

# The Church Times.

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## Calendar.

### CALENDAR WITH LESSONS.

Date	MORNING		EVENING	
	Scripture	Lesson	Scripture	Lesson
Sept 11	13. 8. aft. Tris.	2 Kings 19	11. 4 Kings 23	Rom 11
12	14. 8. aft. Tris.	1 Kings 18	12. 13. 14. 15. 16.	17. 18. 19.
13	15. 8. aft. Tris.	1 Kings 19	13. 14. 15. 16.	17. 18. 19.
14	16. 8. aft. Tris.	1 Kings 19	14. 15. 16.	17. 18. 19.
15	17. 8. aft. Tris.	1 Kings 19	15. 16. 17.	18. 19. 20.
16	18. 8. aft. Tris.	1 Kings 19	16. 17. 18.	19. 20. 21.
17	19. 8. aft. Tris.	1 Kings 19	17. 18. 19.	20. 21. 22.
18	20. 8. aft. Tris.	1 Kings 19	18. 19. 20.	21. 22. 23.
19	21. 8. aft. Tris.	1 Kings 19	19. 20. 21.	22. 23. 24.
20	22. 8. aft. Tris.	1 Kings 19	20. 21. 22.	23. 24. 25.
21	23. 8. aft. Tris.	1 Kings 19	21. 22. 23.	24. 25. 26.
22	24. 8. aft. Tris.	1 Kings 19	22. 23. 24.	25. 26. 27.
23	25. 8. aft. Tris.	1 Kings 19	23. 24. 25.	26. 27. 28.
24	26. 8. aft. Tris.	1 Kings 19	24. 25. 26.	27. 28. 29.
25	27. 8. aft. Tris.	1 Kings 19	25. 26. 27.	28. 29. 30.
26	28. 8. aft. Tris.	1 Kings 19	26. 27. 28.	29. 30. 31.
27	29. 8. aft. Tris.	1 Kings 19	27. 28. 29.	30. 31. 1 Cor. 1
28	30. 8. aft. Tris.	1 Kings 19	28. 29. 30.	31. 1 Cor. 2
29	1. 8. aft. Tris.	1 Kings 19	29. 30. 31.	1 Cor. 3
30	2. 8. aft. Tris.	1 Kings 19	30. 31. 1 Cor. 4	1 Cor. 5
1	3. 8. aft. Tris.	1 Kings 19	31. 1 Cor. 5	1 Cor. 6
2	4. 8. aft. Tris.	1 Kings 19	1 Cor. 6	1 Cor. 7
3	5. 8. aft. Tris.	1 Kings 19	1 Cor. 7	1 Cor. 8
4	6. 8. aft. Tris.	1 Kings 19	1 Cor. 8	1 Cor. 9
5	7. 8. aft. Tris.	1 Kings 19	1 Cor. 9	1 Cor. 10
6	8. 8. aft. Tris.	1 Kings 19	1 Cor. 10	1 Cor. 11
7	9. 8. aft. Tris.	1 Kings 19	1 Cor. 11	1 Cor. 12
8	10. 8. aft. Tris.	1 Kings 19	1 Cor. 12	1 Cor. 13
9	11. 8. aft. Tris.	1 Kings 19	1 Cor. 13	1 Cor. 14
10	12. 8. aft. Tris.	1 Kings 19	1 Cor. 14	1 Cor. 15
11	13. 8. aft. Tris.	1 Kings 19	1 Cor. 15	1 Cor. 16
12	14. 8. aft. Tris.	1 Kings 19	1 Cor. 16	1 Cor. 17
13	15. 8. aft. Tris.	1 Kings 19	1 Cor. 17	1 Cor. 18
14	16. 8. aft. Tris.	1 Kings 19	1 Cor. 18	1 Cor. 19
15	17. 8. aft. Tris.	1 Kings 19	1 Cor. 19	1 Cor. 20
