suicide. God allowed evil angels to destroy and afflict the Israelites that had rejected His mercy. "He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, a band of angels of evil." Psalm 78: 49.

The record of spirit possession in the time of Christ is familiar to all who have read the New Testament. These evil angels brought insanity to some of their victims; to others, dumbness and loss of hearing, or illness of various kinds. Paul the apostle was troubled by Jewish exorcists, men in league with the powers of darkness. A girl with the spirit of "Python," as the Greeks called it, brought on the riot at Philippi, and persecution to Paul and Silas.

DEATH IS DEATH, NOT LIFE

We further know, from the infallible Word of God, when all the texts concerning the nature of man are considered together, that the body, mind, and spirit of every person are unconscious following death.

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well *their love, as their hatred and their envy, is perished long ago.*" Ecclesiastes 9: 5, 6.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish.*" Psalm 146: 3, 4.

"As the waters fail from the sea, and the river wasteth and drieth up; so man lieth down and riseth not: *till the heavens be no more, they shall not awake, nor be roused out of their sleep.*" Job 14: 11, 12.

Immortality is promised to those only who believe in Christ; and that immortality is not actually bestowed upon the individual until the resurrection day, at Christ's second advent.

"God so loved the world, that He gave His only-begotten Son, that *whosoever believeth on Him should not perish,* but have eternal life." John 3: 16.

"He that believeth on the Son hath eternal life; but *he that obeyeth not the Son shall not see life,* but the wrath of God abideth on him." John 3: 36.

"For this is the will of My Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life; and *I will raise him up at the last day.*" John 6: 40.

"For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 16, 17.

"Behold, I tell you a mystery: We all shall not sleep, *but we shall all be changed,* in a moment, in the twinkling of an eye, *at the last trump:* for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15: 51, 52.

It was, moreover, the first deception of Satan foisted upon the human race which led men to believe that a conscious state follows death.

The Creator of mankind declared that if man sinned, he should "surely die." Genesis 2: 17. "The wages of sin is death." Romans 6: 23.

The devil said: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." Genesis 3: 4, 5.

The same sentiment is repeated by spiritist mediums: "We found beyond a doubt or peradventure, that death had no power over the spirit. . . . In a word, we found our so-called dead were all living."

In view of these indisputable facts:

1. That "the dead know not anything;"

2. That only they who believe in Christ as the Son of God have immortal life;

3. That Satan's primary aim is to lead men to believe that there is no death and that the dead have all passed on to a better sphere, which doctrine, together with all attempted communication with the dead, bears the unqualified curse of both the Old and the New Testament;

4. That there are fallen angels, who may know our every word and act, materialize and vanish at will, have supernatural power, are not subject to age or the elements like mortals, and of infinitely superior intelligence;—

Knowing these facts, I say, is it not easy to believe that the devil and his angels are doing everything they can to lead people into spiritism, which denies death, promises heaven to a Nero, a Borgia, a Genghis Khan, and every other vile wretch who ever contaminated God's earth; denies Christ as the Son of God; and sets at naught every vital doctrine of the holy Word?

Granting that obscure happenings, peculiar marks of identification, and personal experiences are given in a séance, to establish identity, does that prove anything, when the evil angels have known every event of our lives?

Because we hear the assumed voices of our friends reproduced, with their accents and mannerisms, does that prove they are alive? We have talking machines now that can accurately reproduce, all over the world, the voices of dead artists. Shall we say that the angels, who once inhabited heaven, can do less?

Handwriting proves nothing; for evil spirits, like dishonest men, may be too clever with a pen.

Materializations prove nothing; for as Mr. Howard Thurston, the noted conjurer, wrote for the January *American Magazine:*

"In one of my acts I have a cabinet to show how 'spirits' are 'materialized.' I have received letters from people telling me of their surprise and joy when they recognized in these materializations certain of their friends and relatives who had died. One man wrote me that he and several companions had concentrated their thoughts on three spirits, whom they named; and that those three spirits appeared in the cabinet absolutely 'true to life.' At the same time, some one else told me that he recognized three of his spirit friends. That is, they saw what they wanted to see."

We would not insinuate, however, that all materializations are trickery; for Paul prophesied, "Satan himself is transfomed into an angel of light." 2 Corinthians 11: 14. If he can impersonate angels, he can impersonate human beings.

Suppose, further, we may not be able to explain or comprehend all of spiritism's phenomena. Who can explain the mysteries of life in animal or plant? Who can tell why grass produces wool on a sheep, hair on the cow, bristles on a hog, quills on a porcupine, and feathers on a goose? Some things will never be explained in this life. The incomprehensibilities of spiritism prove that a power of evil beyond our conception is at work to bring men and women to destruction.

Mr. Hill, as quoted at the beginning of this article, says that spiritists have no "knockdown" evidence of the survival hypothesis.

We take our stand upon the Word of God, and declare that every spiritistic phenomenon which may be brought forward only justifies and confirms the hypothesis and the fact that spiritism is of the devil and his angels.

Sir William Barrett, a member of the Royal Society, a past president of the English Society for Psychical Research, and the author of several works on spiritism, emphatically writes:

SIR WILLIAM BARRETT CONFESSES

"For my own part it seems not improbable that the bulk, if not the whole, of the physical manifestations witnessed in a spiritual séance are the product of humanlike, but not really human, intelligences—good or bad *dæmonia* they may be—which aggregate round the medium, as a rule drawn from that particular plane of mental and moral development in the unseen, which corresponds to the mental and moral plane of the medium. . . .

