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"SPIRITUALISM:"

OR

MODERN NECROMANCY.

A SERMON,

WITH PREFACE AND NOTES,

BY

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DEDICATION.

The following plain address, delivered to the Congregation of Christ Church a few Sundays ago, was not intended for publication; but I readily comply with a request to print it for the use of those who may wish to apply it more extensively to the purpose for which it was composed.

I dedicate it, first, to my Congregation, with a Pastor's love; and secondly to every brother and sister in Christ into whose hands it may fall, and to whose conscience it may commend itself.

And I humbly pray that the Spirit of Truth may vouchsafe it some effect against the kingdom of darkness, through **Him** who came to destroy the works of the devil, Jesus Christ our Lord.

Victoria, 5th July 1870.

PREFACE.

Spiritualism, by whatever name it may have been known, is a very ancient wickedness. Its various forms are enumerated and condemned in the Book of Deuteronomy, where the people of God are forbidden to have among them "one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord." These names express different forms of the same art, namely, that of seeking by supernatural means the power of prophecy, or some other superhuman endowment, and to this end using incantations, charms, invocations, physical and mental agitations, to procure spiritual influence or supernatural signs. The aid and interposition of spiritual beings in greater or less degree are implied in every form of this art, for which therefore, we may accept "spiritualism," as the most general, though at the same time a craftily chosen term. *

Balaam was the first of these transgressors against the divine prerogative who is mentioned by name; and although he practised a very guarded form of the art, and carefully concealed it under much apparent deference to God, we readily learn from history that while there was much communication, there was no real friendship between God and Balaam. The character of Balaam is perceived on the one hand from the estimation in which he was held by the ungodly who supposed him able and willing to curse the people of Jehovah; and on the other from his desperate hypocrisy, wishing to appear a servant of God, and yet passionately desiring the power of injuring his people that he might have the coveted reward of his infernal art; and his *state* may be inferred from the fact that he perished by the sword of Israel amongst the enemies of God, whom he had tutored in the arts of seduction, to make amends for his own failure in the arts of sorcery. Simon Magus is the prince of spiritualists in New Testament times. There is an entire similarity of character and disposition between this man and Balaam in their thirst for notoriety and gain, and in their readiness to sacrifice to its gratification every principle of piety and truth.

The victims of this vice may learn from these familiar names of its archleaders, of whom perhaps modern "spiritualists" are but feeble, though mischievous, imitators, the nature and tendency of the course on which they have entered.

The apparent use which the most righteous Sovereign of heaven and earth and hell makes of evil spirits, or *their* agents

* Satan ever adapts the language of his agents to suit the times. In these days necromancy is softened into "spiritualism."

on earth, is a mystery which can minister no consolation, but much fearful foreboding to those who tamper with this practice. The character which we note in Balaam and Simon Magus, is seen with finished perfection in Satan, who is transformed into an angel of light, and cloaks his wickedness under the garb of virtue and deference to a righteous Lord. With plausible grace he persuaded Eve that she had mistaken the divine command; with ardent zeal he objected to Job as a selfish hypocrite; he insinuated that Joshua, in his filthy rags, was not fit to stand before God; with apparent religious interest he quoted Scripture to rectify the aspirations of Jesus to be the Son of God; with feigned humility but innate pride he acknowledged his own tenure from God as prince of this world, not as a usurper, but a vice-gerent, and required the homage of Jesus as his vassal in common with the rest of mankind. With real alacrity and obsequious zeal he went forth * with the divine permission to be a lying spirit in the mouth of the false prophets.

Rev. xxi. 8.
Sorcerers
shall be cast
into the lake
of fire.
1 John v. 18

The christian who meddles with spiritualism stands on the verge of an abyss. It is a promise to the truly regenerate that that *Wicked One* shall not touch him. No evil spirit is permitted to be a lying spirit to a child of God; though they are often permitted to tempt the righteous that their integrity may appear more conspicuous.

The form of "spiritualism" chiefly referred to in the following discourse is *necromancy*: divining or soothsaying by means of the dead. † To refer this art to the only authority capable of deciding whether it is lawful or not, is the object for which it was written.

