POOR COPY

Dept. Public Works.

For 75 Cents
You can have The Gleaner delivered for 3 Months at your homes in the City, St. Mary's, Marysville, Gibson.

# The Gleaner.

The Best is Cheapest.
The most prudent business men in the City advertise in TheGleaner. Why? Because it pays them.

VOL. V. FREDERICTON, N. B., TUESDAY, MAY 1, 1888. No. 1


Professional Cards

DR. H. D. CURRIE,
Surgeon Dentist,
164 QUEEN STREET, FREDERICTON.
Fredericton, Oct 6th, 1887

WILLIAM WILSON,
SECRETARY-TREASURER, YORK,
Barrister and Attorney-at-Law
CONVEYANCER, &C.
OFFICE: QUEEN STREET, FREDERICTON OPPOSITE POST OFFICE.
ACCOUNTS COLLECTED, LOANS NEGOTIATED.
Fredericton, Oct 6th, 1887

GEO. F. GREGORY,
(OF LATE FIRM OF GREGORY & BLAIR.)
Barrister and Attorney-at-Law
NOTARY PUBLIC.
OFFICE: NEXT BELOW QUEEN HOTEL, LATELY OCCUPIED BY GREGORY & BLAIR.
Fredericton, Oct 6th, 1887

B. H. TORRENS, D. M. D.
Dentist,
FISHER'S BUILDING,
Queen Street, Fredericton.
Fredericton, Oct 6th, 1887

DR. CROCKET,
OFFICE AND RESIDENCE,
CARLETON STREET.
Fredericton, Oct 6th, 1887

F. J. SEERY, M. D., C. M.
HONTIATE OF THE ROYAL COLLEGE OF PHYSICIANS OF EDINBURGH;
LICENTIATE OF THE ROYAL COLLEGE OF SURGEONS OF EDINBURGH;
LICENTIATE OF THE FACULTY OF PHYSICIANS AND SURGEONS OF GLASGOW.
SPECIAL CERTIFICATE IN MIDWIFERY.
OFFICE: FISHER'S BUILDING, COR. PHŒNIX SQUARE.
RESIDENCE, 100 BRUNSWICK STREET.
Fredericton, Oct 6th 1887

GREGORY & GREGORY,
Barristers and Notaries.
OFFICES: CARLETON ST., FREDERICTON
ALBERT J. GREGORY, FRANK B. GREGORY, Registrar of Probates.
Fredericton, Oct 6th, 1887

C. E. DUFFY,
Barristers and Attorney-at-Law,
Notary Public, Etc.
SECY-TREASURER OF SUNBURY.
ACCOUNTS COLLECTED, AND MONEY TO LOAN ON REAL ESTATE SECURITY.
Offices: West Side of Carleton Street, Second Door from Queen.
Fredericton, Nov 1st, 1887

Livery Stables

BARKER HOUSE STABLES.
COACHES AND CARRIAGES
Furnished with all Possible Despatch.
HORSES BOARDED AT MODERATE TERMS
JOHN B. ORR, - Proprietor.
Fredericton, Oct 6th, 1887

GEORGE I. GUNTER,
HACK AND LIVERY STABLE,
Queen Street,
OPPOSITE CITY HALL.
COACH ORDERS PROMPTLY ATTENDED TO.
Telephone Communication.
Fredericton, Oct 6th, 1887

Hotels

BARKER HOUSE,
QUEEN STREET, - - - FREDERICTON.
NEWLY REFITTED, AND NOW ONE OF THE LEADING HOTELS OF THE MARITIME PROVINCES.
SAMPLE ROOM AND LIVERY STABLE.
Modern Improvements constantly being made.
F. B. COLEMAN, - Proprietor.
Fredericton, Oct 6th, 1887

QUEEN HOTEL,
FREDERICTON N.B.
J. A. EDWARDS, - Proprietor.
FINE SAMPLE ROOMS IN CONNECTION.
—ALSO.—
A FIRST-CLASS LIVERY STABLE.
Fredericton, Oct 6th, 1887

Auctioneers

E. H. ALLEN
AUCTIONEER AND COMMISSION MERCHANT,
REGENT STREET NEXT TO CAPITAL OFFICE
Goods of all descriptions received and Sold on Commission. Quick Sales and Prompt Returns Guaranteed.
Fredericton, Oct 6th, 1887

H. C. G. WETMORE
AUCTIONEER, &c.
Has taken a Store on the Upper Side of
PHŒNIX SQUARE,
Next to L. F. LaForest, Jn. Smith, where he is prepared to receive Furniture and Goods of all kinds for Auction or Private Sale. He will also give attention to Auction Sales of every description.
Terms moderate. Returns prompt. All business confidential.
Fredericton, Oct 6th, 1887.

