

Spiritualism.

“ I will come again, and receive you
unto Myself ”

JESUS

“ Whom having not seen ye love ”

PETER.

“ Be patient therefore, brethren ”

JAMES.

“ We shall see Him as He is ”

JOHN.

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SPIRITUALISM.

IT is a solemn thing when man has the truth set before him and fails to bow to it. It is a far more solemn thing when man has heard the truth and turns away from it. God has in grace revealed Himself in the person of His Son Jesus Christ, who is **THE TRUTH**. He who is the truth is also **THE LIFE**. There is no way to the Father save through Him, for He is **THE WAY**. Christ is therefore the Way, and the Truth, and the Life. No one comes to the Father unless by Him. (John xiv. 6.)

Satan is a liar, and the parent of the lie. (John viii. 44.) He was not cre-

ated so, for God cannot create anything contrary to His own nature. Satan left the truth in which he was created—did not remain in it. (John viii. 44.) Truth is not inherent in a creature, else he would be God. Satan having left the truth, and there being no truth in himself, he has become the parent—the originator, the source, the spring—of **THE LIE**. God cannot lie. Satan cannot utter truth.

Hence God, having revealed His nature in Christ—for otherwise He could not be known at all—sets before man, as His creature, things *as they are*. Man can rely upon all that God says, whether as to what is past, what is existing, or what has yet to be.

All that God has deemed suitable for man to know is found in the Bible; and its character is contained in the

designation, THE SCRIPTURE OF TRUTH. (Dan. x. 21.) Christ is the Word of God. (Rev. xix. 13.) All scripture is given by inspiration of God. (2 Tim. iii. 16.) It is called the sword of the Spirit, which is the word of God. (Eph. vi. 17.)

“The truth” and “a fact” are not only not the same thing, but they may be entirely opposed to each other. The truth is of God *only*, and can never come from the devil. (John viii. 44.) The devil deals largely in “facts” to mislead men, and to cause them to accept “facts” as “truth.” The difference between them is not perceived by the natural mind. By the spiritual, they are known in a moment. The “truth” makes its appeal, not to the senses, but to the faith, which accepts it as part of God’s word. A “fact” ap-

peals to the senses ; eyes, ears, understanding, reason. God never appeals to a man on the ground of a thing being a "fact." If I take anything that God tells me, simply as a "fact"—*i.e.*, a thing that I measure by my senses, my understanding, or my reasoning powers—it is inoperative as a word of God to me ; because "the truth" is not so laid hold of by a child of God, but simply and solely because *He* has said it. Hence with "truth" it is first believed, and afterwards God instructs a soul in that which has been believed. The simple acceptance of *any* statement which God has made in His word, *because* God has said it, *connects* the soul with God ; and if that statement, which is accepted *because God says it*, is concerning *His Son as Saviour*, it not merely connects with God, but it is LIFE—ETERNAL LIFE. It mat-

ters not what statement it may be, in any part of the Bible. If accepted *because* God has said it, *any scripture* will act as a means of communication between the soul and God. A big or a little sinner is no hindrance. Scripture is the medium between the soul and God. But *any scripture* will not give me LIFE. If, however, I take any scripture in which God offers HIS SON, and accept it, because God says it, then immediately I have LIFE; for he that hath the SON hath life, and he that hath not the Son of God hath not life. (1 John v. 12.)

Having said thus much, we are in a position to look at this horror called "spiritualism."

Spiritualism, or the teaching of devils, is the subject of the beginning of the fourth chapter of Paul's first epistle to Timothy, and is expressly brought for-

ward by the Holy Ghost as the characteristic of the latter times. It occupies a remarkable place in the word of God, as coming immediately after that which is the fullest and most explicit exposition of what Christianity is, that the word of God contains. The reason of this sequence is, that the one is the outcome of the other. Man has not been contented with the truth. The house of God, which the assembly of the living God is, is the pillar and base of the truth ; that is, it is the foundation on which the truth rests. Man's failure in it is not part of *it*. As set forth by God, it is a divine thing, ordained by God, and placed here in the world as *His* witness. The existence of such a thing in such a world is a marvel, for by it, and in connexion with it, six special functions have been in exercise :

God has been manifested in flesh.
 has been justified in spirit.
 has been observed by angels.
 has been preached among Gentiles.
 has been believed in the world.
 has been received into glory.

These are six characteristics of the mystery of godliness. We confine our attention to one of them only, viz., the fifth :

. “BELIEVED ON IN THE WORLD.”

It is the giving up of this belief by the world, that brings on the *crisis* of this world's judgment. The world has been under judgment ever since John xii. 31. “*Now* is the judgment of this world,” “*Now* shall the prince of this world be cast out,” are the Lord's words. That is its sentence. The *execution* of the sentence has been stayed JUST SO LONG AS God has been believed in the

world. After that, the next phase comes into operation.