"Moreover, if there is any truth in the view suggested of a possible source of the purely physical manifestations, it seems to me that the apostle Paul, in the Epistle to the Ephesians, points to a race of spiritual creatures, similar to that I have described, but *of a malignant type,* when he speaks of beings not made of flesh and blood, inhabiting the air around us and able injuriously to affect mankind. Good as well as mischievous agencies doubtless exist in the unseen; this, of course, is equally true if the phenomena are due to those who have once lived on the earth. In any case, granting the existence of a spiritual world, it is necessary to be on our guard against the invasion of our will by a lower code of intelligence and morality. The danger lies, in my opinion, not only in the loss of spiritual stamina, but in the possible deprivation of that birthright we each are given to cherish, our individuality or true selfhood; just as in another way this may be imperiled by sensuality, opium or alcohol."

HOW often the timetable reads, "Subject to change without notice"! And that well describes present-day conditions in the world. ¶ The SIGNS OF THE TIMES—America's foremost prophetic weekly—has for more than forty-five years been explaining clearly, concisely, and positively world conditions before we reached them. It will continue to do so. ¶ If you are not now a regular reader of the SIGNS, place your subscription with our representative nearest you, or send to the Pacific Press Publishing Association, Mountain View, California. Yearly subscription, $1.50.

Or as he writes in his pamphlet on "Necromancy and Modern Magic":

"Of course, it is true now, as then, that these practices are dangerous in proportion as they lead us to surrender our reason, or our will, to the dictates of an invisible and oftentimes *masquerading spirit,* or as they absorb and engross us to the neglect of our daily duties, or as they tempt us to forsake the sure but arduous pathway of knowledge and of progress for an enticing maze which lures us round and round. . . .

"These practices were condemned in unmeasured terms by the Hebrew prophets. . . . They were prohibited—as the whole subject undoubtedly shows—not only, or chiefly, because they were the practice and part of the religious rites of the pagan nations around, but mainly because they tended to obscure the divine idea and to weaken the supreme faith in the reverent worship of the one omnipotent Being, whom the nation was set apart to proclaim. . . . Instead of the arm of the Lord above and beyond them, *a motley crowd of pious, lying, vain or gibbering spirits, would seem to people the unseen;* and weariness, perplexity and finally despair would enervate and destroy the nation."

CARRINGTON AND JAMES STATE THEIR IMPRESSIONS

Mr. H. Carrington, who is considered to be one of the highest authorities on psychical phenomena, wrote in his book "The Problems of Psychical Research":

"I gained the distinct impression throughout the sittings that instead of the spirits of the personages who claimed to be present, I was dealing with an exceedingly *sly, cunning, tricky and deceitful intelligence*—which threw out chance remarks, fishing guesses, and shrewd inferences—leaving the sitter to pick these up, and elaborate them if he would. If anything could make me believe in the doctrine of *evil and lying spirits,* it would be the sittings with Mrs. Piper. I do not for one moment implicate the *normal* Mrs. Piper in this criticism."

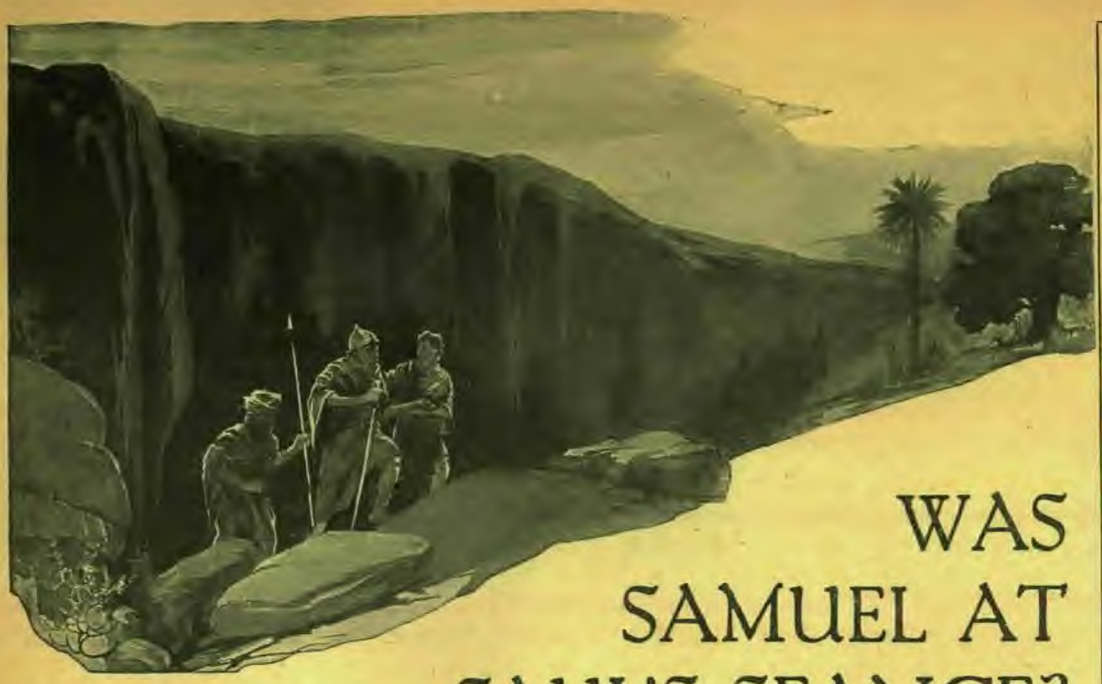
Professor James reported in "Proceedings of Society for Psychical Research":

"The refusal of modern enlightenment to treat possession as a hypothesis to be spoken of as ever possible, in spite of the massive human tradition based on concrete experience in its favor, has always seemed to me, a curious example of the power of fashion in things scientific. *That the demon theory* (not necessarily a devil theory) *will have its innings again is to my mind absolutely certain. One has to be scientific indeed to be blind and ignorant enough to suspect no such possibility.*"

Of one of the sittings held in Turin, in 1906, with Eusapia Palladino, by Lombroso and other investigators, Sig. Mucchi reported as follows:

"A cold wind came from behind the curtain, which suddenly opened as if it had been opened by two hands. A human head came out, with a *pale, haggard face, of sinister evil aspect.* It lingered a moment and then disappeared."

