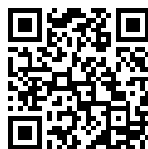

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MORMONISM EXPOSED,

IN ITS

SWINDLING AND LICENTIOUS ABOMINATIONS,

REFUTED IN ITS PRINCIPLES,

AND IN THE

CLAIMS OF ITS HEAD,

THE MODERN MOHAMMED,

J O S E P H S M I T H,

WHO IS PROVED TO HAVE BEEN A DECEIVER,

AND NO PROPHET OF GOD.

BY JOHN BOWES.

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INTRODUCTION.

Soon after Mormonism was imported into this country from America, its advocates waited upon me to convert me to its principles. After considering them, I came to the conclusion that it was a system of deception and fraud which, under the pretence of a revelation from God, was to extract money from its dupes, and thus enrich Joseph Smith, and others, who ruled in the church of "Latter-day Saints." I lectured upon the system, and held a public debate in Liverpool with P. P. Pratt for several nights, and afterwards I gave my views occasionally as necessity required in other places. At Bradford, in 1848, I had a debate for nine nights with James Marsden, one of the Mormon priests, and in the same year I published a refutation of Mormonism in the "Christian Magazine, exhibiting the church as it ought to be," pledging myself to oppose their principles wherever I might be furnished with an opportunity. The result has been that I have not only obtained information concerning their system from their own books, but from *their deeds*. I have conversed with persons who have been at Nauvoo, with many in this country who have been Mormons, and who were fleeced by them, so that my original conviction is confirmed. At first I had no idea of the deeds of most abominable wickedness which are practised among them, but having been furnished with evidence that satisfies my own mind that the American leaders are far worse than infidels, pretending to revelations from God for robbery, polygamy, adultery, fornication, and murder; that they may live in idleness, wealth, and the indulgence of the worst passions, while they fleece the poor and rich who are simple enough to believe what they say without examination. I deem it my duty to bring a sufficiency of evidence before the public mind to convince all candid persons of the truth of the grave charges which I am compelled to bring against them.

That they may get English Mormons into their power, they apply to themselves and the Mormon church texts which relate exclusively to the Jews, to Jerusalem, and to Zion. They threaten all sorts of judgments upon Europe and those who remain here, and promise all kinds of blessings upon those who give their money to their apostles and go to America. But why should they teach such things? The

following facts will answer the question. They have an agent at Liverpool for sending off "the saints." The more they send off, the more money he draws. When the Brotherton family went, consisting of ten persons, there were 200 in the vessel, which was chartered for £200. Parley P. Pratt and Fielding charged the saints £2 each, which brought £400; so that these two impostors put in their own pockets £200 by this one cargo. Then they played the same part by a steamer from New Orleans to St. Louis, and again cleared 200 dollars—making the saints pay one dollar each more than they paid for the steamer. When the party arrived at Nauvoo there were the Mormon authorities waiting to sell them land, which had cost little more than one dollar an acre, for many dollars, one lot having been sold as high as 700 dollars an acre; so that the land-selling Mormon leaders made a fortune out of the beguiled emigrants. Then other means are devised of getting any property that may remain to the emigrant after his arrival, which will be explained as we proceed.

It may be asked, but how do they manage to decoy people with money from this country? They appear to be saints. At first they confine their preaching chiefly to the scriptures, only they claim that they have every thing mentioned in the New Testament, prophets, apostles, miracles, tongues, and, in short, every thing. They make bold statements about the angel which J. Smith saw, and many other pretended miracles, so that simple people think that holy men would never tell such awful lies, and thus conclude, from the boldness of the statements, that surely Mormonism must be true. In America they can afford to throw off the mask, and appear in their real character, even in their public teaching they adopt a very different course to what they do in England. Persons who have opened their houses to entertain Mormon priests in England, say that the Yankees or Americans were all destitute of religion, and generally bad men, while several of the English Mormons were sincere, pious men. For these men I write on principles. With the mere American swindlers, I would think it beneath me to expound principles. I should as soon think of disputing about baptism or miracles with pirates and robbers, but it is otherwise with sincere English Mormons. Many of them, no doubt, are very ignorant persons, and many of them never had any religion, still they are the deceived, therefore I pity them, and wish to deliver them out of the hands of those who "by cunning craftiness lie in wait to deceive." Let the following fact be pondered, and then let the reader say whether Mormons and all other people should not be put upon their guard against such deceivers. JOHN GOODALL, Edward Street, Sheffield, had an elder named CARRIGAN residing with him. RUSHTON, another elder, called to see him, and when the two were together, Rushton was overheard, while giving an

account how he had duped the people. He said, "I told them how delighted they would have been if they had seen Joseph Smith walking on the water. I did not say that he did walk on the water, but how delighted they would have been *if they had seen him!*" leaving the impression on the people's minds that Joseph Smith had really been seen walking on the water. It is thus that these Americans deceive the English. Nearly all the English conferences of influence have an American looking over them, who does not work, but contrives to live upon the people, who are entirely governed by Americans. The English president is always an American, a man, no doubt, in all the deep secrets of this unholy fraternity.

As Joseph Smith professed to be the president of this system, and as he is viewed in this light by the Mormons, we proceed to examine his claims.

CHAPTER I.

THE CLAIMS OF JOSEPH SMITH, THE SECOND MOHAMMED, TO BE A PROPHET, &c., EXAMINED AND OVERTHROWN.

We shall allow him to give his own account of his remarkable appointment.

"While we (Joseph Smith and Oliver Cowdery) were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and *having laid his hands upon us, he ordained us, saying unto us, 'Upon you, my fellow-servants, in the name of MESSIAH, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance and of baptism by immersion for the remission of sins; and this shall never be taken away from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'* He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that *I should baptize Oliver Cowdery, and afterwards that he should baptize me.* Accordingly we went and were baptized. *I baptized him first, and afterwards he baptized me.* After which I LAID MY HANDS UPON HIS HEAD, AND ORDAINED HIM TO THE AARONIC PRIESTHOOD, AFTERWARDS HE LAID HIS HANDS ON ME, AND ORDAINED ME TO THE SAME PRIESTHOOD, for so we were commanded. The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the priesthood of Melchisedec, which priesthood, he said, should, in due time, be conferred on us, and that *I should be called the first elder and he the second.* It was on the 15th day of May, 1829, that we were baptized and ordained under the hand of the messenger."—*Star*, vol. iii. p. 148.

I make the following remarks on this stupid transaction:—

1st.—It is unscriptural and irrational to suppose that a departed spirit can, or ever did, according to the scriptures, ordain any one to any office in the church of Christ. In their own *Star* they admit as much—*vol. v. p. 180*—"It is evident that *the angels that minister to men in the flesh are resurrected beings, so that flesh administers to flesh, and spirits to spirits.*" Yet even this is contrary to God's word—"In Christ shall all be made alive, but every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."—1 Cor. xv. 23. So that there is no possibility of such an ordination, either from their own view, "that flesh administers to flesh," or the scriptural view of no resurrection for the saints till Christ's coming.

2d.—The Aaronic priesthood consisted of Aaron and his sons, or natural descendants. Now Joseph Smith and Oliver Cowdery were not even Jews, much less natural descendants of Aaron, therefore neither they nor the hundreds of Aaronic priests that they have made, are Aaronic priests except in name.

3d.—The priesthood of Aaron was done away in Christ.

4th.—These men were ordained, as they tell us, by this "messenger from heaven" before they were baptized, or had got the remission of their sins. Who ever heard of ordination to office before baptism? No such thing ever occurred in any New Testament church.

5th.—We never read of any unbaptized person baptizing another in a christian church.

6th.—We never read of an unordained person ordaining another, and then being ordained himself by the person he had previously ordained.

7th.—If the "messenger from heaven" really ordained them, that was enough; why should they have ordained each other? They seem to have had no faith in the first ordination.

8th.—According to this Oliver Cowdery was as much ordained of God as Joseph Smith. How then did he leave the church, and remain away eleven years after? Strange inconsistencies these! I cannot believe that Oliver Cowdery regarded this as any thing but a religious deception on the public, or he would not have left Joseph Smith to himself for so many years.

Mormonism is the religious system founded by JOSEPH SMITH and others: its advocates designate themselves "LATTER-DAY SAINTS." Their origin is to be traced to the publication of the "Book of Mormon," which, with another book as large as our New Testament, called "The Book of Doctrines and Covenants," they regard as of equal authority with the Bible. The Book of Mormon

was published in 1830. Joseph Smith, in the first edition, is styled "author and proprietor," and we may very well believe it. However, he professed to be directed by "the angel of the Lord" to certain plates which had been hid in the ground for 1400 years. On these plates were said to be Egyptian hieroglyphics, which Joseph Smith is said to have translated by inspiration. But when these characters were shown to Professor Anthon, of New York, he declared they were not Egyptian hieroglyphics. Now, as all depends upon the character of Smith, who claims to be a "seer, a revelator, a translator, and a prophet—having the gifts of God which he bestows upon the head of the church"—Doc. and Cov. p. 81—it will be well to examine his claims to our confidence.

It is lamentable to think that the Mormon teachers lead the people to think that *character* is of no importance, that it has failed, but that *principles* are all-important. But the Lord Jesus Christ has taught us a different lesson. From him we learn that without character a man cannot enter his kingdom; hence, the first churches were composed of "saints," "brethren," and of persons whose "sins were forgiven." *Where there is no christian character there is no christian church.* The church of Christ is composed of renewed, changed men. Then, when we consider the high character claimed for Smith, as a prophet, and head of the church, character becomes all-important. Often God's prophets are called holy. Thus, the church is charged—"That ye may be mindful of the words which were spoken before by the Holy Prophets." 2 Pet. iii. 2. also 1 Pet. i. 21.

Now, if we find the Mormon prophets *unholy*, we know they are false prophets: so taught the Lord Jesus Christ.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes off thorns, or figs off thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. . . . Wherefore by their fruits ye shall know them."—Matt. vii. 15-20.

When it is pretended that Joseph Smith is *the head of the church*, the definite article is used, excluding Jesus Christ—as when we speak of "the King of France," we exclude all but one from being king—we have a right to examine this singular assumption. Elder Hyde, at Manchester, Oct. 17th, 1846, according to the *Millennial Star*, a Mormon magazine, said,

"We also declare and testify that Joseph Smith is just as much the President of the church now as he ever was. No man can take his place."

So that, as *Joseph Smith is dead, they have got a dead head, and must therefore be dead members.* I have examined the character of

Joseph Smith before and since his avowal of a new church. I have read the testimony of many witnesses on oath, who knew him, and they testify that, before the publication of the Book of Mormon, he was an idle, dissolute young man, digging for money, and professing to find it by looking through a stone; that he was a liar who could not be trusted on oath, as the following facts prove:—

"In the month of August, 1827, I was hired by Joseph Smith, Jr., to go to Pennsylvania, to move his wife's household furniture up to Manchester, where his wife then was. When we arrived at Mr. Hale's, in Harmony, Pa., from which place he had taken his wife, a scene presented itself truly affecting. His father-in-law (Mr. Hale,) addressed Joseph, in a flood of tears: 'You have stolen my daughter, and married her. I had much rather have followed her to her grave. You spend your time in digging for money—pretend to see in a stone, and thus try to deceive people.' Joseph wept, and acknowledged *he could not see in a stone now, NOR NEVER COULD*; and that his former pretensions in that respect, were all false. He then promised to give up his old habits of digging for money and looking into stones. Mr. Hale told Joseph, if he would move to Pennsylvania and work for a living, he would assist him in getting into business. Joseph acceded to this proposition. I then returned with Joseph and his wife to Manchester. One circumstance occurred, on the road, worthy of notice, and I believe this is the only instance where Joe ever exhibited true Yankee wit. On our journey to Pennsylvania, we could not make the exact change at the toll gate near Ithaca. Joseph told the gate tender that he would 'hand' him the toll on his return, as he was coming back in a few days. On our return, Joseph tendered to him 25 cents, the toll being 12½. He did not recognize Smith, so he accordingly gave him back the 12½ cents. After we had passed the gate, I asked him if he did not agree to pay double gatage on our return? 'No,' said he, 'I agreed to *hand* it to him, and I did, but he handed it back again.'

"Joseph told me, on his return, that he intended to keep the promise which he had made to his father-in-law; 'but,' said he, 'it will be hard for me, for they will all oppose, as they want me to look in the stone for them to dig money.' And, in fact, it was as he predicted. They urged him, day after day, to resume his old practice of looking in the stone. He seemed much perplexed as to the course he should pursue. In this dilemma, he made me his confidant, and told me what daily transpired in the family of Smiths. One day he came and greeted me, with a joyful countenance. Upon asking the cause of his unusual happiness, he replied in the following language: 'As I was passing, yesterday, across the woods, after a heavy shower of rain, I found, in a hollow, some beautiful white sand that had been washed up by the water. I took off my frock, and tied up several quarts of it, and then went home. On my entering the house, I found the family at the table, eating dinner. They were all anxious to know the contents of my frock. At that moment, I happened to think of what I had heard about a history found in Canada, called the golden Bible; so I very gravely told them it was the golden Bible. To my surprise, they were credulous enough to believe what I said. Accordingly I told them that I had received a commandment to let no one see it; for, says I, no man can see it with the naked eye and live. However, I offered to take out the book and show it to them, but they refused to see it, and left the room. Now,' said Joe, 'I have got the damned fools fixed, and will carry out the fun.' Notwithstanding, he told me he had no such book, and believed there never was any such book, yet, he told me that he actually went to

Willard Chase, to get him to make a chest, in which he might deposit his golden Bible. But, as Chase would not do it, he made a box himself, of clap-boards, and put it into a pillow-case, and allowed people only to lift it, and feel of it through the case.

"In the fall of 1827, Joseph wanted to go to Pennsylvania. His brother-in-law had come to assist him in moving, but he himself was out of money. He wished to borrow the money off me, and he presented Mr. Hale as security. I told him in case he could obtain assistance from no other source, I would let him have some money. Joseph then went to Palmyra; and, said he, 'I there met that damn fool Martin Harris, and told him that I had a command to ask the first *honest man* I met with for fifty dollars in money, and he would let me have it. I saw at once,' said Joe, 'that it took his notion, for he promptly gave me the fifty.'

"Joseph thought this sum was sufficient to bear his expenses to Pennsylvania; so he immediately started off, and since that time I have not been much in his society. While the Smiths were living at Waterloo, William visited my neighbourhood; and, upon my inquiry how they came on, he replied, 'We do better there than here; we were too well known here to do much.'

PETER INGERSOLL.

"State of New York, Wayne County, SS.

"I certify, that on this 9th day of December, 1833, personally appeared before me the above-named Peter Ingersoll, to me known, and made oath, according to law, to the truth of the above statement.

"TH. P. BALDWIN,
"Judge of Wayne County Court."

"Levi Lewis states that, he has 'been acquainted with Joseph Smith, Jr., and Martin Harris, and that he has heard them both say, adultery was no crime. Harris said he did not blame Smith, for his (Smith's) attempt to seduce Eliza Winters,' &c.;—Mr. Lewis says that, he 'knows Smith to be a liar;—that he saw him (Smith) intoxicated at three different times while he was composing the book of Mormon, and also that he has heard Smith, when driving oxen, use language of the greatest profanity. Mr. Lewis also testifies that he heard Smith say, he (Smith) was as good as Jesus Christ;—that it was as bad to injure him as it was to injure Jesus Christ.' 'With regard to the plates, Smith said God had deceived him—which was the reason he (Smith) did not show them.'"

"Sophia Lewis certifies that, she 'heard a conversation between Joseph Smith, Jr., and James B. Roach, in which Smith called Mr. R. a d—d fool. Smith also said, in the same conversation, that, he (Smith) was as good as Jesus Christ;' and that she 'has frequently heard Smith use profane language.' She states that she heard Smith say, 'the Book of Plates could not be opened under penalty of death by any other person but his (Smith's) first-born, which was to be a male.' She says she 'was present at the birth of this child, and that it was still-born, and very much deformed.'"
—*Mormonism Unveiled*, by E. D. Howe.

Such as he was before, we find him when he became the pretended head of the church.

1.—*Guilty of profane swearing.*

"James C. Owens, a (Mormon) witness, produced, sworn and examined in be-

half of the state, deposeth and saith:—In the morning of the day that the militia arrived at Far West, I heard Joseph Smith, Jun., in a speech to the Mormon troops, say, that they were a d——d set, and God should damn them, so help him Jesus Christ; that he meant to go on them as he had begun, and take his own course, and KILL and DESTROY, and told the men to fight like angels; that heretofore he had told them to fight like devils, but now he told them to fight like angels—that angels could whip devils. He swore considerably, and observed, that they might think that he was swearing, (!) but that God Almighty would not take notice of him in cursing such a d——d set as they were.”—*Cong. Doc.* No. 180. p. 14.

In this testimony we have the Mormon leader using the most profane language to stir up his deluded followers to fight.

2.—The system taught and practised by Joseph Smith warrants *assassination and murder*.

“Nevertheless, thine enemy is in thine hand, and if thou reward him according to his works *thou art justified*; if he has sought thy life, and thy life is endangered by him, thine enemy is *in thy hand*, and thou art justified.”—*Doc. and Cov.* p. 218.

Here follow testimonies.

“John Whitmer, a (Mormon) witness for the state, produced, sworn and examined, deposeth and saith:—Mr. Smith said, that any person who spoke or acted against the presidency or the church, should *leave the country or die*. Mr. Smith said he did not intend in future to have any process served on him, and the officer who attempted it should die.”—*Cong. Doc.* p. 33.

Testimony of Reed Peck.

“George W. Robertson and Philo Dibble invited me to a Danite meeting. I went; and the only speaker was Dr. Avar, who explained the object of the meeting, and said that we were to be governed by the presidency, and do *whatever* they required, and uphold them; that *we were not to judge for ourselves whether they were right or wrong*, that God had raised up a prophet who would judge for us; and that it was proper that we should stand by each other in all cases, and gave us an example:—If we found one of the Danites in difficulty, in Ray (county) or Clay (county) for instance, we should rescue him, if we had to do with his adversary as Moses did with the Egyptian, *put him in the sand*. It made no difference whether the Danite was to blame or not; they would pack to Far West, and there be taken care of.”—*Ib.* p. 47.

The whole records of this secret society, “The Danite Band,” show that it was a detestable association, which, under the control of Smith, was trained to deeds of blood.

3.—*His love of money*. The following pretend to be revelations from God.

“It is wisdom in me that my servant, Martin Harris, should be an example unto the church, in *laying his monies before the bishop of the church*. And also this is a law unto *every man* that cometh unto this land to receive an inheritance, he shall do with his monies according as the law directs.”—*Doc. and Cov.* p. 144.

“And let all the *monies* which can be spared, *it mattereth not to me whether*

it be little or much, be sent up to the land of Zion, unto those I have appointed to receive it."—*Ib.* p. 151.

"Impart a portion of thy property, yea, even thy lands and all, save the support of thy family."—*Ib.* p. 195.

"It is meet that my servant Joseph Smith, jun., should have a house built."—*Ib.* p. 214.

"Provide for him food and raiment, and whatsoever he needeth."—*Ib.* p. 129.

"And in temporal labour thou (Smith) shall not have strength, for this is not thy calling."—*Ib.* p. 111.

The lazy imposter! So far was he really from being destitute of strength, that he was a tall, strong man, and one of the best wrestlers in all the county. Paul wrought with his hands, and commanded that if any man would not work neither should he eat; but Joseph Smith was not of Paul's religion. The following revelation is dated January 19, 1841:—

"And now I say unto you, as pertaining to my boarding house, which I commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation. . . And let the name of the house be called the Nauvoo House."—*Hime's Review*, p. 60.

