

# The Glasgow Times.

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## Calendar.

CALENDAR WITH LESSONS		MORNING.		EVENING.	
Sept. 17	14th. Mt. Jeru.	Jerem. 5	Mat. 18	Jerem. 23	1 Cor. 7
18	15th. Mt. Jeru.	Illeg.	21	19	Zech. 1
19	16th. Mt. Jeru.	Zech. 3, 5	20	20	1
20	17th. Mt. Jeru.	8	21	21	11
21	18th. Mt. Jeru.	9	22	22	11
22	19th. Mt. Jeru.	10	23	23	11
23	20th. Mt. Jeru.	11	24	24	11
24	21st. Mt. Jeru.	12	25	25	11
25	22nd. Mt. Jeru.	13	26	26	11
26	23rd. Mt. Jeru.	14	27	27	11
27	24th. Mt. Jeru.	15	28	28	11
28	25th. Mt. Jeru.	16	29	29	11
29	26th. Mt. Jeru.	17	30	30	11
30	27th. Mt. Jeru.	18	1	1	11

One of the Ember Week Collects to be used on this day and each day in the week.

The Athanasian Creed to be used.

## Poetry.

### THANKS.

A Mother's Tribute for being preserved with her family, not only from sudden death, but the dread sickness which has prevailed among us.

"Be ready with the grateful hymn,  
Where'er it cometh not!"

Come all whom pestilence has spared,  
Who feel that God is to be feared,  
Ho who has smitten us in wrath—  
Whose arrows flew across our path.  
Who when we, side by side with death,  
Preserved us through the tainted breath:  
Come, let us now our offerings bring  
To our long-suffering, gracious King.

The young, the old, the grave, the gay,  
Were summoned hence in haste away.  
Some found their pains and sufferings o'er  
As they reach'd with joy the heavenly shore:  
Others—Jesus spoke of an eleventh hour,  
His the kingdom and the power.  
Oh may our lamps be trimm'd and bright,  
Before our faith be changed for sight.

O Terrors past—remin'd us now  
Before a jealous God to bow:  
Never take his great name in vain,  
Or dare his Sabbath days profane:  
To give our parents honour due,  
Control our thoughts and actions too.  
To keep his precepts pure and right,  
Forever in our mental sight.

We cried to God in our despair  
And He who loves to honour prayer,  
In mercy laid his judgments by,  
And said—be clean, thou earth and sky.  
Now, our prayer is turned to song,  
Now, let the bruised reed grow strong,  
Now, let the stricken heart rejoice,  
Now, tune each heart and every voice.

And let our songs be all of praise  
To him who lengthened out our days:  
Let charity our throats engage,  
On worldly joys, war let us wage:  
That when the axe be laid again,  
And fruit be sought, not sought in vain,  
By this show forth our thanks to God,  
For blessings—most, for Jesus' blood.

—Canada Paper.

## Religious Miscellany.

### MODERN NECROMANCY.

From Dr. Butler's Sermon.

It is a reason for rejecting these communications, that they abound with contradictions, puerilities, and absurdities, which are inconceivable to those who have not examined the subject, and to which it would be unpardonable for me in this place even to allude, were it not that I earnestly desire to deter my friends from giving heed to these lying wonders, by showing that their folly is equal to their wickedness.

From the Publication of Judge Edmonds, Dr. Dexter, and Governor Tallmadge—which is altogether the most able and respectable of these productions which I have seen—which professes to contain revelations from Lord Bacon and Swedenborg. I have gleaned and thrown together without order from amidst a multitude of similar absurdities and contradictions, the following:

The spirits of Swedenborg and Bacon, though professing to come from the 7th sphere, and to be at liberty to choose their own residence according to their taste and the degree of their development, yet constantly give us their impressions, their opinions,

(\* Continued from last week.)

their arguments, and not their knowledge of the state of things in the spheres. They frequently confess their ignorance. They contradict themselves. They postpone answers to questions, and say they will consult some of the older spirits. At one time Swedenborg says, that the spirit when it leaves the flesh has a new body waiting it, into which it enters. At another time, when hard pressed with the idea that the soul evolves from itself a new body, he yields to the argument, and thinks it must be so. On several occasions the Judge has the better of the argument, and the discomfited spirit, a little out of humour, remonstrates with him, on his wish to reconcile and harmonize all the revelations. It is announced that spirits have material bodies and occupy material abodes. Bad and undeveloped spirits are said to be almost black. The good spirits communicate with us for their own improvement and advancement.—Judge Edmond's departed wife professes to have been much advanced by communications with him.—The happiness of departed spirits and their unhappiness is much affected by our own. The progressive spirits suffer more of what may be called hell than the degraded spirits. The spirits did not say much against the pretensions of Christ at first, because they did not want to shock the prejudices of the Christian world. Lord Bacon says that his reasonings in relation to Jesus Christ must be accepted for what they are worth, as he could not give the true history of his birth and life and mission. He says it is known to spirits in a higher position than his own, and that there is as much difference of opinion about him in the spheres as on earth. Swedenborg tells us—and I think it not at all an attractive announcement—that he and other spirits deliver lectures in the spheres. In the early part of the day the spirits study and hear lectures, or discharge the duties connected with their condition; and in the after part of the day they visit friends in the spheres or friends on earth. Spirits in the higher spheres eat but once in a week. If the spirit suffer pain, it arises from some violation of the organic part of its body. In the dark spheres they have fire, but in the upper spheres they have no need of it. They have no money, and the land is subdivided into communities or neighbourhoods, and in them the land is again laid out in parcels for each to till for the benefit of all. The government is patriarchal, and the patriarch is an invisible spirit who communicates by impression or by oral statements. In short, they are Socialists. Such are some of the features of this new revelation. Of stuff like this the book is full. Other publications from less intelligent sources have far grosser fables than even these. By such stuff it is that professed Christians, according to the express speaking of the Spirit, through St. Paul, 'depart from the faith, giving heed to seducing spirits and doctrines of devils.' I pray you, brethren, 'refuse these profane and old wives' fables, and exercise yourselves rather unto godliness.'

