

A LECTURE
ON THE
BOOK OF MORMON,
AND THE
LATTER-DAY SAINTS,
WITH NOTES.

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A LECTURE,

&c.

PART I.

PREFACE.

THE fire burnt brightly in the village school-room, and a large party of the villagers had taken their places on the benches arranged, as usual, for the vicar's "reading nights;" when, as the clock struck seven, he arrived, and occupied his accustomed chair among them. These cheerful and instructive meetings were open to all the parishioners who chose to attend them; and the books which the vicar read aloud on such occasions included travels, voyages, easy explanations of arts and sciences, lives of great and good persons, descriptive geography, history, and religious works suited to such important seasons of the Church's year as Advent, Lent, and Whitsuntide. Many of the Sunday-school teachers, the elder scholars, and most regular church-goers, made a point of attending as often as possible, both on Tuesday and Friday evening; and others joined them in gradually increasing num-

bers, when it became known how pleasantly amusement was mixed with useful learning, and how much better a book could be understood if read aloud and occasionally explained by a well educated person, than if spelt over to himself by an indifferent scholar, who misses half its meaning through not attending to the stops, and not knowing the sense of the hard words.

But to-night many more were present than the average number, for a great deal of talk had been lately caused in the village by the visits of certain preachers calling themselves Latter-Day Saints, who gave out that nobody can be saved who won't believe that one Joseph Smith was a prophet of God, and that his "Book of Mormon" contains "the fulness of the gospel" better than our Bible does; besides much more of the same sort. And as it happened that the vicar had become acquainted with this Mormonism when he was a curate in Lancashire, and knew its "ins and outs," he had promised to explain, this evening, some of his many reasons for saying that "Joseph Smith was a rank impostor," and that "the Book of Mormon is a heap of trash, decked out with texts of Holy Scripture; which Scripture it also frequently contradicts." He was now come to fulfil his promise, and curiosity enlarged his audience.

The presence of so many of my parishioners (he rose and said) assures me that I

have judged wisely in laying aside our book of travels for a night or two, in order that I may give you the opportunity and means of forming a correct judgment upon the professions, claims, and doctrines of Mr. Joseph Smith, and his Book of Mormon. For I perceive, from the attendance of several of my neighbours, who do not often favour us with their company here or elsewhere, that the tricks of the gentry who have lately shaken off the dust from their boots in front of our village pound,—because, as they said, “folks wouldn’t hear the Gospel”—and their brave words against the Church, and their fine boastings about tongues, miracles, new revelation, visions, angels, inspiration, apostles, prophets, and golden plates, have so startled some of you, that you hardly know whether you stand on your head or your heels. Well, it’s not to be wondered at, for history teaches us that there’s no lie too barefaced to find believers¹, and no wolf too wolfish to catch stray sheep, if he only puts on sheep’s clothing to approach them. We shall see, presently, whether this is proper language to apply to the Book of Mormon, and its editor, Mr. “Joseph Smith, jun.”

But, first, let us place before our minds such passages of God’s sure word as may con-

¹ See some remarkable instances under the title of “Religious Impostors,” in vol. ii. of “Chambers’ Miscellany of Useful and Entertaining Tracts.”

vince us of the duty of very carefully examining, weighing, sifting, and testing every particular system of the "Latter Days;" whether it pretends to be an old one lately dug out of a hill-side, like the Book of Mormon, or altogether a fresh revelation, like the Book of Doctrines and Covenants².

² The professedly *inspired* books of the Latter-Day Saints are two in number. They have been published several times, both in America and Europe. The title-page of the first stands as follows:—

I. "The Book of Mormon. An account written by the hand of Mormon upon plates taken from the plates of Nephi.

"Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God.

"An abridgment taken from the book of Ether, also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people, when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God manifesting Himself unto all nations. And now, if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ. Translated by Joseph Smith, jun."

II. The title of the second is "The Book of Doctrines

Our Lord Jesus Christ said (see St. Matthew's Gospel, the 7th chapter, the 15th and 16th verses), "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

And, again, He said, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect³."

St. Paul wrote to Timothy, the Bishop of Ephesus, thus saying: "Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils⁴." And again he said, "This know also, that in the *last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: *from such turn away*. For of this sort are they which creep into houses, and lead captive silly women laden with sins,

and Covenants of the Church of Jesus Christ of Latter-Day Saints; selected from the Revelations of God, by Joseph Smith, President."

³ Matt. xxiv. 24.

⁴ 1 Tim. iv. 1.

led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was⁵."

St. Peter spoke with equal clearness about these trials of our faith, "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways⁶." And again he said, "There shall come in the *last days* scoffers, walking after their own lusts⁷."

Now if these texts are enough to make us look twice, and think and pray much, before we venture to embrace any "strange doctrines" whatever, they are enough to *scare us away* from any strange doctrines which bear the exact title of the "latter" or "last days;" for all that is here foretold, as coming in the latter or last days, is positively evil, "perilous," and "damnable." A sensible man will not, therefore, be particularly attracted by the high-sounding denomination, "Latter-Day Saints;" nor will he think that the words go particularly well together. Whether the word "Mormon" or

⁵ 2 Tim. iii. 1—9.

⁶ 2 Pet. ii. 1, 2.

⁷ 2 Pet. iii. 3.

