

# The Church Times.

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## Calendar.

CALENDAR WITH LESSONS.

DAY	MORNING	EVENING
SUNDAY	Gen. i. 1-5. Ps. lxxviii. 1-7.	Gen. xii. 1-9. Ps. lxxviii. 8-14.
MONDAY	Gen. xiii. 1-12. Ps. lxxviii. 15-22.	Gen. xiv. 1-12. Ps. lxxviii. 23-30.
TUESDAY	Gen. xv. 1-6. Ps. lxxviii. 31-38.	Gen. xvi. 1-6. Ps. lxxviii. 39-46.
WEDNESDAY	Gen. xvii. 1-14. Ps. lxxviii. 47-54.	Gen. xviii. 1-15. Ps. lxxviii. 55-62.
THURSDAY	Gen. xix. 1-11. Ps. lxxviii. 63-70.	Gen. xx. 1-13. Ps. lxxviii. 71-78.
FRIDAY	Gen. xxi. 1-13. Ps. lxxviii. 79-86.	Gen. xxii. 1-18. Ps. lxxviii. 87-94.
SATURDAY	Gen. xxiii. 1-15. Ps. lxxviii. 95-102.	Gen. xxiv. 1-26. Ps. lxxviii. 103-110.

## Poetry.

FOR THE CHURCH TIMES.

### THE PAST DAY

With the days of the times of old;  
Ere the hour that Creation finish'd, saw,  
The God pronounced it "good,"  
And found the days that His Paradise,  
He made on the tower that screen'd  
The happy pair, ere, for Eve to tempt,  
Approach'd the dark arch-angel.  
As gone with the day when, from thence expelled,  
They roam'd through a thorny world;  
When in thunder by God's own voice  
The serpent came was heard  
To mingle with those that saw the art,  
To weave before the bliss  
The words of the snake, while Earth appear'd  
A wondrous vale:  
As when were the ocean depths,  
And Heaven's windows, wide  
As seas, pour'd their currents down,  
And the aspiring life:  
As when, with village church and man,  
And the fierce serpent  
The order of the pain betwixt, chain'd,  
Lay out on Liverpool.  
As when with the days of thousands of years  
As when, their flight has sped,  
Hurry'd forward, on rapid wing,  
As when the Lord,  
As when, with its elder kindred, to fill  
The shadow realms of the past;  
As when, with them, the new world'd on high,  
Each Sunday shall last.

A. J.

## Religious Miscellany.

### MODERN NECROMANCY.

From Rev. Dr. G. S. Smith's Sermons.

The theory of this may, ere long, be general-  
ized, and a multitude of facts may confirm  
it. But that the rationale of all the wonder-  
ments of our day can be satisfactorily ex-  
plained, I have no hope. Not in my mind,  
nor in any mind, is in the least degree disturb-  
ed the fact that there are mysteries connected  
with the mental and spiritual and corporeal nature,  
which are inexplicable. When a man has explained  
the mysteries and unintelligibilities of my  
earthly nature, when in its natural or moral  
state will be true for him to demand that we  
should explain all the still more obscure phe-  
nomena which are connected with an immaterial con-  
sciousness, or under an endless  
of various influences, or under them to  
be the agency of spirits, I can not at-  
tribute these phenomena, but only to  
be to explain and to explain in which an ex-  
planation can be found. A general cause  
may possibly exist, though the rationale  
of all may be discovered, but general cause  
of particular instances and  
it is possible to trace  
of these phenomena, which are not and power  
of the substance to nature, it is understood,  
and perhaps never to be, fully and under  
of our day of the world's, with  
of mystery, demonology, necromancy  
of inspiration, have been considered and in this  
of generations. The student of day  
of the phenomena of the present, the  
of the phenomena of the heathen deities,  
of the phenomena of the heathen deities,  
of the phenomena of the heathen deities.

Oh! Testament, in the regions of Egypt, in the  
wonder of finding the traces of Greece  
and Rome, in the temples and monuments of the  
ancient nations, in the wilderness of Sinai, and in  
the forests of Kentucky. There is to be no thing  
under the sun!

My friends and brethren, I have brought this  
subject to your attention because much interest has  
been excited in regard to it in this community, and  
because I have been requested to express my views,  
and because I fear that some of you may be led  
deceitfully, and carelessly, and with no idea of its  
impropriety, to tamper with the sacred relation  
of communicating with spirits, to the injury of your  
own souls and the souls of others. I earnestly en-  
treat you, under the impression that it is a solemn  
duty imposed by God, not to allow yourselves either  
to act as mediums, or to be present, when others  
are endeavoring to act as mediums, in any way to  
assist in this dangerous delusion. Allow your-  
selves to make no experiments in reference to this  
phenomena, and to witness none, unless it be dis-  
tinctly understood that it is done in the belief that  
they are referable to natural laws. In the present  
state of the public mind I believe it would be wis-  
dom not to meddle with them at all, but to leave them  
altogether in the hands of men of science. As these  
phenomena cannot be realized except in the case of  
an undue and unnatural excitement of the nervous sys-  
tem, I believe them injurious to the health of the  
body and of the mind. Some who have begun  
these experiments in seriousness have ended them in  
madness. No good has hitherto resulted to any hu-  
man being from all these alleged communications.  
I pray you to let them alone. Refuse to have any  
thing to do with them. If you would contribute  
and hear from the spirit world, go to your fields.  
On a page of that will give you a more and more  
satisfactory view of it than all the revelations of ne-  
cromancers and mediums ever the world has seen.  
And when they shall say unto you, Seek ye  
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? To the  
law and to the testimony, if they speak not accord-  
ing to this word, it is because there is no light in  
them. Remember the solemn language of St. John,  
Believe not every spirit, but try the writ-  
ings whether they are of God, because many false  
prophets are gone out into the world. Hereby know  
ye the spirit of God. Every spirit that confesseth  
that Jesus Christ is come in the flesh is of God.  
And every spirit that confesseth not that Jesus  
Christ is come in the flesh is not of God; and this  
is that spirit of Antichrist whom ye have heard  
that should come, and even now already is it in  
the world.