It is a reason for rejecting these communications, that they have done no one good, and have worked awful evil. They have brought sorrow into many homes. They have sent their deluded disciples from the spiritual circles into the mad-house. They have overthrown many fine intellects, and withered many noble hearts.

And what have all these pretended revelations added to our knowledge? What idea, true or false, is now in the world that was not here before? Not one! The sum of all their verbose and mystic teaching, so far as it is moral or religious—all the 'principles' that can be extracted from them, like wine from the grape, is this. It is a good thing to be good, and after death we shall progress in goodness. It needs no ghost, come from the grave, to tell us this! When these teachings come through an illiterate medium, they are very much like the dying confessions of some poor criminal, who has repented of his sin, and professes to be at peace.—When they come through Judge Edmonds, and others of the same class of minds, it is a kind of tipsey Swedenborgianism.

How reviving and elevating it is to turn from these puerilities to the true revelation! 'I am the resurrection and the life, saith the Lord.' He that believeth in me, though he were dead, yet shall he live. And God shall wipe away all tears from their eyes, and there shall be no more death, nei-

ther sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.— And the city had no need of the sun, neither of the moon to shine in it, for the glory of God and lighten it, and the Lamb is the light thereof. In those few words there is more to enlighten the mind, to fill the heart, and to satisfy the aspirations of our spiritual nature, than all that has yet reached us from the seven-times-seven circles of the seven spheres.

The Christian representation of the condition of the spirit of our departed friends who died in Christ, is soothing, satisfying, and delightful. They are at rest in Paradise. The sorrows and trials of this world do not reach them. They are amid holy beings. They consort with angels. They see the Saviour.— They await in happy anticipation 'their perfect consummation and bliss, both in body and soul, in everlasting glory.' Now how degrading a conception it is that these pure spirits, occupying a nobler sphere of being, and enjoying juster associations and fellowships, should be hovering near our earth, should be cognizant of, and disturbed by our petty cares and sorrows, should act the part of news-monger and fortune-teller, should peep and mutter under floors and tables, should struggle to communicate with us in modes so gross and repulsive, and with communications which are of so little worth, and should exhibit so little of the elevation and the glorious intelligence, and the beautiful gifts, which we should expect from those who are to be equal to the angels.— That minds which know nothing of the sublime spiritualities of the gospel should have been drawn into these delusions, is not strange; but that all Christians who have known and meditated upon the spiritual world revealed in the Bible, should not at once, from the instincts of their new nature, reject this spurious and imaginary world of spirits, seems surprising. The word of God has warned us against these errors. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. The Church has thus far been almost entirely exempt from this delusion. It has been in the hands of infidels, visionaries, and silly dreamers.— Some, however, as the apostle foretold, have given heed to these seducing spirits, and have denied the faith. I see not how a thorough believer in these pretended spiritual revelations can retain belief in the old revelation. They are contradictory in their statements, and utterly alien to each other in their spirit.

But, it is asked, if these communications are not from spirits, from what source do they come?— They are from some intelligence—an intelligence seemingly superior, in its knowledge of facts, past and to come, to that of man. What and whose intelligence is it? These are questions for the philosopher, the physiologist, the psychologist, and the physician. The theologian and the preacher do then part in this investigation, when they show that these phenomena are not to be referred to the spirits of the departed. The opinion of one who has personally witnessed none of these phenomena, and who has but scanty knowledge of those branches of science which are involved in them, would be little worth.— I have no hesitation in saying, however, that many of the phenomena connected with this state of trance, or mesmerism, or odys fluid, have not received, and I doubt whether they will ever receive, a full and intelligible explanation. It is in vain to say that it is all deception. There has been much deception, but many of the most remarkable of these phenomena have been undoubted, and rest upon testimony that is perfectly unexceptionable. When the folly and delusion which have connected them with the spirit world shall have ceased, it may be that something like these results will be reached and rested through the labours of philosophy and science. It may be found that there is an abnormal condition in which the mind and the body, especially of persons of highly nervous temperament, may be placed, in which the mind acts without being conscious of its action, and that this condition is connected with an undue excitement of the nervous influence, which will be found to constitute a principle different from electricity or galvanism, and which has already received the name of the odys fluid, which can pass from human bodies into material things, and give them power, and which, as in the case of the phenomena of