“Mormonite” is any better, and more scriptural, you shall hear, if God spares us, another night. But, besides this, I may just remind you that a sensible man will never run after strange doctrines, merely because, as St. Peter said, “many follow them;” nor because they are boldly preached; nor because he may not himself be able to answer and expose them at once; nor because those who preach them seem very pious, and talk a great deal about Christ, and “the fulness of the Gospel,” and use Scripture names, and quote Scripture texts.

It is an old plan,—it was the plan of a better sort of “Joseph Smith,” called Montanus, about one hundred and thirty years after our Lord’s birth; and it was the plan of a greater sort of “Joseph Smith,” called Mahomet⁸, about six hundred and twenty years after our Lord’s birth; and it was the plan of

⁸ “Mahomet combined both the temporal and religious power; he was general of his armies, the judge of his people, and the religious pastor of his flock. And so intense was the devotion of his followers, that his spittle, a hair that dropped from his person, the water in which he washed himself, were all carefully collected and preserved as partaking of the apostle’s holy virtue.”—*Life of Mahomet*.

The disciples and believers of this false prophet amount to 96,000,000 at this present time in Asia and Africa. They have shed rivers of innocent blood in their endeavours to overthrow the Christian Church, which they hate just as Joseph Smith hated it. And the heresies and divisions of Christians encouraged Mahomet to preach a new revelation, just as they gave a handle to Joseph Smith. So sadly do they who fall into heresy and schism “give the enemy occasion to blaspheme.”

Joseph Smith himself, in our own days,—to mix up Bible truths with pretended *new revelation*. After the same manner, some of you have heard the Mormonite “elders” preaching the Church doctrines of “A new birth in baptism,” of “One baptism for the remission of sins,” and of “The gift of the Holy Ghost, by the laying on of hands,” mixed up with additions of their own and of other heretics—such as, that baptism must be by plunging, and that living people may be baptized to save the dead (which is a false meaning put upon St. Paul’s language in 1 Cor. xv. 29⁹); and that the miraculous gifts of tongues, &c., ought still to accompany the sanctifying gifts conveyed by the laying on of hands. They mix up truth with falsehood in this way, in order to catch their hearers; just as men cover hooks with pleasant baits in order to catch fishes. You will, therefore, do well to recollect that, as Satan quoted Scripture when he tempted Christ (yet was no better for that, but rather worse), so it is an easy matter for any wicked man to copy the father of lies, and make different texts of Scripture serve, like so many pegs; to hang his “new revelations” on them, and give them a better look. In short, the more you examine them, the

⁹ Where by the *short* expression, “baptized for the dead,” we understand St. Paul to mean, “baptized for the resurrection from the dead;” i. e. in the belief and hope of the resurrection procured for us by our Blessed Lord. Compare Romans chap. vi.

more you will find that you may give to the hawkers of strange doctrines and new revelations the same answer which a great philosopher once gave to a young upstart who had written a book, into which he had copied a great deal from the writings of wise men, and had then asked the philosopher to read it and give his opinion upon it. "Sir," said the philosopher, "I have read your book, and there is much in it that is true, and much also that is new. But, unhappily for you, sir, that which is true is not new, and that which is new is not true." The very same words, as you will see, would apply to the author of the Book of Mormon.

PART II.

MORMONITE DOCTRINES ABOUT THE OLD AND NEW TESTAMENTS, &c.

THE particular points of Mormonite doctrine, to which I propose to draw your attention to-night, are their opinions and language about the Old Testament and the New Testament; about the English translation of those Testaments which form your Bible; about the Church which Jesus Christ founded; and about the present and past Clergy, the Sacraments, and the Belief of that Church.

You shall first hear the pretended prophet himself. In the 27th and 28th pages of his new Bible, the Book of Mormon (first European edition), he introduces an angel talking to one Nephi, who was not only a very "large" man, as we are told¹, but a very funny man I should say, for² he coolly informs us that he *saw* "rumours of wars!" so that, according to this professedly "inspired" book, eyes do the work of ears. But let that pass; and hear what this imaginary angel said to Nephi about the Church, and her treatment of the Bible. This angel is supposed to be prophesying about six hundred years before our Lord's birth.

The vicar then opened the Book of Mormon, and read as follows:—

"And the angel of the Lord said unto me (Nephi), Thou hast beheld that the book³ proceeded forth from the mouth of a Jew; and when it proceeded forth from the mouth of a Jew, it contained the plainness of the gospel of the Lord, of whom the twelve Apostles bear record wherefore, these things go forth from the Jews in purity unto the Gentiles, according to the truth which is in God. And after they go forth by the hand of the twelve Apostles of the Lamb, from the Jews unto the Gentiles, thou seest

¹ P. 10.

² P. 26.

³ This "book" is interpreted, in the Index to the Book of Mormon, to be the Bible.

“ the foundation of a great and abominable
“ Church, which is most abominable above
“ all other Churches; for, behold, they have
“ taken away from the Gospel of the Lamb
“ many parts which are plain and most pre-
“ cious, and also many covenants of the Lord
“ have they taken away; and all this have
“ they done that they might pervert the right
“ ways of the Lord, that they might blind
“ the eyes and harden the hearts of the
“ children of men.”