Let it be remembered that when persons went to Nauvoo, they generally gave in their money, that Smith was at the head, and then it will not be wondered that he died a wealthy man. Compare these revelations with those of the Old and New Testaments, and mark the difference. No revelation comes to tell Paul of a house to be built, or that others were to provide him with food and raiment; no, he had no such revelations. Nor had Peter or John any provision made for themselves and families from generation to generation. All this belongs to Joseph Smith's deep-laid scheme of defrauding mankind of their money by pretended revelations. It will be observed that every line of this evidence is deduced from Mormon revelations.

4. *His licentiousness.* He taught a system of polygamy; endeavoured to seduce Nancy Rigdon, Sarah M. Pratt, and several others for himself. He was repulsed in some instances, in others he succeeded. He also endeavoured to secure Martha H. Brotherton, once of Manchester, for his friend Brigham Young. This letter contains proof that Smith endeavoured to secure his victims by persuading them that it was a revelation from God. Thus, all kinds of evil, adultery, seduction, &c., were perpetrated.

"St. Louis, Missouri, July 13, A. D. 1842.

"GENERAL JOHN C. BENNETT:

"Dear Sir,—

"I left Warsaw a short time since for this city, and having been called upon by you, through the 'Sangamo Journal,' to come out and disclose

to the world the facts of the case in relation to certain propositions made to me at Nauvoo, by some of the Mormon leaders, I now proceed to respond to the call, and discharge what I consider to be a duty devolving upon me as an innocent, but insulted and abused female. I had been at Nauvoo near three weeks, during which time my father's family received frequent visits from elders Brigham Young and Heber C. Kimball, two of the Mormon apostles; when, early one morning, they both came to my brother-in-law's (John McIlwrick's) house, at which place I then was on a visit, and particularly requested me to go and spend a few days with them. I told them I could not at that time, as my brother-in-law was not at home; however, they urged me to go the next day, and spend one day with them. The day being fine, I accordingly went. When I arrived at the foot of the hill, Young and Kimball were standing conversing together. They both came to me, and after several flattering compliments, Kimball wished me to go to his house first. I said it was immaterial to me, and accordingly went. We had not, however, gone many steps when Young suddenly stopped, and said he would go to that brother's, (pointing to a little log hut a few yards distant,) and tell him that you (speaking to Kimball) and brother Glover, or Grover, (I do not remember which,) will value his land. When he had gone, Kimball turned to me and said, 'Martha, I want you to say to my wife, when you go to my house, that you want to buy some things at Joseph's store, (Joseph Smith's,) and I will say I am going with you, to show you the way. You know you want to see the Prophet, and you will then have an opportunity.' I made no reply. Young again made his appearance, and the subject was dropped. We soon reached Kimball's house, where Young took his leave, saying, 'I shall see you again, Martha.' I remained at Kimball's near an hour, when Kimball, seeing that I would not tell the lies he wished me to, told them to his wife himself. He then went and whispered in her ear, and asked if that would please her, 'Yes,' said she, 'or I can go along with you and Martha.' 'No,' said he, 'I have some business to do, and I will call for you afterwards to go with me to the debate,' meaning the debate between yourself and Joseph. To this she consented. So Kimball and I went to the store together. As we were going along, he said, 'Sister Martha, are you willing to do all that the Prophet requires you to do?' I said I believed I was, thinking of course he would require nothing wrong. 'Then,' said he, 'are you ready to take counsel?' I answered in the affirmative, thinking of the great and glorious blessings that had been pronounced upon my head, if I adhered to the counsel of those placed over me in the Lord. 'Well,' said he, 'there are many things revealed in these last days that the world would laugh and scoff at; but unto us is given to know the mysteries of the kingdom.' He further observed, 'Martha, you must learn to hold your tongue, and it will be well with you. You will see Joseph, and very likely have some conversation with him, and he will tell you what you shall do.' When we reached the building, he led me up some stairs to a small room; the door of which was locked, and on it the following inscription: 'Positively no admittance.' He observed, 'Ah! brother Joseph must be sick, for, strange to say, he is not here. Come down into the tithing-office, Martha.' He then left me in the tithing-office, and went out, I know not where. In this office were two men writing, one of whom, William Clayton, I had seen in England; the other I did not know. Young came in, and seated himself before me, and asked where Kimball was. I said he had gone out. He said it was all right. Soon after, Joseph came in, and spoke to one of the clerks, and then went up stairs, followed by Young. Immediately after, Kimball came in. 'Now, Martha,' said he, 'the Prophet has come;

come up stairs.' I went, and we found Young and the Prophet alone. I was introduced to the Prophet by Young. Joseph offered me his seat, and, to my astonishment, the moment I was seated, Joseph and Kimball walked out of the room, and left me with Young, who arose, looked the door, closed the window, and drew the curtain. He then came and sat before me, and said, 'This is our private room, Martha.' 'Indeed, sir,' said I, 'I must be highly honoured to be permitted to enter it.' He smiled, and then proceeded—'Sister Martha, I want to ask you a few questions; will you answer them?' 'Yes, sir,' said I. 'And will you promise not to mention them to any one?' 'If it is your desire, sir,' said I, 'I will not.' 'And you will not think any the worse of me for it, will you, Martha?' said he. 'No, sir,' I replied. 'Well,' said he, 'what are your feelings towards me?' I replied, 'My feelings are just the same towards you that they ever were, sir.' 'But, to come to the point more closely,' said he, 'have not you an affection for me, that, were it lawful and right, you could accept of me for your husband and companion?' My feelings at that moment were indescribable. God only knows them. What, thought I, are these men, that I thought almost perfection itself, *deceivers*? and is all my fancied happiness but a dream? 'Twas even so; but my next thought was, which is the best way for me to act at this time? If I say *no*, they may do as they think proper; and to say *yes*, I never would. So I considered it best to ask for time to think and pray about it. I therefore said, 'If it was lawful and right, perhaps I might; but you know, sir, it is not.' 'Well, but,' said he, 'brother Joseph has had a revelation from God that it is lawful and right for a man to have two wives; for, as it was in the days of Abraham, so it shall be in these last days, and whoever is the first that is willing to take up the cross will receive the greatest blessings; and if you will accept of me, I will take you straight to the celestial kingdom; and if you will have me in this world, I will have you in that which is to come, and brother Joseph will marry us here to-day, and you can go home this evening, and your parents will not know any thing about it.' 'Sir,' said I, 'I should not like to do any thing of the kind without the permission of my parents.' 'Well, but,' said he, 'you are of age, are you not?' 'No, sir,' said I, 'I shall not be until the 24th of May.' 'Well,' said he, 'that does not make any difference. You will be of age before they know, and you need not fear. If you will take my counsel, it will be well with you, for I know it to be right before God, and if there is any sin in it, I will answer for it. But brother Joseph wishes to have some talk with you on the subject—he will explain things—will you hear him?' 'I do not mind,' said I. 'Well, but I want you to say something,' said he. 'I want time to think about it,' said I. 'Well,' said he, 'I will have a kiss, any how,' and then rose, and said he would bring Joseph. He then unlocked the door, and took the key, and locked me up alone. He was absent about ten minutes, and then returned with Joseph. 'Well,' said Young, 'sister Martha would be willing if she knew it was lawful and right before God.' 'Well, Martha,' said Joseph, 'it is lawful and right before God—I *know* it is. Look here, sis; don't you believe in me?' I did not answer. 'Well, Martha,' said Joseph, 'just go ahead, and do as Brigham wants you to—he is the best man in the world, except me.' 'O' said Brigham, 'then you are as good.' 'Yes,' said Joseph. 'Well,' said Young, 'we believe Joseph to be a Prophet. I have known him near eight years, and always found him the same.' 'Yes,' said Joseph, 'and I know that this is lawful and right before God, and if there is any sin in it, I will answer for it before God; and I have the keys of the kingdom, and whatever I bind on earth is bound in heaven, and whatever I loose on earth is loosed in heaven; and if you will accept of Brigham, you shall

be blessed—God shall bless you, and my blessing shall rest upon you; and if you will be led by him you will do well; for I know Brigham will take care of you; and if he don't do his duty to you, come to me, and I will make him; and if you do not like it in a month or two, come to me, and I will make you free again; and if he turns you off, I will take you on.' 'Sir,' said I, rather warmly, 'it will be too late to think in a month or two after. I want time to think first.' 'Well, but,' said he, 'the old proverb is, 'Nothing ventured, nothing gained;' and it would be the greatest blessing that was ever bestowed upon you.' 'Yes,' said Young, 'and you will never have reason to repent it—that is, if I do not turn from righteousness, and that I trust I never shall; for I believe God, who has kept me so long, will continue to keep me faithful. Did you ever see me act in any way wrong in England, Martha?' 'No, sir,' said I. 'No,' said he; 'neither can any one else lay any thing to my charge.' 'Well, then,' said Joseph, 'what are you afraid of, sis? Come, let me do the business for you.' 'Sir,' said I, 'do let me have a little time to think about it, and I will promise not to mention it to any one.' 'Well, but look here,' said he; 'you know a fellow will never be damned for doing the best he knows how.' 'Well, then,' said I, 'the best way I know of, is to go home and think and pray about it.' 'Well,' said Young, 'I shall leave it with brother Joseph, whether it would be best for you to have time or not.' 'Well,' said Joseph, 'I see no harm in her having time to think, if she will not fall into temptation.' 'O, sir,' said I, 'there is no fear of my falling into temptation.' 'Well, but,' said Brigham, 'you must promise me you will never mention it to any one.' 'I do promise it,' said I. 'Well,' said Joseph, 'you must promise me the same.' I promised him the same. 'Upon your honour,' said he, 'you will not tell.' 'No, sir, I will lose my life first,' said I. 'Well, that will do,' said he; 'that is the principle we go upon. I think I can trust you, Martha,' said he. 'Yes,' said I, 'I think you ought.' Joseph said, 'She looks as if she could keep a secret.' I then rose to go, when Joseph commenced to beg of me again. He said it was the best opportunity they might have for months, for the room was often engaged. I, however, had determined what to do. 'Well,' said Young, 'I will see you to-morrow. I am going to preach at the school-house, opposite your house. I have never preached there yet; you will be there, I suppose.' 'Yes,' said I.—The next day being Sunday, I sat down, instead of going to meeting, and wrote the conversation, and gave it to my sister, who was not a little surprised; but she said it would be best to go to meeting in the afternoon. We went, and Young administered the sacrament. After it was over, I was passing out, and Young stopped me, saying, 'Wait, Martha, I am coming.' I said, 'I cannot; my sister is waiting for me.' He then threw his coat over his shoulders, and followed me out, and whispered, 'Have you made up your mind, Martha?' 'Not exactly, sir,' said I; and we parted. I shall proceed to a justice of the peace, and make oath to the truth of these statements, and you are at liberty to make what use of them you may think best.

"Yours, respectfully,

"MARTHA H. BROTHERTON.

"Sworn to and subscribed before me, this 19th day of July, A. D. 1842.

"DU BOUFFAY, FREMON,

"Justice of the Peace for St. Louis County."

"State of Illinois, Mc. Donough County, SS.

"Personally appeared before me, Abram Fulkerson, one of the Justices of

the Peace in and for said county, Melissa Schindle, who, being duly sworn according to law, deposeth and saith that in the fall of 1841, she was staying one night with the widow Fuller, who has recently been married to a Mr. Warren, in the city of Nauvoo, and that Joseph Smith came into the room where she was sleeping about ten o'clock at night, and after making a few remarks, came to her bedside, and asked her if he could have the privilege of sleeping with her. She immediately replied, No. He, on the receipt of the above answer, told her that it was the will of the Lord that he should have illicit intercourse with her, and that he never proceeded to do any thing of that kind with any woman, without first having the will of the Lord on the subject; and further he told her that if she would consent to let him have such intercourse with her, she could make his house her home as long as she wished to do so, and that she should never want for any thing it was in his power to assist her to; but she would not consent to it. He then told her that if she would let him sleep with her that night, he would give her five dollars; but she refused all his propositions. He then told her that she must never tell of his propositions to her, for he had ALL influence in that place, and if she told he would ruin her character, and she would be under the necessity of leaving. He then went to an adjoining bed, where the widow Fuller was sleeping, got into bed with her, and lay there until about one o'clock when he got up, bade them good night, and left them; and further this deponent saith not.

her
 "MELISSA X SCHINDLE,
 mark.

"Subscribed and sworn to before me, this 2d day of July, 1842.

"A. FULKERSON, J. P."

—Bennett's History, p. 240.

5. *Mormonism authorizes theft, and Joseph Smith and his party practised it.*

"Behold, it is said in my laws, or forbidden to get into debt to thine enemies; but, behold, *it is not said*, at any time, that the Lord should not *take* when he please, and *pay as seemeth him good*: wherefore, as ye are agents, and ye are on the Lord's errand, and whatsoever ye do according to the will of the Lord is the Lord's business, and he hath sent you to provide for his saints."—*Doc. and Cov.* p. 156.

Now, what is *taking* another's property but stealing. When R. Cook, in the Oldham discussion, with brother G. W. Barber, was reminded of this he admitted it, and said, "The cattle upon a thousand hills were the Lord's, and of course belonged to his saints," leaving us to infer that a saint needing a horse might claim him as the Lord's horse, or a sheep, or a cow in the same way. Now let us see how this has been carried out in their practice.

"In the early part of the fall of the year 1838, the last disturbance between the Mormons and the Missourians commenced. Smith, with a company of men from Far West, went into Davies County, for the purpose, as he said, to quell the mob; but when they arrived there was no mob there. This excited the citizens of Davies, and they gathered in turn. But the Mormons soon collected a force to the amount of three or four hundred, and compelled the citizens to retire. They fled leaving the country deserted for a number of

miles around. At this time they killed between one and two hundred hogs, a number of cattle, took at least 40 or 50 stands of honey, and at the same time destroyed several fields of corn. The word was out, that the Lord had consecrated, through the bishop, the spoils unto his host. All this was done when they had plenty of their own, and previous to the citizens in that section of the country taking ought of theirs. They continued these depredations for near a week, when the Clay county militia were ordered out."—*Mormonism Portrayed*, by W. Harris, p. 83.

Let it be observed, that the proofs of what is here alleged have been furnished before magistrates, by numerous witnesses, on the trials of the Mormon prisoners. Is it any wonder that thieves, and robbers, and murderers, should be forced to leave a county they had thus dishonoured?

I shall give part of the testimony of Dr. Sampson Avard, an officer and influential leader of the Danite band.

"It was stated by Joseph Smith, jun., that it was necessary that this band should be bound together by a covenant, that those who revealed the secrets of the society should be put to death. . . . Captain Patten led the troops to Gallatin, saying he was going to attack the mob there. He made a rush into Gallatin, dispersed the few men there, and took the goods of Stölling's store, and carried them to Diahmon, and I afterwards saw the storehouse on fire. When we returned to Diahmon, the goods were deposited in the Lord's storehouse, under the care of bishop Vincent Knight. When Patten returned from Gallatin, to Adam on Diahmon, the goods were divided or apportioned out among those engaged; and these affairs were conducted under the superintendence of the first presidency;" that is, Joseph Smith.

Here the Lord is supposed to have a storehouse for stolen goods! Strange Latter-day Saints, to become Latter-day stealers.!!

It will be seen that a consideration of the claims of J. Smith to be a Prophet and the head of their church, is regarded by Mormons of great moment, for they say, "If Joseph Smith was not sent of God, this church cannot be the church of God, and the tens of thousands who have been baptized into this church are yet in their sins, and no better off than the millions that have gone before them."—*Divine authority or the question was Joseph Smith sent of God*, p. 3.

It is evident that a man of this character, one of the worst in the world, is "not sent of God," and therefore the Mormon church "is not the church of God." But more light will shine on this subject as we proceed.

CHAPTER II.

HIDDEN ORGIES OF MORMONISM PRACTISED IN THE NAUVOO TEMPLE.

This temple is 80 feet wide, 128 feet long, and 292 feet high, and was commenced in 1841, under the following circumstances:—

“Joseph Smith issued a proclamation to all his followers in Nauvoo, and in all parts of the earth where they were, that God commanded them, through him, to build him a house, wherein he, the Lord, might reveal through his prophet Joseph, ordinances essential to their salvation, which had been hidden from the church from the foundation of the world; and the conditions of his followers receiving those ordinances and blessings were, that they were to appropriate one-tenth of their time and property in building the temple. The building of the house continued three years, at which time, Smith was killed under circumstances already known to the public; by which unexpected circumstance, the whole body of Mormons were thrown into confusion, supposing the object for which the house was built, had vanished with Smith, their prophet. Consequently, it was not long before there arose a hot contest between Sidney Rigdon and some more of the ambitious ones, who should be great as was the prophet Joseph. Finally, a man by the name of Brigham Young, (now heading thousands off to the remote part of the earth, to their literal ruin in many instances,)—he being more crafty than the rest—succeeded in getting Smith's place. After which he commenced his stratagem to carry out and prosecute (as he says) Smith's measure in secret. Accordingly, after a secret preparation in the temple, of a few individuals selected for that purpose, with closed doors, unknown to the main body of the people, we were called in, (say the eye witnesses whose signatures follow), by two at a time, male and female, and were initiated into the following mysteries; and bound, at the expense of life, not to tell another—not even a Mormon.

FIRST DEGREE IN THE TEMPLE.

The following process is what myself and wife were personally taken through, in turn with upwards of twelve thousand others, in the temple, in the winter of 1846, said to be our reward, as revealed from God to Joseph Smith, for erecting that splendid edifice, and the express object for which it was built.

B

The drama (as I call it) runs thus:—We have a notice to appear at the temple at five in the morning. I am instructed to wear white drawers. My wife is to bring her night clothes with her. What these are ordered for, we have no idea in the least. We are met at the outside porch of the temple, and ordered to pass up the main winding staircase, from the base to the attic story; we are ordered to be seated, where we lay off the hat, cloak, bonnet, &c.; our anxiety now begins moderately to increase by some curious and strange movements we see here, such as carrying water to and from a certain direction, &c. A few of such and other similar strange movements are accidentally crossing our observation, as we sit here on this singular occasion, conducted, to begin with, where we did not expect to go—that is, to the attic story of the temple. We are now called out and placed in front of a closed door that opens on a floor the whole size of the temple. I am ordered now to take my wife and pass through this door, which opens as we approach it. We are brought immediately into a narrow hall; at the further end of the hall stands a man; as we approach him he says, you must here separate; directs me through a door to the right, my wife through one at the left, in an opposite direction. I am now ordered to be seated; I next pass through an examination to the effect, whether I am sufficiently responsible to receive what they are about to commit to me, &c. If I am known to be so, I am initiated through; if not, I go no further. After undergoing an examination of this kind, I am ordered by the conductor to lay off my outside clothes, such as coat, vest, pants, boots, &c., and lay them on a pile in the centre of the floor.

SECOND DEGREE IN THE TEMPLE.—I am next conducted through a door into another room, which is considerably shaded, nearly to twilight. There is a variety of ceremonies going on in this room, some of rather too delicate a nature to speak of, as this work is designed to be read by all classes of both sexes. I am, however, divested of the remainder of my clothing, which leaves me in a state of perfect nakedness, and placed in a horizontal position in a bath of water that has been prepared for that purpose, and am washed from head to foot, with the following ceremony.—

‘I wash you that you may be clean to perform the work assigned to you:—your eyes, that you may see the glory of God;—your ears, that you may hear his voice;—your mouth, that you may speak forth his praise;—your arms and breast, that you may be strong to perform his work;—your —, thus and so;—your [I dare not explain]; and so down to your feet, that you may be swift to run the race.’ &c.

All this time I am rolled and tumbled about from one side of the

bath to the other. Head a part of the time under the water, half strangled under a considerable excitement, not knowing what is coming next. At last the priest lays his hands on my head, and pronounces me clean in the name of the Lord, and prepared for the further ordinances of this house.

