

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day & Date.	MORNING.	EVENING.
S. Sept. 27	16 Sun. a Trin.	13, 1 Co. 12
M. 28	Tobit 2	1 Tobit 8
T. 29	St. Mich. & all (Aug.)	81 Acts a 12 Dan. 5 10 Jude e
W. 30	Tobit 4	1 Tobit 8 10 Co. 16
T. Oct. 1	7	4 8 10
F. 2	9	5 10 2 Cor. I
S. 3	11	6 12

a To verso 20. b Begin ver 5. c Ver. 6 to ver. 10.

Poetry.

OUR LITTLE CHURCH.

Oh, only see how sweetly there,
Our little church is gleaming!
The golden evening sunshine fair,
On tower and roof is streaming
How soft and tranquil all around!
Where shall its like on earth be found?

Through the green foliage, white and clear,
It peeps out all so gayly,
Round on our little village here,
And down through all the valley.
Well pleased it is, as one may see,
With its own grace and purity.

Not always does it fare so well,
When tempests rage and riot,
Yet even then the little bell
Speaks out—"I will soon be quiet!"
Though clouds look black, and pour down rain,
The sunshine brighter comes again.

And when the organ shines and sounds,
With silver pipes all glistening,
How every heart then thrills and bounds,
And earth and heaven seem listening.
Such feelings in each bosom swell,
But what he feels no tongue can tell.

Oh, see in evening's golden fire
Its little windows gleaming!
Bright as a bride in gay attire
With flowers and jewels beaming.
Aye, look now! how it gleams and glows,
Fair as an apricot or rose!

Within our little church shows quiet—
Believe me—quite as neatly;
The little benches, blue and white,
All empty look so sweetly!
On Sunday none is empty found—
There's no such church the wide world round!

See where against the pillared wall,
The pulpit high is builded,
Well carved and planned by master hand,
All polished bright and gilded.
Then comes the parson, undismayed;
They wonder he is not afraid.

But he stands up a hero there,
And leads them on to heaven,
Through all this world of sin and care,
The flock his God has given.
Soft falls his word as dew comes down,
On a dry meadow, parched and brown.

But see, the sun already sinks,
And all the vale is darkling,
Only our little spire still blinks
With day's last golden sparkling.
How still and sacred all around!
Where shall a church like ours be found?

Religious Miscellany.

THE SPIRIT OF GOD.

THE Spirit of God doth not bear witness with the spirits of the faithful, that they are the children of God, by an immediate oracle, voice, or whisper within them, in express words, pronouncing their pardon and acceptance with God, or saying that they are the sons of God. This is a vain imagination, and as dangerous as it is vain; it being apt to lead some good men into despair, as not finding any such whisper within them, and to expose others to presumption, and the delusion of the evil spirit. Such a vocal testimony of the spirit is nowhere promised in Scripture, and therefore not to be expected by us. And that St. Paul means not here any such vocal testimony of the spirit, is evident from hence, that this vocal testimony would be the immediate testimony of the spirit alone; whereas the Apostle speaks of a testimony of the spirit, concurring and adjoining with the testimony of our spirits, that is, our minds and consciences. This testimony of the spirit bears,—1st, by those gracious fruits and ef-

fects, which he hath wrought in us; which when we discern and perceive, we do or may from thence conclude that we are the sons of God, those fruits and effects being the sure badge and livery of his children. 2dly, by enlightening our understandings, and assisting the faculties of our souls, as need requires, to discern those gracious fruits and effects which he hath wrought in us. In this way of explanation, and in no other, it is easy to understand the concurrence of God's Spirit, and our spirit in this witness or testimony, that we are the sons of God, and so heirs of salvation; and what part each of them hath therein. The Spirit of God hath the main and principal part; for it is that spirit which produces those graces in us which are the evidences of our adoption; it is he who, as occasion requires, illuminates our understandings and assists our memories, in discerning and recollecting those arguments of hope and comfort within ourselves.—But then our spirits or understandings have their share in this testimony too. For God's Spirit doth witness, not without, but with our spirits and understandings, so that our spirits concur and co-operate, and act their part in this matter too; we making use of our reason and understanding, in considering and reflecting upon those grounds of comfort, which the Spirit of God hath wrought in us, and from them drawing this comfortable conclusion to ourselves, that we are the sons of God.—
Bishop Bull.

THE BOOK OF MORMON.

"THE Book of Mormon has, perhaps, been less understood, and more misrepresented by the world at large, than any other publication that ever appeared, and in the midst of the jarring statements concerning it, our duty is to show what it really is." So runs a sentence in "The Voice of Warning for all People," or, "An Introduction to the Faith and Doctrine of the Church of Jesus Christ of Latter Day Saints," and a little light from the head quarters of the body on this very book may cause a train of not unprofitable thought. At least it will enable us to understand somewhat of the power with which its leaders act upon the minds and imaginations of the poor ignorant people in all countries. The legend connected with the person and works of Mormon is this. The history is certainly novel.