Two motives may lead the unwary into the snares of this art or imposture; one of *curiosity*, the other of *affection*. When the curious shall be convinced that this art only mocks their thirst for information about unseen things; and when the longing hearts of the bereaved shall be convinced that it commits an outrage on the most sacred feelings of our nature; and when all shall believe that the word of God alone teaches us about the state of disembodied spirits, and that it repels all attempts to communicate with them till the last day; necromancy will have but few adherents. No parent will cause his son or his daughter to pass through an ordeal more destructive to the tender mind of youth than ever were idolatrous fires to the body; nor will any thoughtful christian come near a proceeding which is so severely reprobated in the divine law. Those who will indulge in this species of spiritual intoxication, must not be astonished when they awake from their phrensied dream, with aching hearts and unrefreshed with any strength or comfort of heavenly grace.

Is. xlvii. 11-13, and viii. 19-22

* Himself, or by one of his angels. No holy being can ask, or would obtain, permission to *lie* for God, or to do evil that good may come.

† Nekros means dead; mantela means soothsaying, the utterance of one wrought into a supernatural furor, (mania) and who in this state is supposed to prophecy or to divine. In the Acts of the Apostles we read of a damsel with a spirit of divination, who brought her masters much *gain* by soothsaying (manteuomene). The disciples of "spiritualism" or necromancy should note that only in this sense (speaking by an evil spirit) is the word used in the New Testament. To examine clairvoyance and other marks of the serpent's trail would be beyond this little work.

SERMON ON "SPIRITUALISM."

1 JOHN IV. 1.—*Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.*"

The Apostle St. Paul, writing to the Colossian Church, con-^{ch. ii. 18}demns an intrusion into things which we have not seen. The intrusion which he condemns is not the meditation of faith on the mysteries of wisdom and love, but the intrusion of ignorance and pride; the intrusion of those who are vainly puffed up with a fleshly mind; a mind not taught by the Spirit of God, but incited by corrupt motives; a mind which forsakes or contemns the truths of Revelation, not holding the Head, which is Christ; and which by its presumptuous speculations, is not only itself led into error, but leads others into the same.

Among the errors thus incurred the Apostle exposes a worshipping of angels, and among them may be doubtless enumerated the holding converse, real or pretended, with spirits of another state; thus beguiling unstable souls of the everlasting rewards of steadfast Christians.

We may take occasion, therefore, from the text and from the season lately passed, * in which we have meditated on the atonement, confessed the doctrine of the Holy Trinity, and commemorated the descent of the Holy Spirit, the only Author, directly or indirectly, of saving light or effectual comfort to the mind of man, to consider what is revealed in the Word of Truth concerning spiritual beings, and our relation to them. It is obvious that this enquiry can only be an imperfect outline, and not a full investigation; but if, by gathering into one view what is revealed upon the subject, we can make some advance in our understanding of what God wills us to know, our labour will not be in vain.

The first spiritual Being to whom we are related is God himself. For God,—whether Father, Son, or Holy Ghost,—is a Spirit, eternal, immortal, invisible, maker of all things, seen and unseen. God has held communication with men in various ways; by messengers, commissioned or inspired to proclaim His holy will, by a voice, by visions and dreams. His messengers were angels sent from His invisible presence, or prophets to whom He made Himself known. The last and greatest of these messengers was the Son of God himself, manifest in the flesh, who combined in His own person the two capacities of angel and prophet.† God, who at sundry times and in divers manners spake in time past to the fathers by the prophets, hath in these last days spoken

* Preached at Christ Church on the First Sunday after Trinity, and at St. John's Church the Sunday before.

† A divine angel, possessing in his nature the whole mind and will of God; and a human prophet, inspired with grace and wisdom to proclaim the same to men.

He. i. 1, 2 unto us by His Son." But the message or the revelation, however communicated, was always from God himself, and derived all its authority from His immediate command. Still by His Holy Spirit does He commune with man. We "have access by One Spirit unto the Father," and the object of revelation is to teach us how to use this privilege, viz. by the Word of God and by prayer. To hold intercourse with the Father of our spirits, through Christ by the Holy Spirit, is the essence of true religion, and the highest happiness of which we are capable in the present state.

1 Joh i. 3, 4

The next order of spiritual beings to whom we are related are the angels, both fallen and unfallen. "He maketh His angels spirits and his ministers a flaming fire."