I am now ordered out of the bath in a standing position, and have perfumed oil poured from a cow's crooked horn on the top of my head, until it runs partly over my body. I am now said to be the Lord's anointed, as in the days of old, when they were anointed to the office of king, &c. After this I am seated, and the priest lays his hands on my head and ordains me to be king in time and eternity. After receiving this ordination, I am presented with, and have put on, what they call, an under garment. This is a tight fit, made of white cotton cloth, with two marks cut in it; a square in the breast, and a compass on the knee. I am told this garment represents the white stone in scripture, in which was a new name given. I here have a new name given me. I am told also, that I am always to wear this garment under my clothes while I am in the world. God has ordered this; and I can receive no harm while I have it on. The name I received was Lehi, one of the names of the Book of Mormon. This name I was forbidden to reveal to any one but at the door of the Celestial Kingdom. What this meant I found out afterwards. The compass on the knee signifies our willingness to bow always; the square, God's protection, &c. I have now put on me, *over this* under garment, a common shirt, open at the collar. In this dress, after so much ceremony, I am conducted into a third room.

THIRD DEGREE IN THE TEMPLE.—I am next placed in a certain position on the floor, supposed to be Adam in embryo. All is now silent for a while, the silence is at length broken by a rumbling noise from a distance; the noise terminates in a voice—"Let there be light." Here several verses are quoted. After the individual thus representing the Lord behind the curtain (as in the act of creation,) is supposed to have created the heavens and the earth, cattle, beasts, creeping things, fowls of the air, fish of the sea, &c., he continues his work farther, and says, "Now let us go down and make man in our image, after our likeness." All this time I am in silence, hearing, but not seeing any thing, and knowing not what is to take place the next moment; for all is new and unexpected from first to last, of this whole drama. When he says, "Let us go down and make man," I hear his footsteps approaching the room where I am; he comes in—comes to where I am—puts his hands to the floor, and then on me, as if fulfilling this Scripture, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils

the breath of life, and man became a living soul." After going on as if forming me newly of the dust of the ground, he stoops down and breathes on me, and now I am supposed to spring into life. I am next ordered to change my position to a sleeping one, as if fulfilling, "And the Lord God caused a deep sleep to fall upon Adam, and he slept." I am now ordered to put my head down low, and feign myself in a deep sleep. The individual representing the Almighty, continues his work, as if fulfilling, "And he took a rib, and the rib which the Lord God had taken from man made he a woman, and brought her unto the man." After he has taken the rib, he passes out of the room, and is supposed to have formed the woman of the rib; he soon returns with a woman, and places her directly before me, as I am sitting, head down, as if in a deep sleep. I am now saluted by a loud voice, "Adam! here is thy companion. I give her to be with thee—what wilt thou call her?" I now raise my head and awake out of my feigned sleep, and to my surprise, a female stands directly in front of me, about three feet from my knees, as I am seated; her dress consists of an under piece of linen, white stockings, long nightgown all tied down before, and a white headdress of book-muslin, looking me directly in the face with a smile. As I raise up my head from the voice, "Adam, here is thy companion—what wilt thou call her?" I now answer, "This is bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man." After a second squint at this new made Eve, I found her to be my wife, that I had had separated from me on entering the temple. This was the first time I had seen her, or even thought of her, from the commencement of this very queer and excitable farce, my mind being altogether taken up with the novelty of this unexpected ceremony. She tells me after leaving me where we were ordered to part, on first entering, she has gone through two rooms, and the same ceremony precisely, only conducted by females exclusively. We are now supposed to be Adam and Eve, and the reason of my shirt being outside, and she having on night clothes, is to represent nature. I am next ordered to take Eve and follow our conductor through a partition door into another apartment.

FOURTH DEGREE IN THE TEMPLE.—(Here the fall of man is acted over again.) We have now certain signs, grips, key words, &c., given, and all the whys and wherefores explained. One of the grips is, the two right hands clasped, with the end of the thumbs on the upper joint of the fore fingers; second, the end of the thumbs directly between the upper two joints of the first and second fingers. One of the key words is the sun. We are particularly instructed in these signs, key words, grips, &c., three of each.

THE FIFTH DEGREE IN THE TEMPLE is a burlesque on all the sects.

SIXTH DEGREE IN THE TEMPLE.—We are next conducted through a partition door into a room that represents the millennial morning, or the holy (not the most holy) place; on the centre of this floor stands another altar erected, with three books on it—the Bible, Book of Mormon, and Doctrine and Covenants (the revelations of Joseph). We are required to kneel at this altar, where we have an oath administered to the effect, that we will henceforth and for ever use all our influence to destroy this nation, and teach it to our posterity and all that we have influence over, in return for their killing the Prophet Joseph. They say the murdering of Smith is a national offence. It is true that all were not personally engaged in the act, but the nation has long winked at the abuse of the Mormons, and in this way they have encouraged mobs from time to time, until they have finally taken the life of the Lord's Prophet, and now it is the will of the Lord, that the nation should be destroyed; and this is his will, that we shall enter into this secret conspiracy against the Government, &c., for the above reasons and many more given. We are also all sworn at this altar, by a solemn oath, that we will never reveal to any person what we here do and see in the Temple, during the whole farce from first to last. If we give the least idea, or intimation of it, our lives are to be taken; and the way of taking it is described; our bowels are to be taken out, tongue taken out by the roots, throat cut across, &c. The Lord, his holy angels, and all that are in the room, are called upon to witness the solemn covenant we here make.

THE OATH.

You do solemnly swear in the presence of Almighty God, his angels and these witnesses, (pointing to individuals in the room that have secret instructions to take life,) that you will from this time henceforth and for ever begin and carry out hostilities against this nation, and teach it to your children; and to keep the same intent a profound secret now and for ever, so help you God.

SEVENTH DEGREE IN THE TEMPLE.—I now pass through this door, which brings me into a very large and spacious room, perfectly light, all nicely furnished, representing the Celestial Kingdom of God, or the highest degree of glory that man is to arrive at in the eternal world. In this room, when thus assembled, are all the Mysteries of the Kingdom taught, such as what is called the Spiritual-Wife Doctrine. The women are here instructed by this Leader, through his round-about stratagem, that they are no more under obligations to their husband, if they have one, (if he or his associates take a notion to her,) and it is their privilege to leave their lawful husband, and take another; and it is the privilege of some kings to

have scores, yes, hundreds of queens, especially the King of kings, Brigham Young, the present Mormon God in California—(or devil, I should say, for I have reason to believe he is the wickedest man now on the face of the earth;) and, farther, as we are all made kings and queens by this secret sacred, the foundation for a kingdom is laid also. And here is the secret of the Spiritual-Wife Doctrine:—Their kingdom is to consist in their own posterity, and the more wives the greater the opportunity of getting a large kingdom, of course; so it is an object to one that holds this doctrine sacred, as thousands do, to get all the women he can, consequently, it subjects that portion of the female sex which he has influence over, eventually to literal ruin.

Declaration on oath of the truth of the foregoing account:—

United States of America. Southern District of N. Y.

I, Mc. Gee Van Dusen and Maria Van Dusen his wife, being duly sworn do depose and say that the matters set forth in the pamphlet entitled the "Sublime and Ridiculous Blended," by them published are true, and that they themselves have passed through the initiatory ceremony by which thousands have been and are now being formed into a secret conspiracy against this nation.

J. MC. GEE VAN DUSEN.

MARIA VAN DUSEN.

Sworn this 13th day of December, 1847, before me,

DAVID L. GARDINER, U. S. Commissioner."

ORDER LODGE.—It would take up too much space to insert all the secrets of this strange fraternity. The following is given from the pen of one who knew them well:—

"The aspiring candidate for Holy Orders obtains admission into this sanctified body in the following manner: he is stripped naked, and blindfolded; he is then brought into the lodge-room, and in that state is conducted round, so that all the members of the lodge may be satisfied, by personal inspection, that he is a fit subject for their august association, and that he possesses the qualifications required in Deuteronomy, twenty-third chapter and first verse. While the candidate is passing round the room, in this ridiculous and degrading condition, the most excellent Grand Master is repeating, 'I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.'"

When the candidate has passed satisfactorily this queer examination, he is brought to the altar, before which he is made to kneel. While in this posture, the following oath or obligation is solemnly administered to him, by the Grand Master or his representative :—

“In the name of Jesus Christ, the Son of God, I now promise and swear, truly, faithfully, and without reserve, that I will serve the Lord with a perfect heart and a willing mind, dedicating myself, wholly and unreservedly, in my person and effects, to the upbuilding of his kingdom on earth, according to his revealed will. I furthermore promise and swear that I will regard the First President of the Church of Jesus Christ of Latter-day Saints, as the supreme head of the Church on earth, and obey him the same as the Supreme God, in all written revelations, given under the solemnities of a ‘Thus saith the Lord,’ and that I will always uphold the Presidency, right or wrong. I furthermore promise and swear that I will never touch a daughter of Adam, UNLESS SHE IS GIVEN ME OF THE LORD. I furthermore promise and swear that no Gentile shall ever be admitted to the secrets of this holy institution, or participate in its blessings. I furthermore promise and swear that I will assist the *Daughter of Zion* in the utter destruction of apostates, and that I will assist in setting up the kingdom of Daniel in these last days, by the power of the Highest and the sword of his might. I furthermore promise and swear that I will never communicate the secrets of this degree to any person in the known world, except it be to a true and lawful brother, binding myself under no less a penalty than that of having melted lead poured into my ear. So help me God, and keep me faithful.”—*History of the Saints*, p. 276.

CHAPTER III.

THE BOOK OF MORMON.

This Book, published by Joseph Smith, claims to be a revelation from God, hid in the earth until discovered under the direction of an angel; accordingly the disciples of Smith believe and teach that “without a revelation there is no church;” and that as there was no revelation for 1400 years, while the plates were hid in the ground, that there was no church. This is contrary to the words and promise of Christ to Peter: “I say also unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Matt. xvi. 18. Now, if we believe the Mormons, the promise of Christ failed for fourteen centuries, during which the “gates of hell prevailed against the church.” Paul says, “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” Eph. iii. 21. Now God could only be glorified “in the church,” if she existed. If she was dead for “1400 years” there could be no glory given to God, and, consequently, either the Scripture or Mormonism is false. Strange

idea, indeed, that during fourteen hundred years the Saviour ceased to save, and could not save because the plates were in the ground!—that his precious blood ceased to be available for man's salvation, and his mediation was ended—during all that time the sun of righteousness did not shine on the moral world! As well might it be affirmed that for 1400 years the natural sun had ceased to shine, for I could believe this sooner than that Christ ceased to save. We need light and salvation to our souls more than the sun to our bodies.

It may be well to examine the evidence, furnished by J. Smith and his followers, of the truth of this book.

It is here "proper to remark, that a narrative so extraordinary as that contained in the Book of Mormon, translated from hieroglyphics, of which even the most learned have but a limited knowledge, and that too by an ignorant youth, who pretended to no other knowledge of the characters than what he derived from inspiration, requires more than ordinary evidence to substantiate it." *Mormonism Portrayed*, p. 5.

The evidence of miracles is not to be found. Joseph Smith did not divide the Mississippi, and lead his followers triumphantly away from their enemies. He did not open blind eyes and raise the dead, like Christ and his apostles. He has furnished no proof that the plates are in existence at all. Eight of the eleven witnesses say that they have seen plates; and it may be very true that Smith showed them *some plates*, but they had no means of knowing that they were the plates containing Egyptian hieroglyphics, for they were ignorant of these characters. Now, if J. Smith had these plates, why did he not show them to his followers and to mankind? He has not shown them;—why not? My conviction is, because he has them not to show. And were the plates inspected which the eight witnesses saw, the forgery would be immediately detected.

1. The plates cannot be found, so that no one can tell whether we have any translation at all, or a just one. The plates are either somewhere or nowhere; if somewhere they could be produced, and we could compare the translation with the original; if nowhere, of course they cannot be produced, and Mormonism is a got up story without any foundation in truth.

The translation of a sacred book is a serious matter; and in order that translations may be known to be correct, an opportunity should be afforded to compare the translation with the original. The scriptures of the Old Testament have often been translated from the Hebrew in which they were written thousands of years ago. The New Testament has been often translated into English, French, and other languages, from the original Greek in which it was written eighteen hundred years ago; and copies of the Hebrew Bible and Greek Testament are so multiplied throughout the world, that they

may be readily met with, and compared with any given translation. If it were true that Joseph Smith discovered plates, under the guidance of an angel, a story in which I have no faith, still we should want to know whether an unlearned man, knowing nothing of reformed Egyptian characters, had given us a faithful translation. It would require a constant miracle to enable him to understand them; and as nobody else in the world has ever been able to compare the translation with the plates, for ought we know, he may have put in something of his own, or, after all, it may be all his own and no translation at all. Who, but foolish people, would believe such a story as this? It carries its own refutation along with it. About the time that Smith issued it, he used a variety of stratagems to get Martin Harris, with his money, into the scheme. Among the rest, Harris was to consult the learned *Professor Anthon*, of New York. The following letter from him to E. D. Howe, Esq., Painesville, Ohio, will show with what success.

New York, Feb. 17, 1834.

Dear Sir,—I received your letter of the 9th, and lose no time in making a reply. The whole story about my pronouncing the Mormonite inscription to be "*Reformed Egyptian Hieroglyphics*," is perfectly false. Some years ago a plain, apparently simple-hearted, farmer called on me with a note from Dr. Mitchell, of our city, now dead, requesting me to decipher, if possible, a paper which the farmer would hand me. Upon examining the paper in question, I soon came to the conclusion that it was all a trick, perhaps a hoax. When I asked the person who brought it how he obtained the writing, he gave me the following account:—A "gold book," consisting of a number of gold plates fastened together by wires of the same material, had been dug up in the northern part of the State of New York, and along with it an enormous pair of "spectacles!" These spectacles were so large, that if any person attempted to look through them, his two eyes would look through one glass only; the spectacles in question being altogether too large for the human face. Whoever (he said) examined the plates through the glasses was enabled, not only to read them, but fully to understand their meaning. All this knowledge, however, was confined to a young man, who had the trunk containing the book and spectacles in his sole possession. This young man was placed behind a curtain, in a garret, in a farm house, and being thus concealed from view, he put on the spectacles occasionally, or rather, looked through one of the glasses, deciphered the characters in the book, and having committed some of them to paper, handed copies from behind the curtain to those who stood outside. Not a word was said about their having been deciphered

by "the gift of God." Everything in this way was effected by the large pair of spectacles. The farmer added, that he had been requested to contribute a sum of money towards the publication of the "golden book," the contents of which would, as he was told, produce an entire change in the world, and save it from ruin. So urgent had been these solicitations that he intended selling his farm and giving the amount to those who wished to publish the plates. As a last precautionary step he had resolved to come to New York, and obtain the opinion of the learned about the meaning of the paper which he had brought with him, and which had been given him as part of the contents of the book, although no translation had at that time been made by the young man with the spectacles. On hearing this odd story, I changed my opinion about the paper, and instead of viewing it any longer as a *hoax*, I began to regard it as part of a scheme to cheat the farmer of his money, and I communicated my suspicions to him, warning him to beware of rogues. He requested an opinion from me in writing, which, of course, I declined to give, and he then took his leave, taking his paper with him.

This paper, in question, was in fact a singular scroll. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him at the time a book containing various alphabets, *Greek* and Hebrew letters, crosses, and flourishes, Roman letters inverted or placed sideways, were arranged and placed in perpendicular columns; and the whole ended in a rude delineation of a circle, divided into various compartments, decked with various strange marks, and evidently copied after the Mexican calendar, given by Humbolt, but copied in such a way as not to betray the source whence it was derived. I am thus particular as to the contents of the paper, inasmuch as I have frequently conversed with my friends on the subject, since the Mormon excitement began, and well remember that the paper contained anything else but "Egyptian Hieroglyphics."

Some time after, the same farmer paid me a second visit. He brought with him the gold book in print, and offered it to me for sale. I declined purchasing. He then asked permission to leave the book with me for examination; I declined receiving it, although his manner was strangely urgent. I adverted once more to the roguery which, in my opinion, had been practised upon him, and asked him what had become of the gold plates. He informed me that they were in a trunk with the spectacles! I advised him to go to a magistrate and have the trunk examined. He said; "The curse of God" would come upon him if he did. On my pressing him, however, to go to a magistrate, he told me he would open the trunk if I would take the "curse of God" upon myself. I replied I

would do so with the greatest willingness, and would incur every risk of that nature, provided I could only extricate him from the grasp of rogues; he then left me. I have given you a full statement of all that I know respecting the origin of Mormonism, and must beg you, as a personal favour, to publish this letter immediately, should you find my name mentioned again by these wretched fanatics.

Yours respectfully,

CHARLES ANTHON.

We have, therefore, nothing more to show that there were "*Reformed Egyptian Hieroglyphics*," than the simple testimony of Joseph Smith, and we have against this testimony that of the learned man to whom they were submitted. Smith's testimony, unhappily for the "author and proprietor," is worthless, not only because he was interested, but because of the character he bore at the time.

PALMYRA, N. Y., Dec. 4, 1833.

"We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying, that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects; spent much of their time in digging for money, which they pretended was hid in the earth; and, to this day, large excavations may be seen in the earth, not far from their residence, where they used to spend their time in digging for hidden treasures. Joseph Smith, senior, and his son Joseph, were, in particular, considered *entirely destitute of moral character, and addicted to vicious habits*.

"Martin Harris was a man who had acquired a handsome property, and in matters of business his word was considered good; but on moral and religious subjects, he was perfectly visionary—sometimes advocating one sentiment, and sometimes another. And in reference to all with whom we were acquainted, who have embraced Mormonism, from this neighbourhood, we are compelled to say, they were very visionary, and most of them destitute of any moral character, and without influence in this community; and this may account why they were permitted to go on with their impositions undisturbed.

"It was not supposed that any of them were possessed of sufficient character, or influence, to make any one believe their book or their sentiments, and we know not of a single individual in this vicinity, that puts the least confidence in their pretended revelations.

G. N. Williams,
H. Sinnell,
Th. Rodgers, 2d,
Clark Robinson,
W. Parke,
L. Durfee,
S. Ackley,
E. S. Townsend,
Josiah Francis,
Josiah Rice,

Lewis Foster,
G. W. Crosby,
Levi Thayer,
P. Grandin,
Philo Durfee,
P. Sexton,
Joel Thayer,
R. W. Smith,
S. P. Seymour,
A. Millard,

Th. P. Baldwin,
John Sothington,
G. Beckwith,
Durfy Chase,
W. Anderson,
H. Paine,
A. H. Beckwith,
R. S. Williams,
L. Hurd,
G. S. Ely,

H. P. Alger,	Henry Jessup,	M. Butterfield,
G. A. Hathaway,	John Hurlbutt,	E. D. Robinson,
R. D. Clark,	James Jenner,	Pelitian West,
G. W. Anderson,	Amos Hollister,	D. S. Jackways,
H. K. Jerrome,	Jesse Townsend,	E. Ensworth,
H. P. Thayer,	C. E. Thayer,	Linus North,
L. Williams,	D. G. Ely,	Israel F. Chilson."

We have here fifty-one witnesses to the character of the Smiths.

Parley P. Pratt, in his *Voice of Warning*, states, and being a professed apostle, acting under inspiration, he is a good authority :—

"The Book of Mormon was found in the year of our Lord one thousand eight hundred and twenty-seven, in Ontario county, New York; was translated and published in the year of our Lord one thousand eight hundred and thirty. It contains the history of the ancient inhabitants of America, who were a branch of the house of Israel, of the tribe of Joseph; of whom the Indians are still a remnant; but the principal nation of them having fallen in battle, in the fourth or fifth century, one of their prophets, whose name was Mormon, saw fit to make an abridgment of their history, their prophecies, and their doctrine, which he engraved on plates; and afterwards, being slain, the record fell into the hands of his son Moroni, who, being hunted by his enemies, was directed to deposit the record safely in the earth, with a promise from God that it should be preserved, and should be brought to light in the latter days, by means of a Gentile nation, who should possess the land. The deposit was made about the year four hundred and twenty, on a hill then called Cumora, now in Ontario county, where it was preserved in safety, until it was brought to light by no less than the *ministry of angels*; and translated by INSPIRATION. And the Great Jehovah bore record of the same to chosen witnesses, who declare it to the world."—*Voice of Warning*, p. 129.

