

The Church Times.

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“Evangelical Truth—Apostolic Order.”

W. Cossin—Publisher.

VOL. VI. HALIFAX, NOVA SCOTIA, SATURDAY, MARCH 10, 1883. NO. 13

Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING.
S. March 20	S. Mat. before Easter	Exod. 10. Matt. 23. Exod. 19. Heb. 6.
M. " 21	Mon. before Easter	Judg. 10. John 8. Judg. 11. 1 Tim. 4.
T. " 22	Tues. before Easter	12. " 131.
W. " 23	Wed. before Easter	Hosca 13. " 11. Hosca 14. 2 Tim. 1.
T. " 24	Thurs. " "	Dan. 9. " 13. Jer. 51.
F. " 25	Good Frid. Ann. (of Virgin Mary.)	Gen. 22. John 18. Isaiah 53. 1 Peter 2.
S. " 26	Easter Even.	Zecl. 9. Luke 24. Exod. 14. Heb. 4.

* Proper Psalms—Morn. 22, 40, 64—Even. 12, 68.
† Lessons for Ann. or Lady Day, —Morn. Zecl. 9.—Even. Lectus. 3.

Poetry.

LIFE'S HARVEST.

BY WILLIAM HOWARD KNOWLES.

Ho, reapers of Life's Harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Why stand ye idle waiting
For reapers more to come?
The golden morn is passing—
Why sit ye idle dumb?
Thrust in your sharpened sickle,
And gather in the grain;
The night is fast approaching,
And soon will come again.

The Master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?
Come down from hill and mountain,
In morning's ruddy glow,
Nor wait until the dial
Points to the noon below.
And come with the strong snew,
Nor faint in heat or cold;
And pause not till the evening
Draws round its wreath of gold.

And mount the crumbling watch-towers,
And herald on the truth;
Preach out the golden precepts,
To wild and wayward youth,
Mount up the heights of Wisdom,
Crush each error low:
Keep back no words of knowledge
That human hearts should know,
Be faithful to thy mission,
In service of thy Lord;
And then a glorious chaplet
Shall be thy rich reward.

Religious Miscellany.

From the Church and State Gazette.

PROGRESS OF THE MORMON IMPOSITION.

A CORRESPONDENT has kindly forwarded to us a copy of the *Deseret News* of the 16th October, on which day it was published in "Great Salt Lake City, Utah Territory." The columns of this Mormon journal afford ample evidence that the wicked in this life may flourish. We forbear comment that we may obtain greater space for extract, to which we now address ourselves. The following is the abstract of a sermon delivered by a Mormon preacher in defence of the revelation of Mormonism:—

"In reference to his main subject he assumed, as a postulate, that in the days of the Saviour there were synagogues where the Jews worshipped God; and in addition to them the splendid temple at Jerusalem; yet, when on a certain occasion, one proposed to follow Him whithersoever He went, He, though Heir of all things, cried out like one in the bitterness of his soul, in abject poverty, 'The foxes have holes, &c.' This (said the speaker) was evidence to his mind that the Most High did not put His name there, and that He did not accept the worship of those who paid their vows and adorations there. This was evident from the fact that they would not receive Him, but thrust him from them, saying, 'Away with Him, crucify Him! crucify Him!' It was therefore abundantly evident that His Spirit did not dwell in them. They were the degenerated sons of noble sires; but they had long since slain the prophets and seers, through whom the Lord revealed Himself to the children of men. This (said the speaker) was the grand difficulty among them—their unbelief in present revelation."

"He further remarked their unbelief in present

revelation was the means of dividing that generation into the various sects and parties that existed. They were sincere worshippers, but their worship was not required of them, nor was it acceptable to God. The Redeemer Himself, who knew the hearts of all men, called them a generation of vipers. It was proof positive to his mind that there being Pharisees, Sadducees, Herodians, Essenes, and, all differing from each other, they were led by the precepts and commandments of men. Each had something peculiar to himself, but all agreed in one point—(viz) to oppose the Saviour, so that we discover He could, with the utmost propriety, exclaim, notwithstanding their synagogues and temple worship, 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head.'

"He took occasion here to remark that such diversity of sentiment ever had, and ever would obtain, when people were not led by present revelation. This brought him to the inevitable conclusion that the various sects of the present day, from their manifesting the same spirit, rested under the same condemnation with those who were coeval with the Saviour. He admitted there were many houses, many sufficiently large, built for the worship of God; but not one except this, on the face of the whole earth, that was built by divine revelation; and were it not for this, the dear Redeemer might in this day of science, this day of intelligence, this day of religion, say to those who would follow Him, 'The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head.'

There is something of the Romish character in this style of preaching, and so there is in the cursing prayer which followed the sermon—*ex. gra*:—

"We ask thee, Holy Father, to confound and astonish and bring to shame and confusion all those who have spread lying reports abroad, over the world, against thy servant, or servants, if they will not repent, when the everlasting Gospel shall be proclaimed in their ears, and that all their works may be brought to nought, and be swept away by the hail, and by the judgements which thou wilt send upon them in thine anger, that there may be an end of lyings and slanders against thy people, for thou knowest, O Lord, that thy servants have been innocent before thee in bearing record of thy name, for which they have suffered these things. Therefore we plead before thee a full and complete deliverance from under this yoke: break it off, O Lord, break it off from the necks of thy servants, by thy power, that we may rise up in the midst of this generation and do thy work."