Ps. civ. 4

The intercourse of men with the *holy angels* has been in two ways: first when they appeared in a visible form and delivered the divine message in human language; or by visions and dreams. They are also invisible ministers to the children of God in their passage through this evil world; yet not by human invocation, but by God's appointment.*

The *angels who sinned* fell from an estate of holiness, and for their transgression are reserved unto the judgment of the great day. They have much to do with human affairs, though in modes which differ remarkably from the interposition of the holy angels. They never appeared to men in their proper, or in any supernatural form. The way in which they made their presence felt was by assuming a medium; taking possession of a body of some creature belonging to this world, whether of man or beast.† No man, so far as we read in the Scriptures, was ever endowed with the power of seeing an evil spirit, as acting on the scene of this world, in the same way as they have been permitted to see the holy angels. Evil spirits influenced men by entering into them and possessing them. Satan entered into Judas, and filled the heart of Ananias; and works in the children of disobedience; and spirits of various characters thus tormented men and women who were afterwards healed by Christ. This distinction between the good and evil spirits in their modes of acting upon men, would seem to intimate that the evil spirits by the fall became divested or unclothed of some portion of their original nature, and that this privation forms no inconsiderable portion of their torment, and, besides the stings of conscience and fear, is perhaps the chief cause of that restlessness which is their attribute. Hence our Lord's description of the evil spirit going through dry places, seeking rest and finding none, until he again entered the body of a man; hence the request of the evil spirits, when cast out of the demoniac, that they might enter into other bodies, though but of swine; and hence their dread at the approach of the Son of God, not because he was about to punish them, but because he was about to dispossess them and to send them forth to wandering and restlessness. "Art thou come hither to torment us before the time?" That is, by casting them out of those borrowed habita-

* See Collect for St. Michael and all angels. The invocation is to God.

† A serpent, swine, men and women.

tions which afforded them a kind of protection and shelter for the appointed season. To this agree the statements that they kept not their first estate, but left their habitation; * and that they are in air, as if ever restlessly hovering about until they can find a human form so abandoned by the Spirit of God, as to afford a vacancy for their entrance; and also the want of any instance of a good spirit taking possession of a man to influence his conduct, or to make his organs of speech or other faculties the medium of acting on men, a mode of possession which would seem to be not only unlawful, but, to perfect creatures, naturally impossible.† We have no reason to believe that any other spirit but the Spirit of the Holy God has ever possessed or dwelt in men, or spoken by men, for a good purpose. Whenever inferior spirits have been represented as so acting, they have either been evil spirits, or the representation has been an imposture.

These considerations may show us the weight that is to be attached to stories of the apparitions of evil spirits. Could they appear to men in their own or in any supernatural form, they would doubtless do so, as an easy mode of accomplishing many of their malicious purposes. But as they can only act through the medium of bodies already existing and palpable, such stories must have their origin in imposture, a credulous fancy or a diseased brain.

The third and last order of spiritual beings are the departed spirits of mankind, either the spirits of just men made perfect, ‡ as Lazarus; or of evil men in a place of torment, as Dives. The Scripture gives small grounds for believing that departed spirits hold intercourse with the world. There are but two cases which can possibly be regarded as exceptions: that of Samuel in the Old Testament, that of Moses in the New Testament; and there are not wanting strong reasons for regarding even these as non-exceptional. § Surely, whatever may be thought of these cases, the

* Oiketerion. See the next note.

† It is not here intended to explain how the *natura* of the angels who sinned was diminished from its original perfection. It is plain that, besides their innocence, they lost some personal abode or domicile (oiketerion) in which each spirit resided, and which was to it as the body of man to his spirit, and separation from which may have been to them a first death: and one feature of their shame in this fallen state appears to be that they are reduced to seek in bodies, even the vilest, some substitute for that original dwelling. The Apostle St. Paul describes the Christian who is about to be divested of his earthly tabernacle, the body, as shrinking from dissolution were it not that he knows that another domicile or heavenly house will be placed around his deruded spirit. The reader will perceive the analogy between the two cases. We may indeed trace it further. For even the evil spirits have not reached the completion of their misery. They are yet vouchsafed some respite in the presence of God, and in intercourse with men; but their end will be entire exclusion, and no respite day or night for ever; and this may be to them a second death. O, death of deaths, when man who has chosen these earliest outcasts of sin and shame as his counsellors and companions, will go with them into the lake which burneth with fire and brimstone. The holy angels, retaining their own abode, have no desire to enter the bodies of other creatures; and from the above considerations it will appear that they can have no power.

‡ That is, who have finished their course on earth.

