

THEOSOPHY OR CHRISTIANITY WHICH?

A CONTRAST

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WITH AN INTRODUCTION BY
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INTRODUCTION

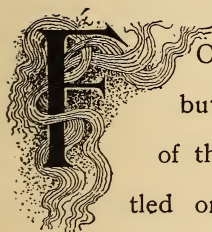
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INTRODUCTION.

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OGS are not only unhealthy, but they distort and hide. One of the thickest fogs that has settled on many souls is theosophy.

This book by Rev. I. M. Haldeman is a burst of sunshine scattering that fog.

Most people have not time to go through the literature on the subject. The author of this essay powerfully and in point-blank way states what theosophy really is. The book ought to be widely distributed.

The organizations for the promulgation of theosophy are multiplying, and the best antidote for the poison are these "leaves of the tree of life" presented by our eminent Baptist brother. A brilliant contrast is drawn out between theosophy and Christianity. No one will rise from the perusal of this book without an increasing admiration for our glorious Christianity, which has done so much for the world, and will yet by the power of the Spirit redeem all nations.

I am glad that Rev. Mr. Haldeman has added to his efficient work in the pulpit this potent essay on theosophy.

THEOSOPHY OR CHRISTIANITY
A CONTRAST

By REV. I. M. HALDEMAN

FOR THERE SHALL ARISE FALSE CHRISTS, AND FALSE PROPHETS, AND SHALL SHEW GREAT SIGNS AND WONDERS; INSOMUCH THAT, IF IT WERE POSSIBLE, THEY SHALL DECEIVE THE VERY ELECT.

BEHOLD, I HAVE TOLD YOU BEFORE.

WHEREFORE 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.

MATT. xxiv. 24-26.

PREFACE.

AS a pastor engaged in active work, the author of this little book found himself coming continually into contact with questions about Theosophy. He felt it necessary to meet those questions. This he tried to do in a sermon delivered to his people. The sermon has passed into the book.

The pith and substance only of theosophy have been given; no attempt has been made to discuss it. The wish has been, rather, that, shorn of its scientific, metaphysic, and philosophic pretensions, it might be seen in all its native ugliness and repulsiveness. No attempt has been made to defend Christianity. It has been placed simply in open contrast to

theosophy, in the confidence that if any earnest seeker after truth should so behold them he would turn in horror from the dark thing that wears the hooded asp to that cross where the serpent is smitten, and from whence the light of God's victory falls into the empty grave, and beyond that to the presence of the RISEN MAN.

I. M. HALDEMAN.

NEW YORK CITY, December, 1893.

THEOSOPHY OR CHRISTIANITY— WHICH?

Philology.



THEOSOPHY, as a word, is compounded from the Greek Θεός, God, and σοφός, wisdom — Θεοσοφία (Theosophia), wisdom about God, rather, wisdom of the “gods”—and is called by its followers “the wisdom religion.”

Origin.

As a religion it is as old, perhaps, as time. Its birthplace, as of other religions, is the East.

Present Sphere.

Its present sphere of vital action is the West. Its vitality and vigor, amid the reaches of Western thought, are all the more marked because of its lethargy and almost death in the land from which it originates.

Causes for Present Activity.

Its manifestation in this Western arena is due, in large measure, to the disloyalty in doctrine of some who call themselves leaders and teachers in the Christian Church, and to the disloyalty in life of many who profess to be the followers of Christ.

Many Christian teachers and thinkers have practically set aside the eschatology of the Christian faith, denied the resurrection as recorded in The Book, and left in doubt and

darkness the horoscope of the future. The main effort of these teachers has been to inculcate a code of ethics for to-day, and carefully to exclude any doctrine which might lead the believer into the realm of the supernatural; while the great rank and file of the Christian Church, by their lives and practices, have become so thoroughly the advocates of a mere fleshly Christianity, that they have, in great degree, in the eyes of unbelievers at least, denied the doctrine of regeneration, or the coming in of a divine and spiritual life.

The Cry for Light.

But man is so constituted that, as he struggles with the perplexities of life, he feels continually the need of something within that shall be diviner and stronger than his natural self, and as he approaches the grave he cries out for light. He would know, positively, what is in

store for him beyond the gates—whether a dreamless and eternal sleep, or the waking to a larger and fuller life.

An Answer from the East.

Theosophy, or the wisdom religion, claims to meet these needs and answer these questions.

