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wang and see, and ask for the ©ic ßaths, where is the good win, and walk therein, and ne shatl find rest for gour souls.

| might he able to see that it was perfectly consistent with our duty as clergymen and reviewers, to treat its pretensions with silent contempt. Or, if the dealers in it, and managers of it, were confined to the characterless men and women, who advertise their exhibitions for a fee, and the set of equally idle and vicions persons whom alone they would then interest, we might suppose the case one which, like fortunetelling and the exhibition of model artists. were fit only for the interference of the District attorney and the chief of police. But this is not the state of the case. Such disreputable persons as these are, questionless, very prom, is a large, and we fear, fast increasing number of others who are honest in their doings and upright in their intent ; persons of the very highest repute for morals, information, and sagacity ; not easily deceived, and far above the suspicion of deceit, who are enrolled among Spiritualism. Grave senators have stepped from the halls of legislation, and ermined judges come down from the judgment seat to dabble in the dreadful inter(and that not on judge Edmond's authority alone, that the higliest rank of our hierarchy is not uner as an operator in the phenomena, or as a believer of their divine origin. It is impossible for us or for any, knowing this state of things, any longer to decline looking at the matter, excusing ourselves It is a vround of satser whether it be a delusion or whether it be a fact; a point which we hope will be made sufficiently clear, in the progress of our article. <br> In the outset, however, we are bound in fairness to say, that we have not personally witnessed any of hese man stand tions. Holding them, as upan our sand point, we are compelled to hold them to be the work of the devil-nothing short of not voluntarily witness them unless some duty called us where they were without | tion of health, their present orcupations, and the confidence which they still command in the community, all go to the idea of insanity, or indeed of any ordinary form of monomania. But even in the idea that the victims and practicer of this iniquity are monomianiacs-that is supposing them to be perfectly sane on every other sulbject but this, but in regara be avoided ; what is the cauve of the particular monomania? Now nothing as yet known concerning the phenomena or the satisfies them, but the very theory of the Spiritualists themselves, which we are, however reluctantly compelled to admit, that they are both spiritual and supernatural. <br> And to that theory, which satisfactorily arcounts for all the plemomena of "Spiritualism," we do not see that any sufficient whijections can be alleged, on the ground of history, of reason, or of revelation. On the contrary, history and revelation both assure us that Modern Spiritualism errs only in calling itself "modern." Nor do the absolute determinations ocotradicts the theory. On the contrary, as we shall see, much that supports it. <br> We allow, then, the facts. We allow their spiritual and supernatural character. And upon these grounds the sole question is: are they of Gud, or are they of the devil? <br> We plant ourselves, as we said, upon heing the true and fiual revelation of himself to man. Unless the bible be not only the truth, but the whole truth of God; if there he any truth not contained in it man to know for his salvation ; if there remain anything which Gond purposes to make the subject of a revelation, whether the same be or be not necessary as a part of the knowledge whereby men are to be saved; to be His Word-leave us any ground to helieve that they are final ; our conclusion, | human animal, not having the faculty of reason, are incapable of mania in any form, it being a disease of the reasonning faculty. Nor, of course, can it be maintained, that independent of any domestic possession of the sivine, a power was miraculously exerted upon them, by which their animal instincts were so perverled, that they ran down the steep hill into the sea and were drowned ; since that would impeach the evangelists of the gro:ssst inaccuracy of statement, or else our Lord He expressly gave the devils permission to enter into the swine; and the evangelists tell us expressly that they did so. Nor falsity of the history itself, can it he pretended, that what is in this case called the devils is only an evil influence or principle, an obstinately perverse and vicious disposition. Our Lord addressed not the men hut the devils, who spake by He addressed them as persons-that is, as thinking, willing, responsible intelligences. <br> Now passing by-only for want of time to notice them-many other cases in Holy Scripture as well as abundantly authenticated ones from protane history- the case of Saul, of Joh, of the Witch or Entor, and the a ppearance of the prophet Samuel the necromantic arts of the Egyptians, the ravings of the Rythoness upon the tripod, and the whole more modern history of witchcraft-we suppose that these things <br> 1. The devil is a real person; not a mere influence or principle or disposition pawers as belong and attach to all persons of thinking, willing, speaking, acting locumotion. \&ce., \&er. <br> 2. He is a spiritual person ; therefore, he can act upon our bodies, and affect our spirits in ways, that however inexplicable to us, are none the less certainly true, herause we do not understand the mode of <br> 3. It is historically proved that he has done so ; this narrative being only one of the saine effect. | men's minds on the carlinal points of the truth and finality of His own holy word. Let us then appeal to the bible itself. These spiritual manifestations (as we have sail) are no new things, now for the first time heard ot. They are as old as the days of Saul, of Moses, of Job, and of the garuen we may be altogether unable to determine. Nor is it now the question. It is only as to the fact, whether He has or has not ever permitted them before now. And if the fact of such permission be made out, the "onus" ie on the deniers to show the "onus" ie on the demiers to sho affirmatively that the present condition of the world is such as to make the idea of a present permission of diabolic possession inadmissible. They must establish, affirmatively, such a difference between the present and the old slates of the world, in favor of the present, on the score of virtue, as will entirely exclule the idea of God's love, exercising discipline after this dread- ful fashion in the present day. Nor can they find any basis for such a conclusion, in our knowletge, our civilization, or our virtue. They will not find it in the amazing impulse of the spirit of covetousness, which is idolatry, communicated by the which is idolatry, communicated by the recent discoveries of the auriferous fields of California and Australia. They will not find it in the magnuficent developments of Modern Science that have brought the matter and the mind of the ends of the earth together. They will not find it in the wide spread extravagance and luxury of modern wealth; that, from its very nature, fosters in man, more than anything else, the devil of selfishness and pride. They will not find it in the family, where the discipline of humanity is to set aside, as that now there is no such thing as youth, nor even a step between infancy the institutions of the State; where, practically, everything tends to sink the idea of the aggregatuponsibullective irrespoi into to anything but the self-will of an autocrat, a majority, or a mob. They will not find it in the Church, where brother contends with brother, and bishop wrangles against |
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