

[PRICE ONE PENNY.]

.....

IS SPIRITUALISM OPPOSED TO CHRISTIANITY ?

OR,

CHRISTIANITY DEFENDED.



.. MOTTO ..

“The secret things belong unto the Lord, our God, but those things which are revealed, belong unto us and our children for ever; that we may do the words of His Law.”



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IS SPIRITUALISM CHRISTIAN?



MOTTO.

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INTRODUCTION.

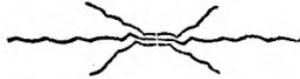
I WAS induced to write this little treatise, on reading a report of a discussion in a local paper, the *Kerang Times*, an up-country township; and it was given most fully, and in several numbers. The discussion was between the local Baptist minister and a gentleman Spiritualist from Melbourne. As this is written for general information, I need not mention names.

The Minister defended Christianity manfully, and to me, conclusively, "That Spiritualism was mainly Antichristian." Yet I think it advisable to emphasise and enlarge upon what he said in another form, and also to give my idea upon Spiritualism, as opposed to the teaching of Christ, as the subject is a most vital one. The discussion was very largely attended, and no doubt set the people thinking, and if it did nothing else, the result must have done some good. I will call the defender of Spiritualism Mr. B.

Though both gentlemen professed to be Christians, and the subject a vital one for Christianity, I saw no report of the meetings being opened with prayer. I think it would have been a good test, and satisfactory to the meeting to hear how a Christian Spiritualist (as Mr. B. calls himself) would address the Almighty, for we read that "through Christ alone we have access to the Father"; He being our *Great High Priest*, Intercessor and

Advocate, as well as Redeemer. Christians generally approach God "through Jesus Christ," and ask the blessing "for Christ's sake." As Spiritualists deny the Divinity of Christ, His supernatural birth, and His vicarious and substitutional sacrifice and resurrection, I can't conceive how they can call themselves Christians; however much Mr. B. may profess to reverence Christ in other ways. I think the debate would have been superfluous, and I think the opening prayer would have proved this.

The three R's of Christianity are :—1st, Ruin by the Fall; 2nd, Redemption by the Sacrifice and Blood of Christ ("For without the shedding of blood there is no remission of sin"); 3rd, Regeneration by the Holy Ghost or Spirit.



THE DIVINITY AND SONSHIP OF CHRIST

Was predicted from the beginning. Christ was promised at the fall of Adam. That "the seed of the Woman (Christ) should bruise the heel of the Tempter," and this has been shown through all ages, through types and sacrifices. St. Paul says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds," &c. ; to end of chapter 1, Heb.

Christ's Supernatural Birth. The Birth of Christ was in this wise. "That it should be fulfilled which was spoken by the prophets saying, "Behold, a Virgin shall be with child and shall bring forth a son, and they shall call his name *Emanuel*," which, being interpreted, is "God with us" (here we have his God-head) for "He shall save His people from their sins." This was revealed to Joseph in a dream by an angel.

It is worse than a quibble on the part of Mr. B. to say *Jesus was the son of Joseph*. The genealogy of Joseph as descendant from Abraham, to whom the promise was made to bless the world, was complete, and Mary was *only espoused* to Joseph. *She was not his wife*. The birth of Christ also was heralded in by an angel, and a heavenly host praising God, and singing "Glory to God in the highest, and on earth peace, goodwill towards men." Thus was Christ heralded in like a God; the Saviour was promised to Abraham; the law was given to Moses; the Tabernacle was established in the wilderness for worship and sacrifice; the Rock of Horeb was a type of Christ, and the

lifting up of the serpent, a most remarkable one, and which our Saviour alludes to as the *look* only of faith, healed them, and that by simple *Faith in His sacrifice* they also should have everlasting life. But the ordinance of the *passover* in Egypt was the most significant, *prefiguring Christ* as "*the Lamb without blemish, slain from the foundation of the world,*" and this was a law with the Jews through all generations, and the *passover* was finally celebrated by Christ himself, *the true anti-type*, with the bread and wine as *emblems* of His precious body and blood, with His disciples just before He suffered as was predicted; this was the last sacrifice made, once for all, and for all who believe. We thus see the promises fulfilled from the beginning up to His Crucifixion.