This last quotation well illustrates what lurks behind the curtain hiding the enchanted maze unbelieving men and women are trying to explore. Across the threshold wait the superhuman, mystifying, deceitful, artful, insidious, evil intelligences from the courts of Satan.



WAS SAMUEL AT SAUL'S SEANCE?

By GEORGE B. THOMPSON

Sir William Barrett Says—

"These practices [communicating with "familiar spirits" and necromancy] were condemned in unmeasured terms by the Hebrew prophets. . . . They were prohibited—as the whole subject undoubtedly shows—not only, or chiefly, because they were the practice and part of the religious rites of the pagan nations around, but mainly because they tended to obscure the divine idea and to weaken the supreme faith in the reverent worship of the one omnipotent Being, whom the nation was set apart to proclaim. . . . Instead of the arm of the Lord above and beyond them, a motley crowd of pious, lying, vain or gibbering spirits would seem to people the unseen; and weariness, perplexity, and finally despair would enervate and destroy the nation."—*"On the Threshold of the Unseen," pages 31, 32.*

MODERN spiritualism teaches that the spirits of the dead hold intercourse with those who are living, through a person called a medium. This is based on the assumption that the soul is immortal and the dead are conscious.

One of the strongholds of modern spiritualism is the record in 1 Samuel 28, where Saul, king of Israel, apparently received through the witch of Endor a communication from the prophet Samuel, who was dead and buried. This is one of their Gibraltars; and it is a case, we admit, of real "spirit manifestation." But we want to determine *what spirit,* for "many false prophets are gone out into the world." We will reconnoiter a bit about this supposedly impregnable fortification, and discover the agency back of this remarkable manifestation.

This woman belonged to the ancient necromancers, who held pretended communication with the dead. At the present time, she would be known as a spiritualist, and called a medium.

This narrative opens with Saul sore pressed by the Philistine army, and a decisive battle impending, of the result of which he was in doubt. In his distress, he sought God for light; but because of his wicked and rebellious course, the Lord was not pleased to impart any instruction to him. Samuel, the aged prophet of Jehovah, was dead, and this means of communication was cut off. Saul had recourse to the Urim and Thummim, the brilliant stones in the breastplate of the high priest, which shone with a light indicating the approval or disapproval of the Lord. If the Lord sanctioned the thing, a light was seen to appear on the right side; if He disapproved, a light was seen on the left side. But "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." 1 Samuel 28: 6.

Being cut off from the source of light because of the stubbornness of his heart, Saul turned his face to seek help from those who, by command of God, because of their wickedness, he had banished from the land. He said to his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." Verse 7. Being informed that a "witch" could be consulted at Endor, he disguised himself, and went, and requested that she bring him up Samuel. The pretended Samuel came in response to her incantations, and informed Saul that the battle would go against him, and that he and his sons would be slain.

EIGHT COUNTS AGAINST A GENUINE SAMUEL

Now the question is, Did the prophet Samuel really appear? That he did not is evident from various reasons.

1. Samuel was dead (1 Samuel 28: 3), and the dead have no "portion forever in anything that is done under the sun" (Ecclesiastes 9: 6). This text settles the question as to whether the dead prophet was there.

2. The Lord had departed from Saul, and "answered him not." It is evident, therefore, that had Samuel been living, the Lord would not have communicated with Saul through him; and even though Samuel were conscious in death, it is preposterous to think that the Most High God would send the soul of His beloved prophet to communicate at the behest of this depraved soothsayer who He said should be cut off out of the land. Leviticus 20: 6.

3. Saul requested that Samuel be brought "up." And the medium said, "An old man cometh *up.*" 1 Samuel 28: 14. "Up" from where? Do immortal souls live in the ground, and look like old men with mantles on? We do not think that redeemed souls will look old and infirm, and go around wearing the same kind of clothing they wore when living. The only difference between this séance and those held now is that then the spirits were brought "up," and now they are brought "down" from somewhere.

4. Samuel was buried at Ramah. 1 Samuel 28: 3. Ramah was about sixty miles from Endor. How could Samuel come "up" in the house of the witch sixty miles away? Was there some subterraneous passage by which he could come to the cave of this old witch?

5. This pretended Samuel asked, "Why hast thou disquieted me, to bring me up?" Again we ask, Do immortal souls come "up," and complain because they have been disturbed?

6. Saul did not himself see anything. He inquired of the witch what she saw; and he "perceived," from her description, that she had seen the dead prophet. The woman doubtless had not known Samuel when he was living, and hence supposed that the apparition was the person for whom Saul had inquired.

7. This apparition informed the king that Saul and his sons would be *with him* on the morrow. 1 Samuel 28: 19. If this was Samuel's immortal soul from heaven, then if Saul went to dwell with him on the morrow, he must have gone to heaven. This is a conclusion too awful to be considered.

8. In 1 Chronicles 10: 13, we read, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it."

The visit to the witch of Endor was the crowning act in Saul's apostasy. It is preposterous to think that the holy God was a party in that wicked transaction by sending the soul of His sleeping prophet to converse with one whom, because of iniquity, He had rejected. The bare mention of such a thing seems almost profane.