Here, then, is Joseph's angel positively stating that our Bible is not to be trusted,—directly giving the lie to St. Paul, who said, that “ the Church ” (which has preserved the Bible) “ is the pillar and ground of the truth ; ” and giving the lie to hosts of witnesses who lived, and writings which were written, during the first four hundred years after Christ's birth (the very period throughout which the foolish Mormonites generally allow that the true Church lasted !). But mark, my friends, Joseph didn't do all this for nothing. This crying down of our Bible was necessary to make his story complete, by furnishing an excuse for bringing out *another* Bible, to supply what he said had been stolen out of ours. And, accordingly, in the very next page⁴ of the *Book of Mormon*, the angel is made to promise Nephi that all should be made right

⁴ Page 29 ; compare the reference to its contents in the Index.

again by the gift of the Book of Mormon itself, and the founding of another "Zion."

But I proceed. At page 30, the angel is made to speak *blasphemously*, as if the Holy Scriptures of God's Prophets and Apostles could not stand without the help of the Book of Mormon. I notice this because, when it suits their turn, the Mormonites pretend to make the Book of Mormon stand by the help of the Bible. (The vicar read the sentence as follows :) "And the angel spake unto me (Nephi), saying, These last records which thou hast seen among the Gentiles shall *establish the truth of the first*, which are of the twelve Apostles of the Lamb; and shall make known the plain and precious things which have been taken away from them:" . . . "wherefore they both (the Bible and the Book of Mormon) shall be established in one." It is easier, my friends, for a bad man than for a good man to use hard names, and there is no argument in them; yet, as a priest in God's Church, and bound to "reprove and rebuke," as well as to "exhort and teach," I must state, that this way of speaking about God's holy word is sad blasphemy. But what will tell far better with a hardened blasphemer than merely informing him of his sin, will be to show him up on his own worldly principles; when, therefore, you next hear a Mormonite quoting some text of Scripture to back up the Book of Mor-

mon⁵, you must give him a gentle hint, that as his inspired prophet says an inspired angel told the inspired Nephi, that the Book of Mormon would "establish the truth" of the Bible, he can't very decently bring forward the Bible to establish the truth of the Book of Mormon. It is no better than John Nokes calling James Stokes to prove that he, John Nokes, is to be believed; and then James Stokes bringing forward John Nokes to prove that what he, James Stokes, says about John Nokes's word is true. The Bible, they

⁵ The readiness with which Mormonites lay hold of any text of Holy Scripture that will serve for a peg to hang their doctrines on, may be judged of by one example. Our Lord said (Matt. xxiv. 14), "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come;" and St. John, in relating his visions (Rev. xiv. 6), says, "I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." What could be easier, what more tempting to Joseph, Sydney Rigdon, and Co., than to shuffle the Gospel of Mormon into the place of "this gospel," (that is, the Gospel preached by Christ and written by St. Matthew and the other Evangelists), in the former text, and then to declare the latter text fulfilled by the rapid spread of Mormonism? This is accordingly a favourite trick of the "apostle" Orson Pratt. See Remarkable Visions, p. 15. And no doubt such deceitful handling of God's word is successful enough with that class of hearers who are accustomed on market-days to listen open-mouthed to the lies of "Cheap John," and to believe whatever he is pleased to tell them about his great-grandfather's marvellous hatchet, or his mother's astonishing mouse-trap.

say, can't stand without the Book of Mormon ; and yet the Book of Mormon is helped to stand by the Bible ! Thus are fools caught in their own traps. But remember, my friends, not to let the Latter-Day gentleman off with a juggle about the words "book" and "records," which are put into the angel's mouth by Joseph ; for he will get off, if you allow him, by pretending that it is not the Bible that is spoken of in this place. But you must keep him to the very letter of his volume, and tie him down to the index of its contents, where it is expressly stated that "the Bible⁶ and the Book of Mormon" are the books and records spoken of in the passages I have read to you.

But, further, at p. 31, Joseph's angel tells the "large" man Nephi, that the "foundation of the great and abominable Church," by which he means the Holy Catholic Church, "is the devil." This crying down of the Christian Church leads the way to the promise of *another* Church, namely, the Church of the Latter-Day Saints ; just as the crying down of the Christian Bible led the way to the pro-

⁶ The "Bible" includes both Testaments, the Old and the New. Joseph's angel did not say whether the Church would take away parts of the Old as well as of the New, but his prophecy alludes chiefly to the New. This is lucky for Joseph ; or the testimony of the unbelieving Jews would condemn him here again, as it does condemn him for pretending that God requires belief in any other record of the Old Testament times, than that which the Old Testament contains.

mise of *another* Bible ; which was of course a very convenient arrangement. And on the common principle of “like master like man,” the Latter-Day Apostles imitate the Latter-Day Prophet, in their account of the Church which you and I believe in.

For example, I take the following passage from a book called “The Kingdom of God,” written by the great Mormon commentator, Orson Pratt, who styles himself “one of the twelve Apostles of Jesus Christ of Latter-Day Saints ;” and of whose natural cleverness I will only say, that, like the talents of many a man now in Botany Bay, it might have been better employed than it has been : he says⁷ :—

“ If the revelations contained in the New
“ Testament are the last ones given, then the
“ persons to whom they were given were the
“ last ones called of God. When new revela-
“ tion ceases to be given, officers cease to be
“ called of God. . . . Nothing is more certain
“ than that the Church of God ceased to exist
“ on the earth, when new revelation ceased
“ to be given. All the modern Christian
“ Churches, who deny new revelation, have no
“ more authority to preach, baptize, or ad-
“ minister any other ordinance of the Gospel,
“ than the idolatrous Hindoos have ; indeed,
“ all their administrations are worse than in
“ vain ; they are a solemn mockery in the

⁷ Part i. pp. 5, 6.