Insurance

The North American
LIFE ASSURANCE CO'Y,
OF TORONTO
HON. ALEX. MACKENZIE PRES'T.
Guaranted Capital, - - $300,000.00
Full Government Deposit.
New business for 1886 over - $2,500,000
THE various popular plans of the "NORTH AMERICAN," embracing Life, Return Premium, Endowment, Tontine, Semi Tontine, and Commercial Plan, have proved so acceptable to the insuring public, that the Company can to-day present a showing unequalled by any other home Company at the same period of its existence, and its reserve record and sound financial standing, coupled with its prompt and satisfactory settlement of death claims are the recommendations which this Company offers for public patronage.
The Company's rates are according to the various plans so arranged as to suit the convenience of all, as by the commercial plan insurances is given at the actual cost, while by the endowment and tontine the attractive investment feature is combined with insurance.
All information given and applications received by
C. E. DUFFY,
Agent, Fredericton
Oct. 29, 1887—6m—1yr.

THE ATLAS
FIRE
ASSURANCE CO'Y,
Of London, Eng.
Established in the Year 1808.
CAPITAL, - - $6,000,000.00
Risks against loss or damage or by fire taken on all kinds of insurable property in both town and country at the lowest rates and losses adjusted in the most prompt and liberal manner. Unsurpassed security given to policy holders by this Old and Reliable English Company.
C. E. DUFFY, Agent.
Fredericton, Oct 6th, 1887

Undertaking

JACKSON ADAMS,
Principal Undertaker,
COUNTY COURT HOUSE SQUARE
(OPP. QUEEN HOTEL)
FREDERICTON, - - - - N. B.
Fredericton, Oct 6th, 1887

New Advertisements

WEST END
SAWMILL AND LUMBER YARD
SEASON 1887.
THE Subscriber, intending to pay greater attention to the RETAIL LUMBER BUSINESS than for the last few seasons, begs to inform the public generally that besides the usual stocks of SPRUCE, PINE, and HEMLOCK LUMBER on hand or sawn to order, will keep constantly on hand
DRY SPRUCE FLOORING AND SHEATHING,
PINE SHEATHING, DRY HEMLOCK
SPRUCE AND PINE BOARDS, AND PLANK PLANED ON ONE SIDE.
Also intends to keep LATHS and PICKETS constantly on hand.
and all sorts of CEDAR SHINGLES well and Smoothly Sawn and Very Carefully Assorted.
Office on QUEEN STREET, directly opposite mill
R. A. ESTEY.
Fredericton, Oct 6th, 1887

JOHN HARVEY,
Photo Artist,
STUDIO: 104 QUEEN ST
FREDERICTON.
Fredericton, Feb. 11th, 1888.

DO
Not be Deceived, but Call at J. D. Fowler's if
YOU
Would like to see the Finest Stock of Rich English Jewelry in Sets, Necklets, Rings, Lockets, Lace Pins, Scarf Pins, Gents Signet Rings, Buttons, etc. If you should
WANT
A Good Watch, we have them in Gold, Silver, Gold-Filled and Nickle Cases, at prices
TO
Suit all. In Silverware, our stock is now full in all lines, consisting of Tea Sets, Ice Pitchers, Cake Baskets, Fruit Dishes, Card Receivers, Castors, Vases, Napkin Rings, Jewel Cases. In looking for a Xmas Present you cannot
MAKE
Any mistake in examining my stock before purchasing elsewhere. We have a full line of Clocks, French, English and American, all styles and prices, ranging from $1.25 to
$100?
REMEMBER THE PLACE.
JAS. D. FOWLER
Directly opposite Post Office
Fredericton, Dec 17th, 1887