2. The character of the witnesses is enough to settle the claims of the book. Three witnesses testify that they "have seen the plates," and that "they know that they have been translated by the gift and power of God, for his voice hath declared it unto us." These are the only proper witnesses to this singular book, viz., *Oliver Cowdery, David Whitmer, and Martin Harris*. It is now generally known that these have since left the Mormon church. Let us, however, examine them by Mormon testimony, as this surely cannot fail to weigh with them.

"*Revelation given November 1831.*—Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the monies which he shall carry into the land of Zion, except one go with him who will be true and faithful: wherefore I the Lord will, that my servant John Whitmer should go with my servant Oliver Cowdery."—*Doc. and Cov.* 167.

It seems they could not trust their "monies" with him, therefore we cannot trust our souls on his testimony; and if they did not value their souls less than their "monies," they would not trust them on such testimony.

In a paper against dissenters draughted by Sidney Rigdon, "FAN

WEST, June, 1838, addressed to Oliver Cowdery, David Whitmer, William W. Phelps, and Lyman E. Johnson," and signed by 84 Mormons, it is said—

"Out of the county you shall go, and no power shall save you. And you shall have three days after you receive this communication *to you*, including twenty-four hours in each day, for you to depart with your families peaceably." And if they do not depart they are told—"There shall be no escape, for there is one decree for you, which is depart, depart, or a more fatal calamity shall befall you." The dissenters are reminded that "Oliver Cowdery, David Whitmer, and Lyman E. Johnson, united with a gang of counterfeiters, thieves, liars, and blacklegs of the deepest dye, to deceive, cheat, and defraud the saints out of their property, by every art and stratagem which wickedness could invent, using the influence of the vilest persecutions, and even stealing not excepted. In the midst of their career, for fear the saints would seek redress at their hands, they breathed out threatenings of mobs, and actually made attempts with their gang to bring mobs upon them."

Now we come to the last witness not disposed of, *Martin Harris*. He seems to have been a man of some property, who was led to embark in the printing of the Book of Mormon, through the representations of Joseph Smith. He seems early to have had evidence that it was false, for when told it was a lie, he remarked, "what if it be a lie, we shall make money by it." In an editorial article in the *Elders' Journal*, published at Far West, and edited by the prophet Smith himself, headed "Dissenters and Priests," we have the following account of two apostles and Martin Harris,

"Also a pair of young blacklegs, one of them a Massachusetts shoemaker, by the name of John F. Boynton, a man notorious for nothing but ignorance, ill-breeding, and impudence; and the other by the name of Luke Johnson, whose notoriety consisted, if information be correct, in stealing a barrel of flour from his father, and other acts of a similar kind."

Such is the character which two of the twelve Mormon apostles got from their head when they left him. But we hasten on to what the same article says of Martin Harris.

"One thing that we have learned, that there are negroes who wear white skins, as well as those who wear black ones. Granny Parrish, and a few others, who acted as lackies, such as Martin Harris, Joseph Coe, Cyrus P. Smalley, &c., but they are so far beneath contempt, that a notice of them would be too great a sacrifice for a gentleman to make. Having said so much, we leave this hopeful company in the new bond of union which they have formed with the priests,"

Such is the character which Smith gives of Martin Harris, "so far beneath contempt, that a notice of him would be too great a sacrifice for a gentleman to make."

It is stated in the *Star*, vol. viii. p. 124:—"One of the witnesses to the Book of Mormon yielded to the spirit and temptation of the devil a number of years ago—turned against Joseph Smith, and became his bitter enemy. He was filled with the rage and madness

of a demon. One day he would be one thing, and another day another thing. If the saints wish to know what the Lord hath said of him, they may turn to the 178th page of the Book of Doctrine and Covenants, and the person there called a "wicked man," is no other than Martin Harris, and he owned to it then, but probably might not now. It is not the first time the Lord chose a wicked man as a witness," &c.

Now can any one examine what they themselves say of this man, and believe that he knew, in his heart, that J. Smith had seen an angel, and translated the plates, &c. These are facts which speak, trumpet-tongued, that the whole affair of the Book of Mormon is a money-making falsehood.

The following is the testimony of ABIGAIL HARRIS, dated, Palmyra, Wayne county, New York, 11th mo., 28th, 1833.

"Martin Harris and his wife were at my house. In conversation about Mormonites she observed, that she wished her husband would quit them, as she believed it was all false and a delusion. To which I heard Mr. Harris reply, 'What if it is a lie; if you will let me alone I will make money out of it.'"

It is truly wonderful how Mormon priests can go up and down the kingdom, asking men to believe the book of Mormon on the testimony of witnesses like these.

(1.) Remark on these witnesses, that we have five *Whitmers* and three *Smiths*, so that it looks very much like a family concern, and carries ground for suspicion along with it.

(2.) Remark on these witnesses, that they have all left "the church," self-styled "Latter-day Saints." Now, is it likely, had they believed their own testimony, that they would have turned their backs on Mormonism? *Of all the eleven witnesses not one is now, 1849, with the Mormon church.*

(3.) Observe *the persecution* suffered from the Mormons by those who left them, they were obliged either to leave the country or die! Yet this is the kind of religion which its apostles have the daring to ask thinking men to embrace. I hope the time is not distant when a sense of their impositions will make them hide their faces in shame.

Thus we have disposed of the evidence of the book from the eleven witnesses. But how did Smith get the book? It appears to have been founded on Solomon Spalding's "Manuscript Found." Thus *John Spalding*, brother to Solomon Spalding, affirms, (*Mormonism Unveiled*, by E. D. Howe,) he says of his brother's book—

"It was an historical Romance of the first settlers in America, endeavouring to show that the American Indians are the descendants of Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land

and sea, till they arrived in America, under the command of NEPHI and LEHI, he also mentions the Lamanites. I have recently read the book of Mormon, and to my great surprise, I find nearly the same historical matter, names, &c., as they were in my brother's writings." He further says, "According to the best of my recollection and belief, it is the same as my brother Solomon wrote, with the exception of the religious matter."

The religious matter is easily accounted for, since it contains extracts from both the Old and New Testaments, and since the latter was not written for some hundreds of years after this book is said to have been finished, it follows that it is a forgery of later times, and that its author or authors who furnished the religious matter, must have seen that New Testament from which the extracts are given. We may put this down as a rule, *if a book contains the names of persons, places, things, and uses terms all of which belong to one age, which were really never used till many ages after, there is an evident mark of forgery*; now that this is the fact in reference to the Book of Mormon will appear by examination.

3. It contains many unscriptural, *modern terms*, such as "satisfy the demands of justice," "the sword of justice," "eternal welfare," "the sacraments," terms which were not in use till long after the Christian era, although they are used in the Book of Mormon.

4. *Terms are used long before the time of Christ* which were not known before the Saviour's birth, such as "And now I would ask of you my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water." "After he was baptized with water, the Holy Ghost descended upon him in the form of a dove." "By following your Lord and your Saviour into the water." Now observe, dear reader, these terms occur in the book, pp. 123-4, hundreds of years before the birth of Christ, that is, assuming the narrative to be true. Then Christ *was not* "baptized with water," therefore it could not be known, nor could any "follow him down into the water," consequently the writer must have lived after these events transpired. In like manner the "Holy Ghost had not descended upon him in the form of a dove." These two cases are so clear, that they might settle the whole question about this pretended revelation.—See also p. 256.

5. In the same attempts which are made to imitate Scripture, we find many *direct contradictions* to the Scripture.

This book states that the disciples were first called Christians in America, (*see page 376,*) but the New Testament says, "The disciples were called Christians first in Antioch," Acts xi. 26. If we believe the Bible we must reject this book, we cannot believe both.

6. In the Book of Mormon, p. 48, it is said "I took *the compass*, and it did work whither I desired it." The mariner's compass was only known about 300 years ago, but this book represents Nephi as

knowing all about it 2400 years ago. How hard is it to palm falsehood on the world! Ignorant men, and utterers of forgeries generally display themselves.

7. In p. 384, America is said to be "a land choice above all other lands;" giving a direct contradiction to the Scriptures, which say, "Canaan is the glory of all lands." Ezek. xx. 6.

8. On p. 65, it is said, "And, now behold, if Adam had not transgressed he would not have fallen; but he would have remained in the garden of Eden." The stupid writer of this book did not know, it seems, that Adam's *transgression* was his *fall*. He thought the latter a consequence of the former. He states again, "And they would have had no children: wherefore they would have remained in a state of innocence; having no joy, for they knew no misery; doing no good, for they knew no sin. . . . Adam fell, that men might be; and men are, that they might have joy." Observe the following contradiction to the Scriptures. Gen. i. 28, "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth." But according to this book God commanded an impossibility; for it must be remembered that the command to "be fruitful and multiply," was given before the fall. And in Gen. ii. he is commanded "not to eat of the tree of the knowledge of good and evil." But according to the Book of Mormon, if Adam had not transgressed this second law he could not have obeyed the first. This glaring contradiction shows that either the truth of the Bible must be denied, or the Book of Mormon is proved false.

Again, they had "no joy," did "no good;" they were in a state of perfect neutrality, and incapable of enjoyment without sin. The angels have joy and do good, yet they have not sinned; but according to this book, there can be no good done without sin. Was Adam doing no good when he was obeying God? But there is no end to the absurdities of this book.

9. Nephi, 2400 years since, is represented as hearing the saying of a Pagan who lived 634 years after him. "The God of nature suffers." p. 50.

10. The general inaccuracies of the book and its style, render it, "without exaggeration, the meanest book in the English language;" and therefore very unlike a book of God. Such as "we are a descendant of Joseph," "ye are like unto they," "and I saith unto them," "for a more history part are written upon my other plates," "the Lord remembereth all they," "do as ye hath hitherto done," "I who ye call your king," "these things had not ought to be," "the light of everlasting light was lit up in his soul," "I sayeth unto you," "ye saith unto him;" in short, I have not found one good sentence in

this forgery, except those sentences which are profanely quoted from the Scriptures.

11. The *barges*, p. 585, are sufficient to sink the system. God is represented as telling the people to make barges, in which men, women, children, and cattle, were to cross the Atlantic:—

“They were built after a manner that they were exceeding tight, even that they would hold water like a dish; and the bottom thereof was tight like unto a dish; and the sides thereof were tight like unto a dish; and the ends thereof were peaked; and the top thereof was tight like unto a dish; and the length thereof was the length of a tree; and the door thereof, when it was shut, was tight like unto a dish. . . . And the Lord said unto the brother of Jared, behold thou shalt make a hole in the top thereof, and also in the bottom thereof; and when thou shalt suffer for air, thou shalt unstop the hole thereof, and receive air. And if it so be that the water come in upon thee, behold, ye shall stop the hole thereof, that ye may not perish in the flood.”

The whole case is a most amusing specimen of human folly. Only think of the Lord commanding a “hole” to be made “*in the bottom*” of vessels intended for the sea! and saying, “It *it* be so that the water come in,” as though the Lord did not know, what every body else knows, that it would certainly come in! Such is the kind of stuff palmed upon the Lord, as his revelation.

12. The *eleven witnesses* to the Book of Mormon have proved its falsehood by near all leaving the Mormon church. If they have left it voluntarily it proves they did not believe their own testimony, for no good man would leave a true church, knowing it to contain real revelations from God; or if the Mormons say they have expelled some of these witnesses because they were *bad men*, and this is what James Marsden affirmed in the Bradford discussion, then we say bad men, unfit for even the corrupt Mormon church, that takes in anybody that will be baptized by its priests, are not fit to be believed. Who but foolish people would believe in a revelation which all the witnesses *now deny*!

Now, let any honest mind carefully look over these evidences of the falsehood of the Book of Mormon, clanning, as it does, to be a revelation from God; and although these evidences are only a few, selected from among many of the same kind, he will find ample room to regard it as containing sufficient proof that it never came from a God of wisdom.

CHAPTER IV.

"THE BOOK OF DOCTRINE AND COVENANTS, OF THE CHURCH OF JESUS CHRIST, OF LATTER-DAY SAINTS; SELECTED FROM THE REVELATIONS OF GOD, BY JOSEPH SMITH, PRESIDENT."

The very title shows us in what light it is received by the disciples of the Nauvoo Prophet. Let us attend to its contents, and ascertain whether, like the Book of Mormon, it is not a worthless production.

1. It betrays the ignorance of the writers as to the *meaning of faith*, "God spake, chaos heard, and worlds came into order, by reason of the faith there was in HIM," p. 4. "It is the principle of power in the Deity, as well as in man," Heb. xi. 3. Now faith is *crediting testimony*, but what testimony had God to credit? none, certainly, when he only existed from eternity. But man had some testimony to credit, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear." The error is supposing that the passage refers to faith in God instead of faith in believers.

2. In page 58, Christ is called "*a saved being*." Now salvation implies *danger* as well as *deliverance*, what danger was he in of being lost? "He was without sin." He had no sin to pardon—no sin to be saved from.

3. The *love of money* evidenced in this book is remarkable. "Whosoever receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, and gives you money, shall in no wise lose his reward," p. 88. "It is expedient that every man who goes forth to proclaim my everlasting gospel, that inasmuch as they have families, and receive moneys by gift, that they should send it unto them, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive money, send it up unto the bishop of Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations, and the printing thereof, and for establishing Zion."—p. 89. So that "revelations" cannot be brought forth without money! whether God will not give them without payment we are left to judge. By such means, many saints have been plundered, have given up considerable sums of money to the elders, &c., and when they expected them again, on both sides of the Atlantic, they have been deceived. "The British and American commercial Joint Stock Company" is a remarkable instance of their deception. Their own *Star* for 1846, p. 155, says, "that Fourteen Hundred and Eighteen Pounds, Fourteen Shillings

and Eightpence have been expended, spent, squandered, devoured, and not the first,—the least object,—of our desires attained." This was a pretty large sum of which to rob their English saints. We convict them of the theft by the items in their own *Star*.

4. In page 102, we find the following *false prophecy* given forth "Decr. 27th, 1832." "For not many days hence and the earth shall tremble, and reel to and fro as a drunken man; and the sun shall hide his face and refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig tree." It is now many days, nearly sixteen years since this prophecy was given forth, and yet, these great events have not transpired. Parley P. Pratt, one of the Twelve, in his "Mormonism Unveiled, or Truth Vindicated," says, "I will state it as a prophecy, *that there will not be an unbelieving Gentile on the face of this continent fifty years hence*; and if they are not greatly scourged, and in a great measure overthrown, within five or ten years from this date, (1838,) then the Book of Mormon will have proved itself false." Ten years have elapsed, and the United States are not, "in a great measure, overthrown." In page 315, we have another false prophecy, contained in an address to the saints in Nauvoo, September 1, 1842. "Deep water is what I am wont to swim in. It all has become a second nature to me, and I feel, like Paul, to glory in tribulation; for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth: for behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it." It is well known that instead of God "delivering him," and leading him to "triumph over all his enemies," that they slew him in 1844, a very short time after this false prophecy was uttered. Thus we ascertain that these prophets are false prophets. Let us try them by the scriptures,—“How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously: thou shalt not be afraid of him.”—(Deut. xviii. 21, 22.)

5. In page 112, we have the following *language of revenge*: "And it shall come to pass, that whosoever shall lay their hands on you by violence, ye shall command to be smitten in my name; and, behold, I will smite them according to your words in mine own due time. And whosoever shall go to law with thee shall be cursed by the law." How opposite is this spirit and language to what Christ taught! He said to his disciples, "But I say unto you that ye resist not evil . . . Love your enemies, bless them that curse you, do good to them that hate you."—See Matt. v. 38-48.

6. These pretended *revelations* contradict themselves and the true revelation. Page 86, "Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am." These words are put into the lips of Christ. He never threatened damnation to the unbaptized, though he did to the unbelieving. But it would seem that they are shocked and horrified, as well they may, at their own bigotry and blasphemy, for in March, 1848, the *Star*, (p. 86,) contains an epistle from the Twelve, from which the following is extracted:—"The kingdom of God consists of correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or a Baptist, or a Latter-day Saint or "Mormon," or a Campbellite, or a Catholic, or Episcopalian, or Mahometan, or even Pagan, or any thing else, if he will bow the knee, and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things." The contradiction between these two passages is complete; the first condemns all but themselves! the latter treats even Catholics and *Mahometans*, as brethren!! Whether must we believe? both cannot be true.

7. In page 123 of "the Book of Doctrine and Covenants" we read, "And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world; nor in the world to come." Instead of this miserable teaching, let us attend to the good news taught by the Lord Jesus Christ,—“Verily I say unto you, ALL SINS shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said he hath an unclean spirit.”—Mark iii. 28-30. Here we see what the sin against the Holy Ghost is, it is not murder, but saying that the Lord Jesus Christ had “an unclean Spirit.” If we believe Christ, we believe that “all SINS shall be forgiven,” not excepting the sin of “killing people;” but Mormonism gives the lie to the glorious truth as it is in Jesus. Let every sinner, however guilty, look to Christ; believe the glorious gospel of the blessed God, and the burden of guilt will be lifted from his soul, and cast away for ever.

8. In page 97, it is said, “And the spirit and the body is the soul of man.” If so, then, when the body dies the soul dies, for the soul cannot live when it is dead by the death of the body.

9. According to this medley of human folly and daring imposition, there are now three immortals on the earth. Doct. and Cov. p. 175,

"And the Lord said unto me, John, my beloved, what desirest thou? for if ye shall ask, what you will, it shall be granted unto you. And I said unto him, Lord, give me the power over death, that I may live and bring souls unto thee. And the Lord said unto me, verily, verily, I say unto thee, because thou desirest this, thou shalt tarry till I come in my glory; and shalt prophesy before nations, kindreds, tongues, and people." Here follows an address to Peter, which states as from the Lord: and "I will make thee to minister for him and thy brother James; and unto you three I will give this power, and the keys of the ministry until I come." See also a similar passage, p. 321 *Doct. and Cov.* Now, have the Mormons conversed with these wise old men, who have lived through the mighty revolutions of the last eighteen hundred years! Will they allow me to see them,—and converse with them,—or are there no such men now alive in the flesh,—and do the Mormons know it? Let the Scriptures reply to these questions: Peter said, while alive in the flesh, "Knowing that shortly I must put off this my TABERNACLE, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavour that ye may be able, AFTER MY DECEASE, to have these things always in remembrance." 1 Pet. i. 14, 15. So that if we believe the Scriptures, we must reject this Mormon Book. The one promises that Peter is to live till the Lord come,—the other intimated that he was to die long ago. If we believe the Scriptures we must reject this book.

10. There does not seem to be very much confidence put in their revelations even by themselves. This will appear when it is considered how these pretended revelations were received, according to their own account.

"Revelation given to Oliver Cowdery: 'Behold, you have not understood; you have supposed that I must give it,' (the translation of the golden plates) 'when you take no thought save it were to ask me. That you must study it out in your own minds; that you must ask me if it be right. But if it be not, you shall not have such feelings; but they shall have a stupor of thought, that shall cause you to forget those things which are wrong.'—*Doe. and Cov.* p. 177.

Here then is their own version, from their own Book of Doctrine and Covenants, of their power to translate. The translator was "to study it out in his own mind;" and we have no doubt but Smith and his coadjutors in this way supplied the religious matter.

11. "And again, I command thee that thou shalt not covet thy neighbour's wife; nor seek thy neighbour's life. And again I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God, &c." p. 194.

This section is headed thus: "*A commandment of God, and not of man to Martin, Harris, given (Manchester, New York, March,*

1830,) *by him who is eternal.*" Observe, Martin Harris was the only man of property among the few early Mormons; and he was not willing to part with his money without a revelation. This was soon obtained by a man clever in obtaining money by such means. See Professor Anthon's Letter, p. 25. Whoever heard of any one *coveting his own property*? It is not his own which he has, but his neighbour's which he has not, that man is tempted to covet. When this book attests "the truth" of the Book of Mormon as "the Word of God," it confesses itself to have no higher origin than that imposture.