Even though Saul and his sons died on the morrow, as the evil spirits predicted, there were few among the Israelites who could not have made a similar prophecy, for Saul's acts of disobedience were well known. Shrewd soldiers, politicians, or financiers can make similar predictions concerning important issues in their respective fields; and it is *(Continued on page 14)*

Submitting evidence on the accusation often made against spiritualism, that it endangers the mind and vitiates the morals.

IN SPIRITUALISM'S BASTILE

By LUCAS ALBERT REED

UTTERLY disregarding what the Bible says about the matter, Christians of the various denominations to the number of hundreds and thousands, are turning to spiritualism for some of the most important things that can bear upon their temporal and eternal destinies. Are they right and the Bible wrong? If spiritualism is a good thing, a benefit to humanity, then the Bible is wrong in forbidding consort with mediums; but if the Bible is right, then spiritualism is one of the most dangerous things in all the universe. If the Bible is right, the various manifestations of spiritualism are but the work of masquerading devils; and thus those who have intercourse with them are coming into the most intimate personal relationship with demons.

If spiritualism is the work of demons, its every aspect will bear clear evidence of the fact. Let us investigate the matter in various ways, and ascertain what we can in this matter.

THOMAS PAINE A SPIRITISTIC SAINT

Fact one: Those who claim to return from the dead have entirely changed the attitude they held while in this life. One of two things is certain: Either this life is a monstrous deception, or these so-called communicants from another world are not what they claim to be.

My mother was a godly, god-fearing woman. If, according to the pretensions of spiritualism, I were to meet her now, she would seek to undo all that she taught me when I was a child, and to leave me at sea entirely on all the great fundamental facts and principles of existence. Is it reasonable to expect this? If this is God's world, has He left us in the fog entirely throughout our natural lives?

Thus that famous infidel of modern times, Thomas Paine, is represented by spiritualism as being now in heaven and highly exalted. It is averred that he is one of the honored teachers over there. And some persons who have looked with horror at his life and death, and have abhorred his corrupt teachings, now, deceived by the claims of spiritualism, submit themselves to be taught by him who was both vile and corrupt.

But spiritualism is not satisfied in exalting those merely who on earth were infidels and wicked men, but it pretends to bring back to earth the apostles themselves, to tell us that the Bible does not correctly present their original teachings. These teachings are said to have been adulterated, and thus those who have believed in the Book are thrown into uncertainty or absolute infidelity.

Who is it that is thus so interested in exalting infidels, to make them more reliable, apparently, than the writers of the Bible? Who is it that wants to undo all the good that the best of men have performed on earth, by now casting us into uncertainty and confusion and doubt regarding them? Who alone is capable of setting forth a man like Thomas Paine as being ushered into heaven at death, and now united with the holy apostles whom he hated and ridiculed when on earth, and with them engaged in teaching the world?

The fact that spiritualism declares that one who was so vehemently an enemy of the Bible, and who hated God, is now in glory, should be enough to remove the veil from all minds, and discover to them the dark, mysterious works of Satan behind it all. It is virtually to say: "No matter how wicked you are. No matter whether you believe or disbelieve in God or the Bible. Live as you please. Heaven is your home; for you all know that if Thomas Paine is in heaven, and so exalted, anybody can surely get there." This is such a glaring lie that any one and every one may see it if he will.

ACKNOWLEDGE LOW STANDARDS

And while exalting Thomas Paine, there is a consensus of teaching on the part of spiritualism to lower the position of Christ. "It is as a medium, or seer, or human being of exceptional power and degree of psychic development, that they seek to exhibit Christ, and it is at the subversion of faith in Him as a divine Person that the spirit messages ultimately aim. The truth of this statement is fully established by the writings of the best of our modern spiritists."

A certain spiritist, or spiritualist, once said to me: "This spiritualism would sweep the world, were it not for just one thing. When the spirits are communicating with you, they may take a notion to curse and swear in a manner the most horrible, and to say and suggest the most obscene things imaginable." Who alone are capable of such unspeakable things?

Lest you may, in your ignorance of spiritism, or spiritualism, think this is an exceptional experience, listen to these words from a very prominent apostle of spiritualism:

"I have not known a blasphemous, an obscene, or an unkind sentence to come through. I admit, however, that I have heard of such cases. Like attracts like, and one should know one's human company before one joins in such intimate and reverent rites. In clairvoyance the same sudden, inexplicable deceptions appear."

He seeks to explain this, but the explanation makes matters out but the worse for it. "It must be admitted, however, that in automatic writing you are at one end of the telephone, if one may use the simile, and you have no assurance as to who is at the other end. You may have wildly false messages suddenly interpolated among truthful ones—messages so detailed in their mendacity that it is impossible to think that they are not deliberately false. When once we have accepted the central fact that spirits change little in essentials when leaving the body, and that in consequence the world is infested by many low and mischievous types, one can understand that these untoward incidents are rather a confirmation of spiritualism than an argument against it."—*Sir Arthur Conan Doyle, in "Hearst's Magazine" for May, 1919.*

But when we see that spiritualism thus mixes the pure with the vile, that it puts seeming truth and glaring lies together, we cannot fail to recognize the fact that it is an immoral, lying deception. Evidently things are tolerated among this company of alleged spirits, that are not tolerated in decent society in even this far-from-perfect world. If, when I am talking over the phone to my wife or daughter, some one else could cut in, without my knowledge, and into this intimate personal message, interpolate what I must suppose is a part of that

message, unless I can in some way sift it out by my own reason, how long do you think a telephone company would do business?