New Advertisements

ATTENTION!
S. L. MORRISON has in stock a Large Lot of
SUGAR
Bought before the recent advance which he is selling at the Lowest Prices during the Christmas Trade.
POWDERED, STANDARD GRANULATED, EXTRA C, YELLOW C, YELLOW EXTRA C.
ALSO:
A large Stock of Christmas Goods, such as
NEW RAISINS, (Several Qualities), NEW CURRANTS, NEW CANDIED PEEL, NEW FRUIT, APPLES, ORANGES, LEMONS, GRAPES, FIGS and NUTS, PURE SPICES CANNED GOODS and CONFECTIONERY.
S. L. MORRISON
Opposite City Hall, Queen Street, Fredericton, N. B
Fredericton Dec. 13th, 1887

R. COLWELL,
FREDERICTON, N. B.
Carriages, Wagons, Sleighs and Pungs built to order in the latest and most durable styles. Material and workmanship of the best. Particular attention given to painting, trimming and repairing Carriages, etc. Terms, etc., to give satisfaction.
FACTORY:
KING STREET, FREDERICTON.
Fredericton, Oct 6th

SCIATICA, NEURALGIA,
NERVOUS HEADACHE,
TAPLEY'S REMEDY
WILL RELIEVE AND CURE.
Persons who have been troubled with the above Distressing Complaints, and never Anticipated a Cure, have found it in using this Remedy, and scores of cures from one to twenty year's standing, are vouched for by most reliable persons in various sections of the country.
For Sale by all Druggists.
Fredericton March 6th, 1888

MARCH 13.
New Goods!
TENNANT, DAVIES & Co
New Spring Dress Goods,
NEW SPRING PRINTS,
New Jacket Cloths, &c., &c. Inspection Invited.
TENNANT, DAVIES & Co., 202 Queen Street
Fredericton, March 13th, 1888.

ARE YOU
40 YEARS OLD.
No Matter Whether You are or Not.
But if you want House Furnishing Goods of any description, it will be to your interest buy of us. A Special Feature is our Large Stock of
Parlour Suites, and our stock of Bedroom Setts, Chairs, Rockers, Tables, Mattresses, Pillows, Crockery, Glassware, Cutlery and Plated Ware cannot be surpassed for quality of goods and price.
LEMONT & SONS
Queen Street.
Fredericton, March 22, 1888.

Seed Oats.
Now Landing: First Class
P. E. I. SEED OATS!
Also: Grass Seed, Northern Red, and Alsike Clover.
Garden Seeds of all kinds.
W. E. MILLER & CO.
155 and 159 QUEEN STREET.

Screws! Screws!
JUST RECEIVED:—2 cases containing 450 Gross Wood Screws, assorted sizes. For sale low by
R. CHESTNUT & SONS.
Fredericton, April 14, 1888.

To Sell or to Rent.
To sell or to rent for a term of years the two Storey House situated on Regent Street and Corner of Needham Street, now occupied by G. Sterling Brannen, property freehold.
Also to sell a cottage on St. John Street. Apply to
A. LIMERICK.
Fredericton, Feb. 28th, 1888. 1 m.


## REV. T. DE WITT TALMAGE

### Tabernacle Services--Discourses on Modern Spiritualism.

### An Unclean, Adulterous, Damnable Religion.

### Not a Madhouse but Has its Victims--The Bible is Enough for us to Know of the Future.

BROOKLYN, April 29.—After the Rev. T. De Witt Talmage, D. D., had in his well known manner expounded the Scriptures, the multitude of people who throng the Tabernacle and all the entrances, packing every available space of standing and sitting room, united in singing:

Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

Dr. Talmage announced his subject: "Modern Spiritualism." He took for his text: "Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee." I Samuel xxviii, 7, 8. Following is the sermon in full:

I have recently become a Spiritualist. At least so some of the journals of that belief declare. This, together with the fact that "mediums" are now being tried in the criminal courts, setting millions of people to make inquiry in regard to communication between this world and the next, leads me to preach this sermon.