That the learners of such sermons and prayers might find divine assurance that the ministers of Mormonism were heaven-directed, the following little drama of miracles was then enacted:—

"President Oliver Cowdery testified of the truth of the Book of Mormon, and of the work of the Lord in these last days. President F. G. Williams arose and testified that, while President Rigdon was making his first prayer, an angel entered the window, and took his seat between Father Smith and himself, and remained there during his prayer. President David Whitman also saw angels in the house. President Hiram Smith made some appropriate remarks, congratulating those who had endured so many trials and privations to build the house. President Rigdon then made a few appropriate closing remarks, and a short prayer, at the close of which we sealed the proceedings of the day by shouting, Hosanna, hosanna, hosanna to God and the Lamb, three times, sealing it each time with amen, amen, and amen.

"Brother George A. Smith arose and began to prophecy, when a noise was heard like the sound of a mighty rushing wind which filled the temple, and all the congregation simultaneously arose, being moved upon by an invisible power. Many began to speak in tongues and prophecy, others saw glorious visions, and I beheld the temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting on the temple), and were astonished at what was transpiring. The number of official members present on this occasion was four hundred and sixteen, being a greater number than ever assembled on any former occasion. This continued until the meeting closed at eleven p. m."

It is difficult to say whether sorrow, indignation, dis- , or inextinguishable laughter should most be excited at perusal of these gravely told details. We leave our readers to decide, and continue our extracts with the following, which is part of a letter transmitted from Mormon missionaries in Switzerland, and containing an account of the result of their so called ministers.

"Our heavenly Father has witnessed to us His presence in the branches of His Church at Geneva and

Lausanne. Brother Moral frequently visited a lady who purposes to be baptized. This lady is the mother of four or five children, one of whom is weak-minded, almost an idiot, and had never walked; and its twisted drooping, powerless limbs banished the hopes of its walking for a long time. Brother Moral, touched with compassion at the fate of this poor child, put his hand to his chin as he sat on his mother's knee, and, regarding him with attention, recommended him to the grace of the Lord, that He might have pity on him. Well dear brother, the child walked next day! The mother says to those that wish to understand how her child has walked, that seeing brother Moral pray she had faith that something good had come to her child. We are all filled with joy at it as you may believe.

"Sister Stenhouse will have told you, in her letter, how your poor little Clara was afflicted with an intermittent fever. She invited me to administer to her with holy oil, which I did twice, asking our heavenly Father, in the name of His Son Jesus Christ to heal her, and give us a testimony that He was with us. Well, my brother, your Clara, since then, has been quite well; for which, glory be to God, who remembers us who are among the small things of His kingdom I am filled with joy, gratitude, and confidence. I assure you these facts have strengthened our brethren and sisters, and caused those out of the Church to think seriously also."

The columns of the Mormon journal are chiefly occupied with lengthy details of a conference just holden. The bishops and priests who take part therein have as sharp a wit for things material as for their revelation. One high priest thus addresses the assembly:—

"What was said here last Sabbath by Br. Call, and others, gives rise to the text, which I put forth for the brethren to preach upon. It is for the idlers and loafers to build me a good house. These men complain about me living on tithing; but the truth is I have never asked for one bushel of wheat, a single load of wood, or for the Church to build me a house. If any complain about the first Presidency living on tithing, I want these men to build me a fine commodious house, worth about 25,000 dollars. My next text is, for this people as they did last year, not to sell your wheat for fifty cents per bushel, for in all probability you will have to buy it back again from the same man at four or five dollars per bushel."

Perhaps, it was thought that this high priest was waxing too mundane: the next was more spiritual:—

"Elder Zera Pulsipher remembered the time when he had to travel three hundred and twenty-five miles to get a council of elders, comparing the rise of the Church with the present day; and bore a testimony of having seen a vision, when an angel appeared to him having a Book of Mormon in his hand; and exhorted the new comers of the valley to keep the commandments of God, to be humble and prayerful, and respect and obey the council of the authorities; and showed that those who neglect their prayers and their duty, generally, fall away from the Church and are damned."

President Kimball returned to worldly considerations;— "He exhorted the saints to sell their clothing to the farmers for wheat so as to keep away from the merchants, and decorate your palaces with home manufactures and, if you cannot get cotton yarn to weave carpets, braid and rags, adorn your palaces with rag carpets."

This business-like man is followed by a sprightly volunteer. Elder F. D. Richards "attended to the call made on him to preach this evening, and as the word "can't" never was in his vocabulary, he is not under any trouble to expunge it. The responsibility he is under to preach to the people enables him to expect the assistance of the Holy Spirit always."

Elder Richards, however, soon stumbled into commercial matters. He advocated the cause of home manufactures; and then, said he, "we should have not only a gathering of people, but also a gathering of substance. If the money that has been paid out for the single article of sugar was now in the valley, there would be a comfortable circulating medium for the whole territory. Again: if we can get the iron works started in our midst, it would be a most profitable source of investment, and also prove of great benefit to the territory. Brother Erastus Snow and I are going down to Iron County, with a train of goods, to unite with our brethren there, and see if we can make it a blessing for the community, and so save the funds in the territory: this will give stability to the moried interest. I look forward to a few years, when I can see the wool taken from the sheep, and made into beautiful clothing