Evidently the first thing required of theosophy is, that it shall define the constitution and character of God, and the relation which he sustains to man.

Pantheism.

When that definition is laid bare, it reveals to us an impersonal force, an impersonal thought, permeating and interpenetrating all things, so that God is all, and all is God; in other words, pantheism pure and simple; and that pantheism is the doctrine of theosophy at

the core, is the declaration of one of its preëminent and eloquent teachers. In her little book entitled "Why I Became a Theosophist," on page 19, Mrs. Annie Besant says: "The next matter impressed on the student of theosophy is *the denial of a personal God*. In theology, theosophy is *pantheistic*—God is all, and *all is God*."

That is to say, the universe is a mode of existence. The stone rolling down the mountain-side; the brook babbling on its idle way; the bird, in flight, flinging forth its expanding notes from the lips of song; the flash of a dying star—all this is God. Not God behind all these things, distinct from all these things, sending them forth with an intelligent aim to do his will, but very God himself; so that to touch the stone, or bathe in the water, or feel the ear smitten with the song, or catch the rays of the starry light, is to touch and come into contact with the actual God.

And what is Man ?

After the definition as to God there must follow the definition as to man, and the relation which he sustains to God.

Man is a septenary being. He consists of one spirit, three souls, a life principle, and two bodies.

The spirit is that atom which is indivisible, imperishable; the primate and the ultimate of all things, visible and invisible.

The soul is a trinity in unity. It is spiritual, human, animal.

The spiritual soul is *Buddhi*.

The human soul is *Manas*, or mind.

The animal soul is *Kama*, or desire.

The human soul is the mind, the ego. It has a higher and lower individuality. The higher, through *Buddhi*, is in affinity with the spirit. The lower is in affinity with the animal soul, or desire.

The animal soul is desire. It is the emo-

tional force which directs the operation and use of organic functions. It is the impulse which leads the individual to feel hunger and thirst, and thus sets in motion the relation of organs and conditions which sustain life. It is the impulse which leads man blindly, involuntarily, to propagate life and multiply his own species. It is pure passion, in greater or less degree of accent.

The body, while seeming to be one, is in reality two. The outward and appearing one is called the *physical* body; the inward and ordinarily invisible one is known as the *astral* body.

The principle of vitality is *Prana*. *Prana* means, simply, "breath." It has no personality or qualities in itself, but gains both by its relation to matter and modes of force.

The physical body is, at death, soon decomposed, and returns to its constituent elements. So does the astral body; but, as it existed be-

fore birth, and was the model of the physical body, it may exist for a while after death, and be the *shadowy* continuance of the person who died. It hovers over the dead body ; and those who watch it intently may, perhaps, see it at midnight, lingering above the place of sepulture, in the lonely graveyard.

Spooks.

The animal soul continues to exist with a certain degree of vitality and entity until a definite stage is reached, in which it is separated from the ego and becomes what is known familiarly as a "spook," a wandering, irrational thing, seeking to find indwelling in mediums and highly supersensitive earthly organizations.

The mind, the ego, the personality, continues to pass onward ; but as God, the sum total of all things, is impersonal, it is evident that personality is not the highest end nor the great-

est good; the highest end, the greatest good, must be impersonality, or union and rest in the great total of impersonal "thought-force." The individual, the ego, therefore, in order to stand in right relation with God, becomes, at last, like a grain of salt dropped into the wide sea—the distinctive saline quality not lost, but the form and individual angle perished forever in the measureless waves—a state which is called *Nirvana*.

In this great journey from the sum total called God, back to the sum total of God, certain logical conditions and positive operations are necessary, which formulate themselves for comprehension in definite doctrines.

The Doctrine of Karma.

The first distinctive doctrine is called *Karma*. Karma is defined by theosophists, very frequently, as the law that "whatsoever a man

soweth that shall he also reap." It is called retributive justice, law and sequence.

Stripped of its verbiage, Karma is the iron law of a remorseless necessity, the fatality of unchanging and unchangeable force, the great broad wheel of Juggernaut, turning around and rolling on and over everything which is prostrate before it.

There is no possibility of setting Karma aside. There is only one thing you can do in respect to Karma, and that is, submit to it. According to Mrs. Besant, Karma teaches the acceptance, without murmuring, of inevitable suffering. Karma italicizes character at the hour of death, and eventually and logically brings to that threshold.

Kama-loca.