Trouble to the right of him, and trouble to the left of him, Saul knew not what to do. As a last resort he concluded to seek out a spiritual medium, or a witch, or anything that you please to call her—at any rate, a woman who had communication with the spirits of the eternal world. It was a very difficult thing to do, for Saul had either slain all the witches, or compelled them to stop business. A servant, one day, said to King Saul: "I know of a spiritual medium down at the village of En-dor." "Do you?" said the king. Night falls. Saul, putting off his kingly robes, and putting on the dress of a plain citizen, with two servants, goes out to hunt up this spiritual medium. It was no easy thing for Saul to disguise himself, for the tallest people in the country only came up to his shoulder, and I think from the strength of the man and the way he bore himself, he must have been well proportioned. It must have been a frightful thing to see a man walking along in the night eight or nine feet high. I suppose, as the people saw him pass, they said: "Who is that? He is as tall as the king"—having no idea that in such a plain dress there really was passing the king. Saul and his servants after awhile reach the village, and they say: "I wonder if this is the house;" and they look in and they see the haggard, weird and shriveled up spiritual medium sitting by the light, and on the table sculptured images, and divining rods, and poisonous herbs, and bottles and vases. They say: "Yes, this must be the place." One loud rap brings the medium to the door, and as she stands there, holding the candle or lamp above her head and peering out into the darkness, she says: "Who is here?" The tall king informs her that he has come to have his fortune told. When she hears that she trembles and almost drops the light, for she knows there is no chance for a fortuneteller or spiritual medium in all the land. But Saul having sworn that no harm shall come to her, she says: "Well, who shall I bring up from the dead?" Saul says: "Bring up Samuel." That was the prophet who had died a little while before. I see her waving a wand, or stirring up some poisonous herbs in a caldron, or hear muttering over some incantations, or stamping with her foot, as she cries out to the realm of the dead: "Behold Samuel!" Lo, the freezing horror! The floor of that chamber is opened, and the gray hairs float up, and the forehead, the eyes, the lips, the shoulders, the cloak, the feet, the entire body of dead Samuel, wrapped in sepulchral robes, appearing to the astonished group, who stagger back and hold fast, and catch their breath, and shiver with terror. The dead prophet, white and awful from the tomb, begins upon their astonished lips, and he glares upon King Saul, and cries out:

"What did you bring me up for? Why did you break my repose? What do you mean, King Saul?" Saul, trying to compose and control himself, makes this stammering and affrighted utterance, as he says to the dead prophet: "The Lord is against me, and I have come to you for help. What shall I do?" The dead prophet stretched forth his finger to King Saul and said: "Die to-morrow! Come with me into the sepulchre, I am going now. Come, come with me!" And lo! the floor again opens, and the feet of the dead prophet disappear, and the arms and the shoulders and the forehead. The floor closes. Nothing is left in the room but Saul and the two servants and the spiritual medium and the sculptured images and the divining rods and the bottles and the vases and the poisonous herbs. Oh, that was an awful scene!

I learn first from this subject that spiritualism is a very old religion. It is natural that people should want to know the origin and the history of a doctrine which is so widespread in all the villages, towns and cities of the civilized world, getting new converts every day—a doctrine with which many of you are already tinged.

Spiritualism in America was born in 1847, in Hydesville, Wayne county, N. Y., when one night there was a loud rap heard against the door of Michael Weekman; a rap a second time, a rap a third time; and all three times, when the door was opened, there was nothing found there, the knocking having been made seemingly by invisible knuckles. In that same house there was a young woman who died, a cold hand passed over her face, and there being seemingly no arm attached to it, ghostly suspicions were excited. The gamboling Mr. Fox and his family moved into the house, and the great night there was a banging at the door; and one night Mr. Fox said: "Are you a spirit?" Two raps, answering in the affirmative. "Are you an injured spirit?" Two raps, answering in the affirmative. And so they found out, as they say, that it was the ghost or spirit of a peddler who had been murdered in that house many years before for his $500. Whether the ghost of the dead peddler had come there to collect his $500, or his bones, I cannot say, not being a Spiritualist, but there was a great racket at the door, so Mr. Weekman declared, and Mrs. Weekman, and Mr. Fox, and Mrs. Fox, and all the little Foxes. The excitement spread. There was a universal rumpus. The Hon. Judge Edmonds declared, in a book, that he had actually seen a bell start from the top shelf of a closet, heard it ring over the people that were standing in the closet; then, swung by invisible hands, it rang over the people in the back parlor; and floated through the folding doors to the front parlor, rung over the people there, and then dropped on the floor. N. P. Talmadge, senator of the United States, afterwards governor of Wisconsin, had his head completely turned with spiritualistic demonstrations. A man, as he was passing along the road, said that he was lifted up bodily, and carried toward his home through the air, at such great speed he could not count the posts on the fence as he passed, and as he had a handsaw and a square in his hand, they beat, as he passed through the air, most delightful music. And the tables tipped, and the stools tilted, and the bedsteads raised, and the chairs upset, and it seemed as if the spirits everywhere had gone into the furniture business! Well, the people said: "We have got something new in this country; it is a new religion." Oh, no, my friends. Thousands of years ago we find in our text a spiritualistic seance.