"When the Lord confounded the languages at Babel, he led forth a colony from thence to the Western Continent, which is now called America.—This colony, after crossing the ocean in eight vessels, and landing in that country, became, in process of time, a great nation, which inhabited America for some fifteen hundred years. They were at length destroyed for their wickedness about six hundred years before Christ. A prophet, by the name of Ether, wrote their history and an account of their destruction. He himself lived to see their entire destruction, and deposited his record where it was afterwards found by a colony of Israelites, who came from Jerusalem about six hundred years before Christ, and re-peopled America. This last colony were descendants of the tribe of Joseph, and grew, multiplied, and finally gave rise to two mighty nations, of one of which the American Indians are still a remnant. Both nations were inclined to war, and one thus came to be destroyed in the third and fourth centuries of the Christian era. It was in this age that Mormon lived, a prophet of the Lord. By his commandment he made an abridgement of the records which contained the history of his forefathers, to which he added a sketch of the history of his own times, and the destruction of his nation. These were deposited carefully in the earth on a hill, which is situated somewhere in the State of New York.—So concealed from observation these records lay thus deposited in the earth unto the beginning of the second quarter in this century, that is, for the space of fourteen hundred years, at the end of which time this divine revelation was found by a man of the name of Joseph Smith."

Such is the legend, and one which gratifies to the utmost that love of the marvellous which is implanted in human nature. Of itself it might fall to the ground helpless and harmless, as such legends have in these latter days, but it is borne up and made ready to be received into the minds of simple and uninformed people by reason of the truths which its

advocates have connected with it. When missionaries of this faith go forth, as they do go forth, into all the world, to preach what they falsely call "the gospel of the kingdom," they declare the fall of the Universal Church from the knowledge of the purposes of God, and that act of the divine power which restores only a remnant in the end of the age.—Speaking of the signs which our Lord Jesus Christ, that great Head of the Church, said should "follow them that believe," the writer of the little volume under notice, a volume which has had a most remarkable circulation in this continent and in that of Europe, says that "some tell us that those signs were only to follow the Apostles; and others tell us that they were only to follow believers of that age; but Christ places the believing, the salvation, and the signs that were to follow, all on an equal footing; where one was found there was to be the other, where one ceased to be there must be also the other. If the language," he goes on to argue, "Christ used in St. Mark, chapter xvi., 15—19, limits these signs to the Apostles, it also limits faith and salvation to them. If it limits these signs to the first ages of Christianity, then does it limit salvation to those ages. And as well might we say the preaching of the Gospel is no longer needed: faith is no longer needed; salvation is no longer needed: that they were only given at the first to establish the Gospel, as to say that these signs are no longer needed, they were only given to establish the Gospel. But is it not a fact that these signs have ceased among men? Yes, even so, and in proving that they have ceased you prove that the Gospel has ceased to be preached, and that men have ceased to believe and be saved, and the world is without the kingdom of God." And this is the very position taken by the Mormons in the theological arena. "Were we to take a review," this same writer goes on to say, "of the churches from the days that inspiration ceased until now, we should see nothing like the kingdom of God as it was first set up in the world." And a comparison is instituted between the doctrines of the first ages and those of the present in the following terms:—

And these signs shall follow them that believe.	And these signs shall not follow them that believe.
Neither pray I for these alone, but for all them that shall believe on me through their word, that they all may be one, even as we are one.	And we are all true believers, and are all invisibly one, although divided into a hundred warring denominations.
One Lord, One Faith, and One Baptism.	Many lords, many faiths, and many baptisms.
And by One Spirit are we all baptized into One Body.	And by many spirits are we all torn asunder into different bodies.
Covet, earnestly, the best gifts, but rather that ye prophesy.	Do not covet any spiritual gifts, for all are for ever done away.
And God hath set some in the Church, first Apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.	And man hath set some in the Church, first hiring preachers; secondly a band of trustees; thirdly tracts; then commentaries, societies, and many opinions.

Such is the method taken by these men, under the inspiration of the devil, to distract the minds of the spiritually ignorant, and to lead away captive silly women laden with sins. There is no doubt that the present sad condition of Christendom is an arsenal from which they fetch many a weapon, and that the Protestant pulpits of the day afford those that sit under them very small protection from that small measure of the truth which is meted out to them. To the majority of the baptized, most of the Bible, it is to be feared, is really a dead letter, and being not instructed fully in the Word of Righteousness by those who preach in the pulpits of the denominations that are called Evangelical, and disbelieving in the power of either angel or spirit, they lie exposed to the power of any and every such teaching as the Apostles and Prophets of the Mormons afford them. There is no question that the delusion, too, has not yet attained its full number of followers, for recent intelligence is at hand which speaks of them attracting considerable attention in the cities of England, Denmark, and Sweden. The census of the first named kingdom, made a few years ago, makes their chapels in number as many as between two or three hundred; their ministers and missionaries are still on the increase, while the various denominations of Christendom, as we know in