Through death we are introduced to the second doctrine of theosophy, the doctrine of *Kama-loca*.

Kama is the animal soul, desire; loca, the subjective state or place in which the animal soul finds itself after death. The animal soul finds itself here in company with the souls of brute beasts—everything, in fact, that had a physical and organized existence.

Under certain conditions, as already intimated, the animal soul can assume objective form, by coming into contact with certain mediumistic organizations. It is a wandering, immaterial, irresponsible thing, having left in it some bits and fragments of its former earth state, when in relation to the ego.

Devachan.

But the ego itself passes on into another and equally subjective state. The state is known as *Devachan*, and means literally “the abode of the gods.” It is the abode of the higher ego, the spiritual soul. It is a place of dreams. To use the language of a theosophist, “Devachan

is really a *state of delusion*”; and Madam Blavatsky, in her work entitled “The Key to Theosophy,” illustrates the state by supposing a mother to have just died and left behind her, on earth, two orphan children. That mother, passing over from Kama-loca into Devachan, commences at once to dream that her children are with her—in fact, that she has never left them. Devachan, therefore, is the theosophist’s heaven; a dream, an illusion, a delusion, a happy delusion, something which appears to be true, but is absolutely untrue, unreal, unexistent—in short, a *heaven of hallucination*.

Re-incarnation.

After the ego has spent a longer or shorter time in Devachan, according to the law and operation of its Kama, it begins to pass out of that state; it begins to awake. As the first thing we think of on awakening is, what clothes

we shall put on, so the first thing the ego thinks about on awakening is, what body it shall put on; and then, suddenly, to use the expression of a theosophist, "it finds itself drawn into a psychic vortex produced by the relation of the sexes, becomes re-incarnate, and is born into the world again in another human body."

This is the doctrine of re-incarnation. Re-incarnation is a necessity. It is a necessity in order that the ego may work out its Karma and attain to all knowledge, through successive human experience. Thus re-incarnation will be higher or lower according to the previous earth life, and in strict accordance with Karma, that whatsoever a man soweth that shall he also reap.

Sex Uncertain.

In re-incarnation the matter of sex is not arbitrary. A man may be re-incarnated as a

woman: a woman may be re-incarnated as a man.

According to Alexander Fullerton, a fellow of the Theosophical Society, in his pamphlet "Topics in Re-incarnation," page 17, "John Smith, who was vigorous and self-reliant, may reappear as Mary Jones, timid, weak, and dependent. Sarah Thompson, a refined and cultivated gentlewoman, may come back as a burly, pushing, not over-scrupulous politician." Catherine of Russia and Joan of Arc are cited in support of this proposition, their vigorous and warlike spirits bearing witness that in some former earth state they were hardy men and aggressive warriors.

The doctrine fairly explains the phenomena of masculine spirits in female bodies, and female spirits in masculine bodies. It also elucidates the question as to why the wife sometimes occupies the public platform and the husband guards the quiet and unobtrusive seclusion of

the home, or why, when he goes abroad, he is pointed out as the *husband* of Madam Strong-mind.

This system of re-incarnation has already passed through four distinct races. We are at present in the fourth round or cycle of the fifth race. There are yet to be two distinct races. The sixth is to be, and is now being evolved in this land. We have all of us, already, therefore, been born into this world many times, and passed through the varied experiences of alternating sex.

And to this Complexion !

Some of us who are now fathers of families may have been fruitful and worthy mothers. That strong and vigorous mother may have been a hardy and determined father; this staid and uncompromising matron may have been a ballet-dancer in Pompeii; and this elusive-look-

ing gentleman may have practiced the light-fingered art in the cupboards of Cæsar. We may have had our souls keyed to the noblest hopes, or tortured with basest passions.

Nor is this all: we must be re-incarnated again millions and millions of times, in revolving sex, in continually changing conditions, from profoundest joy to keenest sorrow, from munificent wealth to abject squalor, passing through ranges of utter comedy or the voiceless anguish of sunless tragedy. **THIS IS THE DOCTRINE OF RE-INCARNATION.** This is the great "pearl doctrine of theosophy"—the doctrine which is expected to wipe away tears from sorrowing eyes, bring peace to troubled hearts, and gild the to-morrow with the aurora of hope.

How Sarah Thompson will like it.