16	18. 8. aft. Tris.	1 Kings 19	1 Cor. 20	1 Cor. 21
17	19. 8. aft. Tris.	1 Kings 19	1 Cor. 21	1 Cor. 22
18	20. 8. aft. Tris.	1 Kings 19	1 Cor. 22	1 Cor. 23
19	21. 8. aft. Tris.	1 Kings 19	1 Cor. 23	1 Cor. 24
20	22. 8. aft. Tris.	1 Kings 19	1 Cor. 24	1 Cor. 25
21	23. 8. aft. Tris.	1 Kings 19	1 Cor. 25	1 Cor. 26
22	24. 8. aft. Tris.	1 Kings 19	1 Cor. 26	1 Cor. 27
23	25. 8. aft. Tris.	1 Kings 19	1 Cor. 27	1 Cor. 28
24	26. 8. aft. Tris.	1 Kings 19	1 Cor. 28	1 Cor. 29
25	27. 8. aft. Tris.	1 Kings 19	1 Cor. 29	1 Cor. 30
26	28. 8. aft. Tris.	1 Kings 19	1 Cor. 30	1 Cor. 31
27	29. 8. aft. Tris.	1 Kings 19	1 Cor. 31	1 Cor. 32
28	30. 8. aft. Tris.	1 Kings 19	1 Cor. 32	1 Cor. 33
29	1. 8. aft. Tris.	1 Kings 19	1 Cor. 33	1 Cor. 34
30	2. 8. aft. Tris.	1 Kings 19	1 Cor. 34	1 Cor. 35
1	3. 8. aft. Tris.	1 Kings 19	1 Cor. 35	1 Cor. 36
2	4. 8. aft. Tris.	1 Kings 19	1 Cor. 36	1 Cor. 37
3	5. 8. aft. Tris.	1 Kings 19	1 Cor. 37	1 Cor. 38
4	6. 8. aft. Tris.	1 Kings 19	1 Cor. 38	1 Cor. 39
5	7. 8. aft. Tris.	1 Kings 19	1 Cor. 39	1 Cor. 40
6	8. 8. aft. Tris.	1 Kings 19	1 Cor. 40	1 Cor. 41
7	9. 8. aft. Tris.	1 Kings 19	1 Cor. 41	1 Cor. 42
8	10. 8. aft. Tris.	1 Kings 19	1 Cor. 42	1 Cor. 43
9	11. 8. aft. Tris.	1 Kings 19	1 Cor. 43	1 Cor. 44
10	12. 8. aft. Tris.	1 Kings 19	1 Cor. 44	1 Cor. 45
11	13. 8. aft. Tris.	1 Kings 19	1 Cor. 45	1 Cor. 46
12	14. 8. aft. Tris.	1 Kings 19	1 Cor. 46	1 Cor. 47
13	15. 8. aft. Tris.	1 Kings 19	1 Cor. 47	1 Cor. 48
14	16. 8. aft. Tris.	1 Kings 19	1 Cor. 48	1 Cor. 49
15	17. 8. aft. Tris.	1 Kings 19	1 Cor. 49	1 Cor. 50
16	18. 8. aft. Tris.	1 Kings 19	1 Cor. 50	1 Cor. 51
17	19. 8. aft. Tris.	1 Kings 19	1 Cor. 51	1 Cor. 52
18	20. 8. aft. Tris.	1 Kings 19	1 Cor. 52	1 Cor. 53
19	21. 8. aft. Tris.	1 Kings 19	1 Cor. 53	1 Cor. 54
20	22. 8. aft. Tris.	1 Kings 19	1 Cor. 54	1 Cor. 55
21	23. 8. aft. Tris.	1 Kings 19	1 Cor. 55	1 Cor. 56
22	24. 8. aft. Tris.	1 Kings 19	1 Cor. 56	1 Cor. 57
23	25. 8. aft. Tris.	1 Kings 19	1 Cor. 57	1 Cor. 58
24	26. 8. aft. Tris.	1 Kings 19	1 Cor. 58	1 Cor. 59
25	27. 8. aft. Tris.	1 Kings 19	1 Cor. 59	1 Cor. 60
