

*poster)* *Spirit rapping*. These, however, are not to be set down—at least so it is to be hoped—among the normal and catholic superstitions incident to humanity. They are much worse than the worst form of the doctrine of materiality. These aberrations betoken a perverse and prurient play of the abnormal fancy—groping for the very holy of holies in kennels running with the most senseless and God abandoned abominations. Our natural superstitions are bad enough; but thus to make a systematic business of fatuity, imposture, and profanity, and to imagine all the while that we are touching on the precincts of God's spiritual kingdom, is unspeakably shocking. The horror and disgrace of such proceedings were never even approached in the darkest days of heathendom and idolatry. Ye who make shattered nerves and depraved sensations the interpreters of truth, the keys which shall unlock the gates of heaven, and open the secrets of futurity—ye who inaugurate disease as the prophet of all wisdom, thus making sin, death, and the devil, the lords paramount of creation—have ye bethought yourselves of the backward and downward course which ye are running into the pit of the bestial and the abhorred? Oh, ye miserable mystics! when will ye know that all God's truths and all man's blessings lie in the broad heath, in the trodden ways, and in the laughing sunshine of the universe; and that all intellect, all genius, is merely the power of seeing wonders in common things?\*

We do not ask the man of science, or the philosopher, or the moralist, to tell us what they think of the miracles of the spirit rapper; but the Christian is bound to compare them with the revelation which he has accepted, and with the truth which he professes to believe.

Has the Christian spiritualist, if there lives a person who can combine such jarring names—has he pondered the divine denunciation against the abominations of the 'users of divination'—against the consulters of familiar spirits—against 'wizards that peep and that mutter,'—and that 'whisper out of the dust'—against those 'who in latter times shall depart from the faith, giving heed to seducing spirits and doctrines of devils'—against the spirits of devils working miracles—against the doers of great wonders—against the deceivers by miracles—against him whose coming is with signs and lying wonders—and against 'the false prophets, that shall give signs and wonders?'

If the spirit-raisers in former days, and their patrons, have been thus denounced, and deemed worthy of death, what shall be the doom of the Christian, who, in defiance of holy writ, and in contempt of the formularies of his church, calls up the souls and bodies of the dead to perpetrate deeds of revenge against the living, and to perform the tricks of the conjuror to gratify the prurient curiosity of fools.

We appeal, not to the Presbyterian, for he despises the spirit-rapper; but we remind the members of our sister-church, that they pray to be spared before they go hence, *and be no more seen*;—we remind them of their belief, that 'the dead who die in the Lord rest from their labours'—that death hath put all things under his feet—that God takes unto Himself the souls of the departed—that the spirits of the departed live with God—that the souls of the faithful who are delivered from the flesh are in joy and felicity—that the

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\* Ferrier's *Institutes of Metaphysic, the Theory of Knowing and Being*, pp. 224, 225.