12. *Their extravagant notions of baptism for the dead*, are founded on the following statement, p. 315:—

"And again I give unto you a word in relation to the baptism for your dead. When any of you are baptized for your dead, let there be a recorder, &c."

Hence they suppose that when one of them is baptized for Washington, or one of his own relatives, now in purgatory, that the prisoner is set free, evidently mistaking the meaning of the apostle, which appears to be this: In the early ages many christians died martyrs, which others observed, and were so struck with their holy joy, as well as courage, that they embraced christianity, and were baptized for the dead, by espousing the cause of Jesus, and taking the place of the dead in singing, praying, teaching, &c. This I always understood to be the meaning of the apostle in 1 Cor. xv. 29.

13. In page 20, we have a singular passage, "How do you prove that God has faith in himself independently? Because he is omnipotent, omnipresent, and omniscient; without beginning of days, or end of life, and in him all fulness dwells." Faith is crediting testimony; but how could God credit testimony before created beings existed, when there was no testimony to credit? This extract is contradicted by a pamphlet, called "The Kingdom of God," part i. p. 4. "The Father is a material being; the substance of his person occupies space, the same as other matter. The substance of his person, like other matter, cannot be in two places at the same instant. It also requires time for him to transport himself from place to place." And this is stated to be "equally applicable to the person of the Son." Now, how does this agree with "God being omnipresent, as is asserted in the revelation. If he is "omnipresent," he is not only in "two places at the same instant," but in every place, and, consequently, requires *no* time to transport himself from place to place." No contradiction could be more complete than that contained in these two extracts. But error is often both inconsistent with itself and with truth.

14. On page 323 we have the tithing law. "*Revelation given at*

Far West, Missouri, July 8, 1838, in answer to the question, O Lord, shew unto thy servants how much thou requirest of the properties of the people for a tithing?

(1.) "Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord."

(2.) "Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion, even so, Amen."

Although no land was ever tithed by God's authority but the land of Judea, or the Holy Land, as it is called, yet these people presume that God tithes, by them, both the land and property of the saints! We never find any thing like this in the New Testament. This law manifests the whole scheme of the Mormons. It is to secure the "tithe," not for the poor, but for the Mormon "holy priesthood." And then observe the threatening in the latter part of this law, intended to deter any person from calling in question its utility.

"Indeed, in America, the poor as well as the rich pay tithing,—a tenth being required of all saints."—*O. Pratt, Star, vol. x. 360.*

"We are happy to inform the churches that we have collected £800 to £900 in tithing, which we have forwarded to the mountains by the hands of our faithful brethren, President Orson Spencer, and Captain Dan. Jones."—*Star, vol. xi. 71.*

"Let the saints, of whom tithing is required, remember that this law is just as binding upon them as the law of baptism, or any other law of God."—*Star, vol. x. 330.*

"O how cheering to the poor saints, who have so long been borne down with poverty and wretchedness, to escape from Babylon, and wend their way to a land of peace and plenty, to join with a nation of saints, governed by the righteous laws of heaven. Go on then, ye saints, and seek your home in the 'Golden Land of California'; and there, among the majestic mountains, and in the fertile valleys of a promised land, remember the Lord your God, and his commandments; and when you gather up the precious metals, and heap up riches as the dust, remember the poor saints in Great Britain, and send them deliverance."—*Star, vol. xi. 56, 57.*

To induce the saints to go to America, such fallacious hopes as these are held out to them; but if the saints in America are so prosperous, how is it that their leaders are constantly begging from

the people of this poor country? How is it that they "die by hundreds" of famine? When these deceivers wish the people to emigrate, America is a rich land—when they want the money of the English, the Americans are poor and perishing! What crooked ways they take to decoy and deceive the simple! On the very page from which the last extract was taken we find the following:—

"Who among all the worthy saints in Great Britain will volunteer to assist Elders George A. Smith, and Ezra T. Benson, two of the twelve, to emigrate with their families from Council Bluffs, to the Salt Lake city, this season? They wish to take with them some ten or fifteen tons of valuable church property, such as mentioned in their very interesting letter, published in this number. If some of the wealthy saints will contribute £500 or £1000 for this purpose, they shall in nowise lose their reward, even in this life, as well as that which is to come."

This poverty-stricken people, with their usual consistency, state:

"Nearly all the soldiers had arrived: a public dinner was given them on the 6th of October. From accounts they had fine times, that is, if music, dancing, public speeches, feast of fat things, the firing of artillery, all combined, would produce fine times."—*An epistle from the two apostles*—GEO. A. SMITH, E. T. BENSON.

For other evidences see pp. 10, 11, on Smith's character.

15. The laws which follow show that Mormonism panders to tyranny and slavery, and are sufficient of themselves to show that the Book, instead of being a revelation from God, has come from some of the worst passions of designing men.

"It is not right to persuade a woman to be baptized contrary to the will of her husband—to influence children to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust."—*Doc. and Cov.* 381,

"We do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters."—*Id.* 334.

Now let the reader observe that Mormon apostles teach us from God, that none can be saved without *their gospel* and *their baptism*.

"Verily, verily, I say unto you, they who believe not on your words, and are not baptized by water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you and commandment is in force from this very hour, upon all the world Given Sept. 22d and 23rd, 1832."—*Doc. and Cov.* 86.

Was there ever such pandering to slaveholders before in professors of religion. According to this atrocious law and bigoted creed, an infidel husband, parent, or slaveholder has power to destroy the soul of his wife, child, and slave, by refusing to allow them the Mormon

gospel and Mormon baptism. And such is the heartless recklessness of those modern apostles, that, instead of obeying God, who said, "Preach the gospel to every creature," they publish a law to repeal Christ's law, and please the slaveowner.

Slaves who need the good news, though in America there be three millions of them, may go down to perdition in the slavery of sin, if their masters refuse to allow them an opportunity of hearing the news of life. Though I do not think that either slaves, or wives, or children, will lose any thing by living and dying ignorant of such a gospel as this, this one item is sufficient to show the true character of Mormonism, and for ever to sink it in the esteem of all humane and enlightened men.

It would be easy to go on citing passages from this pretended revelation, but sufficient have been adduced to show any candid mind what is the true character of the Book and of the system which it advocates.

CHAPTER V.

THE DOCTRINES AND PRINCIPLES OF MORMONISM.

When the Mormons first enter a town or village, they bring out several scriptural truths, that, having concealed their errors by such a specious gilding, the people may receive them the more readily without suspicion. It is thus that satan comes as "an angel of light," and the wolf, whose aim is to tear and rend the sheep, covers himself with "sheep's clothing," that his deception and success may be the greater when he has lulled all suspicion. Let us consider the views which Mormons hold on

THE CHARACTER OF GOD.

1. Right views on this subject can scarcely be overrated; they affect not only our worship and our hopes, but our own character. The Scriptures say that "God is a Spirit," John iv. 24; the Mormons, that "God is a material being," and that the Father and Son cannot be everywhere present. It is therefore impossible for them to attend in *person* to all the multiplied affairs of government among intelligent beings; therefore God in establishing a government among such beings, has always called persons of their own number to officiate in his name."—*Kingdom of God*, p. 5. The only notion entertained of the "Holy Spirit" is, that he "extends through all space, intermingling with all *other* matter," p. 5. Then as the Mormons claim to give the Spirit, they must impart matter to their disciples; and if "spirits" be matter, when men die why not catch

their spirits and detain them like other matter? for they teach that "a spirit is as much *matter* as *oxygen* or *hydrogen*, it has many properties in common with other matter," p. 4. "A moral image never had an existence except in the brains of modern idolaters."—*Kingdom of God*, p. 4. "God is love," but according to this jargon, we cannot resemble him in love. God is holy, and we are commanded to be holy; but if there be no "moral image," holiness is a dream. Let Paul settle this question, Col. iii. 10, "Ye have put on the new *man*, which is renewed in knowledge after the image of him that created him." Was this a *material* or a "moral image?" In Eph. iv. 23, 24, he distinctly exhorts the Ephesians thus: "Be renewed in the spirit of your mind; and that ye put on the new man, which, after God, is created in righteousness and true holiness." This shows us God's *moral*, not any material, image, and what it is; and the Holy Spirit teaches us how it is produced in men. 2 Cor. iii. 18.—"We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Is it some material view of God to which Paul refers? Impossible; for neither the Mormons nor the Corinthians have seen the "King eternal, immortal, invisible." 1 Tim. i. 17. "Whom no man hath seen nor can see."—1 Tim. vi. 16. When we are referred to instances in which God has been seen, we reply by such texts as John i. 18. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." God was thus manifested in the flesh. We can no more see God as a spirit than the spirit of man; both are invisible, yet both exist. I cannot see, if God were a material being filling all space, how any other matter could exist but himself. I therefore believe, in opposition to Mormonism, with the Psalmist. "Thou compassed my path and my lying down . . . Thou hast beset me behind and before . . . Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou *art* there; if I make my bed in hell, behold, thou *art* there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Ps. cxxxix. 10. Nothing could more completely contradict these inspired words than Mormonism, which declares "The Father is a material being; the substance of his person, like other matter, cannot be in two places at the same instant, &c." (See p. 13, on Doct. and Cov.)

THE GOD OF THE MORMONS

Is so fully set forth in the following extracts from their own writings,

that to know what they say of him is sufficient to overthrow the system which advocates views so awfully blasphemous.

"There are Lords many and Gods many, for they are called Gods to whom the word of God comes, and the word of God comes to all these kings and priests. But to our branch of the kingdom there is but one God, to whom we all owe the most perfect submission and loyalty; yet our God is just as subject to higher intelligence, as we should be to him."—*Star*, vol. ix. p. 24.

"What is God? He is a material organized intelligence, possessing both body and parts. He is in the form of a man, and is, in fact, of the same species, and is a model or standard of perfection, to which man is destined to attain, he being the Great Father and Head of the whole family. This being cannot occupy two distinct places at once, therefore he cannot be everywhere present."

"What are Angels? They are intelligences, of the human species. Many of them are offsprings of Adam and Eve—of men, it is said, 'being Gods, or sons of God, endowed with the same powers, attributes, and capacities that their heavenly Father and Jesus Christ possess.'"

"The weakest child of God, which now exists upon the earth, will possess more dominion, more property, more subjects, and more power and glory than is possessed by Jesus Christ or by his Father; while, at the same time, Jesus Christ and his Father will have their dominion, kingdom, and subjects increased in proportion."—*From the Prophet in the Star*, vol. vi. pp. 20, 21.

As we read elsewhere (see page 38) that God is "omnipotent, omnipresent, &c.," "the weakest child of God," when invested with "more power" than the Father, will be more than omnipotent, an absurdity so manifest that a child might perceive it. One might think that this delusion had deprived its victims of the common sense, or reason, which has been given to men in general.

2. They profess to have office-bearers according to the New Testament, yet, with their usual consistency, have several of which the New Testament knows nothing. We have had a view of the origin of their orders in Joseph Smith and O. Cowdery, p. 5. We have seen that they have foretold future events which have not come to pass, (see p. 35), and, consequently, are false prophets. They also claim to have Aaronic priests and Melchizedec priests, (see pp. 5, 16. We never read of any Melchizedec priest, since his time, but the Lord Jesus, of whom it is said, "Thou art made a priest for ever, after the order of Melchizedec."—Heb. v. 6. All believers are "kings and priests unto God," a "royal priesthood;" but in a true christian church the Lord Jesus Christ is the only high priest. Heb. v. 1-8. In the Book of Doctrine and Covenants, p. 90, we have a long list of officers. "This day, February 17, 1834, a general council of twenty-four high priests assembled at the house of Joseph Smith, jun., by revelation, and proceeded to organize the High Council of the Church of Christ, which was to consist of twelve high priests, and one or three presidents as the case might be."

Then, in addition to these, they have a "patriarch," of whom we read nothing in any church of Jesus Christ, founded by himself and his apostles. When we come to read over lists of New Testament officers, let the reader ascertain whether he can find among them "Patriarchs," "Melchizedec and Aaronic Priests," "High Priests," &c. &c.

They lay claim to apostles, and say they have twelve apostles. Here two questions present themselves, both of great moment in this investigation. First, had the twelve apostles of the scriptures any successors, and have we any reason to expect twelve to the end of time? and, if so, are the Mormon apostles true apostles, and real successors of the apostles of Christ? These questions will be settled in the following investigation. The word apostle signifies *one sent*. In this sense there were other apostles beside the twelve, as Barnabas, and others who were not of the twelve. Thus we speak of an *apostle of peace*, and of the *apostle of temperance*, that is, persons sent to promote peace and temperance. In this sense Christ has had apostles, that is to say, persons sent to teach his truth in all ages; and he has many in this age; but neither in the first nor in any subsequent age had they the same duties and gifts as the twelve.

1. *Christ's twelve apostles had one peculiar qualification—they wrought miracles.* "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." He commanded them in the following language: "Go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—Matt. x. 1-8 Now those who fail to accomplish these miracles cannot be of the twelve. Compare the many pretended miracles of the Mormon apostles with what we read in Acts v. 15, 16.—"they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them who were vexed with unclean spirits: and they were healed, every one." There was no failure here,—no secrecy,—no miracle done in the dark. What the Lord promised the apostles did, to the extent of raising the dead, as in the case of Tabitha, Acts ix. 35 and 43. Now had the people of Manchester or Liverpool known that the Mormon apostle, Parley P. Pratt, had possessed this power, they would "have brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of" Parley P. Pratt, "passing by, might overshadow some of them;" but we have heard and seen no such things, evidently because he had no such

power. In the Liverpool discussion I brought before him persons who were afflicted, and he refused to heal them. I mentioned the case of Williams' son, whom the saints had laid their hands on, to cure his deeply sore eyes. I produced the boy unhealed before the meeting, but the apostle could make no defence, and could perform no cure! indeed, had he been able to do it, before two thousand people, it would have tended greatly to establish Mormonism; but after being acquainted with their apostles, and priests, and members, for many years, I have known many persons upon whom they have laid hands who have received no benefit, but not one that they cured.

The power to work *miracles*, they say, resides with them, because it is said in Mark xvi. 17, "These signs shall follow them that believe" (enumerating the signs). They say that they follow them. They do not distinguish what was said by Christ and his apostles to *their hearers*, from what is said to us. These signs did follow those who believed through the immediate ministry of the twelve apostles, to whom they were addressed. *The text does not assert that these signs were to follow all that believed in all ages*, and as a matter of fact, they do not follow even them. Ask a Mormonite if he believes. He answers "yes." Ask him if he has these signs, and he is dumb. Two of their number tried to convert me since I came to Manchester. They said many miracles had been wrought in Manchester. I asked for names and addresses. At last they fixed on one name, a woman; I was about to write, when they said she had removed to *Northwich!* as though I was to go all the way, many miles, to Northwich, after a Mormon miracle! So that, after so many had been wrought in Manchester, none could be found. Nobody can find a real miracle performed by Mormons any where. They boast of such miracles as the following, and in such a way as to show that it is all pretension. The following is from their own magazine:—

LEAMINGTON SPA.

"DEAR BROTHER SPENCER,—I have heard it stated by some, that the devil was bound, and we were enjoying the thousand years' rest. But I think that what has taken place among us will show, that instead of the devil being bound he is loose, and exercising more power than he has done for some time past. Our conference was appointed to be held on Sunday, June 20th, at Coventry. In order to attend, brother and sister Freeman came, with brother Currell, who had been proposed at the council, meeting at Stratford-on-Avon, to be ordained to the office of a priest. But as soon as he had expressed his willingness to take the office, some evil spirits (devils) entered him, and declared he should not be ordained, and if he went to the conference they would go too. This was on the 15th, and on the 19th they left home for Coventry, about twenty miles distant. On the road the devils entered brother C., several times, and four times while passing through the town of Warwick, and were as often rebuked by elder Freeman, in the presence of many people.

to whom he bore a faithful testimony. At length, they arrived at Leamington Spa, in order to remain the night, but as soon as they entered the house the devils began to rage and swear; I got to the house about nine o'clock in the evening. I had scarcely got in before they began to swear at me, I rebuked them, and they came out of him, but as fast as one lot went another came, declaring Currell should not go to Coventry, each party tearing him and trying to kill him; thus they continued until one o'clock, when they lay down until five, when another party came, swearing that we should not take him to conference, and tried to choke him. We cast out several lots until eight o'clock, when five of us started to take him with us to Coventry, ten miles distant. Several times we cast them out on the road, but in coming to Stoneleigh the struggle was fearful. However, we rebuked them in the name of Jesus, after they had declared we were the *servants of the most high God*; as many people were gazing at us, we bore a faithful testimony to them, and went on our way. As we drew near to the city, we attracted the attention of the people who were walking out, for the devils came oftener and stronger, swearing by the God that made us we should not take him to conference. By this time, a number of the brethren from Coventry met us; I got them to carry brother Currell while I walked by his side, and rebuked the devils as fast as they came. We arrived at the room about half-past eleven o'clock, a great crowd following us into the room. I endeavoured to speak to them, but the foul spirit came so often, and what with the noise and confusion of the people, I thought it best to close the meeting. While we were preparing for dinner, some stronger devils took possession of brother C., we expelled them, and in came two policemen, and took brother Currell to the police station. I went with him, others following, amid the insults and hooting of the mob, to the station. The superintendent, on hearing the case, ordered brother C. to be locked up for having a devil, and me for casting him out, and thus causing a disturbance. Bail was refused, and we were locked up in a filthy room, along with two drunken men. In about two hours we were let out on bail, the police finding themselves wrong in refusing it. On our return from prison, the streets were lined with spectators, anxious to see the men who had been locked up, one for having, and the other for casting out a devil. We arrived at the room about three o'clock, and commenced the business of the conference. Among others, it was voted that brother R. Currell be ordained to the office of a priest. When we laid our hands upon him the devil entered him, and tried to prevent us from ordaining him, but the power of Jesus Christ in the holy priesthood was stronger than the devil, and after all the endeavours of the powers of darkness to prevent us, in the name of Jesus Christ, we ordained brother Richard Currell to the office of a priest in the church of Jesus Christ of Latter-day Saints. In consequence of what had taken place, many came to our meeting in the evening, and paid great attention. The scenes of the twentieth of June will long be remembered by us as a day of rejoicing in the glorious manifestation of the power of God, confirming the faith of the saints, and spreading the sound of the gospel further than we could have done it in a long time.

"I should inform you, that when the devil found he was defeated in brother C., he entered a sister, and kept coming in for several hours, as fast as one lot were expelled, another lot entered; at one time we counted twenty-seven come out of her. When we rebuked them they would come out, but as soon returned again. How was it they could acknowledge the power, and would damn our power, damn our gospel, and tear and bite? The sights were awful, but it has done us all good. I may as well say that some of the devils told

us they were sent some by Cain, some by Kite, Judas, Kilo, Kelo, Kalmonia, and Lucifer, some of these, they informed us, were presidents over seventies in hell. The last that came, previous to our going to prison, told us he was Kilo, one of the presidents, and his six counsellors. We cast them out thirty times, and had 319 devils, from three to thirty seven coming at a time. I shall feel obliged for any instruction you can give me on this subject.

Yours,

THOMAS SMITH.

Latter-day Saints'

Millennial Star, August 1, 1847.

Now, here we have wonderful work :—

1. Observe, no christian ever had devils cast out of him, much less any office-bearer in the New Testament; the parties afflicted with devils, were the wicked.

2. If we look attentively at the narrative, the police seem to have been more successful than the priests; persons who can believe in such miracles, may believe anything.

One of the most remarkable of the Mormon miracles is related by Mr. Tucker, to have occurred in the following manner :—

“Towards the close of a fine summer's day, a farmer, in one of the States, found a respectable-looking man at his gate, who requested permission to pass the night under his roof. The hospitable farmer readily complied; the stranger was invited into the house, and a warm and substantial supper set before him.