Sarah Thompson will feel particularly encouraged at the thought of coming back in the

rôle of a roistering politician; and the refined and cultivated gentleman will no doubt comfort himself, even now, with his future possibilities when he may return as a day-laborer or a common scullion; while the man of wealth cannot but anticipate the value of his experiences when in his new re-incarnation he shall eat the bread of charity and drink the waters of affliction.

Annihilation.

When the last round of the last race shall be made, and when the ego shall attain to that condition where it can remember all its past re-incarnations, and can recall all the incidents and feelings of each separate consciousness on earth, and shall have attained to the full knowledge in all its aspects of principle and law in each separate experience, it will then enter into the eternal and final all, and become an inte-

gral part of the great abyss of impersonality called God.

This is the doctrine of *Nirvana*, which, in spite of Oriental imagery, is the plain and simple English for annihilation.

The Mahatmas.

From whence does theosophy draw its authority for these wonderful doctrines?

From a class of men called *Mahatmas*, *masters*, *great souls*, men who live in middle Asia, somewhere in Thibet, in secret chambers of a cave-hewn temple, inaccessible except to the *initiates* themselves.

They have passed through countless re-incarnations, and each separate and particular experience. They have had the good fortune, some of them, to be re-incarnated in the same race, and many times. They possess the secrets of nature. They are adepts in occult science. Who has seen them?

Colonel Olcott, of New York, saw one of them. The Mahatma suddenly appeared to him in his room, and then went back to Thibet, even as he came, in a moment of time; and in order that Colonel Olcott might know that it was not an optical illusion, he left his India-cotton handkerchief with mystic initials embroidered in the corner.

That Picnic!

One of these Mahatmas appeared to Madam Blavatsky. She, with some friends, formed a picnic party on a certain occasion. When the time came to sit down to the luncheon it was discovered that, although there were seven in the company, there were only six cups and saucers—a situation, beyond question, exceedingly embarrassing for the seventh person with a taste for tea. One of the friends suggested, in a half playful sort of a way, that it would be a good opportunity to call on one of the Ma-

hatmas and test the depths of occult powers. Madam Blavatsky gracefully acceded to the request, acknowledging, however, that the task was somewhat difficult, and she would not, under the circumstances, guarantee the result.

She went apart some distance from the rest, and persuasively called a Mahatma. The brother, being of a thoroughly courteous and obliging spirit, came at once, although there were leagues on leagues of mountain heights and valleys and stormy seas to cross. The madam communicated to him the difficulties of the now all-absorbing question of tea. He suggested that she send one of the party to dig under a neighboring bush. Madam Blavatsky repeated the suggestion. Some one took a case-knife and commenced to dig in the indicated spot. After a few moments' digging he struck something hard; he laid it bare, and discovered a cup imbedded in the ground; with great difficulty he loosened it

from the clinging roots. When washed, it was found that the cup was precisely of the same pattern as the other six. But a cup without a saucer—what is that to those whose interests are guarded by a *brother from Thibet*? The knife was again put in requisition; again something hard was struck, and this time it proved to be a saucer, which, on washing, was found to match the cup. The company at once sat down to the uninterrupted enjoyment of their tea.

The whole business was so straightforward, the transaction was so impromptu, that it never occurred to any of them, even for a moment, that they had assisted at a spectacle of the magic art or sleight of hand.

No Occupation for Reporters.

A Chicago reporter with persistent discourtesy, it is said, inquired at the last meeting in

that inquisitive city why the Mahatmas did not visit this country openly, and let everybody see them; and he was told kindly, but firmly, that the Mahatmas were not open to the methods of the modern interviewer. Mrs. Besant says that the Mahatmas are not anxious for personal introduction, and Madam Blavatsky claims that the world is not yet able to recognize them; while Walter R. Old, in his work entitled "What is Theosophy?" page 96, says: "The Mahatmas *cannot be seen with the naked eye*. A Mahatma can be seen only by those who have attained to the same plane of consciousness."

And this is theosophy!

The Issue Joined.

Over against this deliverance of theosophy let us place the conceptions of the Christian faith.

A Personal God.

Against this doctrine of an impersonal God made up of aggregate impersonal atoms, who cannot see or feel or hear, who has no sympathy, no love, no hate, no thought, let us place the Christian idea of a Supreme Being *ab extra* to creation, with an eye to see, an ear to hear, a heart to feel, a love to express, a sympathy to unfold, so that, wherever the troubled soul may be, whether beneath Orient skies or Western suns, on mountain heights, in lonely vales or midnight seas, surrounded by laughter or girdled with pain, that soul can look up through all clouds and tears and cry out with full assurance—assurance that the moan and the plaint will be heard—“My Father and my God,” and hear that Father answer back, “My son.” A God and Father who reveals himself *incarnate* in all the grace and truth of Jesus Christ.