26	28. 8. aft. Tris.	1 Kings 19	1 Cor. 60	1 Cor. 61
27	29. 8. aft. Tris.	1 Kings 19	1 Cor. 61	1 Cor. 62
28	30. 8. aft. Tris.	1 Kings 19	1 Cor. 62	1 Cor. 63
29	1. 8. aft. Tris.	1 Kings 19	1 Cor. 63	1 Cor. 64
30	2. 8. aft. Tris.	1 Kings 19	1 Cor. 64	1 Cor. 65
1	3. 8. aft. Tris.	1 Kings 19	1 Cor. 65	1 Cor. 66
2	4. 8. aft. Tris.	1 Kings 19	1 Cor. 66	1 Cor. 67
3	5. 8. aft. Tris.	1 Kings 19	1 Cor. 67	1 Cor. 68
4	6. 8. aft. Tris.	1 Kings 19	1 Cor. 68	1 Cor. 69
5	7. 8. aft. Tris.	1 Kings 19	1 Cor. 69	1 Cor. 70
6	8. 8. aft. Tris.	1 Kings 19	1 Cor. 70	1 Cor. 71
7	9. 8. aft. Tris.	1 Kings 19	1 Cor. 71	1 Cor. 72
8	10. 8. aft. Tris.	1 Kings 19	1 Cor. 72	1 Cor. 73
9	11. 8. aft. Tris.	1 Kings 19	1 Cor. 73	1 Cor. 74
10	12. 8. aft. Tris.	1 Kings 19	1 Cor. 74	1 Cor. 75
11	13. 8. aft. Tris.	1 Kings 19	1 Cor. 75	1 Cor. 76
12	14. 8. aft. Tris.	1 Kings 19	1 Cor. 76	1 Cor. 77
13	15. 8. aft. Tris.	1 Kings 19	1 Cor. 77	1 Cor. 78
14	16. 8. aft. Tris.	1 Kings 19	1 Cor. 78	1 Cor. 79
15	17. 8. aft. Tris.	1 Kings 19	1 Cor. 79	1 Cor. 80
16	18. 8. aft. Tris.	1 Kings 19	1 Cor. 80	1 Cor. 81
17	19. 8. aft. Tris.	1 Kings 19	1 Cor. 81	1 Cor. 82
18	20. 8. aft. Tris.	1 Kings 19	1 Cor. 82	1 Cor. 83
19	21. 8. aft. Tris.	1 Kings 19	1 Cor. 83	1 Cor. 84
20	22. 8. aft. Tris.	1 Kings 19	1 Cor. 84	1 Cor. 85
21	23. 8. aft. Tris.	1 Kings 19	1 Cor. 85	1 Cor. 86
22	24. 8. aft. Tris.	1 Kings 19	1 Cor. 86	1 Cor. 87
23	25. 8. aft. Tris.	1 Kings 19	1 Cor. 87	1 Cor. 88
24	26. 8. aft. Tris.	1 Kings 19	1 Cor. 88	1 Cor. 89
25	27. 8. aft. Tris.	1 Kings 19	1 Cor. 89	1 Cor. 90
26	28. 8. aft. Tris.	1 Kings 19	1 Cor. 90	1 Cor. 91
27	29. 8. aft. Tris.	1 Kings 19	1 Cor. 91	1 Cor. 92
28	30. 8. aft. Tris.	1 Kings 19	1 Cor. 92	1 Cor. 93
29	1. 8. aft. Tris.	1 Kings 19	1 Cor. 93	1 Cor. 94
30	2. 8. aft. Tris.	1 Kings 19	1 Cor. 94	1 Cor. 95
1	3. 8. aft. Tris.	1 Kings 19	1 Cor. 95	1 Cor. 96
2	4. 8. aft. Tris.	1 Kings 19	1 Cor. 96	1 Cor. 97
3	5. 8. aft. Tris.	1 Kings 19	1 Cor. 97	1 Cor. 98
4	6. 8. aft. Tris.	1 Kings 19	1 Cor. 98	1 Cor. 99
5	7. 8. aft. Tris.	1 Kings 19	1 Cor. 99	1 Cor. 100