“sight of God. . . All the baptisms and sacraments administered by modern Christian Churches, who have done away new revelation, are an abomination in the sight of God. All persons who shall suffer themselves to be baptized, or partake of these ordinances through the administration of these illegal unauthorized persons, after having been duly warned of the evil thereof, will bring themselves under great condemnation before God; and unless they repent of that sin, they can in no wise be saved.”

And the same individual further says, in Part ii. p. 8, of the same book, “The apostate Churches now on earth have neither inspired apostles, nor prophets, nor any other inspired officers among them, neither do they consider them necessary; and yet, without inspiration or revelation, without immersion for remission of sins, or the ordinance for the gift of the Spirit⁸, they have the bold impudence to call themselves

⁸ On the error of supposing that plunging, or immersion, is a necessary part of the Sacrament of Holy Baptism for remission of sins, or that it was always adopted by the Apostles (though it is a very instructive sign, and is ordered in certain cases by the English Prayer Book), see Tract No. 94, on the List of the Society for Promoting Christian Knowledge. As to the Mormon notion of the “ordinance for the gift of the Spirit,” I suppose the writer either to mean that the Church has no such ordinance, which is false, for such is her ordinance of Confirmation; or else that, though she has an ordinance for some gifts of the Spirit, she has none for the miraculous gifts of the Spirit; for example,

“ Christian Churches. But they have nothing
 “ to do with Christ, neither has Christ any
 “ thing to do with them, only to pour out the
 “ plagues written. He has not spoken to any
 “ of them for many centuries, neither will He
 “ speak to them, only in his wrath, and the
 “ fierceness of his anger, when He riseth up
 “ to overthrow, to root up, and to destroy
 “ them utterly from the earth.”

The Mormon apostles are generally content to say that the Church of Christ has been lost for fourteen hundred years, allowing it to have continued to the end of the fourth century of our era. But Mr. Orson Spencer, who styles himself “ President of the Church of Jesus

none for the gift of tongues. True, perfectly true ; though the Church doubts not that God will give her such an extraordinary gift again, whenever His ordinary gifts of means and power to learn the tongues of other nations shall have been duly used and found insufficient. But mean time she is able to circulate the Scriptures in more than 150 tongues, *without* an extraordinary gift of suddenly knowing strange languages ; and she well knows that all who have pretended to possess that gift in modern days, whether Mormonites or others, have been so far from manifesting the same gift which enabled the Apostles to “ speak the wonderful works of God ” in the tongues of different *living* nations (see Acts ii. 6—12), that they have either talked only a useless gibberish, spoken by no nation under heaven ; or else (like an old pensioner, who, having picked up a few Spanish words, whilst serving in the wars, became famous, as a Mormonite, for his “ gift of tongues ”) they have passed off a jumble of foreign terms, with a mixture of strange sounds, and excited utterances of their own, as a miraculous outpouring. Their other miracles are equally genuine !

Christ of Latter-Day Saints in Europe," won't allow even this; for in his "Letters" to an American Baptist minister, of the name of Crowell⁹, he writes,—in language so offensive, that I quote it with great reluctance:—

"She (the Church) says, indeed, that she can come to unity of faith, &c. without apostles, and without the help of the *good old-fashioned almighty Holy Ghost*. But how long a time does she want to run for this prize of unity of faith, &c.? She has been running for the stakes nearly eighteen hundred years, and is further from the goal than when she started. When she started, false apostles and deceitful workers were her champions."

We cannot be surprised that one who thus speaks of God the Holy Ghost, "The good, old-fashioned, almighty Holy Ghost," should readily blaspheme the Church, which is the imperishable Body of Christ¹⁰. "The good, old-fashioned, almighty Holy Ghost!" with horror and surprise I slowly repeat the words, that you may judge for yourselves, whether one who thus takes God's name in vain can have been inspired by any other spirit than that of Satan. And if, on some future night, you hear more of the Latter-Day doctrine about God the Holy Ghost, you will be able to answer that question with still

⁹ Pp. 77, 78.

¹⁰ Eph. i. 22, 23; Col. i. 18.

greater certainty. For the present I must proceed with extracts on the subjects already before us. Here, then, is a tract by the aforementioned Orson Pratt, entitled "Remarkable Visions," containing a history of Joseph's pretended discovery of the new Bible, and an outline of its contents, from the time of the building of the tower of Babel, two thousand two hundred years before Christ's advent, down to the four hundred and twentieth year after his birth. The following are among its statements:

—"We believe that all the known world have been left for centuries without the Church of Christ among them; without a priesthood, authorized of God, to administer ordinances¹." Again:—

"The Gospel in the Book of Mormon is the same as that in the New Testament. . . . Many revelations have been given to this (Mormon) Church since its rise, which have been printed and sent forth into the world. These, also, contain the Gospel in great plainness, and instructions of infinite importance to the saints." "We believe that great and terrible judgments await the nations of the wicked; and that, after the message of the Book of Mormon has been sufficiently sounded in their ears, if they reject it, they will be overthrown and wasted away, until the earth shall no longer be encumbered with them²."

¹ P. 14.

² P. 15.

