### RELIGION OF GHOSTS.

Dr. Talmage Warns People Against Modern Spiritualism.

The Witch of Endor a Type of the Fallacies of the Present Day-Denounces It as Witchcraft and Sorcery.

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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 28:7: "Behold, there is a woman that hath a familiar spirit at Endor. 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."

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. A servant 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 off his kingly robes and 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," and they lookin, 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 woman 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 fortune teller 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 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 tire body of the dead Samuel-wrapped against all this great family of deluin sepulchral robe, 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 to move his ashen lips, and he glares upon King Saul and cries out: "What did you bring me up for? 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 sepulcher. 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. Oh, that was an awful seance!

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 loved one, the host would soon be marmore service than ever did 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.

To unlatch the door between the present state and the future state all the fingers of superstition have been busy. We have books entitled "Footfalls on the Boundaries of Other Worlds," "The Debatable Land Between This World and the Next." "Researches Into the Phenomena of Spiritualism" and whole libraries of hocus pocus, enough to deceive the very elect. I shall not take time to rehearse the history of divination, Delphic oracle, sibyl or palmistry or the whole centuries of imposture.

Modern spiritualism proposes to open the door between this world and the next and put us into communication with the dead. It has never yet offered one reasonable credential.

When I find Saul in my text consulting a familiar spirit, I learn that spiritualism is a very old religion.

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

After awhile Mr. Fox with his family moved into that house, and then they

had bangings at the door every night. 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 peddler who had been murdered in that house years before and who had been robbed of his \$500. Whether 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. 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, rang over the people there and then dropped on the floor. A senator of the United States, afterward governor of Wisconsin, had his head quite turned with spiritualistic demonstrations. 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 friend, thousands of years ago, we find in our text, a spiritualistic

Nothing in the spiritualistic circles of our day has been more strange, 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 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. Yes, before the time of Christ, the Brahmans 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 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 opens, and the gray hairs float up and | Lord." The Lord God Almighty in a the forehead, the eyes, the lips, the score of passages which I have not now shoulders, the arms, the feet-the en- time to quote utters His indignation sions. 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 awhile he resolved to go and see the witch of Endor. He expected that somehow she would afford him relief. It was his trouble 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 shaled. 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 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 hap-

py?" 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 the 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 or-thography." 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 | ing intonation, saying: "My spirit shall tea bells before supper is ready and rap

the window shutter on a gusty night! What consolation in such miserable stuff as compared with the consolation that our departed friends free from toil and sin and pain are forever happy, and that we will join them, not in mysterious and half utterance which makes the hair stand on end and makes cold chills creep the back, but in a reunion most blessed and happy and glorious!

"And none shall murmur or misdoubt When God's great sunrise finds us out." I learn still further from this subject that spiritualism and necromancy 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 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.

I indict-spiritualism also because it is a social and marital curse. The worst deeds of licentiousness and the worst orgies of uncleanliness have been enacted under its patronage. The story is too vile for me to tell. I will not pollute my tongue or your ears with the recital. Sometimes the civil law has been invoked to stop the outrage. Families innumerable have been broken up by it. It has pushed off hundreds of young women into a life of profligacy. It talks about "elective affinities" and "affinital relations" and "spiritual matches" and adopts the whole vocabulary of free loveism, In one of its journals it declares "marriage is the monster curse of civilization." "It is a source of debauchery and intemperance." If spiritualism could have its full swing, it would turn this world into a pendemonium of carnality. It is an unclean, adulterous, damnable religion, and the sooner it drops into hell from which it rose the better both for earth and Heaven. For the sake of man's honor and woman's purity I say let the last vestige of it perish forever. I wish I could gather up all the raps it has ever heard from spirits blest or damned and gather them all on its own head in

thundering raps of annihilation! If God is ever slapped in the face it is when a spiritual medium puts 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 Paine, and he testifies that he is stopping in the some house in Heaven with John Bunyan. They call back John Wesand he testifies against the Chistian 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."

I have in my house a book used in spiritualistic service. It contains a catechism and a hymn book. The catechism has these questions and an-

Q. What is our chief baptism? A. Frequent ablution in water. What is our inspiration? A. Fresh

Q. What is our love feast? A. Clear conscience and sound sleep. Q. What is our prayer? A. Physical ex-

And then it goes on to show that a great proportion of their religious service is a system of calisthenics. Then when they want to arouse the devotion of the people to the highest pitch, they give out the hymn, on the sixty-fifth page:

The night hath gathered up her sliken fringes. Or, on the fifteenth page:

Come to the woods, heigh hol "But," says some one, "wouldn't it be of advantage to hear from the fu-

ture 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."

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 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 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 with tender, overmasternot always strive."



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