An Interposing Providence.

Over against the doctrine of Karma, or blind fatalism, place the doctrine of a divine and interfering Providence, with its correlate of prayer—that prayer which is divine energy throbbing in the heart, and going back to the God from whence it came; that doctrine which enables the soul to pour itself out before God, and enables God, in obedience to the strict law of righteousness, to give deliverance to that soul, in as marked and occult a way as any ever wrought by Mahatma, or adept.

Not Hallucination, but Heaven.

Over against the doctrine of *Devachan*, or a heaven of illusory dreams, contrast the Christian doctrine of a spirit, an intelligent spirit, absent from the body, *at home* with the Lord,

in unison with his body, at rest in him, and, with clear-eyed consciousness, seeing the end from the beginning, comprehending all mysteries, finding the evil, in many cases, but the "good out of sight," and beholding the sure daylight at the close of any darkest night of earth.

Regeneration.

Over against the cheerless, painful, pilgrimage doctrine of re-incarnation let there be placed the twofold doctrine of regeneration and resurrection. First the doctrine of regeneration, or *soul resurrection*—the rising up of the soul out of the grave of moral corruption; its deliverance from death in trespass and sin; the quickening of the human soul by the divine Spirit, kindling in that soul a pure and holy flame, endowing it with a new and spiritual mind, impelling it by exalted and heavenly motives, strengthening and uplifting its person-

ality, so that the man who is regenerated is still the original ego, and can say, "*I* am he that was blind and dead; and now *I* am he that doth live and see."

Resurrection.

In the second place, over against re-incarnation set the doctrine of the resurrection—the rising up of the body out of the grave. Not the rising up of the same dead body, but the *germination* from a seed in that dead body; from that dead body, *itself considered as a seed*, of a new and higher organism for the spiritualized ego. A *pneumatic body* for the *pneumatic ego*.

"I" shall be "I."

Over against this doctrine of a compound personality, and many bodies of confused and alternating sex, consider the masterful doctrine

of a present and abiding personality in an immortal, glorious, and divine body.

Over against the doctrine of absorption and final annihilation let there be seen in fullest contrast the doctrine of a *perfect* man, endowed with all knowledge and power; a *brotherhood of divine men*, the visible sons of the invisible God, ascending through all cycles to unending joys and unspeakable bliss; a future of love and light and gracious knowledge one of another, common in life and glory, but distinct in personality, so that through all ages and uncounted eons "I" shall be "I," and "you" shall be "you," ruling in the splendor of human yet divine power over a regenerated and perfect world.

The Sure Word.

Over against the mysticism, the uncertainty, and downright folly of Mahatmic tradition

about sacred volumes and sacred chambers let there be set forth this Bible, the Word of the living God—the book which ages before Christ foretold all the details of his birth, crucifixion, and death ; foretold the destruction of Nineveh, Babylon, Tyre, and Sidon, almost before their foundation-stones were laid ; foretold the history of the Jews unto this latest day, so clearly, so accurately, that no historian can gainsay or improve it.

A book that has outlived all the attacks against it. A book that does not hide itself in secret chambers, but comes forth into the open light, speaks to-day in over two hundred languages and dialects, and, flinging wide its pages, cries, “Come and see ;” “Come and investigate me ;” “Come and test me.”

A book that can speak so simply that the most elemental mind may comprehend it, or so profoundly that the most complex intellect may not outreach it.

The Sunlit Faith.

In short, over against this religion which teaches that through painful self-discipline, countless ages of re-incarnation, unspeakable sufferings, dramas and tragedies, the bewildered soul shall at last find peace in annihilation, let there be seen in its shining contrast the incomparable teaching that the moment any soul of earth believes on the Lord Jesus Christ he is forgiven of sins, the iron law of retribution is set aside, he is lifted beyond the pain and peril of punishment, and made one with God, as a son is made one with the father, in the oneness and unity of inseparable love.

The Man in the Glory.