Let us now see how this change is brought about. It comes to pass, not by God withdrawing His light and His truth; it is not even brought about by man's listlessness, carelessness, or indifference; God has borne with all that, more than 1800 years! Patient, long-suffering He is; not willing that any should perish, but that all should come to repentance. (2 Peter iii. 9.) No, it is not brought about by God giving up man, but by man giving up God. He has given up God in this wise. He has made what he calls *progress*. He began by what he was pleased to call "free handling in a becoming spirit" in 1862. Then he got to non-eternity of punishment. Then to the pagan doctrines of evolution. Then, not finding the teaching of the word of God

to his mind, has, as the Spirit of God expressly said he would, bent his ear to deceiving spirits, and teachings of demons, and of lies spoken in hypocrisy. (1 Tim. iv. 1, 2.)

As a result, in this year 1892, just thirty years after that "free handling" began, man's *progress* has gone on, till now, there may be read in any of the spiritualistic literature of the day, principles, such as is expressed by one of their writers thus:—"We reject the Bible as our authority. We do not believe in the Vicarious atonement, which is the greatest hindrance of all to the acceptance of our philosophy. We believe in the plain, simple, and unvarnished truth of Natural Religion."

This is apostasy. It is not what leads to it. It is the thing itself.

We will now see the meaning of the distinction made between "the Truth"

and "facts." Satan works by these means which the natural senses of man receive. His eyes *see* certain things called "manifestations," and his ears hear certain sounds called "rappings." He says, "These are true; these are facts which I cannot deny; *therefore* I am bound to believe them." And thus having shut his ears to God's *truth*, he has opened them to Satan's *lie*. He *would not* receive the love of the truth that he might be saved, and therefore God *gives him up* to strong delusion, that he should believe the lie; that he might be damned as having taken a pleasure in unrighteousness. (2 Thess. ii. 11.)

We counsel every person who may read these lines to have nothing to do, in any shape or form whatever, with this last form of evil, under whatever pretence it may be presented, whether

as entertainment or lecture ; whether as going by the name of mesmerism, hypnotism, or any of the various names under which this soul-destroying process is disguised. All the various methods have but *one end*, viz, to withdraw the soul from God and His truth, and to breathe into it the seductions of wicked spirits. *No one* has power to recall the souls of men who are separated from their bodies ; but wicked spirits can, and do, personate them for purposes of deceit. The case of Samuel was a special act of God, permitted in order that the wicked king might hear his doom. It stands out as a solemn warning to those who in the presence of a God of goodness and grace, dare to parley with His enemy. A traitor among men is a despicable object deserving no mercy. A traitor to God is in a more fearful

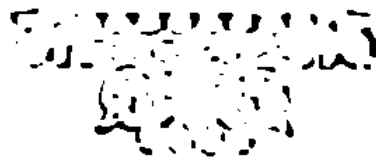
condition still. God's estimate under the Law is, "A man or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death ; they shall stone them with stones : their blood shall be upon them." (Lev. xx. 27.)

The blessed faithful Witness, our living, loving Lord Jesus, who died for us, and rose again, and who lives for evermore, has promised us, saying : "Because thou hast kept the word of My patience, *I* also will keep thee out of the hour of trial which is about to come upon the whole habitable world, to try them that dwell upon the earth. I come quickly : hold fast what thou hast, that no one take thy crown." (Rev. iii. 10.)

To any person who *has* tampered with it we can only say, The door of mercy is not yet shut. Fire has not yet come down upon Sodom and Gomorrha.

Your case is sad indeed, but not hopeless. God be praised. The blood of Christ is of such exceeding value that it can reach even *you*, if you flee for your life *now*. Perhaps this paper is intended to give you your *last opportunity*. It is a mighty crisis for you. "In hell he lifted up his eyes." "Shall sit with Me on My throne." Which shall it be? Recollect that whatever you may have been *before* you turned your ear devilwards, you are not in the same condition now. Your will-power has been in exercise, and instead of yielding it to God you have yielded it to Satan. You are like a person in a boat nearing Niagara, and under the influence of the rapids. No human power can save you. Christ only can avail you, for He has conquered Satan utterly. He is Divine as well as human, and He is your only hope. Will

you cry? Will you give Him a beseeching look? The thief on the cross had a narrow escape. Yours would be greater still! Oh, poor perishing one, "Turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. xxxiii. 11.) "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked." (Ezek. xxxiii. 11.) Answer Him, sinner. Say, "Turn Thou me, and I shall be turned" (Jer. xxxi. 18), and He will answer and say, "Go in peace, and be healed of thy plague." (Mark v. 34) W. R. H.



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