Let us now see how His divine character was shown through the **new dispensation** or **covenant** of *grace*. We have seen that His birth was *supernatural, miraculous, and divine*, begotten in a mysterious way by the Holy Spirit, or Will of God, and was predicted and must be believed in as one of *the secret things which belong unto our God*, according to my motto, and cannot be explained by *human reason*, which Mr. B. makes so much of. Does he leave no room for *faith*, that indispensable faculty without which we are *poor mortals indeed*? *Faith, Hope, and Charity* are the three cardinals of Christianity.

Christ's divinity is shown by His **actions, words and works** from the time His mission began to His death. His teachings, His miraculous power, His marvellous knowledge of the innermost thoughts of men, and the individual life, all proclaim His oneness with God. He knew all that *Nathaniel* was doing under the fig tree (praying, no doubt), but His expression showed he knew what was in his heart also. Then his instructive and wonderful conversation as He sat at the well of Jacob with the woman of Samaria; without any previous knowledge of the woman, He knew every circumstance of her life. Well might she say, "*Sir, I perceive that Thou art a prophet!*" and left her water-pot to go and proclaim the wonder, "*Come, see a man which told me all things that ever I did: is not this the Christ?*" Yes, He knows all the innermost thoughts of our hearts as well as actions, and many other acts which could be enumerated.

His crucifixion also proclaimed the same; He died not like an ordinary mortal; all nature proclaimed Him super-human. At that **momentous, glorious and solemn** hour, the most **momentous** for fallen man, in which his redemption was purchased (and at what a price!), amid *supernatural* darkness (*nature veiled her face*), *earthquakes, rending of rocks, opening of graves, &c.*, He cried, "**It is Finished!**" Well might the Centurion fear greatly and exclaim "*Truly, this was the Son of God,*"

and so should all of us say. At the same time "*the veil of the temple was rent in twain,*" denoting that all the types, sacrifices, ceremonies, and priesthood, which were under the law (or old dispensation), were done away with and free access made for every soul of man into the holy of holies in the heavens, not in tabernacle or temple by an earthly high priest, but through *Jesus, our great High Priest, who is our only Intercessor, Advocate, Redeemer, Saviour, and King, blessed for ever, amen!* Are not these merits of Christ sufficient? No other power on earth, in hell, or in heaven can now intervene between God and man to claim a *special right*—neither *Pope, Priest, Virgin Mary, nor Saint*; and it is *gross idolatry* and blasphemy to invoke any of them. They all *detract* from the honour, office, and merits due to our *Blessed Saviour alone*, and they all needed His sacrifice as much as any other poor sinful mortal. God can only be approached through Christ, His Son and our Saviour, and every soul has that privilege and honour; it may be asked what about the ministerial service or office now? Well, the priestly office was certainly done away with, as that was a *sacrificial* one, but Christ being the last sacrifice once for all they are required no more, and the word "priest" should not be used in this dispensation under Christ: "the law was only a shadow of good things to come." We are exhorted to pray for each other but not to arrogate any *special right* or intercessory power, "As Christ ever liveth to make intercession for us according to the will of God." For the world by worldly wisdom knew not God, therefore, "it pleased God by the foolishness (or simplicity) of *preaching* to save those that believe." *Ecclesiasticism* has made the service of God far too much mysterious and complicated, and there are far too many, as it was said of old, "who *preach for hire,*" and *prophets* "who *divine for money.*" Then as St. Paul says, "Let us stand fast in the *liberty* wherewith Christ hath made us free, and be not entangled again in the yoke of *bondage*" (the law). Thus I have endeavoured to show the divinity, office, and the liberty we have in our Saviour, which I think should suffice.

The unity with God, the Son, and Holy Ghost is beyond *human reason*, and like thousands of other things must remain among "the *secret* things of our God," but the evidence still remains. Mr. B. says, "**Reason** is the fundamental basis of spiritualism." To me they take more things for granted than any other class of persons and for which they cannot give a **Reason**. I think it *preposterous* for finite beings to want the *infinite* God to reveal all *mysteries*—celestial or terrestrial; if they attempt it they must get utterly lost. "Cans't thou by searching find out God? He is higher than the heavens! What cans't thou do? Deeper than hell! What cans't thou know? Though he be born like a wild ass's colt." In fact the whole Universe is full of enigmas that human reason cannot comprehend.

