

The multifarious sects of the Christian religion... a limited sphere of distinct religious difference within a limited sphere of distinct doctrinal tenets...

Out of the 300,000 persons who weekly assemble in the 300 churches of New York City... a congregation who, as a people, are so intelligent an idea of their own peculiar dogmas...

Follow me, if you please, into the quiet, neatly-furnished auditorium, on some pleasant Sunday morning, and let us judge, if we may, of the secret spring of attraction which has crystallized this audience of well-informed people...

A century has passed since Emanuel Swedenborg, a profound scholar and an able scientist, enunciated the startling doctrine that the Christian mission had been fulfilled, the Day of Judgment already passed, and that they of the eighteenth century were living under the advanced teachings of a new and more glorious era...

We do not come to the consideration of this subject as to a mere trifling delusion... we shall not ascribe it as a whole to any such source. We shall not hope to drive it from any minds, or prevent any from acknowledging its claims...

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The Sabbath Recorder.

PUBLISHED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 1242.

ed in sacred Scripture as deceptions, and not a hint is given of deception. Modern Spiritualism and Ancient Necromancy are the same thing. Spiritualism claims to be, and is, communion with the spirits of the dead. The witch of Endor claimed to have communion with the dead, and that claim is sustained by the Bible. Abundance of other proof of the identity of ancient necromancy and modern Spiritualism might be given; but for the present we will take the occasion and claims of prominent Spiritualists and mediums themselves. Governor Tallmadge says: "All the magic, the mysteries, the witchcraft, and necromancy of the ancient world, are explained by these modern investigations."

Allen Putnam, a Unitarian clergyman and Spiritualist, says: "The oracle, soothsayer, and witchcraft of past ages, were kindred to the manifestations of our day, I most fully believe." Andrew Jackson Davis, the Poughkeepsie seer, bears the same testimony. Charles Partridge, publisher of the Spiritualist, writes: "The witch of Endor, 'Call her a witch, or what you will, she was a medium for the spirits.'"

Rev. (T) Uriah Clark says: "Satan became much annoyed by the mediums, and issued a decree that they should be put to death; but afterwards, when in trouble, went off to cover of night to consult a medium." Mr. Brittain, a Spiritualist editor, says: "Simon Magus was of all men prince among the workers of spiritual miracles."

Thus we see that (1) Ancient Necromancy was a reality, condemned by God, and punished with death; that (2) the witch of Endor, and Modern Spiritualism are the same thing, because they claim to be, and are, communion with the spirits of the dead, and because the identity is claimed by noted modern Spiritualists. Now (3) Ancient Necromancy was a part of heathen worship.

The gods of the Pagans, says an author, "were the spirits of the dead, having, or animated human bodies, and being supposed still to retain human passions and appetites, they were believed in this state of defilement to feel the same sensual desires which they had felt on earth, and to pursue the same means for their gratification." "The gods of the Pagans," says another author, "were the spirits of the dead, having, or animated human bodies, and being supposed still to retain human passions and appetites, they were believed in this state of defilement to feel the same sensual desires which they had felt on earth, and to pursue the same means for their gratification."

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What we intend to show is that— 1. New Testament possessions by demons were realities. 2. The demons were departed spirits. 3. Mediums being possessed by human spirits are demonaic. 4. Demons and heathen gods are the same, and, therefore, 5. Spiritualism and heathenism are identical.

We apprehend no difficulty in conciliating such of our readers as are believers in the Bible, that the possessions mentioned in the New Testament (1) were real possessions by demons. We have not been accustomed so to fritter away the miracles of Christ as to say He waded Lazarus from a trance, or waded across a shallow place of water, or the miracle of walking on the water, or that He pretended to cast out demons, when there were none to cast out. We take the record as it stands, and shall present one instance after another, as they are used in the New Testament sixty-five times, and the words "possessed with a demon" thirteen times, and in not one instance is there the slightest intimation that demonic possession was a delusion.

In the eighth chapter of Matthew is an account of two men possessed with demons. Here St. Matthew says the men were demonaic, that the demons declared their expectations of being tormented at some future time, that the demons asked and received permission to go into the swine, that the swine, actually went into the water, and caused them to run into the sea. No criticism can get rid of this; it was not a disease; it was not insanity; it was not fancy. "For," says an author before quoted, "what ever wild and superstitious fancies men are liable to—though the human imagination may raise out of itself a notion of some kind of existence, but that have no real existence, are exempt from all such delusions."

Demons were not diseases, for the clearest distinction is drawn between them in such passages as this: "They brought unto Him all divers diseases and torments, and He healed them." "They brought unto Him all divers diseases and torments, and He healed them." "They brought unto Him all divers diseases and torments, and He healed them."

Now (2) demons are departed spirits. Says Mr. A. Campbell: "The demons of Paganism, Judaism, Christianity, were spirits of dead men; for they were known to be the spirits of the dead, and were so regarded by the most erudite of the Pagans themselves."