§ It is impossible to ground an argument in favour of apparitions on the appearance of Moses on the Mount until we certainly know what became of his body, or what was the nature of the dispute between the Archangel and Satan about his body; but seeing that he, as well as Elijah, talked with Jesus. it is not inconsistent with the divine wisdom and goodness to suppose that God, who himself buried Moses, should

Joh vii 9, 10

general tenor of Scripture shows that the spirits of the dead are not permitted to hold intercourse with the living. There is no exit from the place of torment; no wandering from the place of rest. * No spirits of the departed hover around the living to terrify or cheer or intreat them. When they leave this world they return to it no more. Stories of apparitions were rife in the ages of ignorance and superstition; they are rarely heard amid the diffusion and progress of light and knowledge. †

How much do we owe to revelation! How do we grope in darkness and uncertainty without its guidance! Without it we have no certain knowledge of the existence of intelligent beings, other than man, in the universe. We reason, and justly, from the works of creation that there is a God, and we may imagine other beings to exist; fancy may people the universe with beings more degraded than man, as in the heathen mythology; and a rational philosophy may people the stars with creatures suited to their respective spheres; but only revelation gives us certain information as to unseen beings, and that only so far as it behoves our happiness and salvation to know; nothing to gratify mere curiosity, the chief, if not the only passion which impels the natural mind to the pursuit of knowledge so far as it is not directly required for the purposes of life; lest even the Word of God itself should help to turn away our minds from the one supreme business; which, with all its vivid sayings, and its awful silence, often finds human will and passion too stubborn to bend, or abash.

This subject may well claim the attention of the credulous. ‡ It is not to gratify an idle curiosity that it has been chosen.

Luke ix. 31

have raised him from the dead; and have thus honoured the prophet of the Old Testament with complete conformity to his antitype, the great prophet of the New; thus also making the transfiguration a perfect exemplar of the state of glory, which it could not be if Moses was only a phantom, while the bodies of Jesus and Elijah were real. Moses appeared "in glory;" the disembodied spirit, though perfect in rest and holiness, is imperfect in nature, and therefore not "in glory." And were it otherwise, the case is too evidently exceptional, the occasion too sublime, the object too important, to be degraded into a precedent for apparitions in the ordinary sense. I will advance no theory on the case of Samuel, except to observe that it was a miracle, in which if Satan was an agent, he was under the immediate control and direction of God. And I would also observe that an apparition or voice of a spirit, coming from its appointed place of abode to speak to men, is a miracle—nothing more or less; and those who wish to obtain evidence for any such instance may reasonably be required to substantiate it by the evidence which is necessary to prove a miracle, even such as that which God has been pleased to give us. To obtain even satisfactory human evidence on this point, would I imagine, involve more extended inquiry, more minute discrimination, and more perfect acquaintance with physical and mental disorders, than most persons can apply to the investigation. And what will it amount to then? And while admitting that belief in apparitions is a distinct thing from seeking intercourse with spirits, and is a matter of interpretation or opinion, on which good men have differed, it may be a weighty reflection that nothing has more subverted the wickedness in question than the unimstructed popular belief on this part of the subject.

• Luke xvi. 22 31. The great gulf, and the refusal to send Lazarus back to earth.

† The doctrine of Purgatory would seem to have encouraged this belief. A sentiment of compassion made it easy to imagine that poor souls, doomed to long torments, might appear to their friends on earth who, if they had money, had power to shorten their pains. Avarice reaped all the fruits. Satan's threefold cord, error, superstition, and craft, is not easily broken. When will men walk in the pure light of apostles and prophets?

‡ It is hardly to be hoped that the testimony of Scripture will weigh much with the professors of this unhallowed art though repentance is not denied even to them (Acts viii. 22); but their disciples, who haply are not too far gone in "spiritual" delirium may, perhaps, bow to its authority.

There is no truth to which error has not forged some resemblance, or which sin has not turned to some abuse. The existence of good spirits has given occasion to the worship of angels, and to the invocation of saints. What has been revealed of departed spirits has been perverted to a system of imposture, and folly, than which none that the world ever saw has been more impious or degrading.

We need not enter into the question whether the professed intercourse with departed spirits is real, or pretended; or whether modern "spiritualism" is only a system devised by men to obtain notoriety, procure gain, or to prejudice godliness. It is sufficient for the thoughtful mind to know that the practice is impious, and unlawful, displeasing to God, and destructive to religion in the soul. There is not a single instance in Scripture of a good man resorting to it; who sought by any arts to bring a spirit from the invisible world, or to obtain conversation with a spirit, or by any supernatural means to inquire into things done there, or to ask counsel or information as to things transacted on earth, or to enquire of any invisible being but God, and of Him only in His own appointed ways of prayer and His Holy Word. When God sent angels to his servants, and only then, they conversed with them as man to man. When Manoah wished to see the angel who had appeared to his wife, he invoked not the angel, but God himself and God hearkened to the voice of Manoah, and the angel of God came again.

