Rev. Dr. Talmage Discourses on an Unique Subject.

THE FALLACIES OF SPIRITUALISM

He Denounces It as Witchcraft and Sor cery-We Aid Surrounded by Mystery -A Vast Kealm Unexplored Which Science May Yet Map tout.

Washington, Feb. 25. - In this discourse Dr. Talmage discusses a theme never more under exploration than at this time and warns people against what he calls a religion of ghosts; text, I Samuel xxviii, 7: "Behold, there is a woman that hath a familiar spirit at En-dor. And Saul dis-guised himself and put on other raiment, and he went, and two men. with him, and they came to the wo-

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 — 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. vant one day said to King Saul,

"I know of a spiritual medium down at the village of Endor." "Do you?" said the king. Night falls. Saul, putting on the dress of a plain citizen, with two servants, goes out to hunt up this medium.

Saul and his servants after awhile reached the village, and they say, "I wonder if this is the house," they look in, and they see the hag-gard, weird and shriveled up spiritual medium, sitting by the light and on the table sculptured images and divining rods and poisonous images and bottles and vases. They say, "Yes, this must be the place." One loud rap brings the woman to the door, and as she stands there, holding the candle or lamp above her head and peering out into the dark-ness, she says, "Who is here!" The tail king informs her that he has some to have his fortune told. When she hears that, she trembles and al-most drops the light, for she knows there is no chance for a fortune tel-ler or spiritual medium in all the ler 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, Sam-ugl," That was the prophet who had died a little while before.

caldron, or hear her muttering over some incantations, or stamping with her foot as she cries out to the realm of the dead: "Samuel, Samuel!" Lo, the freezing horror! The floor of the tenement opens, and the gray hairs float up and the forehead, the eyes, the lips; the shoulders, the arms, the feet—the entire body of the dead Samuel-wrapped in sepulchral robe, appearing to the astonished group, ho stagger back and hold fast and eatch their breath and shiver with

The dead prophet, white and awful from the tomb, begins to move his shen lips, and he glares up "What did you Saul and cries out: bring me up for? What do you mean, King Saul?" Saul, trying to 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—Ly do?" The dead prophet stretched forth his finger to King Saul and said: "Die to-morrow! jum begins to twich and toss and Saul and said: Come with me into the sepulcher. Fam going now. Come, come with me!" And, lo, the floor again opens, and the feet of the dead prophet dis-appear and the arms and the shoulders and the forehead! The floor

We are surrounded by mystery-before us, behind us, to the right of us, to the left of us, mystery. There is a vast realm unexplored that science, I have no doubt, will yet map out. He who explores that realm will do the world more service than did ever a Columbus or an Amerigo Vespucci. There are so many things that cannot be accounted for, so many sounds and appearances which defy acoustics and investigation, so many things approximating to the spectral, so many effects which do not seem to have a sufficient cause.

Spiritualism in America was born 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 had a cold hand passed over her face, and, there being seemingly no arm attached to it, ghostly suspicions

were excited. After awhile Mr. Fox with his family moved into that house, and then they had bangings at the door every aight. One night Mr. Fox cried out, aight. One night Mr. Fox cried out,
"Are you a spirit?" Two raps—answer in the affirmative. "Are you an injured spirit?" Two raps—answer in the affirmative. Then they knew right away that it was the spirit of a peddlar who had been murdered in that house years before and who had been robbed of his \$500. Who-ther the spirit of the peddler came back to collect his \$500 or his bones

I do not know.
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 standing in the closet: then, swing by invisible hands, it rang over the people in the back parlor and floated through the folding doors to the front parlor, rang over the people there and then dropped on the floor. A senator of the United States, af-

this head quite turked with spiritual-istic demonstrations.

The tables tipped, and the stools

tilted, and the bedsteads raised, and the chairs upset, and it seemed as it 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 re-ligion!" Oh, no, my friend, thousands of years ago we find in our text, a spiritualistic seance!

Nothing in the spiritualistic circles of our day has been more stranger mysterious and wonderful than things which have been seen in past centuries of the world. In all 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 pois onous drugs see everything and hear everything and tell-serything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits. Yes, before the time of Christ, the Bra-hmans 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 manipulation of the Brahmans. 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 exhuma-

tions 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 wizards, or necromancer, for they that do these things are an abomination unto the Lord." The Lord God 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!

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, sufficient.

The trial is keen, sharp, sufficiently almost maddening. If we could marshal a host and storm the eternal world and recapture four loved one, the host would soon be marshaled. The house is so lonely. The I see her waving a wand, or stir-ring up some poisonous herbs in a 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 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 table shivers. Two raps from the future world. The letters of the alphabet are called over. The de-parted friend's name is John. At the pronunciation of the lette At the pronunciation of the raps letter O two raps. At the pronunclation of the letter H two raps. At compose and control himself, makes the pronunciation of the letter N two raps. There you have the whole name spelled out-J-o-h-n, John.