Nothing in the spiritualistic circles of our day has been more strange, mysterious and wonderful than things which have been seen in the past centuries of the world. In all the ages there have been necromancers, those who consult with the spirits of the departed; charmers, those who put their subjects in a mesmeric state; sorcerers, those who by taking poisonous drugs see everything and hear everything and tell everything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits; astrologers, who could read a new dispensation in the stars; experts in palmistry, who can tell by the lines in the palm of your hand your origin and your history. From a cave on Mount Parnassus, we are told, there was a exhalation that intoxicated the sheep and the goats that came anywhere near it, and a shepherd approaching it was thrown by that exhalation into an excitement in which he could foretell future events and hold consultation with the spiritual world. Yea, before the time of Christ, the Brahmins went through all the table moving, all the furniture excitement which the spirits have exploited in our day; precisely the same thing over and over again, under the manipulations of the Brahmins. Now do you say that spiritualism is different from these? I answer, all these delusions I have mentioned belong to the same family. They are exhumations from the unseen world. What does God think of all these delusions? He thinks so severely of them that he never speaks of them but with livid thunders of indignation. He says: "I will be a swift witness against the sorcerer." He says: "Thou shalt not suffer a witch to live." And lest you might make some important distinction between Spiritualism and witchcraft, God says, in so many words: "There shall not be among you a consulter of familiar spirits, or wizard, or necromancer; for they that do these things are an abomination unto the Lord." And he says again: "The soul of those who seek after such as have familiar spirits, and who go whoring after them, I will set myself against them, and he shall be cut off from among his people." The Lord Almighty, in a score of passages, which I have not now time to quote, utters his indignation against all this great family of delusions. After that be a Spiritualist if you dare!

Still further: We learn from this text how it is that people come to fall into Spiritualism. Saul had enough trouble to kill ten men. He did not know where to go for relief. After a while he resolved to go and see the witch of En-dor. He expected that somehow she would afford him relief. It was his trouble that drove him there. And I have to tell you now that Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft. You lose your watch, and you go to the fortune teller to find where it is. You lose a friend, you want the spiritual world opened, so that you may have communication with him. In a highly wrought, nervous and diseased state of mind, you go and put yourself in that communication. That is why I hate Spiritualism. It takes advantage of one in a moment of weakness, which may come upon us at any time. We lose a friend. The trial is keen, sharp, suffocating, almost maddening. If we could marshal a host, and storm the eternal world, and recapture our loved one, the host would soon be marshaled. The house is so lonely. The world is so dark. The separation is so insufferable.