On the other hand there are instances of men, forsaken of God and destitute of his spirit, having recourse to the practice. Saul sought one who had a familiar spirit, that is, one who professed to hold intercourse with the spirits of departed men; but whose power, if real, was derived from evil spirits who could deceive the senses or delude the minds of the enquirers. But when did Saul seek the assistance of a familiar spirit? Only when God had refused to answer him.

This practice is denounced in Holy Scripture under the severest penalties. Those who followed it were not to be suffered to live. It is ever mentioned with every sign of the divine abhorrence, as foolish, ungrateful, and the mark of an unenlightened mind.

That, therefore, which there is no instance of a good man doing; that which only God-forsaken men are known to have done; that which is hateful to God, and punishable by his law with death; cannot be a thing for a christian to touch, but to shun with abhorrence, as the work of evil men and seducers, who wax worse and worse, deceiving, and being deceived.

If from curiosity, or a deeper sentiment, any have been led to pry into such matters, their only safety is at once to drop the dangerous art.

Some things demand our investigation, others only our faith. Here is a matter which we have no call to examine. God has pronounced authoritatively upon it, and forbidden it, as expressly as murder or theft.

Jud. ii. 8, 9

1 Sam xxviii, 6, 16

Ex. xxii. 16

Le. viii. 19, 20

2 Ti iii. 13.

There is no necessity that we should seek counsel or knowledge by such arts. God has ordained that we should consult only himself and his revealed word on spiritual things. What He, mediately by His Word, or immediately by His Holy Spirit, does not teach, cannot be for our happiness to know; and the reflecting mind must perceive that it borders closely on impiety and folly, and may be the part of an outcast and a reprobate, even to wish to learn from *spirits* the revelation which we cannot obtain from God.

If we will be contented with what is revealed, and apply ourselves to *that*, we shall find wherewith to satisfy our most eager desires after knowledge. Such knowledge is not bounded by the number of pages in a book; the deductions to be drawn from it, and the comparisons and analogies to be made out of it through the teaching of the Holy Spirit, and in accordance with the soundest wisdom and philosophy, are absolutely without bounds. Into this treasury there is but one entrance, Christ; of its riches, but one distributor, the Holy Spirit. Christ is the Head in whom are hid all the treasures of wisdom and knowledge; yes, *all*; for all the whole material universe, which spreads its wonders before the enquiring gaze of intelligent beings; and the still vaster universe of mind, with all its powers applied to the contemplation of the works of God, were framed *by* and *for* Christ;* all creation, as the inspired prophet testifies, has a tongue to utter the Redeemer's praise. Every creature which is in *heaven*, and on the *earth*, and *under the earth*, and such as are in the *sea*, heard he saying, Blessing and honour, and glory, and power, be unto him that sitteth on the throne, and unto the LAMB for ever and ever. And if we do not hear that voice when we look on the work of God, or inquire into the mysteries of creation, we enquire in vain. All the discoveries of science, and all the conclusions of philosophy, are perishing and vain, if they do not teach us more of Christ; and they are all futile to the only important end they are designed to serve, except through the word and spirit of God. The written word is the expression of the wonders of redeeming love in human language; and we see those wonders by its means when the Holy Spirit interprets it to our hearts. This is the only spiritual intercourse which it is lawful or profitable for us to hold. While we are in our sins, our minds are exposed to many delusions and many evil influences, which produce spiritual drunkenness, instead of the calm enlightening influences of the dove-like Spirit of all good; but when, through his power, the Redeemer's throne is erected in our hearts, then does he guard us, and suffer none but himself to enter in, nor any to lead astray our thoughts and imaginations.

DEAR READER—I would yet add a word to you into whose hands this little treatise may fall. Careful study of the word of God in our good old English Bible will, through the teaching of the Holy Spirit, make what is apparently abstruse, plain.

† *By* his power; and *for* his redeeming work.