Thus Spiritualism and Witchcraft are the same, and both the foundations of heathenism. This identity is shown also by some quotations from the revelations of inspired mediums. Mr. E. J. Mathews, speaking by inspiration, said: "The progression of the different races and families of men are doubtless influenced by different gods, and some of them of very different dispositions from each other, but all under the control of higher gods..."

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St. Paul, in his prophecy respecting the present age, calls the "doctrines of demons," as in direct opposition to Christianity; and that, receiving Spiritualism for just what it proposes to be, no more than the same time be a Spiritualist and a Christian—the whole practice being frequently and most positively forbidden in the Bible.

Let us compare some of the teachings of the Spiritualists, taken from their creed, in connection with some of the teachings of the Bible on the same points: "I will raise him up like unto John the Baptist, and will baptize him with the Holy Spirit, and will give him power to tread on serpents and scorpions, and to tread on lions, and he shall be as a lion." "I will raise him up like unto John the Baptist, and will baptize him with the Holy Spirit, and will give him power to tread on serpents and scorpions, and to tread on lions, and he shall be as a lion."

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hour, for the greater part of the time, she indulged in accusing thoughts. She went over instances after instance of selfish disregard of pleasure, and recounted the many times she had given up her desire to gratify his demand. But this state of feeling in time changed—or, were itself out. A calm succeeded, in which her better nature had an opportunity to speak. The hand of pain folded away many coverings that had been laid over her heart, and she could see into some of the hidden places that were revealed. She did not find everything in the order and beauty imagined to exist. She was not so loving and unselfish as she had fancied herself to be. There came a new gush of tears, but the rain was gentler, and instead of desolating, refreshed the earth of her mind.

"I don't know whether to be angry or grateful," he said, knitting his brow. "Is it a true or a false mirror you are holding up before me? Is the spectrum, glowing more and more distinct, an image of myself? I am in doubt and confusion."

"Love is a giver," answered his friend, "do not think of yourself as desiring only to be loved. If you have loved Margy, then has she wronged you. But if you have thought only of yourself, of your own delight, then I know, the dear little woman, I was not so far wrong, when she called you selfish."

"The thing is certain," said Williston, speaking soberly, "I take pleasure in giving her pleasure. Any wonder Alfred Williston stood dumb before his pretty wife."

"Except the denial of yourself," remarked the friend, "you are not selfish. They are selfish and they looked intently at each other for some moments."

"I am not sure that I understood you," said Williston. "If Margy wanted a set of Amos and Moses, costing a thousand dollars, and you had the money with which to buy them, her desire would be gratified."

"Undoubtedly, I would find pleasure in meeting her wishes," was promptly answered. "If she had a fancy for diamonds, or India shawls—for elegant furniture and pictures—and you had the means to gratify her tastes, you would find delight in giving her the possession of these things. You would let her have her own sweet will in everything."

"You have said it, my friend: Nothing pleases me so much as to see her gratified." "No great self-denial in all this, however," the case supposed, you are entirely able to give that Margy asks for, and an especial love of money comes in to chill your ardor. It is the easiest thing in the world to meet her wishes. But let us take some other case. There is to be a musical party at our friend Watsons. You care for the music, and you have the means to gratify her tastes, you would find delight in giving her the possession of these things. You would let her have her own sweet will in everything."

"Can you forgive me," she asked, "for saying that you are selfish?" "I am very selfish, sometimes, and feeling is so strong." "If there had been no provocation to feeling," Williston answered, "I would never have broken the band of restraint. The fault was mine, not yours. It was selfish in me, and you said only the truth; but I thought that the most unpleasant thing we can bear is to be rebuked very harshly in our ears. I felt angry, and rejected it. Not so now. I have seen myself as in a mirror."

Margy laid her fingers on his mouth, and they were silent. After a few moments she said gently, "We are human, and of course, weak and selfish by nature. Let love teach us a better law than nature has written on our hearts. Then we shall draw nearer and nearer together, and the pulses of our lives, that sometimes beat unevenly, take the same sweet measure." And she was not at once, and not till after many seasons of mutual self-repression.

LETTER FROM SCOTLAND.
A SERMON BY FRANCIS B. WILLARD.
IN EDINBURGH.

Having gone to St. Giles' in the morning, to sit where, if I had sat once, we should have heard John Knox preach, or seen James Geddes throw his stick at the Deans, we sought out Chalmers' Memorial Chapel in the afternoon, to listen to Dr. Bonar, the sweetest hymn-writer of our day.

The morning's lifeless sermon had wearied us so much that we determined to make sure of Dr. Bonar before he left the city, and, accordingly, we went to the Memorial Chapel in the afternoon, to listen to Dr. Bonar, the sweetest hymn-writer of our day.

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