But Spiritualism says: "We will open the future world, and your loved one can come back and talk to you." Though we may not hear his voice, we may hear the rap of his hand. So, clear the table. Sit down. Put your hands on the table. Be very quiet. Five minutes gone. Ten minutes. No motion of the table. No response from the future world. Twenty minutes. Thirty minutes. Nervous excitement all the time increasing. Forty minutes. The table shivers. Two raps from the future world. The letters of the alphabet are called over. The departed friend's Christian name is John. At the pronunciation of the letter "J," two raps. At the pronunciation of the letter "O," two raps. At the pronunciation of the letter "H," two raps. At the pronunciation of the letter "N," two raps. There you have the whole name spelled out. "J-o-h-n, John. Now, the spirit being present, you say: "John, are you happy?" Two raps give an affirmative answer. Pretty soon the hand of the medium begins to twitch and toss, and begins to write out, after paper and ink are furnished, a message from the eternal world. What is remarkable, the departed spirit, although it has been amid the illuminations of heaven, cannot spell as well as it used to. It has lost all grammatical accuracy and cannot write as distinctly. I received a letter through a medium once. I sent it back. I said: "Just please to tell those ghosts they had better go to school and get improved in their orthography." Now just think of spirits, that the Bible represents as enthroned in glory, coming down to crawl under the table and break crockery and ring tea bells before supper is ready and rap the window shutter on a gusty night. Is there any consolation in such poor, miserable work compared with the thought that our departed Christian friends, got rid of pain and languishing, are in the radiant society of heaven, and that we shall join them there, not in a stifled and mysterious half utterance, which makes the hair stand on end and the cold chills creep the back, but in an unhindered and illimitable delight.

And none shall murmur or mistaunt,
When God's great sunrise finds us out.

Yes, my friends, Spiritualism comes to those who are in trouble and sweeps them into its delusions. Saul, in the midst of his disaster, went to the witch of En-dor. The vast majority of those who have gone to spiritual mediums have been sent there through their misfortunes.

I learn still farther from this subject that Spiritualism and necromancy are affairs of the darkness. Why did not Saul go in the day? He was ashamed to go. Besides that, he knew that this spiritual medium, like all her successors, performed her exploits in the night. The Davenports, the Fowlers, the Foxes, the spiritual mediums of all ages, have chosen the night or a darkened room. Why? The majority of their wonders have been swindles, and deception prospers best in the night.

Some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after awhile may be demonstrated. But I believe that now 999 out of every 1,000 achievements on the part of spiritual mediums are arrant and unmitigated humbug. The mysterious red letters that used to come out on the medium's arm were found to have been made by an iron pencil that went heavily over the flesh, not tearing it, but so disturbing the blood that it came up in great round letters. The witnesses of the seances have locked the door, put the key in their pocket, arrested the operator, and found out, by searching the room, that hidden levers moved the tables. The sealed letters that were mysteriously read without opening, have been found to have been cut at the side, and then afterward slyly put together with gum arabic; and the medium who, with a heavy blanket over his head, could read a book, has been found to have had a bottle of phosphoric oil, by the light of which anybody can read a book; and ventriloquism, and legerdemain, and sleight of hand, and optical delusion account for nearly everything. Deception being the main staple of Spiritualism, no wonder it chooses the darkness.

You have all seen strange and unaccountable things in the night. Almost every man has at some time had a touch of hallucination. Some time ago, after I had been over tempted to eat something indigestible before retiring at night, after retiring I saw the president of one of the prominent colleges astride the foot of the bed, while he demanded of me a loan of five cents! When I awakened I had no idea it was anything supernatural. And I have to advise you, if you hear and see strange things at night, to stop eating hot mince pie and take a dose of bilious medicine. It is an outraged physical organism, enough to deceive the very elect after sundown, and does nearly all its work in the night. The witch of En-dor held her seances at night; so do all the witches. Away with this religion of spookat