EVER SATISFACTORILY IDENTIFIED

Fact two: Who these spirits are has not yet been demonstrated by any scientific tests. "It is quite certain that the identity of the communicating intelligences has not been established. Although it is admitted that, in practically every instance, these entities claim to be the spirits of departed men and women, it is certain that that claim has invariably broken down in the presence of real test conditions. The most recent psychical research in this direction has yielded wholly negative results. Those whose names were best known in spiritistic and psychical research circles, and who have practically spent their lives in the search for such evidence, have, after death, been unable to furnish it themselves. They have not found it possible to supply what may be termed the missing link in the spiritistic hypothesis."

And this agrees exactly with the statements of the Bible, that the communicating agents are the spirits of devils. They masquerade as the departed dead, but they dare not submit to a rigid examination and demonstration. It is rarely that in a long period of communications from a certain spirit, he will not in some chance moment let slip the fact that he is but a cheat and a fraud.

From J. Godfrey Raupert, K. S. G., the able Catholic authority on spiritism, we have these statements:

"It is a known and admitted characteristic of the intelligences that they often successfully impersonate deceased individuals. . . . We meet with fraud and trickery on every side, and with the most heartless deception that the imagination can conceive. The most trusted 'spirit friends or relations,' sometimes after years of intercourse and often on their own admission, turn out to be masquerading entities who, by some slip or some unusually bold maneuver, in the end turn the tables on themselves. . . . I have documentary evidence of the most startling character in confirmation of this fact."—*"Extension Magazine," September, 1918.*

SPIRITS DEPRAVED MORALLY

Fact three: The character of these communicating spirits is seen to be such as to bear out the Bible declaration that they are the spirits of devils.

"The moral character of the manifesting intelligences is invariably of a low order. This fact must be and is admitted by all unprejudiced inquirers who have an accurate knowledge of the subject and who have themselves observed and experimented for a sufficient length of time. In numerous instances, of course, this moral depravity is not immediately apparent—indeed, it often remains hidden for years under a mass of platitudes and of high-sounding phrases, but it almost always discloses itself in the end. I know of instances which are appalling in character, and a recent publication of mine has placed material in my possession strongly confirming and illustrating the truth of this statement. A great ecclesiastic sent for me not so long ago and told me of instances which had been privately communicated to him and which had caused him such alarm that he was anxious to enter upon an active crusade against spiritistic practices and teaching."—*Ibid.*

And all of this shows that the communicating spirits are but clever masqueraders, and in some instances, not so very clever after all.

THE MADHOUSE AND HOSPITALS PROFIT

Fact four: The general physical and moral effect on those who engage in spiritistic practices is a disastrous one. And this is just what we would expect, if we accept the Bible view that spiritualism is the work of demons. Many mediums suffer physical prostration and complete breakdown of the constitution. There are many who have been invalids for years because of spiritistic practices, and who have only gradually recovered, if at all. With but few exceptions, the consequences of frequent sittings for physical manifestations are fatal.

Mr. Hereward Carrington, who is accepted by the spiritualists as one of the best authorities, writes in an introduction to a French investigator's book on psychical phenomena:

"When I wrote my book, 'The Coming Science,' some years ago, I contended (pages 59-78) that there was really no good first-hand evidence that spiritistic practices induced abnormal and morbid states and conditions to the extent usually supposed. Further experience has caused me to change that opinion. *I now believe that the danger of spiritistic practices is very great,* and I think that this aspect of the problem is one that should be more widely discussed and more attention should be given to it by members of the Society for Psychical Research. The recent writings of Viollet and Mr. J. Godfrey Raupert should be more widely known. But it is probable that all these books would not have influenced me had I not seen several examples of such detrimental influence myself—*cases of delusion, insanity, and all the horrors of obsession.*

"Those who deny the reality of these facts, those who treat the whole problem as a joke, regard planchette as a toy, and deny the reality of powers and influence which work unseen, should observe the effect of some of the spiritistic manifestations. They would no longer, I imagine, scoff at that investigation and be tempted to call all mediums frauds, but would be inclined to admit that *there is a true terror of the dark,* and that there are 'principalities and powers' with which we, in our ignorance, toy, without knowing and realizing the *frightful consequences* which may result from the tampering with the unseen world."

Dr. Isaac Funk, unbiased in his comments on spiritualism, wrote in "The Psychic Riddle," page 30:

"The trance or hypnotic condition of the medium, which so often seems necessary at these séances, may prove a great psychological danger, and should not be indulged in promiscuously at least until psychology better understands the laws that govern this abnormal condition of the mind or soul."

In "Raymond," by Sir Oliver Lodge, we read the following striking confession of what is too often in store for the dabbler in spiritualism:

"WARNING

"It may be well to give a word of warning to those who find that they possess any unusual power in the psychic direction, and to counsel regulated moderation in its use. Every power can be abused, and even the simple faculty of automatic writing can with the best intentions be misapplied. *Self-control is more important than any other form of control,* and whoever possesses the power of receiving communications in any form should see to it that he remains master of the situation. To give up your own judgment and depend solely on adventitious aid is a grave blunder, and *may in the long run have disastrous consequences.* Moderation and common sense

(Continued on page 16)

Signs of the Times

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JAMES COCHRAN, *Circulation Manager.*

MOUNTAIN VIEW, CALIFORNIA, MARCH 23, 1920

Christianity and Spiritualism at Loggerheads

(Continued from page 7)

In Romans 5: 10, Paul expressly affirms that sinners are "reconciled to God by the death of His Son." Speaking of Christ, the same apostle says in Ephesians 1: 7, "In whom we have redemption through His blood, the forgiveness of sins." He repeats this identical testimony in Colossians 1: 14.