The subject we have been considering may well engage our deepest interest and devout meditations. It is good for the Christian to contemplate in this beautiful creation the infinite skill and wisdom of the Great Creator ; to appreciate the moral beauty which Christianity has brought into this world of sin and death ; to meditate on a Saviour's love, and by faith to assure ourselves of a personal interest in His Salvation ; but it is also good to ponder unseen things so far as they have been revealed ; for so far are they not only accessible to our minds, but appointed as a means of our sanctification. Thus do we obtain a more enlarged view of our redemption and wondrous state and destiny. Deut. xxix, 29

God is not the author of confusion but of order. His Sovereign Hand rules all in all. All things serve Him. Even the evil spirits wait on His supreme will, and fly to execute their part in his mysterious economy.

By meditation and prayer we gradually discover the lines which He hath placed in limiting the functions and ministrations of his creatures, good or evil, in all parts of his dominion, and, what it most behoves us to know, we shall discover our own. Then, keeping near to God in prayer, we may with adoring gratitude and love explore his manifold wisdom and mighty works ; on the wings of faith ascend to heaven and contemplate the throne of majesty and light surrounded by countless beings of every order and degree fulfilling his commandments, hearkening unto the voice of his words ; descend to hell and look on the chains of darkness, and the mysteries of His wrath and vengeance ; and, nearer, view the great conflict between light and darkness in the world, and the infinite agents of mercy and temptation acting therein ; but all working out the Divine will ; all bearing their part, whether as children or slaves, in erecting the temple of glory.

And all, dear reader, for *man*. We know nothing but *this* ; there hath been revealed to us nothing but *this* ; God is for man, and man for God. God is the only being that inspires a creature so wondrously saved, and man the only being inspired of God. The angels receive the knowledge of His will by information through their natural faculties. But man alone is the child of God by regeneration ; the servant of God by redemption ; the lover and friend of God by the indwelling of the Holy Spirit. Joh. xiv, 17, 23
Happy art thou O Israel ! who is like unto thee, O people saved Deut. xxxiii 20
by the Lord !

PRAYER FOR THE HOLY SPIRIT.

O God, who, in thine appointed time, didst teach the hearts of thy faithful people by the sending to them the light of thy Holy Spirit : grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in His holy comfort ; through the merits of Jesus Christ our Saviour, who liveth and reigneth with thee, in the same Spirit, one God, world without end. Amen.

INVOCATION OF THE HOLY SPIRIT.

Come gracious spirit, heavenly dove,
With light and comfort from above ;
Be Thou our guardian, Thou our guide ;
O'er every thought and step preside.

The light of truth to us display.
And make us know and choose Thy way ;
Plant holy fear in every heart,
That we from God may ne'er depart.

Lead us to holiness, the road
Which we must take to be with God ;
Lead us to Christ, the living way,
Nor let us from his precepts stray.

Lead us to God, our only rest,
To be with Him for ever blest ;
Lead us to heaven its joys to share,
Fullness of joy for ever there.

ADDITIONAL NOTES.

Page 6.

It has been supposed that when Satan required Jesus to fall down and worship him, he appeared in a bodily form. But, besides that the temptation of a being who was, in his own person, God and man, can afford little evidence as to the modes in which Satan communicates with men generally, reason and analogy would suggest the opposite inference. It would little become Satan's craft, even if he had the power, to tempt a devout Jew to material idolatry ; but it would well accord with his ambition to seek homage from him, as the invisible, but actual, God of this world.

Page 9.

There can be no reason why science should not direct its powerful lens to the detection of any of the arts which "Spiritualism" has called to its aid. The modern wizard, of innoxious profession, has indirectly contributed his share to the overthrow of superstition ; his marvellous dexterity has made it easy to perceive how pious frauds and portentous miracles may have been palmed off on the vulgar ; and should science, as such, succeed in making tables dance, or gross bodies float in the air, it may deserve our thanks for checking this moral pestilence. I believe that, where men use their reason, science is adequate to the overthrow of many superstitions. But I am equally convinced that if, in its assault against error, it rejects the light of revelation, it will only overturn one delusion to establish another in its room ; instead of necromantic craft and superstitious sentiment there will remain for its disciples but the dreary throneless dominion of *materialism*. Thus does Satan in every way seek to make unhappy man, ever seeking rest and finding none, not only to inherit his future, but to partake of his present, hell ; and hiding, by his opposing form, the beacon light of the gospel, direct the onward streams of living beings, according to their evil imaginations and chosen delusions, into diverse channels, but alike ending in the abyss of misery and despair. O house of Jacob, come ye, and let us walk in the light of the Lord.

2. Co. iv. 4.

Is. li. 5.