On these latter passages I will just observe, in passing (said the vicar), that, for a wonder, there is some truth in what Orson says about the Gospel in the Book of Mormon being the same as that in the New Testament; but, then, unluckily for Joseph, Orson, and all their company, that little truth just only serves to prove the falsehood of their system. For, first, if the Gospel in the Book of Mormon is "the same" as that in the New Testament, then it is clear that Joseph's angel told Nephi a falsehood when he said, as you have heard to-night, that "the abominable Church" had taken away from the New Testament so "many plain and most precious parts," and had also taken away so many "covenants of the Lord" from it, that another Bible, even this very Book of Mormon, must be given to restore those parts. Secondly:—the very fact that much of the doctrines and history, ay, and the exact language, too, of our blessed Lord is given in the earliest part of the Book of Mormon, which professes to relate what God revealed several hundred years before Christ's birth; and that, in like manner, the call of the Gentiles is there declared, not obscurely or figuratively, as in the promise made to Abraham, and in other prophecies of the Old Testament, but in the clearest Gospel language:—these very facts prove the whole book to be a cheat, and all its pretended history to be a fable. For they directly contradict St. Paul, who, in the 4th, 5th, and

6th versés of the 3rd chapter of his Epistle to the Ephesians, speaks of "the mystery of Christ which in other ages was *not* made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel;" and they directly contradict St. John, who says, (in allusion to "the fulness of the Gospel," which had only been shadowed forth, and not made perfectly clear, in the Old Testament times,) that "grace and truth came by Jesus Christ." Thirdly:—any way-faring man may soon see for himself, that whatever of the Gospel is contained in the Book of Mormon, was merely copied into it from an English Bible, or borrowed from the discourse of some such modern preacher as Joseph's particular friend, Sidney Rigdon, who afterwards left the saints, to set up for himself. And so, my friends, the very Gospel that was crammed into the mouths of Joseph's pretended angels and prophets, turns evidence against him, and bursts the bubble which it was meant to blow.

Again, at pages 120 and 121 of the first European edition of this "inspired" Book of Mormon, the Lord of hosts is made to speak as follows, about what folks would say when the new revelation should be given by Joseph, and the golden plates should be translated; (the vicar reads)—"Because my words shall

“hiss forth, many of the Gentiles shall say,
“‘A Bible, a Bible!’ we have got a Bible,
“and there cannot be any more Bible. But
“thus saith the Lord God: O fools! they shall
“have a Bible, and it shall proceed forth
“from the Jews, mine ancient covenant
“people. . . . Thou fool that shalt say,
“‘A Bible! we have got a Bible, and we
“need no more Bible.’ Have ye obtained a
“Bible save it were by the Jews? know ye not
“that there are more nations than one?
“I bring forth my word unto the children of
“men; yea, even upon all the nations of the
“earth. . . . Wherefore because that ye have
“a Bible, ye need not suppose that it contains
“all my words; neither need ye suppose that
“I have not caused more to be written: for I
“command all men, both in the east and in
“the west, and in the north and in the south,
“and in the islands of the sea, that they shall
“write the words which I speak unto them;
“for out of the books which shall be written
“I will judge the world. . . . And it shall
“come to pass that the Jews shall have the
“words of the Nephites, and the Nephites
“shall have the words of the Jews; and the
“Nephites and the Jews shall have the words
“of the lost tribes of Israel.”

Here, then, is God Himself brought forward to call us “fools,” for thinking that “we need no more Bible.” God Himself is made to sneer at the care we take of His sure word, and to tell us that, instead of

being judged by His word written in our Bible, we shall be judged by His words written in ever-so-many other Bibles, or "books," given unto "all nations of the earth." From which it would follow, that what we have to do, is, to get His words to the Nephites; and His words to the lost tribes (by which Joseph means the Red Indians), and His words to all nations of the earth, and translate them by inspiration, I suppose; for that out of what God has commanded to be written to "all nations," and "in the islands of the sea," He will "judge the world." It cannot be very necessary to dwell on such perjury³ as this. It is of a piece with a certain tract which a poor widow once brought to me, saying that it had opened her eyes to the real character of Mormonism. That tract was entitled "A Dialogue between Joseph Smith and the Devil;" and it informed its readers, that after the Devil had ridiculed the bare idea of any Christians expecting to be saved, and had declared that their faith filled hell, which was all *he* wanted, he was compelled to own Joseph and his apostles to be real saints; whereupon the pretended prophet of God and the real enemy of God exchanged compliments, drank together, and parted excellent friends! The

³ Perjury is the sin of calling God to bear witness to a falsehood. That the Book of Mormon does this in the extract just considered, is proved below, p. 31, No. iii. of the conclusions summed up.

“Saints” are wiser now, and don’t give out that tract quite so freely as formerly; but, so long as the Book of Mormon lasts, with such language in it about the Bible as I have read to you, we shall not need any “dialogue” to tell us that Joseph and the enemy of God were friends.

The only other extract from Latter-Day Literature, which I shall read to you to-night, relates, like the last, to that Bible which Christians believe in — which Mormonites quote when they can, and laugh at when they can’t; and though they quote it from our own translation (to establish the book, which the angel said was to establish *it*), yet do they say that that translation is of no authority! So blind is their folly, and so often does their inspiration contradict itself!