Again, the writer of Hebrews, in verse 22 of chapter 9, declares, "And without shedding of blood is no remission"—that is, no remission of sins. Testimony to the *atoning* efficacy of the death of Christ, the Lamb of God, could be cited almost indefinitely. Here again we find that the teaching of spiritualism is hopelessly hostile to the central doctrine of the Christian scheme of salvation.

Of course, Dr. Doyle's conclusion—that the death of Christ was not propitiatory, had no redemptive potency—is in logical harmony with his premise; namely, that man never fell. If man never fell, then Sir Arthur's contention as to the non-redemptive character of the death of Jesus possesses axiomatic certainty. But Sir Arthur's insistence that man never fell is in absolute contradiction to the insistence of Christ and of His apostles that man *did* fall. Repeatedly Christ refers to man as spiritually "lost." This can only mean *lost* to righteousness, to holiness, to innocence. "The Son of man is come to seek and to save that which was *lost.*" If man had never fallen into sin, he could not possibly be "lost"—lost in the sense of "having no hope, and without God in the world." Did not the Founder of Christianity declare that He came not to call the righteous, but *sinners* to repentance?

But surely there could be no human sin, and therefore no sinners, without an antecedent fall. Observe now the striking fashion in which the apostle Paul attests the fall of man: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5: 12.

Here again the pronouncement of Sir Arthur, a mouthpiece of spiritualism, upon the doctrine of the fall, is in utter and everlasting antagonism to the testimony of Christianity's Author and Bible upon that doctrine. In fact, if man had never fallen, the Christian plan of salvation would have no excuse for being.

THE ANTITHESIS OF CHRISTIANITY

We all know, of course, that spiritualism is founded on the dogma of inherent human immortality; that man possesses a deathless, conscious entity, an immortal soul. And thousands to-day believe that this unscriptural and hence unchristian dogma has been proved to a demonstration by many alleged messages received from the spirits of the dead.

But the hypothesis of human immortality has absolutely no warrant in the Word of God. In truth, it hopelessly conflicts with the plain, pointed teaching of Holy Writ. The Spirit of God expressly characterizes man as mortal. See Job 4: 17; 1 Corinthians 15: 53, 54. In the clearest possible terms, the same divine Witness testifies that God *only* has immortality. 1 Timothy 6: 15, 16.

Again, the Spirit of Omniscience tells us that "life and immortality" have been brought to light "through the gospel." 2 Timothy 1: 10. With categorical directness, the divine Spirit declares that believers, by patient continuance in well-doing, seek for immortality. Romans 2: 7. If immortality inheres in man, as spiritualism assumes, these divinely uttered testimonies to the contrary cannot be true. But if God is God, *He* cannot be mistaken, and so the pagan philosopher and the devotee of spiritualism must be. Can spiritualism be Christian?—Unthinkable! The very *end* and purpose of the Christian gospel—its supreme objective—is ultimately to *impart* immortality to as many as embrace that gospel through faith in its Author, Christ.

FUTURE ENDLESS LIFE BY RESURRECTION

No truth is more lucidly and impressively set forth in the Bible than the fact that the redeemed will enter into immortality—into endless life—at the second coming of Christ, which event coincides in time with the resurrection of the righteous dead.

This momentous truth the Holy Spirit announces in these impressive words: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4: 16. The thought immediately follows that the righteous living will be caught up, with those who have been raised to life, in the clouds, to meet the Lord in the air, "and *so shall we ever be with the Lord.*"

Every one of the scores of statements in the Scriptures regarding the present mortality of man, how and when believers shall attain to immortality, is in absolute antagonism to the basic ideas of spiritualism. The very essence of spiritualism is the assumption that the human *ego*, man's conscious personality, is a deathless and therefore an immortal entity.

On the other hand, the religion of Christ possesses nothing more central and fundamental than the sublime truth that *Christ* is the believer's immortality, his future indestructible life, and that this crowning gift will be conferred on them at "the glorious appearing of the great God and our Saviour Jesus Christ."

Observe the force, clarity, and beauty with which the apostle Paul attests this gospel fundamental: "Behold, I show you a mystery; We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this *mortal must put on immortality. . . . Then* shall be brought to pass the saying that is written, *Death is swallowed up in victory.*" 1 Corinthians 15: 51-54.

After reading this pronouncement of the divine Spirit, how *can* we assume that man is *naturally* deathless? If the basic assumption of spiritualism were true, the foregoing witness of the Spirit of all-wise God could have no meaning, no logical significance. In perfect accord with this inspired testimony is the declaration from the same omniscient source, that "the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23. "God so loved the world, that He gave His only-begotten Son"—our attention does not rest here, but on what follows—"that whosoever believeth in Him should not perish, but have *everlasting life.*" This, then, is God's gift through Christ, through the gospel—everlasting life. Yes, Christ gave Himself to redeem from death, from mortality. He came to die that we might live, and live evermore.

If man were immortal, incapable of dying, Christianity could have no meaning, and hence no mission. Christ came that we "might have life." But if I have life *in myself*, then Christ, as the Lamb of God, was sacrificed in vain.

We see, then, that Christianity and spiritualism cannot, in the very nature of things, both be true. They are mutually exclusive, eternally hostile.

Was Samuel at Saul's Séance?

(Continued from page 11)

not surprising that evil angels, acquainted with every act of the apostate king's life, as well as of Samuel's, could impersonate in manner and tone the dead prophet and foretell the ruin to come.

Admitting, however, that these supernatural beings of extraordinary intelligence may sometimes make shrewd guesses, we are told by the highest authorities of spiritualism that their communications are on the whole almost valueless.