“After he had eaten, the farmer, who appeared to be a jovial, warm-hearted, humourous, and withal shrewd old man, passed several hours in pleasant conversation with his guest, who seemed to be very ill at ease, both in body and mind, yet, as if desirous of pleasing his entertainer, replied courteously and agreeably to whatever was said to him. Finally, he pleaded fatigue and illness as an excuse for retiring to rest, and was conducted by the farmer to an upper chamber, where he went to bed.

“About the middle of the night, the farmer and his family were awakened by the most dreadful groans, which they soon ascertained proceeded from the chamber of the traveller. On going to investigate the matter, they found that the stranger was dreadfully ill, suffering the most acute pains, and uttering the most dreadful cries, apparently without any consciousness of what was passing around him. Every thing that kindness and experience could suggest was done to relieve the sick man; but all efforts were in vain, and, to the consternation of the farmer and his family, their guest expired in the course of a few hours.

“In the course of their trouble and anxiety, at an early hour in the morning two travellers came to the gate, and requested entertainment. The farmer told them that he would willingly offer them hospitality, but that just now his household was in the greatest confusion, on account of the death of the stranger, the particulars of which he proceeded to relate. They appeared to be much surprised and grieved at the poor man's calamity, and politely requested permission to see the corpse. This, of course, the farmer readily granted, and conducted them to the chamber in which lay the dead body. They looked at it for a few minutes in silence, and then the oldest of the pair gravely told the farmer that they were Elders of the church of Jesus Christ of Latter-day

Saints, and were empowered by God to perform miracles, even to the extent of raising the dead, and that they felt quite assured they could bring to life the dead man before them! The farmer was of course considerably astonished by the quality and powers of the persons who addressed him, and rather incredulously asked if they were quite sure that they could perform all they professed to. 'O, certainly! Not a doubt of it. The Lord has commissioned us expressly to work miracles, in order to prove the truth of the prophet Joseph Smith, and the inspiration of the books and doctrines revealed to him. Send for all your neighbours, that, in the presence of a multitude, we may bring the dead man to life, and that the Lord and his church may be glorified to all men.'

"The farmer, after a little consideration, agreed to let the miracle workers proceed, and, as they desired, sent his children to his neighbours, who, attracted by the expectation of a miracle, flocked to the house in considerable numbers.

"The Mormon Elders commenced their task by kneeling and praying before the body with uplifted hands and eyes, and with most stentorian lungs. Before they had proceeded far with their prayer, a sudden idea struck the farmer, who quietly quitted the house for a few minutes, and then returned, and waited patiently by the bedside until the prayer was finished, and the Elders ready to perform their miracle. Before they began, he respectfully said to them, that, with their permission, he wished to ask them a few questions upon the subject of this miracle. They replied that they had no objection. The farmer then asked, 'you are quite certain that you can bring this man to life again?' 'We are.' 'How do you know that you can?' 'We have just received a revelation from the Lord informing us that we can.' 'Are you quite sure that the revelation was from the Lord?' 'Yes; we cannot be mistaken about it.' 'Does your power to raise this man to life again depend upon the particular nature of his disease? or could you bring any dead man to life?' 'It makes no difference to us: we could bring any corpse to life.' 'Well, if this man had been killed, and one of his arms cut off, could you bring him to life, and also restore to him his arm?' 'Certainly; there is no limit to the power given us by the Lord. It would make no difference even if both his arms and his legs were cut off.' 'Could you restore him if his head had been cut off?' 'Certainly we could.' 'Well,' said the farmer, with a quiet smile upon his features, 'I do not doubt the truth of what such holy men assert, but I am desirous that my neighbours here should be converted by having the miracle performed in the completest manner possible, so, by your leave, if it makes no difference whatever, I will proceed to cut off the head of this corpse.' Accordingly he produced a huge and well-sharpened axe from beneath his coat, which he swung above his head, and was apparently about to bring it down upon the neck of the corpse, when, lo, and behold! to the amazement of all present, the dead man started up in great agitation, and swore he would not have his head cut off for any consideration whatever!

"The company immediately seized the Mormons, and soon made them confess that the pretended dead man was also a Mormon Elder, and that they had sent him to the farmer's house, with directions to die there at a particular hour, when they would drop in, as if by accident, and perform a miracle that would astonish everybody. The farmer, after giving the imposters a severe chastisement, let them depart to practise their impositions in another quarter."

—*The History of the Saints, by John C. Bennett, p. 179.*

All those that witness the pretended miracles of the Mormons, would do well to imitate the caution of this farmer. No harm should

be done to their bodies, but their impositions should be made manifest.

The following series of miracles were performed by a stick:—

"While I was looking about me the other day, I left my stick at the brothers in Old Swinford. The brother and father-in-law worked together as nailors, and the young man had a deep cut in his hand, caused by a piece of iron with which he had been at work; he went to my stick, and rubbed his hand against it, and the wound immediately closed. Both father-in-law and mother-in-law were witnessess to this healing. The old man and woman had each wounds; they took the stick and rubbed, and were healed,—so there were three healed in that house, one after another." This is signed, JOHN ABISTON, *Star* x. 158.

"G. B. FROST stated on oath before BRADFORD SUMNER, that, October 13, Hyrum Smith's wife was sick, and Brigham Young prayed with her, and laid on hands, and said she would get well; but she died at six o'clock at night."—*History, &c.*, p. 86.

The Mormons are pledged to work miracles when required. "Require not miracles, *except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons; and these ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled.*"—*Doc. and Cov.* p. 111.

But, instead of working miracles now when required, they have nothing to reply but to use sarcasm and misapply a text. "What, you are seeking after a sign are you, like the Jews in our Lord's time, but there shall no sign be given you!" They never work a miracle. Our Lord had often wrought miracles, and pointed to them as reasons for faith, as in John x. 37, 38—"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him." It was not necessary, therefore, that Jesus should gratify the idle curiosity of a people before whom he had already wrought so many miracles. Christ refused because he had wrought miracles already, sufficiently great and numerous to leave the Jews without excuse in rejecting him; but the Mormons have wrought no real miracles anywhere, and yet, in their ignorance, or worse, quote our Lord's words in their own defence. Great as their pretensions are to this world, they are blasphemous in the highest degree as to another.

"Christ prayed, say they, that all the saints might be one with him and the Father. He has declared, also, that they are joint-heirs with him on his throne, as he has overcome and has sat down with the Father; that, to those that believe, all things are possible, &c. Now, what logical, literal, and inspired inference, are we to make from this? Why, truly, nothing else than that the saints are to be equal with God himself!! In knowledge, and power, and glory, equal to the Father!! But this is not all; Christ assured his disciples, that they should do even greater works than these. Therefore, say they, we shall create, uphold, redeem, save, and reign for ever over still greater

worlds than this which Christ governs."—See *Pratt's Truth Vindicated*, p. 27, and *Bennett's History*, p. 172.

Miracles were required at the first establishment of the gospel, to prove that Jesus Christ was the true Messiah,—they are not needed now. I have believed without seeing any performed in my day. What I have done thousands of others have done likewise; and thousands, yea millions, more may believe, if they will only examine the evidence on which the gospel is founded. *Jesus Christ and his apostles wrought miracles. Jesus Christ rose again from the dead the third day:* These are two everlasting reasons for believing the gospel; and no more miracles are needed,—no more are to be expected. If they are, then those who will see them will have more evidence of the truth of the gospel than unbelievers of this day; and how will it be just to condemn them for unbelief when more evidence would have removed it. I see that "He that believeth not is condemned already;" and it is just, because the evidence is sufficient.

The awful consequences to Mormon dupes, of this deception, have been known in numerous instances, in which persons have neglected medicine and died, who in all probability might have been preserved. I give the following, as one out of many cases that might be adduced:—

CHOLERA TREATMENT BY THE LATTER-DAY SAINTS.—A case has come to our knowledge, which occurred in Gorbals, last week, and which we scarcely know whether to characterise as one of inhumanity, barbarism, or fanaticism. It appears that on the evening of Monday last, the 15th current, two sisters, named Elizabeth and Mary Murray, who lodged with another sister at the Town head, were on their way home from Mr. Pollok's silk factory, at Govan, where they were employed, when Elizabeth was seized with the usual premonitory symptoms of Cholera. Instead of making an effort to reach home, the girls proceeded, a little after six, to the house of Thomas Stewart a belt-maker, residing at 44, Thistle Street, where the invalid was put to bed. The girls were intimately acquainted with Stewart, and had formerly rented a room from him; but he was peculiarly endeared to them from being a leader, or elder, of a sect called the Latter-day Saints, of which tabernacle the Murrays were members. About half-past six, Stewart himself came home, and anointed the body with olive oil, and prayed over her. According to the testimony of the survivors, the patient stated that she did not want any medical advice; but desired to see the elders, brethren, and sisters of the church. These were accordingly sent for, and soon a gathering of a dozen was collected, consisting, in addition to the belt-maker, of a preacher, two weavers, a clerk, a sawyer, and a collier, with sisters to match. They frequently joined in prayer, and varied the treatment by administering brandy, and applying flannels and hot-water bottles. Of course, the poor girl got no better, but worse, and at eleven at night, her sister Mary was seized also, and laid in the same bed. To be brief, the performance—for we can call it nothing else—continued all night; and Elizabeth died at five o'clock on the following morning, and Mary died at nine. In fine, these people ranted round the bed of the poor girls all

night, till they died, instead of sending for a doctor. This extraordinary case of neglect might never have been heard of, but for the fact, that the brethren found it expedient to apply next day to Mr. M'Tear, inspector of Govan parish, for coffins; and subsequently the case was taken up by Captain Wilson, and is still undergoing investigation. It would appear that brother Stewart was not so spiritually-minded as to be withheld, after the death of the poor girls, from preferring a charge of 22s. against their effects, consisting of 10s. for arrears of rent, and 12s. for medicine, medical attendance, and funeral charges. This is rather cool; but whether the account will be allowed or no, will likely be a matter for the decision of the authorities.—*Glasgow Herald*.

2. Another qualification of one of the twelve, is mentioned Acts i. 21, 22. "Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. . . . And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." Now no man in the 19th century can have been a *companion* of Jesus, nor a *witness* of his resurrection; and therefore not having seen the Lord, cannot be one of "the twelve."

3. After the number of the twelve was made up, in consequence of the apostacy of Judas, when one apostle died no successor was appointed in his place. Thus in Acts xii. 1, 2:—"Herod killed James, the brother of John, with the sword;" but we read of no successor being appointed in his place.

4. The twelve were promised by the Lord, that they should "sit on twelve thrones, judging the twelve tribes of Israel." Matt. xix. 28. If there are only twelve thrones for twelve apostles, and if these are already filled, is it not plain that the Lord intended no other twelve after the first. The Mormon apostles being man-made, without any scriptural authority, will find themselves *throneless apostles*.

5. Eph. iv. 11, 12, which Mormons often quote, is decidedly against them. "And he gave (the past tense; not he gives, or will give: let the reader mark this) some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, (evidently that the saints might themselves minister) for the edifying of the body of Christ." The reader will find no "Patriarch," "Melchizedec Priests," or "Aaronic Priests" here. These are reasons ample enough to show that the twelve had no successors; consequently, all who pretend to be successors are mere *pretenders* and deceivers, whose claims are to be rejected. Some few christians, not Mormons however, have an idea that apostles should be continued. Should we admit this, which we do not, still the question arises, where shall we find the twelve? among the Irvingites, the Mormonites, or elsewhere? Can the Mormons prove that "the signs of an apostle" follow any other twelve? we have shown that they cannot.

Let us attend to Parley P. Pratt's account of himself:—When he was escaping from prison, after he had knocked down the jailor and proceeded some distance, he met with the owner of a house, to whom he told a number of lies. This man asked him, "Where did you stay last night?" "I replied," says the apostle, "the devil himself could hardly answer that; for in hunting my horse I got benighted, and lost myself instead of finding him. However, I made my way out to the first cottage I could find, and took up with very curious fare I assure you." The reader must remember that there

was not one word of truth in all this. The *lying apostle*, however, thus defends himself:—*Star*, vol. viii. p. 166—"I would here remark, that some persons will perhaps be disposed to censure me for saying that which was not strictly true in all its points, in order to avoid discovery and make good my escape. But I can say from the bottom of my heart, that I feel perfectly justified in so doing, not only because it accomplished a good object, and seemed according to wisdom, but we have numerous instances in scripture where God's prophets and people acted in a similar way for a similar end." To whitewash himself, he quotes Rahab, David, &c.: so that for a "good object" this apostle teaches lying both by precept and example. Now let us see what God says on the subject: "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."—Rev. xxi. 8. These are your leaders "O Latter-day Saints:" and "if the blind lead the blind both will fall into the ditch."

Any one reading the rest of the article, in which the most horrid swearing as well as falsehood abounds, may convince himself that in refusing to pollute my pages by such language, I have consulted the advantage of my readers; while in pointing out the conduct of such infidels under the cloak of religion, I am acting scripturally; and doubt not but he who approved of the messenger of the church at Ephesus, will approve this line of proceeding, and say, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: AND THOU HAST TRIED THEM WHO SAY THEY ARE APOSTLES, AND ARE NOT, AND HAST FOUND THEM LIARS."—Rev. ii. 2. It is so far from being right to receive such men as apostles, that it is a virtue which is well-pleasing to the Lord to reject them.

BAPTISM FOR THE REMISSION OF SIN.

3. Another great error which they entertain, regards *baptismal regeneration or remission of sin in baptism*.

It is to be regretted that a considerable number of baptized persons, chiefly through the writings of Alexander Campbell, for the Mormons derived their views from him, have adopted the idea that a man can only receive the forgiveness or remission of sin in baptism. This error is just a revival of the Roman Catholic notion of baptismal regeneration, and is so far from reforming the church, that it leads back to Popery. Accordingly, A. Campbell, in his treatise on remission of sins by baptism, draws largely from tradition, and as he finds himself not duly sustained by scripture, like those from whom he derived his opinions, he falls back upon the authority of the fathers. This error arises from a misunderstanding of the nature of figurative institutions, making that *real* which is *symbolical*. Those who hold the views in question argue for a literal interpretation of Acts, ii. 38, and ch. xxii. 16, just as the Roman Catholics say, "'This is my body,' Christ said, can anything be more plain?" So they say, "'Be baptized for the remission of sins,' the words are clear, can anything be more plain?"

We reply to the first and second error in the same manner. We say the bread represents or symbolizes Christ's body, and the wine symbolizes his blood, and that Christ meant nothing more. Thus we say of baptism; it is not remission of sin, but it symbolizes remission; so that believers can say "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. x. 22. The water is the symbol, the thing signified is, that "our hearts are sprinkled from an evil conscience." In this view of remission of sin, we see that sin is pardoned or forgiven through the blood of Christ

when we believe, in which we are further instructed by baptism. Just as water washes away "the filth of the flesh" in baptism, so the precious blood of Jesus cleanseth from all sin. Remission of sin means the taking away of sin, as well as pardon. I could as soon believe in *transubstantiation*, because Christ said, "this is my body," as in remission being only received in baptism, because Peter said, "Be baptized every one of you in the name of Jesus for the remission of sin." Christ said of the cup in the last supper, "Drink ye all of it, for this is my blood of the new covenant which is shed for many for the remission of sins."—Matt. xxvi. 28, 29. I could as soon believe that the cup was Christ's blood, through which we get remission, as that we can only get it in the water of baptism. Both are alike incredible to me. The advocates of this theory do not pretend that if any one is baptized he is pardoned whether he believes or not. They maintain that baptism without faith does no good. We maintain, however, that he that believeth is a proper subject for baptism, and obtains remission when he believes, before he enters the water of baptism. Before we prove this from the scripture, observe that when we teach justification or pardon to every one that believes that Christ died for his sins, according to the scripture, and that he was buried and rose again according to the scripture, we are accused of holding *faith alone* as the way to pardon. To this we reply, *Faith* is never alone, it always has knowledge and repentance with it. But we mean that the following texts are literally true, and that every word, of the God that cannot lie, is true. "He that believeth shall not perish but have everlasting life." "He that believeth on him is not condemned." "He that believeth on the Son hath everlasting life." "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life." "That every one who seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." Thus taught Christ, John iii. 16, 18, 36; also ch. v. 24; ch. vi. 40. Now, whom do we baptize? If unbelievers, we have no authority—if believers, then of them it is already said that they are "not condemned," "shall not perish," "but have everlasting life." Those, therefore, who say persons *cannot* be pardoned, and are *condemned* without baptism, flatly contradict the teaching of Christ. The text in Mark xvi. 16, cannot be supposed to contradict this teaching—"He that believeth and is baptized shall be saved, and he that believeth not shall be damned." It asserts a truth—a believer who is baptized is saved, but does not contradict the truth "he that believeth shall not perish but have everlasting life." It does not affirm that a believer will be damned, and cannot be saved without baptism. Peter did not contradict himself—he never taught contrary to his master—hence in Acts iii. 19, he said, "Repent ye, therefore, and be converted that your sins may be blotted out." He says nothing here of baptism, for the blotting out of sin. The word *converted* never means baptism, it is altogether a different word, and means *be turned*. Now, if Peter had believed that baptism was essential to the blotting out of sin, would he not have taught it here?

Again, when the first christian church among the Gentiles was about to be planted in the family of Cornelius, Peter never mentions baptism as the way to forgiveness, but says, "To him give all the prophets witness, that THROUGH HIS NAME WHOSOEVER BELIEVETH IN HIM SHALL RECEIVE REMISSION OF SINS."—Acts x. 43. Why not believe Peter here? Now since all proper subjects of baptism believe before baptism, they receive "remission of sins" before baptism, and therefore can only receive remission of sin in baptism as we receive it in the Lord's supper, that is, symbolically. As a proof of the correctness of these views, the Holy Ghost was given to these Gentile believers before

baptism, and is it likely that the Holy Ghost would have been given to unpardoned sinners? The scriptures furnish us with no such instance.

Again, sinners are made sons of God, when they believe, whether they are baptized or not. "Whosoever believeth that Jesus is the Christ is born of God."—1 John v. 1. Such is the person we would baptize, but surely we should not baptize one who denies that "Jesus is the Christ." "But as many as received him to them gave he power to become the sons of God, *even* to them that believe on his name."—John i. 12;—"And because ye are sons God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." Thus we see that all "believers are the children of God by faith in Christ Jesus."—Gal. iii. 27; also iv. 6. It is clear from these inspired truths, that faith always brings sonship, and that believers do not receive the Holy Spirit before faith and adoption, and in order to obtain these blessings, but after them, "because ye are sons, God hath sent forth the *Spirit* of his son into your hearts." It is incredible that a man can be a child of God, and have the spirit of Christ in his heart, and not have his sins pardoned. Once more, remission or salvation comes from grace or favour, and not from works. Baptism is a work, and therefore remission cannot come by it. "Being justified freely (for nought) by his grace." "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. iii. 24; also iv. 4, 5. Now, "if faith is counted for righteousness," or justification, then can we understand how "God imputeth righteousness without works." "For by faith are ye saved through the faith (see the Greek), and this not of you: *it* is the gift of God, not of works, lest any man should boast."—Eph. ii. 8, 9. If we were saved by baptism as a work of ours, there would be ground of boasting, for it is something which we can do ourselves; but, on the contrary, if instead of coming from such a work, it comes from *grace*, then God gets all the glory of this act of favour. The idea which we repudiate robs God of his glory.