Apostle Orson Pratt has written a tract called “Divine Authority,” in answer to the question, “Was Joseph Smith sent of God?” And in the 1st and 2nd pages of this apostolic epistle, he publishes, with approval, a letter from a methodist convert to Mormonism, in which I read this sentence: “We
“are persuaded that all the preachers and
“teachers of the day are without authority;
“that their teachings and interpretations are
“uncertain as to the truth; that the transla-
“tions of the Scriptures, being done without
“inspiration, are also uncertain. Yes, all is
“uncertain! . . . Multiplied division! And

“ they have a right to divide from an authority merely human⁴.”

I have now shown you by the evidence of their own prophet, apostles, and golden Bible, what the Latter-Day Saints really think and teach on several most important points. In conclusion, I will briefly sum up these statements, and answer each false doctrine in its turn.

⁴ The same “apostle,” in his work called “The Kingdom of God,” laughs at the idea of the histories contained in the Old and New Testaments furnishing any law binding upon Christians! Of course, it is not surprising that (being inspired, but not by God) he contradicts St. Paul’s language in 1 Cor. x. 11, and Rom. xv. 4; but it does surprise one, that Satan’s apostles are not sharp enough to avoid the inconsistency of crying down in every possible way the very Bible, out of which they borrowed so much to make their Book of Mormon pass muster. Perhaps, however, they judged rightly, that they who would swallow the golden Bible, would stick at nothing else.

PART III.

CONCLUSIONS SUMMED UP.

I. The Book of Mormon and the Latter-Day Saints say, that God gave Holy Scriptures to Nephites, and North American Indians, and probably to many other nations in the Old Testament times, as well as to the Jews. This flatly contradicts St. Paul⁵, who says that the peculiar advantage which his kinsmen the unbelieving Jews had over all other nations⁶, was that "unto them," the Jews,

⁵ Rom. iii. 1, 2, and ix. 4.

⁶ All mankind are either Jews or Gentiles; and in Rom. iii. 1, 2, St. Paul is speaking of the advantage which the Jews had over the Gentiles; that is, over all mankind, in America and every where else. It is also evident, from Rom. ix. 1—5, that the Jews of whom St. Paul speaks were the Jews of Asia and their well-known countrymen dwelling in different parts of Europe and Africa, as mentioned in Acts ii.; for he laments their *unbelief*. It won't do, therefore, for a Mormonite to say, "Oh, your argument is worth nothing; for the Nephites and Lamanites, to whom God gave his oracles on the golden plates, were also Jews; and therefore, St. Paul included them as having God's oracles." I say, this won't do; for, in apostle Pratt's "Remarkable Visions," he tells us (pp. 9, 10), that "the Nephites and Lamanites were all *converted to the Lord*, both "in South and North America; and they dwelt in righteousness above three hundred years." And this conversion, he tells us, was effected by our Lord, Who, after he ascended into heaven, descended a second time in America, and preached and worked miracles, and appointed twelve Apostles, and did every thing there that He had done in his

“were committed the oracles of God.” But if Nephites, Lamanites, Red Indians, or any or all other nations had received God’s word, it would have been false to say that the Jews had this advantage over them. Again, it flatly contradicts the same St. Paul, when he says, “Whatsoever things,” that is, all things that “were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope⁷.” For if God had given Scriptures to Nephites, and Jaredites, and Lamanites, and lost tribes, and other nations (of which Scriptures St. Paul knew nothing; for the Jews are our witnesses, that we have the same Old Testament Scriptures which alone St. Paul and the

public ministry in Palestine, except suffering again. And he tells us that these teachings of Jesus were engraved on plates, some of which are in the Book of Mormon. Such is Mormon doctrine; now hear St. Peter. In Acts iii. 20, 21, St. Peter says, “And he shall send Jesus Christ . . . whom the heaven must receive until the times of restitution of all things.” And St. Paul speaks still more plainly: “This man” (the God-man Jesus Christ, verse 10), “after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.” (Heb. x. 12, 13.) By comparing 1 Cor. xv. 25, 26, it will be seen that Christ will not see His “enemies made his footstool,” until death itself ceases upon earth. Therefore, from the day of His Ascension until death shall cease, He has remained, and will remain, at the right hand of God; and though He has appeared in visions, He has not descended and dwelt bodily in America or in any other part of this world, since He left it from Palestine.

⁷ Rom. xv. 4.

Saviour used),—then St. Paul would speak falsely when he says, that “whatsoever” Scriptures were written aforetime, were written for himself and his countrymen, to “learn,” and derive “hope” from them. If, therefore, we prefer St. Paul of the first days, before Joseph Smith, Jun., “Saint” of the Latter Days, we must decide that the Book of Mormon lies, and that Latter-Day Saints are impostors.

II. Latter-Day Saints say, that the Old Testament in our Bibles is not a sufficient account of the Old Testament times; and they offer us the Book of Mormon, and promise us other books, which are not yet translated from imaginary “plates,” to supply the deficiency; and tell us we shall be lost if we don’t believe them.

This flatly condemns the practice and doctrine of our blessed Lord, who was well pleased with the sufficiency of the Jewish Scriptures, that is, with our Old Testament. He read and quoted them as a perfect revelation down to that time, as did also his Apostles; and He bade men “search” them, not any other book. It contradicts St. Luke, also, who states, that when Christ expounded the allusions to Himself contained in the Jewish Scriptures, He expounded in “*all the Scriptures* ⁸.” And it equally contradicts St. Paul’s assertions, that “the oracles of God” were committed to the Jews ⁹; and that those very words are “able

⁸ Luke xxiv. 27.