Satan did in that ancient séance what he does to-day in the séance of modern spiritualism. He himself, or one of his angels, was "transformed into an angel of light" (2 Corinthians 11: 14), and appeared *personating* the prophet of the Lord; and Saul, whom the Lord had rejected, held a face to face interview with an evil angel. The sleeping saint of God was not there. A familiar spirit personated Samuel, appearing as he appeared when living, and delivered to the distressed king a message void of all comfort or hope.

This instance affords no proof of the consciousness of the dead, and stands as an awful warning against the ungodly practice of going to mediums, or those having "familiar spirits," for light.

THE PROPHETS

FORETOLD

Latter-Day

SPIRITISM

By Asa Oscar Tait

WOULD it have been a possible thing for the present wave of spiritualism to be foretold two thousand years ago? In other words, the question is, Are there prophecies concerning it?

We may be skeptical in reference to the value of prophecy, or we may be ardent believers in it; but however that may be, it is worth while to take a few moments to examine carefully some prophetic utterances that were made centuries upon centuries ago.

One of these reads:

"The Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." 1 Timothy 4: 1.

Whatever we may think about this text, it is very plain in its statement. The Spirit says something "expressly," or with emphasis. What the Spirit reveals is that "in later times some shall fall away from the faith," and these who thus fall away will give "heed to seducing spirits and doctrines of demons." "Seducing spirits," then, proclaiming the "doctrines of demons," will be dominant in the "later times," because the Spirit has "expressly" foretold it.

The New Testament record states that Christ cast seven demons out of Mary Magdalene; and there is instance after instance, in the inspired record, where the divine Master cast out demons that had possessed numerous other men and women. And recognizing the fact that His followers would have to contend with the demons until the end of this present world, the Lord left the promise, "In My name they shall cast out demons." Mark 16: 17.

Upon a certain occasion, the disciples asked Jesus, "What shall be the sign of Thy coming, and of the end of the world?" And in answering this question, He said, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." Matthew 24: 3, 24.

Both false Christs and false prophets, according to this prediction of Christ's, would have power to "show great signs and wonders." And only anchorage to the divine power of truth will make it possible for even the elect of God to escape these deceptions.

Speaking of the time when Jesus is about to be revealed in His second advent, the apostle Paul affirms that His "coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved." 2 Thessalonians 2: 9, 10.

This text forewarns us of a "working of Satan," and it will be with mighty power that he presents his "signs and lying wonders," and it will be with great "deceit of unrighteousness" that he will operate through them that are perishing; and all "because they received not the love of the truth, that they might be saved."

God has sent them the truth. He has spoken to them with mighty power through His Word, and by the influence of His Spirit; but they have rejected these, and opened the way for the deceptions of Satan to be practiced upon them.

Now any of us may have our beliefs and our peculiar notions in regard to Satan and the working of demons, or evil spirits; but can there be any mistaking what this text so plainly says? There is no evading the fact that the text affirms that Satan will work with "power and signs and lying wonders" when Jesus is about to be manifested, at His second advent.

The climax of satanic deception is graphically described in the words that follow: "He doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived." Revelation 13: 13, 14.

This text also speaks of a power that will be doing "great signs." Yes, these signs will even reach the climax where he will appear to "make fire to come down out of heaven upon the earth in the sight of men." And the dwellers on the earth are deceived "by reason of the signs" that are performed in open sight.

Now if we will give heed to what these prophetic texts are saying to us, we shall be warned of the men who will depart from the faith and who will be led astray through "seducing spirits and doctrines of demons." We shall be on the alert for the false Christs and the false prophets who will show great signs and wonders, insomuch that if it were possible they would deceive the elect of God themselves. We shall also be awake to the fact that according to these scriptures, Satan will be working with all power and signs and lying wonders when Jesus is about to return to the earth; and furthermore, we shall expect that these signs will become so great, before the final climax is reached, that even fire will appear to be brought down from heaven itself.

Through much of the teaching in this time, both secular and religious, many persons have been led to believe that Satan and demons are all a superstition. We have been told that there are in reality no such personalities. Furthermore, the people of this age have been taught that there is no such thing as miracles, and that belief in miracles is a sign of weakness. But the individual who believes the Bible, knows that there is a devil, and that he is accompanied by millions of the fallen demons who joined him in his rebellion against God.

Still further, the individual who believes the Bible, knows, through such scriptures as are quoted herein, that the very persons who have rejected the miracles that God has performed, have stepped over on the ground where they are about to be swallowed up by deception and delusion through the miracles that Satan and his associate demons will perform in

the closing hours of earth's history. Satan is working to deceive and ultimately to destroy mankind. God has not seen fit as yet to strip him of all his great power, but He has forewarned us of his deceptive workings. Not only do we have the many prophecies concerning Satan's work, but God has said, "Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." Revelation 12: 12. Satan himself is evidently a great student of the prophecies; for this text shows that he knows when his time is short. And knowing this, he comes down upon the earth with great power.

The greatest and the only true miracles are those wrought by the power of God; and there is no greater miracle than to have the Lord Jesus Christ come into the life through His Word and by His Spirit, and completely convert our souls, and fill us with the joys and hopes of eternal salvation. This is a miracle which every one may realize who will come to God to receive it.

But if we reject the power of the mighty miracle-working God, who so loved the world that He gave His Son to die for us, then are we destined to fall under the deceptive signs of the powerful adversary who has come down with great wrath, knowing that his time is short. God sends out His warnings, so that an age that is rejecting the miraculous power of God as revealed through His Word may recover itself if it will. But if we do not sense and know for ourselves the miraculous powers of our heavenly Father, He forewarns us, in His Word, that we shall fall under the miraculous power of Satan, His arch-enemy. There will be no neutral ground. We shall be in one camp or the other.