Still further I learn from my text that Spiritualism is doom and death to its disciples. King Saul thought that he would get help from the "medium," but the first thing that he sees makes him swoon away, and no sooner is he resuscitated than he is told he must die. Spiritualism is doom and death to every one that yields to it. It ruins the body. Look in upon an audience of Spiritualists. Cadaverous. Weak. Nervous. Exhausted. Hands clammy and cold. Nothing prospers but long hair—soft marshes yielding rank grass. Spiritualism destroys the physical health. Its disciples are ever hearing startling news from the other world. Strange beings crossing the room in white. Table fidgety, wanting to get its feet loose as if to dance. Voices sepulchral and ominous. Bewildered with raps. I never knew a confirmed Spiritualist who had a healthy nervous system. It is incipient epilepsy and catalepsy. Destroy your nervous system and you might as well be dead. I have noticed that people who are hearing raps from the future world have but little strength left to bear the hard raps of this world. It is an awful thing to trifle with one's nervous system. It is so delicate—it is so far reaching—its derangements are so terrible. Get the nervous system a jangle, and so far as your body and soul are concerned, the whole universe is a jangle. Better in our ignorance experiment with a chemist's fire, and she will lead you to bottomless perdition, where she holds her everlasting seance. Many years ago the steamer Atlantic started from Europe for the United States. Getting in mid-ocean, the machinery broke, and she foundered around day after day, and week after week, and for a whole month after she was due people wondered, and finally gave her up. There was great anguish in the cities, for there were many who had friends aboard that vessel. Some of the women, in their distress, went to the spiritual mediums, and inquired as to the fate of that vessel. The mediums called up the spirits, and the rappings on the table indicated the steamship lost, with all on board. Women went raving mad, and were carried to the lunatic asylum. After awhile one day a gun was heard off quarantine. The flags went up on the shipping, and the bells of the churches were rung. The boys ran through the streets, crying: "Extra! The Atlantic is safe!" There was the embracing as from the dead when friends came again to friends; but some of those passengers went up to find their wives in the lunatic asylum, where this cheat of infernal Spiritualism had put them. A man in Bellevue hospital, dying from wounds made by his own hand, was asked why he tried to commit suicide, and he said: "The spirits told me to." Parents have strangled their children, and when asked why they did it, replied: "Spiritualism demanded it." It is the patronizer and forager for the madhouse. Judge Edmonds, in Broadway tabernacle, New York, delivering a lecture in behalf of Spiritualism, admitted, in so many words: "There is a fascination about consultation with the spirits of the dead that has a tendency to lead people off from their right judgment, and to instill into them a fanaticism that is revolting to the natural mind."

It not only ruins its disciples, but it ruins the mediums also, only give it time. The Gadarean swine, on the banks of the Lake of Galilee, no sooner became spiritual mediums than down they went, in an avalanche of pork, to the consternation of all the herdsmen. The office of a medium is bad for a man, bad for a woman, bad for a beast.

I bring against this delusion a more fearful indictment: it ruins the soul immortal. First, it makes a man a quarter of an infidel; then it makes him half an infidel; then it makes him whole infidel. The whole system, as I conceive it, is founded on the insufficiency of the Word of God as a revelation. God says the Bible is enough for you to know about the future world. You say it is not enough, and there is where you and the Lord differ. You clear the table, you shove aside the Bible, you put your hand on the table, and say: "Now let spirits of the future world come and tell me something. The Bible has not told me." And although the Scriptures say: "Add thou not unto his words, lest he reprove thee, and thou be found a liar," you risk it, and say: "Come back, spirit of my departed father; come back, spirit of my departed mother, of my companions, of my little child, and tell me some things I don't know about you and about the unseen world." If God is ever slapped square in the face, it is when a spiritual medium pats down her hand on the table, invoking spirits departed to make a revelation. God has told you all you ought to know, and how dare you be prying into that which is none of your business? You cannot keep the Bible in one hand and Spiritualism in the other. One or the other will slip out of your grasp, depend upon it.

Spiritualism is adverse to the Bible in the fact that it has in these last days called from the future world Christian men to testify against Christianity. Its mediums call back Lorenzo Dow, the celebrated evangelist, and Lorenzo Dow testifies that Christians are idolators. Spiritualism calls back Tom Payne, and he testifies that he is stopping in the same house in heaven with John Bunyan. They call back John Wesley, and he testifies against the Christian religion which he all his life gloriously preached. Andrew Jackson Davis, the greatest of all the Spiritualists, comes to the front and declares that the New Testament is but "the dismal echo of a barbaric age," and the Bible only "one of the pen and ink relics of Christianity." They attempt to substitute the writings of Swedenborg, and Andrew Jackson Davis, and other religious balderdash, in the place of this old Bible. I have in my house a book which was used in this very city in the public service of Spiritualists. It is well worn with much service. I open that book, and it says: "What is our baptism? Answer: Frequent ablutions of water. What is our inspiration? Plenty of fresh air and sunlight. What is our prayer? Abundant physical exercise. What is our love feast? A clear conscience and sound sleep." And I find from the same book that the chief item in their public worship is gymnastic exercise, and that whenever they wish to rouse up their souls to a very high pitch of devotion they sing, page 65: "The night has gathered up her moonlit fringes;" or page 16: "Come to the woods, heigho!" You say you are not such a fool as that; but you will be if you keep on in the track you have started.