How solemn are these words! From whatever  
spirits the communications may have come, they  
do not abide the test proposed by St. John, and  
therefore are not to be received.

My friends, you must mark your choice between  
the system of the theosophy and the system of pretend-  
ed spiritual manifestations. They cannot both be  
long held together. If you give up the Gospel,  
then what have you for your joy in life, and your  
peace in death? You have a system, which is a  
mercifully devised to the question of an earth-  
born causality. You have better your mistaken  
hope, and a sphere of being which are not a  
reproduction, and a elevated or improved, of the  
of earth. You have before you imaginary  
worlds in which error and deception enter. But  
for the real world of your immortal and spiritual na-  
ture there is no provision. Oh, at the hour  
when your souls shall stand on the border of the  
eternal world, it will seem something more than  
to be consoling with large pictures of spheres of being,  
the existence of which your credulity has accepted  
on the mere slender evidence, and in which re-  
appear all the uncertainties, the trifles, the con-  
fusing opinions, and the sorrows of the present  
world, and in which the soul is still furnished  
of God's God its Father. It that bread hour  
the real want of your soul will be forgiveness of con-  
science, and removal to a nature which you will then  
know to be unchangeable. The cry of your spirit will be  
the presence of God, the presence of God, the ab-  
sence of all evil and all imperfections—for a world

of corrupt influences, for fellowship with angels  
and with just men made perfect. When these delu-  
sions shall stand before your discernment and in all  
their earthly and carnal grandeur, and the great  
truths of the Gospel, long neglected and despised,  
shall shine into it, with self-illuminating lights,  
you shall see as by candle-light the true  
condition of your own soul, and the true nature  
of that future for which the way is prepared—when  
this joy shall have departed, with the loss of the  
soul's self-development and progress, will be but the  
disadvantageousness that your spirit, dead in sin,  
unperformed, unacquainted to God, shall go on in a  
course of accumulating wickedness; and thus the  
pursuits of the false new gospel, harmonizing with  
the announcement of the true and oldest Gospel,  
shall make your shut eyes here below and see,  
and you shall realize in your sad experience the solemn  
truth of both scriptures, "That whatsoever a man  
soweth that shall he also reap." He that soweth  
to the flesh, shall of the flesh reap corruption; he  
that soweth to the spirit, shall of the spirit reap life  
everlasting.

### Two Episcopal Church papers in the United States, of opposite sentiments, on the Rus- sian War.

Anti-Romanism not all Times.—The New York  
Churchman, in quoting our disclaimer of ecclesiasti-  
cal sympathy with Mahometanism, says:—

"We cheerfully give to our brother or brethren  
of the *Episcopal Recorder*, the benefit of the fol-  
lowing disclaimer, hoping that our correspondent,  
if he have been led into any error, will not be head-  
strong. As for the Bishop of Exeter, we can well understand his  
feelings as Englishmen should prevent them from  
seeing the matter as we have a right to see it. The  
bias of an honorable patriotism will never let their  
country; we perceive our brother's language, and  
and, in taking the same course, would have the  
same motives. The present content of England,  
so long as it has any religious feelings, seems to us  
in the interest of Romanism, which, in our view,  
and, we hope, in the *Recorder's* view, is many de-  
grees worse than Russianism. For our part, we  
confess great reluctance to seeing glorious old En-  
gland dragged, unless when she gets into a tangle  
with her still, so far as we have any judgment in  
the matter, which, by the way, is not very good,  
we wish she had kept out of the Eastern scrape, and we  
are apt to think she will wish us too, before she gets  
through with it. We trust our brother or brethren  
abroad will see by this time that our own views  
are not so clear in the question but that we can very  
well refer his or their difference from us to be com-  
municable and in a dignified manner. We have never, we  
believe, expressed any decided opinion on the merits  
of the war, and are quite sure that we do not know  
enough about it to warrant us in doing so. All that  
we can do in the matter is to pray—that it may  
please God to give to all parties wisdom, peace, and  
concord, and that our dear country the *Recorder* will  
heartily respond. We beseech Thee to hear us,  
God and Land!"

So we do, but at the same time we feel our hearts  
beating in unison with every step of the Orange  
nationalists.

There she sits in her island-home,  
Poetic among her people  
And solitary off to her arms death gone,  
To see her poor heart of tears,  
Oh England! still thine own a muffled fire  
Of a fast she can never forget;  
And still shall she honor the world by night,  
For there's life in the Old Land yet.  
The great Hero-Mother's not long yet,  
There is joy in the Saxon street,  
And she lifts a beam of glory yet,  
Through her made in the son and the son  
They would a wife at her new, who of old looked  
hard.  
In their face, when they heard her afar  
Oh, you had with your mad be, poor lungs of the  
castle,  
When the Old Land goes down to the war!  
Let the sun land, it will find the Old Land  
Ready ripe for a reaper, and I pray  
She will fight as the fought when she took her stand  
For the right, in the olden day.