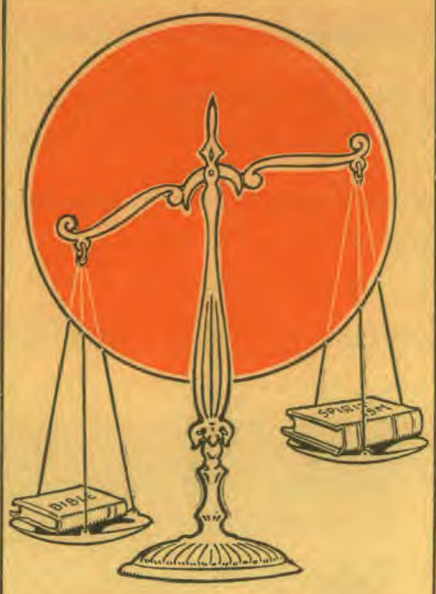
The men of this age who have rejected God say that they do not believe in miracles. The God whom they reject, warns them that unless they recover from this deception, they will be led as slaves through a quagmire of delusion into the pit of destruction by the miracles that demons will perform in these last days.

Jesus Christ is "the true light, even the light which lighteth every man, coming into the world." John 1: 9. Acting through His Word, He enlightens every soul. You will receive that light and may walk in it unless you reject it.

And not only is Jesus Christ the one source of light, but He is also the one source of eternal life. There is no immortality outside of Jesus; for we read, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3: 36.

We do not even "see light" unless we believe on the Son of God; but believing on Him, we know that we have eternal life, because He dwells in our hearts by faith, and that life is in Him.

God's Word urges us to accept the light and the life of Jesus Christ. And accepting that light and life, we know, through the sure Word of God, that the great wave of spiritism spreading over the world to-day is but the manifestation of demonism, against which God's Book has warned us. We know that this is the working of Satan, moving with great wrath against the children of men, because he knows that his time is short.



THE *Sunday School Times*, in an editorial, "The Devil's World-Wide Revival," January 17, 1920, thus sums up the four demands for the reform of Christianity, made by Sir Arthur Conan Doyle in his book "The Vital Message":

"The Old Testament must be permanently set aside from any relationship to present-day religious life. It 'poisons the very spring of our religious thought.'

"The Christian church must stop making the death of Christ of preeminent importance, must cease 'losing itself in vain dreams of vicarious sacrifices and imaginary falls.'

"The evangelical idea of the inspiration of even the New Testament must be abandoned; for the New Testament is 'full of inconsistencies and contradictions.'

"Spiritism with its new revelations will constitute the new or reformed Christianity,—'the new spiritual influx which is giving us psychic religion.'"

The *Times* also gives a list of the fundamentals of the Christian religion which spiritism denies and rejects:

The unique inspiration of the Bible.

The finality of the Bible's message, as a complete revelation from God for all men for this life.

The unique deity of Christ.

The necessity for the blood atonement of Christ.

The existence and reality of sin.

God's word that some men will be lost and some will be saved.

The reality of death.

The need of faith in Christ as Saviour as a condition of eternal life.

The lines between sin and holiness are obliterated.

And the divinity of all men, which the Bible denies, is declared.

In the face of this wholesale rejection and antagonism to everything that the Christian holds dear, can those who love God and His Word do enough to warn others of this master delusion that the devil is palming off on a credulous world as a balm for bereaved hearts?

The greatest danger to many is that they will become bewildered by the vast hosts who will be gathered under the banners of the spirits of the demons. Those who are inclined to follow the crowd, unless they reverse themselves, will be carried along by the mighty concourse of humanity that, blindfolded by Satan's delusions, is hurrying to make the final, fatal plunge into the abyss of destruction. They are preparing themselves to reap the bitter fruit against which the prophet of God warns us in these words:

"Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; for thou didst trust in thy way, in the multitude of thy mighty men."

It is not wise to trust even the "mighty men"—and that regardless of the fact that there may be a "multitude" of them —should they invite us to go contrary to the express teaching of God's Word.

But we may place our case in the hands of Jesus and be secure, for He saves to the uttermost.

Take the sacred Bible, study its pages closely, and through the light there revealed, understand the meaning of the events of this time.

In Spiritualism's Bastile

(Continued from page 13)

are required in those who try to utilize powers which neither they nor any fully understand, and a dominating occupation in mundane affairs is a wholesome safeguard."—*Page 225.*

"Let it once be clearly and fully known that these 'dear friends' on the other side of life ruin and desolate homes, that they drive men and women to destruction and to the madhouse, that they undermine religious faith and confidence, and that in a thousand instances, they bring about an utter weariness and detestation of the duties of the present life. . . . I have, during the last ten years, spent much of my time in answering the inquiries of persons whose lives have been shipwrecked by spiritistic practices, and it is upon painful facts and incontrovertible evidences that I base my conclusions and opinions."—*J. Godfrey Raupert.*

Spiritualistic manifestations have always been the accompaniment of heathen, or pagan, or idol-worshiping religions. And the Bible plainly declares that in worshiping idols, the people of old were but worshiping devils, and sacrificing to them. 1 Corinthians 10: 20. But it is a terrible thing that, in these days of enlightenment, Christian people, or those at least claiming to be such, should turn away from the Bible and its teachings to listen to seducing spirits and doctrines of devils. 1 Timothy 4: 1.

It is no wonder, then, that before the final judgment of this world, the message will go forth to the people of God to come out of the Babylon of the last days, because it has become the habitation of demons, and the hold of every unclean spirit. Revelation 18: 2.

Dreadful will be the condition of this world when, in the churches of the land, and among the people generally, the results of the teachings and practices of spiritualism have become deeply felt. The world then truly will be ready for the dread judgment of God.

Oakland, California.