Can human reason fathom all the wonders of this wonderful earth we reside on? Can *reason* tell how it is suspended in *space* upon *nothing*, or how it revolves every 24 hours. Tell a man these things who is only guided by simple *reason* and sense, and he is at a loss to define it; tell him, moreover, that every day of his life he is travelling at the rate of *over one thousand miles an hour, night and day*; and that the sun does not set, or perceptibly move. What does his unaided reason tell him? He would be ready to exclaim with that other unsophisticated man, "Do you take me for a fool that I cannot believe my own senses, when I see every day the sun move from the east and go down in the west," or the man who said, "he could not believe the earth was *round*, but that if he went *far enough* he would *come to the edge* and *look over*." We are poor things to be guided by *reason and sense alone*. Spiritualists are like Nicodemus of old, who said, "*How can these things be?*" And the Saviour replied, "Art thou a Master in Israel, and knowest not these things? If I have told you of *earthly* things and ye believe not, how shall ye believe if I tell you of *heavenly* things?"

I said *human reason* could not fathom the wonders of this *earth*; but how about the wonders of the *glorious celestial firmament* we see around us? At the contemplation of which David exclaimed, "*What is man?*" How insignificant man is in the **abstract**! Let him separate himself from his surroundings, and to do this effectually it would be well to ascend some elevated spot, where he could see nought but the glorious canopy of the heavens, as it appears David did, he would be constrained to exclaim with him, "When I behold the heavens, the work of Thy hand, the moon and the stars which Thou hast ordained, '*what is man* that Thou art mindful of him, and the Son of Man that Thou visitest him?'" and how this wonder should be *enhanced* in our days by the knowledge that God has revealed to us by human science, that the glorious galaxy which we behold is *studded with innumerable worlds*, of which our earth is but a *speck*. Here the boast of *human reason* stands *confounded*; but there is unbounded room for *faith*. But we are not without evidence, as David continues, "Thou hast made him a little lower than the angels and hast crowned him with glory and honour." Here we have man in the "**aggregate**," ever to be *heirs with Christ in His Father's kingdom of glory*.

STRETCHES OF IMAGINATION.

Let us then consider a few of their stretches of *imagination*, which, I think, can hardly be reconciled with *reason*. Is there any authority in the scriptures for men to work out their own

salvation in any other way than through Christ or in any intermediate state as the spiritualists affirm? Mr. B. says, "they may go on there progressing for good *for as long as God lasts*" (eternity). What awfully dreary and weary work, even were it possible, to what Christ offers, "*believe and live!*" and it appears from Mr. B. that the righteous dead are there also—"good and evil spirits, *truthful and lying.*" all together; is his *reason* satisfied with this state of things? Why, to live with the ungodly here is almost a hell. What must it be for the cleansed in Christ's blood? Mr. B. speaks of intercourse from this place with his godly and sainted mother, but I should imagine from a *state of bliss* and not from an ungodly rabble. *The idea is revolting and opposed to all reason.* I suppose the *mediums* must not tell any tales, but it would be satisfactory to know how the departed are occupied, and in what way they reform their character. Surely some of the mediums who have departed ungodly friends, have received news which would rejoice their hearts (as Mr. B. gets comfort from his godly mother), and also who aids them in their work of reform. Have they ministering spirits there? I ask this because I have never read or heard of any spiritualist or medium mentioning a single word about our Blessed Saviour in that *purgatorial* state, or what they do, or believe in to get released from that dreadful condition, as *Christ appears quite ignored there* and we know either here or there Christ is the only Saviour. Has Mr. Stead, for instance, in his "Border-land," said anything about it? By the way, I find he has not published it since November, 1897; I fancy *he* is wavering.

ROME.