Let the wondrous, soul-thrilling truth be proclaimed, that in yonder heaven, in some shining superior world, there is a glorified, immortal man, the very fullness of the Godhead

bodily; the pleroma of deity, who has passed through all mortal experiences: whose brow was crowned with human sorrow; whose cheeks were darkened with the shadows of woe; whose body was clothed with weariness and pain; whose soul met continually the hunger of rejected love; whose feet were pressed against the sharp angles of disappointment; whose form was bowed beneath the weight of a world's weakness and wrong; whose death was the mighty cataclysm of human sin and divine wrath; whose resurrection and ascension were the proclamation of the beginning of a new and immortal manhood; and who is living now in highest heaven, as the prophecy and prototype of what the Christian believer shall be when he shall come forth in the glory of the "First Resurrection."

Listen to the blessed and consoling truth that when a Christian dies he is done forevermore with pain and tears, and enters into

peaceful and *conscious* rest, till the cloudless morning shall bring him within the "cycle" of his glorious resurrection, and his second and *final incarnation*—that hour over which the heaven voices shall sing and say, "There shall be no more sorrow nor crying, nor any more pain or dying, for, behold, the former things are passed away."

Compare Christianity thus with theosophy, and theosophy flees away as a monstrous mass of nebulous clouds before the steady shining of the sun.

From the Mummies and the Jungles.

And in the steady shining of the Christian sun all the lands, where theosophy was born and has taught and wrought, lie open to our gaze, and cry out to us. Egypt, from her mummies and her tombs, India, from her land of caste and tribal degradation, cry out to us:

“Look at us, and see what theosophy has wrought, and judge it, O ye sons of men, by its fruits.”

And These are Thine, O Theosophy!

We look, and we see, with painful clearness, what theosophy has wrought.

We see that in Egypt it led men eventually to bow down before bulls and dogs and cats and leeks and garlic, and call them gods, as the very Karma, the very Nemesis, the very logic of its fatal premise that “all is God, and God is all.”

We see that in India it led men to separate themselves into caste, and cultivate the law of suspicion, selfishness, and repulsion, as the legitimate result of the operation of the principles of that doctrine of re-incarnation which makes each succeeding reappearance depend for its quality on the strictness with which men keep themselves from contamination here.

It taught men, in the name of Karma, to fold their hands in the face of pestilence and disaster, and to sit down in blind, unreasoning fatalism while the jungle grass grew about their doors or invaded their rice-fields.

It led men to turn away from the science of government and the amelioration of society, and spend their swift-flying days in cultivating jugglery, mesmerism, and hypnotism, as the demonstration of coveted Mahatmic powers.

We see that it led the spirit of retrogression to hold back the hands on the dial-plate of progress in every nation that it entered.

It led those nations to hold an esoteric or secret doctrine for the few, and an exoteric or public doctrine for the vulgar many.

It talked in its secret councils of the laws of nature, and in public let the poor fools clutch at signs and symbols, and, at the last, fall down to embrace them as their gods. And it talks wisely now, does theosophy ; but the ending of

its speech is to cut away the only anchorage which keeps this poor world moored to reason and to hope, and let it drift back into the black night of metaphysical darkness and stoical despair.

Intellectual Paradoxes.

Theosophy denies Christian evidences, sets aside Christian miracles, and laughs at Christian credulity, yet gravely talks about human bodies floating in the air, about spirits leaving the body, going to Thibet, holding converse with Mahatmas, and coming back to New York in a moment of time.

It talks with circumstantial precision of a great crowd of spirits seen during a summer shower, after a flash of lightning, to pass out of the bosom of one cloud into another, across the face of the shifting sky.

It talks about the inaccuracy of Holy Scripture, hesitates to base its confidence on a

“Thus saith the Lord,” and yet will cast aside the testimony of this verified Book, and build the soul’s hope of the future on the declaration that a seventh cup and a seventh saucer were found buried under a bush, or that a certain individual found a cotton cloth with mysterious symbols on it, and says that a Mahatma came sailing through the night air, and without even a broom, to make him a present of it.

It makes light of and condemns our Western philosophy, because the latter reasons always from effect to cause, from seen to unseen, from known to unknown; and yet its very literature confesses, in amplest form, that in this same Western land it has greater liberty and freer thought than in any other land.

The Tree on which this Wisdom doth Grow.

This “wisdom religion” comes to-day from India, the land of overcrowded populations and

caste and suspicion, thuggery, jugglery, and the burning of women alive upon the funeral-pyres of their husbands (*till Christianity stepped in and stopped it*). It comes from the land of ox-carts instead of railways, and serpent-charming instead of telegraphs and telephones.