> 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 illumination of the heaven, cannot spell as well as Oh, that was an awful 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. said, "Just please to tell these 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! What consolation in miserable stuff as compared with the consolation of our departed friends free from toil and sin and pain are forever happy and that we will join them, not in mysterious and half ut-terance which makes the hair stand on end and makes cold chills creep the back, but in a reunion most bless ed and happy and glorious!

And none shall murmer or misdoubt When God's great sunrise finds us out.

I learn still further from this sub ject that spiritualism and necroman cy are affairs of 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 ex-ploits 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 deceptions pros-

pers best in the night. 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 indigesti-ble before retiring for the 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 5 cents! When I awak ened, 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 billious medicine. It is an outraged physical organism, enough to deceive the ver-elect after sundown and does nearly all its work in the night. The witch

HEALED OF HER HEART PANGS!

After Doctors Had, Said no Cure -- Acute dispels all weaknesses, and generally Had Put Mrs. Fitzpatrick Mrs. John Fitzpatrick, Gananoque, Ont., was a great sufferer from heart Heart Disease Well Nigh in the Clutch of the "Grim over five years' standing. She was Reaper" But Dr. Agnew's Cure for the manent relief. She became so bad that she went to the hospital, and was in a short time discharged from Heart Met her at the Hos- most adute forms of heart disease relief has come inside of 30 minutes pital Door, Offered Her Life, after the first dose has been taken. Some of the most pronounced symp-Accepted the Great toms of heart disorder are: Palpitation, shortness of breath, weak and

Healer and To- heart, the human engine, is wrought derness and pain in the left side, chilly day is Well and dence originally assigned it. Thus it is that we may pick up any newspaper and exhaustion, Any one of these any day and read of the sudden taking of the sudden t Strong

In these days of hurry and bustle, nervous strain, poor indigestion, the struggle of the humble classes for an existence and the everlasting run of the married man for more money, the

so do they all. Away with this re-

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 "me-dium," but 'the first that he sees

makes him swoon away, and no soon-

er 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-cadaver-

ous, weak, nervous, exhausted, hands

clammy and cold, voices sepulchral and ominous, bewildered with raps.

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 not-

ced that people who are hearing raps

strength left to bear the hard raps of

this world. A man can live with

only one lung or with no eyes and be

happy, as men have been under such afflictions, but woe be to the man

whose nerves are shattered! Spiritu-

alism smites first of all, and mightily,

against the nervous system and so

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 Ed-

monds, in Broad way Tabernacle, New

piritualism, admitted in so many

consultation with the spirits of the

dead that has a tendency to lead peo-

ple off from their right judgment and

to instill into them a fanaticism that

It not only ruins its disciples, but it ruins the mediums also, only give it time. The Gadarene swine on the

banks of the Lake of Galilee no soon-

er 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

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

a whole infidel. The whole system,

as I conceive it, is founded on the in-

sufficiency 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. 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 compan-

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have a reason.

You say it is not

for a beast.

is revolting to the natural mind."

delivering a lecture concerning

"There is a fascination about

makes life miserable.

from the future world have but little

upon for double the duty that Provisensations, uneasiness if sleeping on ing off of this, that and the other person, here, there and yonder-the cause assigned, heart failure, strain too great, and no assistance offered nature to help her carry her load. Dr. Agnew's Cure for the Heart is a peerless remedy. Thousands of cases

where sure and sudden death seemed imminent, its wonderful curative powers have been demonstrated, and in and about the unseen world." '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."

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." 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 abomination unto the Lord," as have familiar spirits I will set my as have familiar spirits I will set myself against them, and they shall be cut off from their people."

But I invite you now 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 top of the Bible and then listen and hear if there are world. I think "Secret things belong unto the Lord, our God, but things that are revealed belong unto us and to our children." Surely that is the voice from the spirit world. But before you rise from this Christian seance I want you to promise me you will be satis fied with the divine revelation until the light of the eternal throne breaks upon yoor vision. Do not go after the witch of En-dor. Do not sit down at table rappings either in sport or in earnest.

Teach your children there are ghosts to be seen or heard in this world save those which walk on two feet or four—human or bestial. Re-member 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 can work together for good to them that 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 invi-tation 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 Hark! There comes a voice with tender, overmastering intona-tion, saying, "My spirit shall not al-ways strive."

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Words, like glass, obscure when they o not aid vision.

Mrs. John Fitzpatrick, Gananoque,

disease, Hers was a stubborn case of treated by several eminent physicians was in a snort time discharged from there as a hopeless incurable; but, to use her own words, "As a last resort, I bought a bottle of Dr. Agnew's cure for the Heart. One dose gave me al-most instant relief from a very acute-spasm. I felt encouraged, and persisted in its use. It just took three bottles to cure me completely, and I gladly bear my testimony to this wonderful

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