The apostate Church of Rome professes to release the souls from purgatory (but with no authority from scripture) if you have plenty of money for Masses, but *not* through *Jesus Christ alone*, but through the Virgin Mary and saints (fellow mortals like ourselves), who arrogate powers which belong to *God and Christ alone*. In fact, it is that Church which has *driven Christianity* out of the world, especially in those countries where they have had full sway. Where is Christianity in Italy, Spain, or France? *Let the Continental Sabbath answer!*—*This is a test point.* **God protect Australia from the teaching and contaminating influence of Rome, or any bastard Protestantism!**

There were *sceptics*, in the time of our Lord, as to His relationship with God and the Father, as well as among spiritualists of to-day, even among His disciples. They also wished to see into "the *secret* things of God." On this subject we have that very interesting conversation the Saviour had with His disciples recorded in St. John xiv. After telling them of His relationship

with the Father, Philip said unto Him, "Lord, *show us the Father, and it sufficeth us.*" Jesus said unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believeest thou not that I am in the Father and the Father in me; the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me *for the very works' sake.*" Yes, Christ's works showed His God-head. This should be *conclusive*, however *mysterious* to us, and should need no further comment. Read St. John v. to end, where Christ further shows His character and authority.

The parable of the returned prodigal son is a beautiful lesson, showing how our heavenly Father receives a prodigal. He knows how penitent he was and all that is in his heart, and *even runs to meet him* and falls upon his neck, and kisses him, and puts the best robe on him and a ring on his hand; *not a single word of reproach*, no purgatorial state to cleanse him even from venial sin—as some assert—and thus will our heavenly Father receive each one of us who come to Him in His appointed way through His Son, our Saviour, *by faith alone*, and we read there will be joy in heaven among the angels over such!

Here we have simply *repentance* and *faith*; the prodigal had no good deeds or works to offer. As Mr. B. says, "we shall be judged by our good deeds."

THE STATE OF THE HEATHEN.

Mr. B. is also much concerned about the state of the heathen, he says, "*Are the millions who never heard of God to be shut out without a guiding star?*" *Certainly not!* St. Paul is very plain upon this matter; "*there is no respect of persons with God.*" What are we any better than they? *No*, in no wise, for we have proved both Jews and Gentiles, that they are all under sin; for as many as have sinned without law, but have not obeyed the law of nature, shall also perish without law, and as many as have sinned in the law shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law are justified; for when the Gentiles (heathen) which have not the law *do by nature* the things contained in the law, these having not the law, are a law unto themselves, *which show the law written in their hearts*, their conscience also bearing witness and their thoughts meanwhile *accusing* or else *excusing* one another. Therefore, if the uncircumcision (the heathen) keep the righteousness of the law, shall not his *uncircumcision*, which is by nature,

if it fulfil the law, *judge thee*, who by the letter and circumcision *do not transgress the law; circumcision is in the heart, in the spirit, and not in the letter.* "Where is boasting then? It is excluded. By what law? of works? *Nay*; but by the law of *faith*. Therefore we conclude that a man is justified (saved) by *faith* without the deeds (or works) of the law." I have quoted this in full as it is so conclusive. How explicit St. Paul is? This should satisfy Mr. B. that we are not saved by *deeds* or works. It was said of Paul (the persecutor), "Behold, he prayeth!" It was that act of *faith* that saved him, as it was with the prodigal who said "I will go unto my Father." *Faith* again. What *plea* of deeds or works had either of them?

CHRISTIAN CONSOLATION.

Mr. B. said, "Spiritualism gave comfort and consolation where Christianity did not." This is an astounding assertion, when we know of millions who have died triumphant in the sure hope of a blessed resurrection, and what supported and consoled the martyrs who died for the truth? The assertion is too absurd to dwell upon had not Mr. B. illustrated it. He drew a most pathetic picture of a poor woman and her dead baby with her heart breaking over her loss. He asked, "Was it anti-christian to comfort that mother with proof that the child still lived?" Why, if the poor mother or Mr. B. had read their Bible, they would have got far more consolation than spiritualism would give (see Matt. xvii); and Jesus called a little child, and sat him in the midst of them, and said, "Take heed 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 which is in heaven." Is not this consolation enough? Could spiritualists give better? What could an innocent child do in *their Hades*? I have known poor women ignorant of this scripture in dreadful trouble over their little dead *innocents* if they had not been baptized, or made Christians as it is called, just as if a ceremony made any difference to an innocent child; children *dying in innocence* go direct as angels to their Heavenly Father. If the *sin* of Adam could be imputed to them the *righteousness* of Christ must, otherwise God would not be just.

