

**SPIRITISM AND THE
FALLEN ANGELS IN
THE LIGHT OF THE OLD
AND NEW TESTAMENTS**

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Spiritism and the Fallen Angels in the Light of the Old and New Testaments by James M. Gray

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JAMES M. GRAY

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By JAMES M. GRAY, D. D.

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in the light of the
Old and New Testaments

By

JAMES M. GRAY, D.D.

Dean of the Moody Bible Institute of Chicago

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THE NEW ATTACK OF SPIRITUALISM AND HOW TO MEET IT

OF writing books on Spiritualism in these days there is no end. But with a single exception, and that rather inadequate in its treatment of the subject, we have found none to put into the hands of a Christian desirous of learning how to meet and deal with this error from an all round Biblical point of view.

Some were too technical, some too bulky and expensive and some so mixed with other error as to be impossible to recommend.

Not a few were written by those who were well-informed on the scientific phases of Spiritualism, the findings of the Society of Psychical Research or the doings of mediums and seances, but whose authors appeared either ignorant of or indifferent to the Bible, which to the Christian, of course, holds the first place and is of final authority.

Some of the writers were of the novelist type like Sir A. Conan Doyle, Basil King or Booth Tarkington, and antagonistic to Christianity considering it a confirmed failure. These referred to the Bible to ridicule its teachings or to wrest

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their meaning into conformity with their own views, being convinced, as one of them said, that Spiritualism is "not only a new religion but the coming religion."

We intended to briefly analyze some of these books for the sake of the warning they contain, but this has been so well done by the Sunday School Times in the case of Basil King's "*The Abolishing of Death*," that we take the liberty to quote. The reviewer confesses the masterful character of the work and the fact that it intelligently recognizes the fundamentals of the Christian faith, but, as he adds, it just as intelligently rejects them:

"The unique inspiration of the Bible is rejected.

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

The unique deity of Christ is rejected.

The necessity for the blood atonement of Christ is rejected.

The existence and reality of sin are rejected.

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

The reality of death is rejected.

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

God's word as to hell, or the second death, is rejected.

The lines between sin and holiness are obliterated.

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

II

It is astonishing and saddening too, to read some of the arguments advanced in books and