Again, the way of pardon has always been the same in every age of the world, and in every stage of the christian's progress; but if this doctrine of remission only in baptism be true, then *believers themselves who sin a day, a month, or a year after baptism, must either be baptized over again every time they sin, or if not, give up baptism for remission of sins in their own case, ever after they are baptized.* Abraham, David, and all the prophets under previous dispensations, were accepted when they changed their minds and believed; and even after the baptism of John, the thief on the cross went to paradise without baptism. The advocates of this error themselves get frequently baptized; but they have never yet pleaded for as many baptisms as they commit sins after the first baptism, so that they expect to be saved in some other way—to obtain remission for sin committed after baptism, without baptism. Then, they say, we have an "Advocate with the Father," "if any man sin," and that "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—John i. 9; and ii. 1. This is very good, and very scriptural. But it was in a very similar way that the Old Testament saints obtained remission. Hence we read in Prov. xxviii. 13, "He that covereth his sin shall not prosper: but whosoever confesseth and forsaketh *them* shall have mercy." Here, then, is our argument, that if all believers, in all ages, have obtained remission without baptism, and if the baptized obtain it in the same way after baptism, it is incredible that God changes his mode of procedure, once in every christian's life, and refuses remission when any one believes, and grants it in baptism—though he grants it

to the person who confesses, and does not cover his sin, but allows God to cover it in the propitiation. Without faith in the propitiation, or covering of Christ's blood, is no remission; with faith there is always remission. This unscriptural theory of baptismal remission undervalues the truth which saves; admits that a man may know the gospel, and believe it, and that it will not sanctify him, though baptism will. It argues great ignorance of the laws of mind to reason thus; to suppose that faith in truth cannot bring pardon and purity till the believer comes in contact with the element of water, and that then it washes and purifies. Christ said to his Father, "Sanctify them through thy truth, thy word is truth."—John xvii. 17. Neither the Lord's supper nor baptism can sanctify us, any farther than it teaches us, in symbol, some sacred truth. Thus Paul speaks of the church—"Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."—Eph. v. 26. The bath of water is the figure or symbol, the word, the thing symbolized. "Not by works of righteousness which we have done, but according to his mercy he saved us by the bath of regeneration, even the renewing of the Holy Ghost." (Greek). Tit. iii. 5. Thus men are born of the Spirit and renewed, and baptism becomes a highly instructive and useful figure, both of the work of Christ and of the Holy Spirit. What ignorance there must exist in those men who think that *water can purify and regenerate a mind*. It will not do to appeal to Naaman, who washed seven times in Jordan, and was cleansed from his leprosy: this case, so frequently adduced, was a miracle; and, truly, it would require such a miracle in every baptism for water to purify the mind—if it does it really, and not symbolically! For it is not in the power of water itself to do it, but it is in the very nature of truth that it should be powerful to purify the mind that receives it,—just as medicine heals the sick man, so does truth, taken by faith, heal and purify the believer. It is exceedingly surprising for Protestants to receive and propagate the long-exploded doctrine of Roman Catholics—*baptismal regeneration*.

Some of the consequences of this theory are sufficient to induce any rational being to reject it. 1. If without baptism there is no remission, then a believer in Christ's death for all, who may also believe in baptism, and apply to a rigid, narrow-minded, Baptist pastor, to baptize him, could not receive it till he had satisfied the pastor of his faith. Thus, a pastor may remit people's sins as soon as he pleases, or keep them waiting as long as he pleases; and if he is never satisfied with a candidate *God binds himself to keep the candidate in his sins, however firmly he may believe, to please the unreasonable pastor!* A man that can believe this, needs not stop at transubstantiation. I should think he is prepared to believe anything, however monstrously absurd. It sometimes happens that a candidate has long to wait before any one will baptize him. 2. It impugns the christianity of all unbaptized believers, many of whom do not know the meaning of this Greek word, baptize. We have known as firm and pious believers, who never heard of immersion, as the church in similar circumstances could furnish, and many of them better christians than some who have been immersed. Are all those who have died in our own, or former ages, gone into eternity without remission, unpardoned, and unsanctified, because they lived and died without immersion? And are all those going to hell after them, who have never been baptized? It is idle to say that remission of sin can be had only in baptism, and then declare that in certain circumstances it can be had without baptism. A man might believe the truth on a voyage to the East Indies, by reading the scriptures, afterwards be cast away, and die before baptism; would God send him to hell for not doing that which he had no opportunity of doing? 3. Several who advocate baptismal

remission, professed to be christians, pardoned and *saved* many years before they were baptized; were they hypocrites also? I believe not; but they condemn themselves by their present theory. If they say that some unpardoned sinners will go to heaven, I cannot believe it. They have never yet proved it. The following arguments may be again stated as the sum of what I have written:—

1. This error springs from mistaking the nature of figurative institutions, and is like transubstantiation.

2. Justification by faith disproves this error.

3. Peter did not contradict himself. In Acts x. 43, he promises "remission" to "whosoever believeth."

4. The Holy Ghost was given to the first Gentile christians before baptism, consequently they were pardoned.

5. All believers are born of God before baptism, and therefore regenerated and forgiven without it.

6. Believers are justified or forgiven by grace, without works, and therefore without baptism, which is a *work*.

7. The notion of no remission but in baptism contradicts all history and all experience—God's way of pardon has always been the same.

8. Baptismal regeneration or remission is contrary to the laws of the human mind as well as to revealed truth, both of which prove that truth, not water, can purify minds really, while water purifies symbolically.

9. It would require a miracle in each case to make water cleanse from sin, as Naaman was cleansed from leprosy.

10. The absurd but natural consequences of this theory proves its inconsistency with scripture and common sense—(1.) A bigoted Calvinistic Baptist pastor or Mormon priest, by refusing baptism to one who rejects his creed, would have the power of hindering the Almighty from forgiving sin! (2.) It denies the christianity of all unbaptized christians. (3.) It supposes that many of the advocates of baptismal regeneration were either hypocrites or ignorant of remission, since many of them professed it many years before they were baptized.

We conclude, then, that baptism *can* wash away sin in no other way than as it teaches truth concerning the washing away of sin. *Water washes bodies, truth souls.* Truth might as soon wash bodies as water souls. God saves men rationally; he exhibits his own character of love. When that is seen, the sinner is as certainly changed into the same image as effect follows cause. But according to the views of the Mormons, a man may know God, understand all the scriptures as much as any mortal man ever did understand them, and yet remain unsaved if no Mormon priest be there to finish the work which God commenced.

Let us now glance at a few passages of scripture, which they endeavour to press into their miserable delusion.

1. Rev. xiv. 6, 7, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." This they take to be the same angel which Smith said discovered to him the plates. Now, had J. Smith really seen an angel, as he stated, this must have been a different messenger.

(1.) This angel preaches the gospel (the good news)—to them that dwell

on the earth. Smith's angel only discovered the plates, but *preached* not at all "to them that dwell on the earth."

(2.) This angel was seen to "*fly in the midst of heaven.*" *Smith's angel whispered to him in the dark!*

(3.) This angel addressed "every nation, and kindred, and tongue, and people." Smith's angel only *addressed Smith!*

(4.) This angel preached with a "loud voice," so that all people might hear. Smith's angel spoke so low, that no one heard but Smith himself.

(5.) This angel had a *distinct message* to men, "Fear God, and give glory to him," &c. Smith's angel had a very different message, viz., to reveal the place where the plates were lodged. So that this text, instead of supporting their theory, effectually destroys it.

2. Another text is, Ezekiel, xxxvii. 15 to 28. These two sticks, they try to make out to be the Bible and the Book of Mormon, because, anciently, books were written on parchment, rolled on sticks or rollers.

This view is to be utterly rejected; first, because the passage does not refer to, or even mention, either Book in any way.

Secondly. If we believe Joseph Smith, the Book of Mormon was never rolled on a stick at all, but written on plates; and certainly the Bible has not been so rolled since Mormonism appeared.

Thirdly. Before the union of the two sticks takes place, God says, "I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel; I will place you in your own land." Verses 12-14. Now, as the Mormons take these verses literally, and the Israelites are yet in their graves and not restored to their own land, it is impossible to believe their theory of the two sticks.

Fourthly. The narrative itself refutes the view in question. "The word of the Lord came again unto me, saying, moreover, thou son of man take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph the stick of Ephraim, and for all the house of Israel his companions, and join them one to another into one stick, and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou *meanest* by these? say unto them, thus saith the Lord God; Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribe of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand." Now this is God's own explanation; it refers to *people*, not to *books* at all, hence what follows: "And the sticks whereon thou writest, (Ezekiel did not write the two books) shall be in thine hand before thine eyes, and say unto them, thus saith the Lord God, Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and will bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided any more into two kingdoms any more at all." Here then is the real union of which the union of the two sticks was symbolical, "two kingdoms" become one under "one king." Thus may any one at all versed in the scriptures refute Mormonism.

The strength of Mormonism is the inconsistency of professing christians. When two brethren in Liverpool waited upon *Orson Spencer*, a few weeks ago, to get him to meet me in discussion, he stated he would meet no dissenting

minister, but a clergyman only. Why? evidently that the latter might have to defend a corrupt church. Let christians act according to the teaching of Christ and the apostles, and they need not fear either the deception of men or devils. Let us do right and follow Christ, and God will be with us, and bless us, and make us a blessing to society, and even to posterity.

CHAPTER VI.

THE GENERAL CHARACTER OF THE MORMONS.

This may be gathered by a reference to their History.

In the spring of 1831, Smith, Rigdon, and others, were directed, by revelation, (see *Book of Covenants*, p. 193,) to go on a journey to Missouri, and there the Lord was to show them the place of the New Jerusalem. This journey was accordingly taken, and when they arrived a revelation was received, (*B. of Cov.* p. 154,) pointing out the town of Independence, Jackson county, as the central place for the Land of Promise, where they were directed to build a temple, &c. Shortly after their return to Kirtland, a number of revelations were received, commanding the saints throughout the country to purchase and settle in this Land of Promise. Accordingly many went and began to build up Zion, as they called it.—*Harris's Mormonism Pourtrayed*, p. 28. Now observe how this ended: "The Mormons who settled there began to lay claims to land belonging to the older settlers, saying it was all their own, as the Lord had given it them; the old citizens became exasperated—a mob rose in 1833, and expelled the whole Mormon body from the county."—*Harris and Brotherton's Mormonism*. Thus failed the predictions of the false prophets, demonstrating that God had not spoken. The same authority tells us that the deluded people "fled to Clay county, where the citizens permitted them to live in quiet until 1836, when a mob spirit began to manifest itself, and the Mormons retired to a very thinly settled part of the country, which was afterwards named "Caldwell county," with Far-West for its county seat. They were settled here when Joseph Smith and the rest of the church fled from Kirtland to this place in the winter of 1837-8, under the following circumstances:—

"In 1837, the far-famed Kirtland Bank was put into operation, without charter. This institution, by which so many have been swindled, was formed after the following manner: subscribers for stock were allowed to pay their subscriptions in town lots, at five or six times their real value; others paid in personal property, at a high valuation; and some paid the cash. When the notes were first issued, they were current in the vicinity, and Smith took advantage of their credit to pay off the debts with them—the debts he and the brethren had contracted for land, &c. The eastern creditors, however, refused to take them. This led to the expedient of changing them for the notes of other banks. Accordingly, the elders were sent through the country, to barter off Kirtland money, which they did with great zeal, and continued the operation until the notes were not worth 12½ cents to the dollar. As might have been expected, this institution, after a few months, exploded, involving Smith and his brethren in inexplicable difficulties."—*Harris, &c.* p. 31.

The consequence was, Smith's flight in the night, and most of the members

of the church also left Kirtland, being pursued by their creditors, but to no effect.

The Mormons, as a body, arrived in Illinois in the early part of the year 1839. Having been driven out by the citizens, they presented a spectacle of destitution and wretchedness almost unexampled. They settled at Commerce, situated on the Mississippi, which they called Nauvoo. Here they began to build their great temple. Independence was now no longer the place for Zion, but Nauvoo, from which also they have now been driven into California. The causes of their sufferings will appear from this whole examination of their principles and deportment.

"It is clearly established that a system of all but universal female prostitution exists at Nauvoo, as a secret revelation of the church, none but the faithful being permitted to have the *privilege*. They teach that this system is what we are to understand by the blessings of Abraham, Isaac, and Jacob. It was from this system of adultery that the commotion arose which issued in the death of the prophet Joseph Smith. One of the dignitaries of the church, a Dr. Foster, who was himself deep in all the foul secrets of the iniquitous scheme, and a member of the "Destroying Angel," returning home one day, found the carriage of Joseph Smith at his door. Half suspecting the object of the prophet's visit, he did not speak on the subject until his departure, when he began to question his wife. For a time she evaded his inquiries, until at length he took out a brace of pistols, gave her one, and retained the other himself, telling her that if she did not immediately disclose the prophet's intentions, she should shoot him, or he would shoot her. She then confessed that the prophet had been teaching her the "*spiritual wife doctrine*," which we do not wish to lay before our readers. Foster could not stand this; it came too near home for him; he, therefore, sought out another malcontent of the name of Law, and these two commenced the publication of a periodical, the object of which was to expose the abominations of Smith and the other heads of the church; its title was "The Expositor." In the first number they published sixteen affidavits of females whom Smith and others had attempted to seduce, under plea of having had special permission from God. On the publication of the first number, Smith called a meeting of the authorities of the town, who were all mere puppets in his hands. At the meeting this "Expositor" was condemned as a nuisance, and two hundred men were sent to pull down Foster's house and the printing office. A bonfire was made of the paper, presses, types, and other implements, and Foster and Law had to flee for their lives to Carthage, where they commenced a legal action by issuing a warrant for Joseph Smith and his brother Hyrum. They surrendered themselves and were taken prisoners to Carthage, expecting as easy an acquittal in this case as on many other occasions, in consequence of the intimidation and bribery they had in their power to exercise. But their enemies knew as well as themselves that they ran no risk in a mock trial. Their mode of acting was of a more summary character. A number of men came disguised, and with blackened faces, to the prison; overpowered the jailors, and then deliberately fired upon Joseph and Hyrum Smith. It said that when life appeared to be extinct, a young man stepped forward from among the mob, and standing over the prophet, stabbed him several times with a long knife to make sure of his death, saying at the same time, "D——n you, you murdered my father." Such was the close of this impostor's career.—*Brotherton's Mormonism*, p. 15.

Such was the end of this remarkable deceiver. The martyrs were im-

prisoned and slain for standing by the truth. Joseph Smith's evil deeds brought upon himself the violence of an outraged community. Real christians, well trained in their duty, would not have injured his person; but his destroyers seem to have been men trained by himself to deeds of blood.

As it was the spiritual wife system which, with other crimes, hastened the impostor's death, I here give some account of it:—

CLOISTERED SAINTS.—This is the highest order of the Mormon ~~harem~~, and is composed of women, whether married or unmarried, as *secret* spiritual wives. "When an apostle, high-priest, elder, or scribe conceives an affection for a female, and has ascertained her views on the subject, he communicates confidentially to the prophet his love affair, and requests him to inquire of the Lord whether or not it would be right and proper for him to take unto himself this woman for his spiritual wife. It is no obstacle whatever to this spiritual marriage if one or both of the parties should happen to have a husband or wife already united to them according to the laws of the land."

The prophet puts this singular question to the Lord, and, if he receives an answer in the affirmative, which is always the case where the parties are in favour with the president, the parties assemble in the lodge-room, accompanied by a duly authorized administrator, and place themselves, kneeling, before the altar; the administrator commences the ceremony by saying—

"You, separately and jointly, in the name of Jesus Christ, the Son of God, do solemnly covenant and agree that you will not disclose any matter relating to the sacred act now in progress of consummation, whereby any Gentile shall come to a knowledge of the secret purposes of this order, or whereby the saints may suffer persecution, your lives being the forfeit."

After the vow of assent is given by each of the pair, the administrator proceeds—

"In the name of Jesus Christ, and by the authority of the holy priesthood, I now consecrate you and set you apart, by the imposition of my hands, as husband and wife, according to the laws of Zion, and to the will of God our heavenly Father, for which especial favour you now agree to serve him with a perfect heart and willing mind, and to obey his prophet in all things according to his will."

Again the nod of assent is given by the man and woman, and, after some more words have been pronounced by the administrator, the parties rise and embrace each other, after which he concludes thus—

"According to the prototype, I now pronounce you *one flesh*, in the name of the Father, and of the Son, and of the Holy Ghost."

The parties leave the cloister with generally a firm belief, at least on the part of the female, in the sacredness and validity of the ceremonial, and consider themselves as united in spiritual marriage, the duties and privileges of which are in no particular different from those of any other marriage covenant. Observe the abomination; it even goes beyond socialism, for the sacred name and authority of God is brought to silence the scruples of the female, and to perpetuate immorality. The above is taken from JOHN C. BENNETT'S BOOK; and we must remember he was an eye-witness, and that his evidence is corroborated by Martha Brotherton, and many others. (See pp. 11-16, 21).

I trust that the fathers, and mothers, and husbands of England, will take care of their wives and daughters, and preserve them from ever being contaminated by the pestilential breath of adulterers and fornicators.

As to numbers, although they came to England in 1837, in 1848, in a paper, signed "ORSON SPENCER," they boast "*fifteen thousand* in the kingdom of Great Britain," and "*one hundred thousand* throughout the world."

From all the evidence than can be collected, it appears that all kinds of characters join them. The simple and honest, and the crafty and dishonest. It is believed that their leaders are complete infidels, while many have a firm reliance in their pretended revelations. In this country, they seem to baptize any who will submit, and to give their bread and wine in their public assemblies, which they call the Lord's supper, to any one who will take it, however ignorant, and to children or immoral persons.

The following statement confirms what precedes :—

"In the Spring of 1837, I left Boston for Kirtland, in all good faith, to assemble with the saints, as I thought, and worship God more perfectly. On my arrival, I found brother going to law with brother, drunkenness prevailing to a great extent, and every species of wickedness. Joseph Smith, a prophet of God, (as he called himself,) was under arrest for employing two of the elders to kill a man by the name of Grandison Newell, belonging to Mentor; but was acquitted, as the most material witness *did not appear*! I am personally acquainted with one of the employees, Davis by name; and he frankly acknowledged to me that he was prepared to do the deed under the direction of the prophet, and was only prevented by the entreaties of his wife. There was much excitement against the prophet on another account, viz., an unlawful intercourse between himself and a young orphan girl residing in his family, and under his protection. Mr. Martin Harris told me that the prophet was most notorious for lying and licentiousness. In the fall of 1837, the Smith family all left Kirtland, *by revelation*, for Missouri. The prophet left between two days.* I carried from this place (Boston) to Kirtland, goods to the amount of about one thousand four hundred dollars, as I was told I could make ready sales to the saints; but I was disappointed. I accordingly sent them to Missouri to be sold by H. Redfield. There they were stored up in a private room. Smith, the prophet, hearing that they were there, took out a warrant, under pretence of searching for stolen goods, and got them into his possession. They were then, by a sham court which he held, adjudged to him, and the boxes were opened. As the goods were taken out piece by piece, Hyrum Smith, who stood by, said, in the most positive manner, that he could swear to every piece, and tell where they had been bought, although a Mr. Robbins, who was present, told them that he knew the boxes, and that the goods were mine, for I had charged him to take care of them. Dr. Williams, likewise, told them that they were my goods, and that Hyrum never saw a piece of them. They, however, refused to give them up, but in defiance of law and justice kept them for their own profit." This affidavit was published September, 1842, signed, "Fanny Brewer."