THE AUTHENTICITY OF THE BIBLE.

Mr. B. says, "the Bible cannot be relied upon." Take the Bible out of the world, and *humanity* would *grope* in utter darkness. Whatever doubt there may be over "the mysteries which belong to God," the fundamentals of Christianity are so

plain, that as the Lord told the prophet Habakkuk to write the vision, *and make it as plain "that he may run that readeth it!"* The Lord also told the prophet Isaiah that a highway should be made, and it should "be called *the way of Holiness*; the unclean shall not pass over it; but it shall be for those: *the wayfaring men, though fools shall not err therein,*" &c.

WHAT IS A CHRISTIAN?

Mr. B. claims to be a Christian. He says he has made the life of Christ a part of his own life by converting His (Christ's) life and moulding it into his life; he further says, "no spiritualist ever attempted to *repudiate* Christ." Here appears a strange contradiction. To be a Christian is not only to follow Christ in good works and life; he could do all this—or try to do it—under the old dispensation, Christ then to him would have died in vain. But to be a Christian indeed, we must also believe in Christ's *divinity* (as *Emanuel, God with us.*) His *sacrificial office* "for our sins on the cross by the shedding of His precious blood, as *without* the shedding of blood there is no remission," to this Mr. B. says, "The Bible nowhere says that it is necessary to believe that Christ shed His blood as a substitute for mankind; this is still more strange as this has been *the hope of the world* from the beginning, and prefigured by types and sacrifices of blood, which I have shown before. Is not the disbelief of this *repudiating* of Christ? It is here the charge of *anti-Christ* comes in against spiritualism most emphatically. For whatever they may say of following Christ and making His life theirs this charge still remains, and if this is all they are going to depend upon they will find themselves *woefully deceived*; for neither here nor in Hades will works avail them anything.

LIFE BEYOND THE GRAVE.

Another strange assertion of Mr. B. is, "That *outside* spiritualism there is not a *single proof* of a life beyond the grave." Why, the scriptures are full of it, particularly the New Testament. I will only quote two: Our Saviour said, "In my Father's house there are many mansions, I go to prepare a place for you"; also, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him"; but God hath revealed them to us by His spirit, by faith.

ANOTHER CHANCE.

Mr. B., in maintaining the necessity of purgation, cites that dreadful calamity, *the loss of the ship Birkenhead*, where the soldiers stood so nobly in their ranks, while the women and children were saved, and the ship went down, and out of 600 only 200 were saved, *noble heroism indeed!* But Mr. B. says, "*Am I to believe that these men went down to hell?*" This is putting it very roughly. "*Will not God give them 'another chance?'*" This is another strange question. Was it a judgment from God? If so, it should be a *warning* to the living; for we read, "Where the judgments of the Lord are on the earth, the people learn righteousness," but in nine cases out of ten these calamities result from the recklessness of those in command, in infringing the laws of *nature* and *reason*; the blame then cannot be cast upon God. A very sad case of the same kind was reported a short time since of the loss of the excursion steamer, *Stella*, near Alderney, in the English Channel, in which there was like *heroism*, but it was proved to have occurred from the *foolhardiness* of the captain, who declared he would arrive in port at a certain hour. God, of course, could have intervened by a *miracle*. But as to *God giving another chance!* If God had *never* given them a chance it would have been different, but there is not a living man or woman who has not *had their chance*. God's spirit is given to everyone, but He also says, "My spirit shall not *always* strive with man" (*mark* the word *strive*) God's forbearance! We must, therefore, hope that these brave men and women had made use of *their chance*, and were prepared to meet their lot, or that God accepted their last cry (we dare not limit His mercy), *the cry of faith*. The most remarkable instance of this is the Saviour's acceptance of the thief's confession, almost with his last words. The thief first reproved his fellow-sinner, who *railed* on Jesus, saying, "Dost not thou fear God, we indeed suffer justly" (*confession*), now, his *faith*, then he turned to Jesus and said, "*Lord, remember me, when Thou comest unto Thy kingdom*"; then he acknowledged *Christ's divinity* and *power*, also the *resurrection*; then we have *Christ's acceptance* and *assurance*, "*Verily, I say unto thee, to-day shalt thou be with me in Paradise!*"

It matters not whether we go in *ones* or *twos* or in *heart-rending numbers*; but this sudden call is continually going on around us daily, so that if we go *individually* or *collectively* the *warning* should *speak trumpet-tongued* to each one of us, "**Be ye ready also!**" may we all be prepared to answer, "**Ready, aye, ready!**"

THE FINAL STATE OF THE WICKED.