## Poetry.

### LIFT UP THE CROSS.

Lift up the cross, when in my way  
Some painful duty lies undone,  
If I am His who bore its load,  
I may not the commandment shun  
Lift up the cross, and teach the world—  
Which still professions may condemn—  
My burning words and signs of love,  
Have more than words and signs in them.

Lift up the cross, if low in dust  
Its glories by the foe are trilled  
Though faint and faltering, be the first  
To lift it when the strong have failed—  
Lift up the cross that men may see,  
Though all forsake in peril's hour,  
There's one that's true, and only he  
Is so who knows and trusts its power.

Lift up the cross my wearied soul,  
That o'er the task has lingered long;  
Thou fearest—nay, thou shalt not die,  
For those who touch this Ark are strong.  
Lift up the cross, and lift it high;  
Its holy peace looks gentle down;  
Hark to the call to win or die!  
Now for the cross, behold the crown!

## Religious Miscellany.

### MODERN NECROMANCY.

From Dr. Butler's Sermon.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?"

5. When we examine the character of the communications which profess to come from the spirit-world, we shall find abundant and overwhelming reasons for rejecting them.

It is a sufficient reason to reject them, that almost all—with scarcely any exceptions—which have been published to the world, plainly contradict the most precious truths of the Bible. With a view to prepare for this discourse, I have looked over a large number of these alleged communications. Amidst the mass of puerilities, absurdities, stupidities, vulgarities, and blasphemies, which would disgrace any ordinary intellect while in the body, I have not met with more than one in which the pretended spirit professes to have been saved by the sacrament, and to be in the presence of the Redeemer. The book of Judge Edmonds explicitly asserts, that these spiritual manifestations plainly prove that it is no vicarious atonement that is to redeem us; but that we are to work out our own salvation. It denies all the distinctive doctrines of the Gospel. In the midst of these spirits we find ourselves in society very different from that glorious company whom St. John represents as casting their crowns before the throne, and singing the new song to the Lamb that hath redeemed and washed them in his blood. Spirits that profess to be happy and progressing towards perfection testify that matter is eternal; that man never fell; that he does not need a recreating spirit; that Jesus Christ was a mere man and a reformer; that he made no atonement; that he never rose from the dead; that he never wrought miracles; that the Bible is the work of departed spirits, and not of God; that it is a bad book, full of errors and implethras; that there is no place as hell; that there will be no resurrection and judgment; that the churches should be broken up; that civil governments should be abolished; that the marriage institution should be done away.

Now these, in a vast majority of cases, with scarcely an exception, are the kind of communications which are, it is professed, received from spirits. If they come from spirits, surely they are lying spirits. What saith the Scripture? "Though an angel from heaven preach any other gospel than that which ye have received, let him be accursed." If an angel should teach these things, we would reject him and them. How much more then spirits that peep and mutter, and clumsily rap and write out these awful blasphemies!

But it is a reason to reject them because not 'even so do their witnesses agree together.' A writer upon this subject, who has turned over thousands of pages of these spiritual communications, asserts that he has found but a solitary instance in which reference is made to Jesus as a divine Saviour, and to the sinfulness of man, and need of the Spirit, and all the peculiarities of the gospel scheme. I have heard from private sources of a few other cases. Now here is a disagreement among the spirits. Indeed their teachings are of the most diverse character. Unitarianism, Universalism, Swedenborgianism, Transcendentalism, Socialism, and every variety of opinion that is found on earth, is found among these spirits. How is this? These happy spirits must know now how they were saved and what is true. If these communications came from spirits in the other world, they would certainly all know, and all know alike, what is the truth upon these subjects. If they came from those who now 'know even as they are known,' who 'see face to face,' then, although one spirit might know more than another, they would never contradict each other. Those who profess to be in the same spheres, give us different statements on these subjects. How is this? Who shall decide when spirits disagree? Until they agree among themselves, we may be excused in believing none of them.

It is a reason to reject them, that they all seem to take their character from the medium through whom they are communicated. They express his feelings and opinions, and rise no higher in their tone than the mind of the medium, or of the person in communication with him. In one instance to which reference was made, in which a pretended spirit used an evangelical phraseology and uttered gospel truths—the medium was a pious Methodist. On one occasion, in the same room, a departed spirit through a Roman Catholic medium declared there was a purgatory, and that it was essential to pass through its cleansing fires; while another spirit through a Protestant medium insisted, by the most energetic raps, that there was no purgatory, and so in all those cases which I have heard of, in which truly pious sentiments have been expressed, they came through a medium or to an inquirer who entertained them. So clearly does the communication take its hue and character from the medium, or the person communicating through him, that when George Washington, and Benjamin Franklin, and Henry Clay, communicate through, or are summoned by an illiterate medium, they not only utter deplorable nonsense, but they use bad grammar; they spell incorrectly, they write in a most vulgar style. I have been unable to find any instances in which the style and character of communication seem at all above the capacity of the medium. It is true that Judge Edmonds and Dr. Dexter, and Gov. Tallmadge, speak in raptures of certain revelations from Lord Bacon, Swedenborg, and Daniel Webster, as far transcending not only their own intellects, but those of Plato and all the philosophers of the world. But I think they do themselves great injustice. They are too intelligent men not to have known all that those communications reveal before they were made, for when they are intelligible, they do but reproduce the sentiments or dreams with which the world has been long familiar. What is the use of hearing from the other world, if we hear only the conflicting opinions that prevail in this? What is the use of hearing through a medium from a spirit, just the same kind of sentiments that we might hear from the medium without the spirit?