Several cases of the Mormon spiritual wife doctrine have occurred in England, and I have the names of the parties, but I prefer giving those which have already appeared in print. The following is from "*The Weekly Times*," April 8, 1849 :—

EXTRAORDINARY CASE OF SEDUCTION, &c. BY A MORMON PREACHER.—*Cheltenham, Saturday Morning*.—"The fashionable neighbourhoods of Cheltenham, Tewkesbury, and the surrounding districts, have been greatly excited

• In other words, fled during the night.

since Saturday last, in consequence of the following appalling disclosures having been made at a coroner's inquest held before Mr. Mayer, upon the body of a new-born child the illegitimate offspring of Sarah Holder, a single woman, and one of the "sisters" belonging to the sect called the "Latter-day Saints." From the evidence of John Preston, the bailiff of Cheltenham, and other witnesses, it appeared that "Sister Holder," as she was described, is about 22 years of age; and by the preaching of a man named Baylis, who is about 50 years old, she was induced to join the Society. The man Baylis so far prevailed upon her that she went to live with him, and the consequence was, that on the 15th ultimo she was delivered of the child, partly by herself, and partly by the assistance of Baylis. In the course of a week after, the affair came under the notice of Mr. Preston, and he visited Baylis's house in the Tewkesbury-road. Having seen Sister Holder, she acknowledged that she had had a child; that there was no doctor or midwife present; but she added that she had been delivered by the power of the Almighty, and the laying on of holy hands. Mr. Preston at once demanded to see the child, when the female denied having been confined at all, and added, that members of the Latter-day Saints never had any thing to do with any persons except their brothers and sisters in Christ Jesus. From the state of "Sister Holder," Mr. Preston went to Mr. Hambidge, the superintendent of the police, who also went to the house, when he saw Brother Baylis. Having made known his object in calling, Baylis inquired by whose authority he came, when he said, in the name of the Queen. Baylis, upon that, said, "Well, I stand here on behalf of the Lord God of heaven." Sister Holder had had a bilious attack, and he had delivered her, for which she was thankful. He, in answer to a question from the officer, said, that he had delivered her by the power of Almighty God and the laying on of holy hands. Being unable to find the child, the officer went away, but the next day saw the man and woman hurrying towards the railway station, and they were both apprehended, when the woman said the child was in a house in Hermitage-place. Upon going there it was found, and hence the inquest. The man and woman were taken into court, when they said they did not consider they were doing wrong in living together, although Baylis had a wife and several children living. Baylis said, that he believed Sister Holder was raised up to be a helper to him in spiritual and temporal things. The *post mortem* examination of the body proved that the child had been still-born, and a verdict to that effect was returned."

As it is known that the Danite Band, or the Destroying Angel, is a secret society for protecting Mormonism by deeds of blood, it may be well to insert the oath taken by each member: "In the name of Jesus Christ the Son of God, I do covenant and agree to support the First Presidency of the church of Jesus Christ of Latter-day Saints, in all things, right or wrong, I will faithfully guard them, and report to them the acts of all men, as far as in my power lies; I will assist in executing all the decrees of the First President, Patriarch, or President of the Twelve, and that I will cause all that speak evil of the Presidency, or heads of the church, to die the death of dissenters and apostates, unless they speedily confess and repent; for pestilence, persecution and death shall follow the enemies of Zion. I will be a swift herald of salvation, and messenger of peace to the saints; and I will never make known the secret purposes of this society, called the DESTROYING ANGEL, my life being the forfeiture in a fire of burning tar and brimstone. So help me God, and keep me steadfast."—*Bennett*, p. 271.

This oath sets forth the secret dangers to which those are exposed who

commit themselves to the den of Mormon desperadoes. It will be seen it accords with the oath of Order Lodge, given on p. 22.

THE WICKEDNESS OF MORMON APOSTLES, PRIESTS, &c.—The English Mormons are ruled by Americans of the worst character, in every sense of the word. They pervert the scriptures which refer to Zion, Palestine, and Jerusalem, and profanely apply them to America, in order to induce those who expect Christ to come soon, to go to America. And under pretence of meeting Christ, and removing from among European nations, to be beyond the reach of the divine judgments, they have obtained thousands of pounds from English dupes, who have been fleeced in England by their very leaders of above £1400 in the joint-stock concern, by such men as R. Wedleck, T. Ward, and T. Wilson. Then in America, worthless men, too idle to work, and who have agreed together to call themselves apostles, talk like christians sometimes and dupe mankind, persuade their deluded followers to lay their money at the feet of pretended apostles, who spend it in idleness and women, living thus in robbery and the grossest licentiousness.

The following testimonies will confirm this statement, and exhibit Mormonism in its true character. On the 3d month, 27th, 1849, William Arrowsmith, of Augusta, Lee county, Iowa, about sixteen miles from Nauvoo, and who has resided about twelve years in America, called on me. I extract a few of the things which I took down in writing from his lips, and read over in his hearing. He never was a Mormon, but he married the sister of the Mormon apostle, John Taylor. The Mormons persuaded his wife to leave him, and they robbed him of 800 dollars' worth of property. He says, Joseph Smith was a drunken man; that he, William Arrowsmith, slept at his mother-in-law's, who was a Mormon, when Joseph Smith slept with Orson Hyde's wife, under the same roof. William Law was a rich Mormon; he was Joseph Smith's right-hand man—had a decent-looking wife. Joseph got a revelation that Law was to go on a mission; afterwards he got another that he was to have Law's wife for one of his many spiritual wives. She got a revelation that she was first to acquaint her husband with it. This brought back Law a determined enemy to Smith, which hastened the impostor's end.

Laurence's family came over from Canada about 1838. He died and left two daughters, Sarah and Maria. He left much property which the church got, that is, the Mormon leaders. The widow married Josiah Butterfield. William Arrowsmith missed the girls for some time; went to see them at "brother Joseph's;" took tea with them there, when they were dressed up like dancing girls. Kimble, a married Mormon leader, took Sarah as a spiritual wife. Almond Babbitt, a married man, took Maria, and she bore him a child. John Taylor, beside his own wife and Elizabeth Kagne, has several spiritual wives.

It is believed that Irvine Hodge was killed by Brigham Young's authority, as nobody was near when he was slain but Young's body guard. Two of Partridge's girls were Smith's spiritual wives; and afterwards both of them passed into the hands of Amos Lyman, and Heber C. Kimble—both had children.

Parley P. Pratt's wife is in New York, with her parents. He has gone to the great Salt Lake, with several girls. H. G. Sherwood left his wife and family and took two more wives.

The Mormons are so hated that they are not allowed to hold meetings any where in his neighbourhood. They are so many desperadoes, that will go any length to get money.

William Arrowsmith talked to Joseph Smith about Martha Brotherton's

case. Smith did not deny what Martha relates, but stated that Brigham Young and he did it to try her, as they had heard an evil report of her.

All intelligent English people leave them when they get to America, unless they are naturally inclined to knavery.

Michael Yeoman, Mormon, Henderson county, Illinois, and John Smith, not a Mormon, had each lost an ox. About four miles off they found Heaton, and another Mormon, taking off the skins of the useful animals, whilst Sherwood, another *saint*, was waiting on the river with a boat to take the beef.

Whelock, another Mormon leader, married three wives, the first Parish, the second Rose. Grand jury took him up for bigamy. He married a decent girl at Birmingham, and she would have to live with the American wives, educated in bad families.

Joseph Smith, Brigham Young, and others, got Dr. Williams to galvanize 10,000 counterfeit dollars. A true bill was found by the grand jury, Lee county, Iowa, against Brigham Young.

Such is the testimony of an eye and ear witness, not a Mormon, who has lived among them for years.

The following letter to Henry Thompson of Sheffield, from George Styles of Liverpool, whose son went to America, will explain itself.

Liverpool, May, 18, 1848.

BELOVED BROTHER,

Your kind letter was duly received; and according to your request I send you the following extracts, taken from the letters which my son sent to me from America. Should any persons have any doubts respecting this letter, if they will come to my residence, No. 9, Marylebone, Liverpool, I will show them the original letters which I have received from my son, from which these few extracts are taken:—"Dear father, your temporal salvation, as well as your spiritual salvation, is very much endangered if you suffer yourself to be led away by a set of the greatest robbers and murderers that ever trode upon God's footstool. You may think this hard language, but it is no less true; and proofs can be had, if necessary, how they have duped the people—not only robbed them of their money, but of their wives and daughters; and if they said anything about it, no more to do than murder them.

I will give you an instance how Messrs. Brigham and Co. get their revelations. An aged farmer and his wife sold their farm in England and came to Nauvoo; the spies soon brought in the news that they were landed. *Brigham immediately paid them a visit, and told them that they must lay their money down at the apostles' feet, and they should be provided for all their lives.* The old man gave up all, thinking they would keep him and his wife, as he (Brigham) told him they would. A little while after a sister, one of Brigham's spiritual wives, called to see them. She got it out of the old woman that she had some money hid in a certain part in the house, unknown to her husband. Next day Brigham called and told the old woman that he had received a revelation from the Lord, that she had money hid in a certain part of the house; for that the Lord had told him where it was, mentioning the place where she had concealed it. This so frightened the old woman, that she fell upon her knees and confessed all about it. She immediately brought the money out, which THE VILLAIN TOOK, AND THE POOR OLD COUPLE ARE STARVING IN NAUVOO, IF NOT DEAD. They have a law that every body must lay the money at the apostles' feet, Should the ground not happen to be covered so fast as they expect, they will begin to tell the people how Ananias and Sapphira suffered; and that they did not fall down for telling a lie, but that Peter killed them.

They pretend that they can tell whether a man belongs to the seed of Abraham. If it so happen that he belongs to the royal blood of Israel, he can have as many wives as he chooses; but he must take care to not be married by any sectarian minister, for fear of the laws of the States. If a man take a fancy to a woman, no matter whether she be married or single provided he has got money, he goes to Brigham, and agrees for the price of the woman. As soon as the bargain is settled, Brigham sends one of his female spies to invite the woman to take tea with her. During the repast Brigham calls in as if by accident; he tells her he has had a revelation from the Lord that her husband cannot save her, for it is the will of God that she is to have such a man, naming at the same time the wretch who has bargained for her. This, with a little more of "thus saith the Lord," very often acts; but if the woman loves her husband, and is not willing to do the will of the Lord, he then pronounces the most awful and blasphemous curses upon the poor creature until she is frightened into a compliance with his will.

I will give you a proof of the above operation. A man who came to work at the pottery in Cincinnati, told me he was obliged to flee from Nauvoo for fear of his life; for that his wife had been sold by Brigham, but she proved too sharp for him. She seemed to believe his revelation, on purpose to get away from him. As soon as she got home she informed her husband of the whole transaction. During the recital of the affair to her husband, his father came into the house in a most wild and frantic manner. He told his son that he wanted his advice and assistance immediately; for that his mother had been sold by Brigham, just in the same way as his own wife had been sold a few hours ago. The father and son became almost mad with rage. The son made no secret of his intentions to shoot Brigham; but the son happened to have a friend in the Danite band who told him to leave before night, or he would be taken out on the prairie and have his grave dug. They even followed him to St. Louis; but he got notice of their coming, which gave him time to flee to Cincinnati, where the Mormon Danite band dares not come.

There was a man came to America named Allen, whom they fled to a nicety. *Apostle Woodruff managed to borrow £50 from him in Liverpool.* He paid him back again by getting him to buy a house of his in Nauvoo for £300, *not worth the £50; but this they call milking the Gentiles.*

Any person who may happen to have a handsome wife, they will do all which lays in their power for to get to be ordained an elder, and send him on a mission, either to the eastern States or to England, with strict orders not to return until the twelve say it is wisdom that he should return home. But what must be his feelings when he comes back. His wife is not to be found, or he will find more of a family than he calculated upon. If he grumble, or make the least noise about it, the "Destroying angel" pays him a visit and he is never heard of any more. Should inquiries be made about him, their usual expression is that some individual met him on the road to "Warsaw," and that puts an end to all inquiries.

I will give you a proof of the above assertion. Perhaps you have heard of a man named George Slater, who came to England with Henry Cuerden on a mission. When he got to Nauvoo he found that his wife had got a child, and the man who did the deed had left her and his own wife, and gone into the wilderness with another man's wife.

Orson Hyde said upon the stand at Nauvoo, that after the elders had been out, and come back from milking the Gentiles or the English, he would get plenty of *stripings or cream*. Old Clerk put his tongue in the side of his mouth, and said, I CAN DO IT, I CAN DO IT AS WELL AS HIM.

There was a meeting of the workmen belonging to the temple to see if the temple committee would allow them a little more than fifty cents per day, and they were willing to take it in corn meal. A stranger in the crowd asked P. P. Pratt what such a crowd had assembled for? He replied that it was only a lot of d—d English paupers dissatisfied with their wages." Upon another occasion he said, "We have got you here, and if you don't like corn meal and Mississippi water, you may go to hell and be damned.

(Signed) GEORGE STYLES."

To HENRY THOMPSON.

THE GATHERING TO AMERICA.

The reasons for this have already appeared, but we may read their own account of the matter:—

"The revelations given to our martyred prophet, Joseph Smith, while translating the Book of Mormon, predicted not only the rise of the churches of the saints, but also their gathering in May, 1829. The Lord, speaking of those who should receive this gospel, said,—“Behold, I will gather them as a hen gathereth her chickens under her wings if they will not harden their hearts.” In September, 1830, about five months after the first rise of the church, the Lord said to his servants,—“Ye are called to bring to pass the gathering of mine elect: for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place upon the face of this land; to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.” Many other revelations of a similar nature are contained in the Book of Doctrine and Covenants. None of the saints can be dilatory upon this subject, and still retain the Spirit of God. To neglect or be indifferent about gathering, is just as displeasing in the sight of God, as to neglect or be indifferent about baptism for the remission of sins.”—*Star*, vol. x. 243.

"At a meeting lately held in the chapel of the University, New York, for the purpose of listening to an appeal on behalf of the distressed Mormons, now scattered in the Far West, Col. T. L. Kave, said,—“He had everywhere found the Mormons pining from want and disease; and their sufferings were of such a nature to justify the strongest appeal to the philanthropic.”

The Hon. Benjamin F. Butler, offered and read the following:—“Whereas we have been credibly informed, that several thousands of our fellow-citizens, commonly known as Mormons, are now wandering on the prairies of the Far West in a state of extreme destitution and suffering, resulting in the untimely death of hundreds of their numbers, and threatening the destitution of the residue by hardships and famine. Therefore resolved,” &c.—*Star*, x. 113.

The epistle of the twelve apostles, *Star* x. 82:—“Thousands have since been wandering to and fro; destitute, afflicted, and distressed for the common necessities of life; or unable to endure, have sickened and died by hundreds.”

If the people of this country do not wish their brothers and sisters, sons and daughters, to be gathered to Mormon seduction, hunger, slaughter, and murder, let them do what they can to enlighten them and keep them at home. I add to the other testimonies given by themselves, the following:—

“I bear my humble testimony in the name of my God, that the Mormons

are a good people. . . . That there may be some among us who are bad I will not deny—that there are those who have stolen and done wrong I will not dispute. This thought grieves me . . . Still, when the grand secret is out, and effect traced back to cause, it may prove that some daring spirits among us, who have been driven away from all their earthly substance in earlier times, on seeing no protection against mobocracy, neither any redress from injuries and losses sustained, through want and despair may have put forth their hands and taken that which was not their own. But in the eye of justice who must answer for such crimes; the immediate actors or those who drove them to the dreadful necessity of acting in that manner? I would not wish to appear as the advocate of crime, or as an apologist for criminals; but let the saddle be placed upon the back where it belongs; and let punishment roll upon the heads of those who have been the cause of crime. It shall be more tolerable in the day of judgment for those who have been forced away from the means of an honest living, and compelled to steal to sustain life, than for those *pious christians, those honourable and upright old "citizens," who have whipped and slain the Mormons without law, justice, mercy, or provocation; who have burned down their houses, barns, and stacks of grain.*—Orson Hyde, *Star*, vol. ix. p. 67. "That abominable wicked character, Wm. Smith," Mormon apostle, observe vol. viii. p. 139.

Here, then, is evidence from a Mormon apostle that some of their number "have stolen and done wrong," have "put forth their hands and taken that which was not their own," been "compelled to steal," &c., &c., and that they were "whipped and slain" by the citizens. Now, why should this have happened? The Americans do not treat other religionists thus. The case is plain: it was because of the stealing and other crimes of the Mormons, which they themselves acknowledge.

Now these men that eat and drink, and wear the best of every thing when they can obtain it, can propose a fast, that they may receive what the people save by their fasting. Thus at the Sheffield Conference, the "President, Lucius N. Scovil, said he had one thing on his mind that he wished to mention; that was, that there be a fast throughout the Conference. It was responded to cheerfully. Moved and seconded that we keep a fast on the tenth of January, 1847; and that the value in money of what is saved by the saints, in fasting, be given to elder Scovil, for the purpose of assisting his wife and family in the wilderness. Carried unanimously."—*Star*, vol. ix. p. 19.

Lucius N. Scovil would not have gone among the saints, to consult them about this fast, and his wife and family having the money which the people saved by it, if he had been actuated by the generous principles of the gospel. Few men, not Infidels at heart, would descend to such a mode of acting. I can imagine how such a man as this would laugh and exult at the success of his plan—how he duped the saints, and got the money which they saved by fasting.

The system of Mormonism establishes a tyranny of man over man; of the priest over the people, more than any other system. The Mormon priests pretend to get revelations from heaven, and the people are taught to obey them right or wrong.

Star, p. vol. vii. p. 197:—"It is not policy to ask counsel unless you mean to render implicit obedience to it. What! render obedience to that I know to be wrong? Yes, or why did you come into the kingdom of God, and throw

yourself voluntarily under the superintendence of its head? . . . My blood runs chill in my veins when I hear the obstinacy of persons against the powers that be."

As I have always allowed discussion after my lectures on Mormonism, and for a long time was content to leave the result with a thinking people, but finding that the Mormons nearly always claimed a triumph, even when every one else regarded their arguments as fully answered, the large meeting at Sheffield Town Hall passed the following resolution, after lectures delivered to crowded audiences on 3d mo., 28th, 29th, 30th, 1849, Alderman Turton chairman:—"That the lecturer has shown Joseph Smith to have been a monstrous religious imposter; that many of the office-bearers, according to their own showing, were lying, licentious, and wicked men; that the whole system of Mormonism is a monstrous delusion; and that this meeting most solemnly urges those Mormons present, and others, to abandon this impious and wicked system." A vast forest of hands were then held up in favour of the motion; and 'on the contrary' was put three several times, but not more than one hand was held up. On the motion of Mr. Brittain, seconded by Mr. Lowther, a vote of thanks was passed to the lecturer amidst loud and prolonged acclamations of applause."—*Sheffield Times*.

On 5th mo., 2d, 3d, and 4th, 1849, I delivered three lectures at Preston, in the Temperance Hall, against Mormonism. The Hall was crowded each night. Elder Watts occupied the time each night in three speeches, and complained of want of time. The following resolution was moved by Thomas Sinkinson, seconded by Mr. Fielding:—"This meeting having heard J. Bowes's lectures for three evenings, and the speeches of G. D. Watts in favour of Mormonism, and J. Bowes's replies, concludes that the Mormon prophet, Joseph Smith, was a wicked deceiver; that his followers, the Mormon apostles and priests, are unfit for any christian church or decent society; that the principles held by them have been proved to be most unscriptural and irrational, and the Book of Mormon, and the Book of Doctrine and Covenants no revelations from God, and unworthy of any higher origin than that of ignorant and designing men. The Latter-day Saints are therefore respectfully requested to yield to evidence, and abandon a community led on by artful men, who live on their credulity." This resolution was carried all but unanimously. He gave me a public challenge to discuss Mormonism, with equal time. I accepted it. A committee on each side was appointed. After trying in vain to bind me in chains of their making, by putting forth new conditions, my committee received the following letter:—

Preston, May 10, 1849.

TO MR. BOWES'S COMMITTEE,

SIR,—I am instructed to write the following:—That since Mr. Bowes will not attempt to disprove Mormonism from its principles alone, without having recourse to slanderous stories, we have agreed to have nothing more to do with the matter.

Signed on behalf of the Committee,

JOHN FOLEY.

People every where have a duty to perform, and to demand that the Mormons should publicly defend themselves from the grave charges made against them, and if they cannot, honest minds must renounce the system. Wherever they preach, whether in the open air or not, this demand should be made respectfully, but firmly. The Mormons should be treated kindly, but their errors should be exposed every where. It is a system that must come down. Let the Lord's people oppose it by speaking the truth in love.

It is hoped that any preacher, or judicious christian, with this evidence and the scriptures, will be able to refute Mormonism everywhere.

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