Of those who reject such a great salvation, the answer must be "Shall not the Judge of the whole world do right?" He is a holy, loving, just God and Father, and we can only know as far as it has been revealed to us. Many good men have an opinion that there may, in some way, be an "enlarged hope" for the wicked. They have doubts about "eternal torments"; it may mean "eternal death, annihilation." But although they have this hope they leave all in the hands of the God of Mercy. It is a *cruel* thing to hold out a false hope to fallen man, and to my mind the worst part of spiritualism is that *they do so*, also that their belief that the righteous, those who have accepted Christ and have led godly lives here, are all mixed with the wicked dead. There is no authority in the scriptures for this, and I don't think we have any authority to state what is the condition of the wicked, or to have any communication with them. We know it is *possible* to do so from many parts of scripture, but it is also plainly condemned, and to have nothing to do with what is called "*familiar spirits*." On the other hand we have *every assurance* that the righteous go *immediately* to a state of *bliss*, as we have seen from almost the last words of our Saviour.

A FALSE HOPE.

As I have said before, "It is *cruel* to hold out a *false* or even a *doubtful* hope." It is a great stretch of *reason* to accept all the spiritualists speak so dogmatically upon. One great objection to their teaching the doctrine of "*reformation in purgatory*" is the pandering to the weakness of human nature to *procrastinate*. It is, therefore, *cruel* to hold out such a hope of reformation in the grave; it almost amounts to giving a *premium to continue in vice*. They can now say, "As you cannot with *certainty* inform us of this matter, and as this world and life is *all I know* of for *certain* I shall enjoy myself and follow all my instincts here. Anyhow, if what you say comes true, I shall have **another chance** of doing better and ultimately coming out **all right**." This will be the **inevitable sequence** of such teaching!

I believe Mr. B. is quite sincere and is living a strict moral life, but it is a great pity that he, and many others like him, should adopt this system to the **dishonouring our Blessed Saviour**.

In conclusion, as regards **myself**, I cannot see anything in spiritualism to tempt me in the least to change my belief in my dear Saviour's sacrifice. I have felt Him to be my Saviour and my *all in all* for over 60 years (I am now 82). When I was a young man, up to the age of 21, I had many scruples, like most youths, upon religious matters. I had been duly *christened* and *confirmed* in the Church of England, but only knew things "parrot-fashion"; attended church regularly, but the truth had never been presented to me in a proper light. My brother and I used to argue, "That as long as we led a life of honesty and integrity, and kept clear of the vanities and vices of the world, that was all that was required of us" (something after Mr. B.'s style). You see we were *under the Law*, and *Christ to us was dead in vain*, until our eyes were opened to see that it was **faith in Christ's sacrifice alone that saved**; but still all the same we were "ordained to do good works, and *more abundantly*," and from that blessed time for 61 years *this has been my song* :—

"All the way my Saviour leads me,
What have I to ask beside?
Can I doubt His tender mercy,
Who through life has been my guide?

Heavenly peace, divinest comfort,
Here by *faith in Him* to dwell.
For I know what'er befalls me,
Jesus doeth all things well.

All the way my Saviour leads me,
Cheers each winding path I tread,
Gives me grace for every trial,
Feeds me with the living bread.

Though my weary steps may falter,
And my soul athirst may be,
Gushing from the rock before me,
Lo, a spring of joy I see!

All the way my Saviour leads me,
Oh, the fulness of His love!
Perfect rest to me is promised
In my Father's house above.

When my spirit, clothed immortal,
Wings its flight to realms of day,
This my song through endless ages,
Jesus led me all the way."

I trust that every spiritualist and others may have the same joy. Amen!