And What it Finds There.

It comes to this land, and finds paper and ink and type and printing-presses to print its metaphysical and mystical literature, and finds confronting it civilization, culture, refinement, and the individualism of life guarded and taken care of by law and society, until a murderer and a vagabond have no place among us even to hide. It finds that the hand mastering the withered, shriveled East, and giving to it its only hope of life among the nations, is a hand thrust out of our glowing, magnificent, imperial West in the name of God and his crucified and risen Christ.

And yet it Asks This.

Theosophy wants us to give up this Book which has knocked down and overthrown its idols, revealed its Eleusinian mysteries, torn aside the veils from its temples of Delphos, exposed the secrets of its singing statues of Memnon, and banished the sin and the shame which, in the palmy days of its power, held high carnival in the name of the priests and priestesses of nature.

Theosophy asks us to give up this Book for a system that has robbed the world for ages of the knowledge of the true God.

Theosophy asks us to go out into the wide sea, beyond the gates of death, on the broken spar of a metaphysical guess, and it would console us, as we go, with some cabalistic sign, some Pythagorean number, or some talismanic phrase; then, at the moment of our keenest cry

for light, plunge us in the rayless darkness of an endless night.

Who is at the Bottom of it?

And now, when it is known that one of the objects of the Theosophical Society is, according to Madam Blavatsky herself, to disseminate in India, among the heathen, reports of sins and crimes committed by clergymen and professed Christians, to let the Eastern world see that Christianity is full of schism and controversy, discontent and waning power, that another of its objects is to show the heathen that missionaries are not liked at home, and are of no good abroad; when it is remembered that theosophy denies the blood of atonement and salvation by grace—there need be no great difficulty in comprehending who is at the bottom of and who has inspired theosophy. And when we hear theosophists talking complacently about “spooks,” “gods,” “woodland sprites,”

and "gnomes," claiming Christ as a Mahatma, an adept, a master, quoting the very words of the living Scriptures to sustain the doctrine of re-incarnation, and even attempting to show that, in many respects, Christianity is but a degenerate shade of theosophic expression, we can see with what an eye to the eternal fitness of things one of the magazines of the Theosophical Society is published under the name and title of "Lucifer," and with what fitness it prints upon its books, and stamps upon its pamphlets, the old-time device of the hooded asp of Egypt, and talks of the mystic serpent, or speaks of the god SAT-AN as the god of wisdom and of power.

At last, the Serpent!

Who can doubt it?

Theosophy, the "wisdom religion," is indeed the wisdom of that mysterious being whom all

ages have worshiped and obeyed, under one form or another, and who in the East is called the god SAT-AN, but whom the Word of God reveals as "that OLD SERPENT which is called the DEVIL and SATAN."

After deliberate investigation, close study, and some knowledge of occult science, we are ready unhesitatingly to affirm that theosophy is one of the masterpieces of satanic wisdom in these latter days.

It is his effort to clothe himself in light, to show that he is indeed, in the best sense, Lucifer, "The light-bearer," to speak with the glib tongue of scientific speech, and, behind the pretense of universal brotherhood and personal worth, deceive the souls of men to their final doom.

Yes! Satan has commenced, once more, to walk to and fro in the earth among the sons of God; and as we see theosophy, with its twin sisters, PANTHEISM and ATHEISM; as we hear

its half-concealed little laugh, its mocking hiss, at the name of Jesus and the mention of the BLOOD; as we read on the last page of Madam Blavatsky's book, "The Key to Theosophy," that at the close of the twentieth century a great Mahatma, a great master, is to come, who will reveal the truth, solve all mysteries, and lead into perfect peace; that he will not dwell in the cities, nor breathe the air of their pollution, but that he will dwell alone, in DESERT PLACES, in SECRET CHAMBERS of mountain caverns—then may we surely know that we are entering on that solemn and pregnant hour of which the Son of Man himself foretold when he said: "There shall arise FALSE CHRISTS, and FALSE PROPHETS, and shall show GREAT SIGNS and WONDERS; insomuch that, if it were possible, they shall deceive the very elect;" and who furthermore said: "I have told you before. Wherefore 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 Christ Cometh!

Believe it not, for in a moment, when least expected, the True Master, God's Son, will come, as the lightning which lighteneth out of heaven, to deal with the world according to the way in which it has dealt with HIM.

THE END.