⁹ Rom. iii. 1, 2.

to make (one) *wise unto salvation* through faith which is in Christ Jesus¹⁰." Christ, therefore, St. Luke, and St. Paul, again testify that Mormonism is an imposture, and that Latter-Day Saints are deceivers.

III. The Book of Mormon and Latter-Day Saints say, that we shall be judged by other books besides our Bible. Our blessed Lord, on the contrary, said, as St. John informs us, "The word that I have spoken, the same shall judge him at the last day¹." And St. Luke, speaking of his own Gospel, says², "The former treatise have I made, O Theophilus, of all³ that Jesus began both to do and teach." Our Lord, St. John, and St. Luke, therefore, teach us that we shall be judged by the word written in the Gospels, which we have in our New Testament. The Latter-Day Saints dare to deny this, and are again proved to lie to the Holy Ghost, who inspired the Evangelists, and is One with Christ.

¹⁰ 2 Tim. iii. 15, 16. ¹ John xii. 48. ² Acts i. 1.

³ St. Luke was inspired to write the substance of all Christ's doctrine and instructive works. He therefore is to be understood as speaking of a moral, not an arithmetical completeness, when he speaks of "all" that Jesus did and taught. Compare St. John's figurative language, xxi. 25. There can be no doubt that during very many years before the Church had gathered all the New Testament Scriptures into one volume, numbers of believers in different and distant countries knew only some one of the four Gospels, and found therein "all" Christ's teaching and history in that *saving* sense in which St. Luke used the word.

IV. The Book of Mormon and Latter-Day Saints says, that our original New Testament has been robbed by the Church of "many plain and precious things;" that our New Testament, therefore, is not the *whole* New Testament, and does not contain the "fulness of the Gospel;" but that the Book of Mormon was given by God to supply what the Church had taken away from it, as well as what was wanting in the Old Testament. But, like all who pursue a course of falsehood, in this they contradict themselves; for Orson Pratt, who is one of their apostles, says, on the contrary, "The Gospel in the Book of Mormon is *the same* as that in the New Testament⁴;" meaning our New Testament, which he immediately quotes, there being none other in existence. They contradict also the plainest and most abundant evidence of many hundreds of copies of the Gospels, Epistles, and Revelation of St. John, which date back to the early days of Christianity. They contradict the evidence of various existing writings both of Christians and of opponents of Christianity, who lived in the age next after the Apostles, and whose language proves that we have the same New Testament Scriptures as they had, and that we hold the same faith as they held⁵. And they contradict St. Paul, who said of the Church, that it is "the pillar and ground of

⁴ Rem. Vis. p. 15.

⁵ That is, "the faith *once for all* (ἀπαξ) delivered to the saints." St. Jude 3.

the truth⁶," because it is the witness and keeper of Holy Writ.

We have here, therefore, the self-contradicting Orson Pratt joined (unintentionally, no doubt) to the early Christian writers, to numerous primitive copies of the New Testament, to all history, and to St. Paul; all proving, once more, that the Book of Mormon blasphemes, and that Latter-Day Saints are "false accusers."

V. The Latter-Day Saints say, that our English Bible is not a divine record, nor, indeed, of any authority; because, forsooth, it was not translated by inspired men. But here, again, they contradict themselves; for they often quote that very translation, and tell us that it is God's word, when they think they can make it serve their turn. They wilfully omit, too, to acknowledge, that even if a human translation were, as they falsely say, of no authority, the Church's doctrine would not necessarily be of no authority; for that many of her clergy study the Old Testament, and most of them study the New Testament, in their original languages. So deceitful is Latter-Day Saintism at every point!

But what is a more unanswerable proof than any other of the wickedness of this Mormonite objection against the English translation of the Bible, is this, that they who make it do virtually charge the blessed Apostles of our

⁶ 1 Tim. iii. 15.

Lord with ignorance, falsehood, and folly ; for it is certain that the Apostles and Evangelists constantly used the Greek Septuagint⁷ translation of the Old Testament Scriptures, and called it the “ Word of God ;” and that that translation of the Old Testament, like our translation of the whole Bible⁸, was made

⁷ “ By the conquests of Alexander of Macedon and his generals, the Greek language was widely diffused, and had become the familiar tongue of the principal cities of Western Asia, Syria, and Egypt. Partly by force and partly by choice, Jews were dispersed in large numbers in these cities : hence arose the necessity of a Greek version of the Scriptures for them and their proselytes. Accordingly, about two hundred and eighty years before the birth of Christ, a translation, commonly called the translation of the Septuagint, or Seventy, — whether from the number of the translators, or of the elders of the Jewish Sanhedrim, — was made at Alexandria in Egypt ; and thus, by God’s providence, a Greek translation, made by Jews and for Jews, and publicly read in the synagogues of the Jews, one, therefore, against which the Jews could not make any exception, and one in the universal language of the Gentile world, was prepared for the use of the Evangelists and Apostles of Christ writing the New Testament in Greek. From this Septuagint version, and not from the original Hebrew, the Latin translations were made which were used in the Western Churches even to the time of St. Jerome, that is, to the end of the fourth century.” — *Wordsworth on the Canon of Scripture*, Lect. ii. pp. 37, 38.

