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Calendar.

CALENDAR WITH LESSONS.

DAYS	MORNING.				EVENING.			
	Scripture	Psalm	Trid.	Lesson	Scripture	Psalm	Lesson	
1	Gen. 1	136	Trid.	Judges 4, Luke 8	Judges 5, Eph 2	137	1	
2	Gen. 2	137	Trid.	Prov. 21, Luke 9	Prov. 41, Eph 3	138	2	
3	Gen. 3	138	Trid.	Prov. 22, Luke 10	Prov. 42, Eph 4	139	3	
4	Gen. 4	139	Trid.	Prov. 23, Luke 11	Prov. 43, Eph 5	140	4	
5	Gen. 5	140	Trid.	Prov. 24, Luke 12	Prov. 44, Eph 6	141	5	
6	Gen. 6	141	Trid.	Prov. 25, Luke 13	Prov. 45, Eph 7	142	6	
7	Gen. 7	142	Trid.	Prov. 26, Luke 14	Prov. 46, Eph 8	143	7	
8	Gen. 8	143	Trid.	Prov. 27, Luke 15	Prov. 47, Eph 9	144	8	
9	Gen. 9	144	Trid.	Prov. 28, Luke 16	Prov. 48, Eph 10	145	9	
10	Gen. 10	145	Trid.	Prov. 29, Luke 17	Prov. 49, Eph 11	146	10	
11	Gen. 11	146	Trid.	Prov. 30, Luke 18	Prov. 50, Eph 12	147	11	
12	Gen. 12	147	Trid.	Prov. 31, Luke 19	Prov. 51, Eph 13	148	12	

Poetry.

HEART HYMNS.

TRANSLATED FROM THE GERMAN.

Thou shalt the dust return to the earth as it was, and
thy spirit shall return to God who gave it.—Eccles. xii. 7.

My God, I know that I must die,
For as a traveller away
From a far home, but hurried by,
So here I but a moment stay;
My life that death may be
My entrance into bliss with Thee!

My God, I know not when I'll die—
The sure is only with the past—
The moment brings my death more nigh,
The next that comes may be my last;
Oh, may I the present take,
My peace, with Thee, my God to make!

My God, I know not how I'll die,
For death has many a varied mien,
For some are called in tempest high,
And others in the calm serene;
But thing alone I ask from Thee,
That in my death prepared I be.

My God, I know not where I'll die,
Give what soil will be my grave;
Only pray that Thou be by
My soul from endless death to save,
And there, where'er my bones may rest,
Sleep upon my Father's breast.

Oh, my Maker, most adored!
When I shall yield my final breath,
I not fall from Thee, my Lord,
Through any of the pains of death;
For then forever I will sing
The praises of my King.

Religious Miscellany.

MODERN NECROMANCY.

In the title of a sermon preached in Trinity
Washington, by the Rev. Dr. C. M. Butler,
is one of interest, less on account of any
importance, than the prevalence of a belief
termed “spiritualism,” to a degree which
is proper to criticize and expose its preten-
sions. It is claimed that there are from twenty-five
thousand “mediums” in the city of New
York, several hundred thousand in the United
States. In this city a new monthly periodical has
been started, entitled *The Sacred Circle*, and
the advocacy of the “Spiritual” theo-
logy, for the pretended communi-
cation with the future state of the soul, and its
relation to the Supreme Being. They are either in
agreement with Scripture, or in opposition, or a
complete revelation, and in either case it is
the Christian to attain some definite opi-
nion of their precise nature and char-
acter. Dr. Butler of course treats the subject on
a sound ground. He argues that “the whole
spiritualism is opposed to the idea that the spi-
rits of departed linger near and can open com-
munication with our world.” His argument on
this point is by no means so well sustained as other
parts of the discourse. In regard to the lawfulness
of such communications, and the probability of
their being made, he justly remarks—

account of the condition of disembodied spirits. He
added nothing from his own observations to the revo-
lution which was made, and to be made, in refer-
ence to the departed. St. Paul was caught up into
the third heaven, and the things which he saw there
were things “which it was not lawful to utter.”—
Lazarus, when his spirit returned from Hades, gave
no description, to be transmitted to after times, of
that mysterious abode. This reserve is not without
deep significance. It seems to intimate, that as
enough was revealed for knowledge, for profit, for
salvation, nothing would be revealed for the gratifi-
cation of mere carnal curiosity. God has told us all
that it is needful and comforting for us to know of
that spirit-world; but from no spirit that has joined
it have we ever had a message as to the condition,
the pursuits, the joys, or the sorrows of its in-
habitants.”

That there is no resemblance between the mira-
cles of Christianity, and the pretended supernatural-
ism of “Spiritual Manifestations,” Dr. Butler dis-
cusses on the ground that the former reverse natural
laws, while the phenomena of the latter “are be-
yond any present known natural laws.” Though
this distinction may be tenable in its application to
“Spiritualism,” we doubt the correctness of a con-
cession which lies at the bottom of the argument—
that is, the admission of a divine authority merely
on the exhibition of miraculous energy. We are
plainly told, “there shall be false prophets and false
Christs,” who “shall show great signs and wonders,
inasmuch that if it were possible, they shall deceive
the very elect;” and even if the day be past for the
fulfillment of that prediction, it is evident in the very
nature of things, that what we term the supernatu-
ral, is not of itself the test of the kind of agency
which is acting,—does not necessarily mark it as good
and true, instead of evil and false. There is “a
working of Satan with all power and signs and lying
wonders,” and the true method of ascertaining its
character, is to enquire whether its teaching be con-
gruous with the revealed word of God. Dr. Butler
contrasts very happily the “Miracles” and “Spirit-
ual Manifestations.”