It is a reason for rejecting these communications, that they are very often erroneous. They fail to tell the truth. It has occurred in hundreds of instances, that from what professed to be departed spirits there have been a great number of erroneous

answers. They have not known when they died, and many other facts of a similar kind, which they must have known had they been the spirits of the departed. Some persons have summoned uncles and aunts, and other beings that never existed, and had long conversations with them. All these failures and mistakes and absurdities, which greatly outnumber the answers which are correct, are forgotten by the credulous. But these spirits have no right to make any mistakes, to give any false testimony. If more than half their statements are false, how can we put any confidence in the remainder?

The answer which is made to this objection is itself another reason for rejecting these communications. It is said by some communications that there are low and lying spirits, mischievous disembodied imps, who come and pretend to be the spirits that they are not, and tell falsehoods and make mistakes and create confusion. But how can we know which they are? How can we know but that they who say this themselves deceive us? We are all in the dark. We cannot see the spirits. One spirit's residence and farm—(for Swedenborg, through Dr. Dexter, says they have houses and farms)—lies next to that of the spirit of your friend, and he becomes acquainted with your friend's history, and comes under a table and answers your questions correctly, and pretends to be your friend. How are you to know that it is not he? How can you be assured that some facetious spirit is not representing the spirit of your friend, and amusing himself at your expense? There is no test by which to 'try the spirits!'

It is a reason for rejecting these communications, that they make such popular spirits as George Washington and Benjamin Franklin and Andrew Jackson, and some others, communicate through mediums thousands of miles apart at the same instant.—This is a species of ubiquity not enjoyed even by the angels. Ubiquity is a prerogative of God.—These spirits are so often summoned, that for the last year they must have spent a large part of their time out of Paradise, and under tables and floors, knocking. It is amazing that any person in his right mind should believe that these great men could be, at the same time, answering the summons of every ignorant and credulous person from California to New York and from Maine to Georgia, and that they should spend whole evenings in slowly rapping out a few sentences of unimportant intelligence, or of sentimental and mystical absurdity, of which they would have been ashamed on earth.

It is another reason for rejecting these communications, that they exhibit none of the increased vigor of intellect which we are led to believe will belong to our glorified being. On the contrary, these revelations exhibit a melancholy falling off in mental power, in clearness of thought, and purity of style. In the appendix to Judge Edmonds's volume there are inserted some communications said to have been made to Governor Tallmadge by Daniel Webster. It is stated by the Governor, that it was well remarked by a gentleman of the highest order of intellect present, after the communication closed, that he had read all the old philosophers from Plato down to Bacon, and had never seen anything equal to these communications. Now, I venture to say, that any man of ordinary sense, not infected with this new witchcraft, who had not read either Plato or Bacon, but had read Mr. Webster's published volumes, would at once assert, that while on earth Mr. Webster never wrote a half a page of such unmitigated absurdity as these pretended communications. I am tempted to give a specimen of what is considered the very highest and sublimest style of spiritual communications. I quote a passage which one of the disciples present praised as peculiarly clear and strong, and like Mr. Webster.

"If you will keep open we will give you ideas of life which you have not yet received. It is the active part of light we cling to, and you can as much see it as the light that incites it to action. Life is the active principle, and light the essence of that principle. We can extract principle-essences as you extract wine from the grape. Put some principle under the press, such as life, motion, &c., by compressing them, we get or rather let out the light, and it flies away, and we have the hulls of life, motion, &c., left us for our trouble."