⁸ “ King James’s Bible. This is the English translation of the Bible now in common use. It was begun in the spring of 1607, in the reign of King James I., and finished in about three years. Fifty-four of the most learned men in the universities and other places were commissioned to undertake the work of translation ; but seven of these having, from illness and other causes, relinquished their task, the work was performed by forty-seven. The translators were ranged under six divisions, and several portions

by *uninspired* men. And so, again, the Latter-Day Saints contradict themselves, and condemn the constant practice of the inspired Apostles, and prove themselves to be deceivers.

VI. The Latter-Day Saints say, there cannot be a Church, or properly authorized ministers, or sacraments, or Church ordinances of any kind, without constant new revelation and inspiration⁹. And they tell us, accordingly, that there has been no Church of God on earth¹ for one thousand four hundred (poor Orson Spencer said one thousand eight hun-

of the Bible were assigned to them, according to the several places where they were to meet, confer, and consult together. . . . After long expectation, and great desire of the nation, the translation of the Bible came forth in the year 1611, the divines employed having taken the greatest pains in conducting the work; for they had not only examined the original, but also compared together all the existing translations, both ancient and modern."—*Nicholls's Help to Reading the Bible*, p. 156.

⁹ The Church, knowing that she possesses a perfect revelation, wants no new revelation of fresh matter, nor inspiration to enable her to prophesy. But her members both ask for and obtain an inspiration of wisdom and holiness, to enable them to understand and obey the "truth," of which she is the "pillar," and the Scriptures of which she is the "witness." And she believes and teaches that the bodies of her members are the "temples of the Holy Ghost."

¹ It would be more honest in them (though it would not answer their purpose) to proclaim their infidelity, and to say at once that, although the Son of God came to "destroy the works of the devil," and to set up an "everlasting kingdom," (1 St. John iii. 8; Dan. ii. 44; St. Luke i. 33; iv. 43; ix. 2.) He failed in both His objects; and prophecies and promises failed in consequence!—Such is Mormonism stripped naked, and exposed!

dred) years ; and that we are as much without acceptable prayer, baptism, or Christian marriage, as the idolatrous Hindoos are. But what say the Gospels? They tell us that Christ submitted to circumcision, and worshipped in the Jewish Church, and recognised and allowed the Jewish priesthood, and told the people to obey those that then sat in Moses' seat; and that He Himself attended their Passover, and in every way showed that the Jews still formed His Church (though they were a disobedient Church), just as certainly as at that time to which St. Stephen refers when he speaks of "the Church that was in the wilderness²." Yet, this very Jewish Church, thus allowed and attended by our Lord, had been *without* new revelation or inspiration for nearly four hundred years, ever since the time of Malachi, their last prophet; and had lost the Urim and Thummim for two hundred years before that! So, here, once more, our blessed Lord's example and doctrine come to his Church's rescue against the blasphemies of Mormonism. Again, as Christ, who is the "Head³," lives, so does his "Body," the Church, live: and though *parts* or *members* of it may be corrupt and perish, as was the case with most of the seven "Churches" of Asia, spoken of in the Revelation of St. John; yet Christ will always preserve His Gospel, His Sacraments, and His Ministry, in

² Acts vii. 38.

³ Eph. i. 22, 23; Col. i. 18.

His Body here on earth, until the Judgment-day; for He said, "Lo, I am with you alway, even unto the end of the world;" "Upon this rock I will build my church; and the gates of hell shall not prevail against it⁴."

My friends, I have now given you some real specimens of Latter-Day Saintism. And, I put it to you to decide whether their "folly" is not "made manifest," like that of the Egyptian sorcerers who withstood Moses? and whether they are not far more like the "filthy dreamers" spoken of by St. Jude, who "despise dominion, and speak evil of dignities," and "bring railing accusations," and "speak evil of those things which they know not," than like scriptural saints? I may hereafter show you that they equally fulfil the rest of St. Jude's description, by "defiling the flesh," and "turning the grace of God into lasciviousness⁵." That in one important sense they "deny the Lord God and our Lord Jesus Christ," as St. Jude also says, I have already proved by their contradictions of the word both of the Father and of the Son; but if, on a future occasion, I expose their doctrines about the nature and persons of the Godhead, this will be made still more evident. Meanwhile, turn over in your minds those texts which I quoted, at the beginning of this lecture, about the "latter days," and ask yourselves whether Mormonites

⁴ Matt. xxviii. 20, and xvi. 18.

⁵ By their filthy polygamy, the fit fruit of their former abomination, the "spiritual wife" doctrine.

and can tell of *worldly success* in America, in spite of the murderous persecutions which they provoked and suffered, and in spite of their long pilgrimage to find a new home, after being driven out of *several* places which their "inspired" prophet had successively described as God's *chosen city*, and the *Zion* of His people! May such converts to Mormonism as these (he said) reflect in time, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The Latter-Day Saints have shown themselves "wiser than the children of light," in their worldly industry, their endurance of heavy trials, and in many worldly regulations connected with emigration; but all this cannot make that true which is false, nor that divine which is satanical. He who turns Mormonite on such grounds, sells his soul for a "mess of pottage;" and may find, to his cost, that even that mess won't last long. Thanks be to God, a British emigrant has a wide field to choose from, and may plant his vine and his fig-tree in many a land that flows with milk and honey, without perilling his soul in the snares of a False Prophet.

THE END.