“In one we see an agent doing something, and
in the other we see something done, and ask where
and what is the agency? In the one we see evident,
beneficent and amazing miracles, wrought for the
great and worthy purpose of revealing moral truth,
and showing how we may be prepared happily to en-
ter the solemn realm of souls. In the other we see
trivial, clumsy, confused, contradictory, unintelli-
gible phenomena, adduced in proof of truths better
known before, and teachings which, when true, are
but the elements of higher knowledge already in pos-
session, and which, when false, are but the old and
familiar articles of the creed which human depravity
and ignorance have ever adopted.”

The testimony of the Sacred Scriptures against di-
vination is decided; the practice is repeatedly de-
nounced in the strongest language, and threatened
with temporal and eternal punishment. Our author
thus arrays the evidences:

“Moses, in the 18th chapter of Deuteronomy,
thus writes: ‘When thou art come into the land,
which the Lord thy God giveth thee, thou shalt not
learn to do after the abomination of those nations.—
There shall not be found among you any that useth
divination or an observer of times, or an enchanter,
or a witch, or a charmer, a consulter with familiar
spirits, or a wizard, or a necromancer. For all these
things are an abomination unto the Lord.’ Here are
eight different species of pretended supernatural
power exerted by those who professed to have ob-
tained most of them by intercourse with spirits,
which were denounced by God as an abomination to
him. It comes within my present purpose to notice
only two general modes of pretended communica-
tions with the spiritual world. ‘The consulter of
familiar spirits,’ ‘the witch,’ and ‘the wizard,’ all
professed to divinate and to work wonders by the aid
of spirits or demons. The same desire to pry into
the future and to know more than can be known by
nature, which gives rise to the modern ‘witch man’
in Africa, and to all pretenders to supernatural power
and knowledge in heathen lands, no doubt gave
rise to these diviners among the ancient heathen na-
tions that surrounded Israel. The Jews were often
enticed into these impieties and abominations. God

denounced them and affixed to them the most fearful
penalties. His law was, ‘Thou shalt not suffer a
witch to live.’ ‘Rebellion,’ he says, ‘is as the sin
of witchcraft,’ thereby indicating the nature of the
sin. It is rebellion against God, seeking knowledge
and asking aid, and depending upon the power, not
of God in the way of his appointment, but from
other beings. It is enumerated by St. Paul as
among the most gross and fatal works of the flesh.—
‘Sorcerers’ are classed by St. John with the ‘abomi-
nable and murderers and whoremongers and idol-
ators,’ who are to have ‘their part in the lake of
fire.’ The New Testament contains a few instances
of sorcerers—Simon of Samaria, Elymas, the sorcer-
er, at Paphos, and the damsel that had a spirit of
divination. I do not know that any of the modern
mediums profess to have communications with any
spirits, good or evil, except departed human spirits
and the spirits of departed animals. (*Spirit Rap-
ping Unveiled*, page 143.)

“But this pretension to communicate with and
consult the spirits of departed human beings, is class-
ed with and denounced in the same terms as is that
of the consulter of familiar spirits. In the passage
from Deuteronomy, it is enumerated among those
pretensions to divination which are called an abomi-
nation to the Lord. It is called necromancy, from
nekros, the dead, and *menteia* prophecy. The prop-
er name then of those who profess to consult the
dead, is not Mediums, but Necromancers. They
are classed with wizards and those that have familiar
spirits in the text. ‘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 unto
the dead?’ That is, ‘should the living resort for
knowledge unto the dead? Should they not resort
unto their God?’ From this language it is evident
that the wizards who peeped and muttered, and re-
sorted to familiar spirits, professed also to bring the
living to the dead for knowledge.

“Now, whether we are right or not in supposing
that these ancient Necromancers did not in reality
hold intercourse with the dead—whether this spiritu-
al communication was real or pretended—certain it
is, that in either case it was entirely prohibited by
God. It was considered by him a presumptuous
and rebellious sin. It was classed among the most
gross and deadly offences against the majesty of
God.”—*Protestant Churchman*.

TRISTAN D'ACUNHA.

(From the Gospel Missionary.)

We have much pleasure in complying with the
request of a correspondent, by inserting the follow-
ing interesting account of an island which our read-
ers will remember as the scene of missionary labours
of the Rev. W. Taylor.

“Yesterday we arrived at Tristan d'Acunha:
very few ships touch here, on account of its being
out of the way; but occasionally, as was the case
with us, the wind allows of it, and good-natured
skippers are glad when it so happens, on account of
the poor Robinson Crusoes who live there.

Tristan d'Acunha is an extinct volcano, so steep
that it seems to rise perpendicularly from the sea;
the captain told me it was 8,000 feet high. It is a
bare rock; but here and there are patches of ground
which can be cultivated. In Bonaparte's time, Lord
Castlereagh took a fancy that the French might
make it useful as an intermediate point of communi-
cation with St. Helena: sailors say it was an absurd
notion, for that the winds and currents make it im-
possible for any ship to sail from the one island to
the other. However, Lord C. established a
corporal and party of soldiers to take care of the
island. When all fear of Bonny was over, they
were sent for home, but some of them had grown so
fond of their desert island, that they begged leave
to remain, and here they have been these twenty
years; Corporal Glass, now styled the Governor,
and five of his men, with their six wives, and among
them thirty-two children. It was not possible for us
to go on shore, but Glass and four of his men came
off to see us. They looked very healthy and com-
fortable—cared not a sou for anything out of their
island—and did not ask one question concerning
anything outside their own little rock. The captain