"But," says some one, "wouldn't it be of advantage to hear from the future world? Don't you think it would strengthen Christians? There are a great many Materialists who do not believe there are souls; but if spirits from the future world should knock and talk over to us, they would be persuaded." To that I answer, in the ringing words of the Son of God: "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Now I believe, under God, that this sermon will save many from disease, insanity and perdition. I believe these are the days of which the apostle spake when he said: "In the latter times some shall depart from the faith, giving heed to seducing spirits." I think my audience, as well as other audiences in this day, need to have reiterated in their hearing the passages I quoted some minutes ago: "There shall not be among you a consulter of familiar spirits, or wizard, or necromancer; for they that do these things are an abomination unto the Lord;" and "The soul that turneth after such as have familiar spirits, I will set myself against them, and they shall be cut off from their people."

But I invite you this morning to a Christian seance, a noonday seance. This congregation is only one great family. Here is the church table. Come around the church table, take your seats for this great Christian seance, put your Bible on the table, put your hands on the top of the Bible, and then listen and hear if there are any voices coming from the eternal world. I think there are. Listen! "Secret things belong unto the Lord our God, but things that are revealed belong unto us and to our children." Surely that is a voice from the spirit world! But before you rise from this Christian seance, I want you to promise me you will be satisfied with the Divine revelation until the light of the eternal throne breaks upon your vision. Do not go after the witch of En-dor. Do not sit down at table rappings, either in sport or in dead earnest. Have your tables so well made, and their legs so even, that they will not tip and rattle. If the table must move, let it be under the offices of industrious housewifery. Teach your children there are no ghosts to be seen or heard in this world save those which walk on two feet or four, human or bestial. Remember that Spiritualism at the best is a useless thing; for if it tells what the Bible reveals it is a superfluity, and if it tells what the Bible does not reveal, it is a lie. Instead of going out to get other people to tell your fortune, tell your own fortune by putting your trust in God and doing the best you can. I will tell your fortune: "All things work together for good to them who love God." Insult not your departed friends by asking them to come down and scrabble under an extension table. Remember that there is only one spirit whose dictation you have a right to invoke, and that is the holy, blessed and omnipotent Spirit of God. Hark! He is rapping now, not on a table or the floor, but rapping on the door of your heart, and every rap is an invitation to Christ and a warning of judgment to come. Oh, grieve him not away. Quench him not. He has been all around you this morning. He was all around you last night. He has been around you all your lives. Hark! There comes a voice dropping through the roof, breaking through the window, filling all this house with tender and overmastering intonation, saying: "My spirit shall not always strive."

### A Costly Book of Poems.

A copy of the first or Kilmarnock edition of Robert Burns' poems, chiefly in Scotch dialect, was sold for $355 by Messrs. Sotheby, Wilkinson & Hodge in Wellington street, London, recently. It was a remarkably fine copy, with the book plate and portrait of George Paton, published at Kilmarnock, 1786. It was bought for America, it is said. This is the highest price ever paid at an auction for this rare edition. The Laing copy sold some years ago for $450, which included a manuscript poem in Burns' autograph.—New York Sun.

### Diamonds in the Teeth.

A writer in an English paper declares that a new American idea of decoration is wearing diamonds in the front teeth. Part of the tooth is cut away, he says, and the diamond is inserted in a false bit of tooth, which is by some means attached to the real original article. It is hoped by the writer that the enterprising ladies who are idiotic enough to adopt this fashion will swallow a diamond or two, and "cause a highly tragic end of a very foolish fashion."—New York Sun.

Gen. Booth, the Salvation Army leader, is one of the sharpest business men in England, and has accumulated a large fortune.

### The Present Age.

Our times are the dearest times we shall ever know, and of these times the press is the youngest handmaiden.—George Alfred Townsend.

Russia's cavalry equals that of Germany and Austria combined.