

MORMONISM:

AN EXPOSURE OF THE IMPOSITIONS

ADOPTED BY THE SECT CALLED

“THE LATTER-DAY SAINTS.”

BY THE REV. F. B. ASHLEY,

VICAR OF WOOBURN, BUCKS.

REVISED, AND WITH ADDITIONS.

“We think this pamphlet will fully meet the want which has been felt for some clear narration of the origin of this absurd but very dangerous delusion. It contains a clear and scriptural refutation of the worst errors of these Latter-Day Saints, as they sometimes choose to call themselves.” *Record.*

THIRD THOUSAND.

LONDON: JOHN HATCHARD, 187, PICCADILLY. WYCOMBE; W. BUTLER.

1851.

Mormonism is so gross an imposture, that it is scarcely credible, that it should find real acceptance. I was at first very reluctant to notice it, lest doing so should give it an importance of which it is not worthy, and attract to it the regard of those fond of novelties. But this attention has already been drawn to it, and, owing to the too prevalent ignorance on fundamental points of the Christian religion, it has deceived many. I have therefore acceded to the repeated request to draw up a Tract on the subject; and I pray it may aid in exposing the fraud, and deterring fellow-sinners from being led astray.

F. B. A.

CONTENTS.		PAGE.
JOE SMITH, .. .. .	.. .. .	4—10.
THE GOLDEN PLATES, .. .. .	.. .. .	4, & 13.
THE BOOK OF MORMON, ITS ORIGIN, .. .. .	.. .. .	10—13.
—————, ITS NATURE, .. .. .	.. .. .	15—18.
MORMON DOCTRINE, .. .. .	.. .. .	18—25.
MORMON ATTRACTIONS, .. .. .	.. .. .	25—32.
THE EXPERIENCE OF A MORMON IN AMERICA.		30.

MORMONISM.

What is Mormonism? This is a question often asked, now that numbers are leaving our shores and crossing the Atlantic to join the professors of this degrading faith. And, as so many weak, ignorant, and unstable persons give heed to the foolish and wicked imposition, we shall endeavour to set forth its true character with plainness and brevity.

Our Blessed Lord has warned us "take heed that no man deceive you, for many shall come in my name, saying, I am Christ; and shall deceive many," "and many false prophets shall rise, and shall deceive many." (Matt. xxiv, 4, 5, 11.) And we find that impostors have arisen, at various periods through the Christian Dispensation, declaring that they were inspired by Almighty God. Though the pretensions put forth by these, have been most blasphemous, they were nevertheless followed by multitudes, and some of them have many disciples to the present day. And when we examine the nature of Mormonism, we find its founder no more worthy of credit than any of these deceivers.

The founder of Mormonism was one who went by the name of
 “JOE SMITH.”

He was born 23rd of December, 1805, at Palmyra, Illinois, America. He and his father lived a vagrant life with no honest employment, they had a superstitious idea of finding hidden treasures in the earth, and were chiefly known in their neighbourhood as “the money diggers.” Many holes are still pointed out in the place where they resided which they dug secretly in hopes of finding treasure. The younger Smith found a stone which he used to pretend enabled him, by enchantment, to discover where a gold or silver mine existed. For a time he was satisfied with living on the credulous, by means of this pretended secret. He would lead them about, and with the stone in his hat and his face hid looking towards it, he would declare that gold was near. In some cases while his dupes were digging, he prevailed upon them to pay him for his share, and then left them to find the gold as they best could. Subsequently there was a great excitement on the subject of religion in Palmyra, and the people were divided into various sects. Joe Smith joined none of them, but instead of searching God’s Word for the truth, he sought for a revelation direct from heaven. He then pretended that on the night of the 21st of September, 1823, he had a vision from heaven, and that an angel had told him the doctrines taught as being the Christian religion were all wrong,—“were an abomination in the sight of God.” He said the angel told him to go to a hill called Cumorah, where, on digging, he would find the book of Mormon written on plates of gold, that it was in a strange language, “Modern Egyptian,” but he would find a huge pair of spectacles, which he calls the “Urim and Thummim,” by which means he would be able to translate it. No one saw the vision but himself, so it must be received only on his bare word, a testimony we shall find to be quite unworthy of

belief. He goes on to state, that in the place to which the angel directed him, he found a flat stone above the surface of the earth, and that on removing it, he found a very curious box containing the plates. No one went with him, no one besides saw the place, no one witnessed the discovery, so it all rests on his own assertion. He alone knew of the revelation, and he kept it secret; but he makes a clumsy story of it, for afterwards he stated that two robbers way-laid him for the special purpose of taking the golden plates from him,* but that he overcame them and ran away with them safe. Now it is strange how persons could come to steal an article from Smith which no one on earth knew to exist but himself.

But to return, J. Smith through the pretence of having discovered a silver mine, managed to become acquainted with a Miss Hale. Against the consent and unknown to her father, who was a presbyterian minister, he eloped with her. Being in want of money to effect this object, he persuaded a man of the name of Stowell, that he had found a huge bar of gold in a cave, but needed help to get it, and that if he gave him the sum he then wanted, he would share the bar with him. The credulous man gave him the money; Smith went off with Miss Hale to a town called Manchester, and left Stowell to look for the gold himself.†

Afterwards Smith became acquainted with Sidney Rigdon, an apostate Baptist Minister, who was then in the office of a printer. He termed him "the orator and oracle of the faith," and they both set up as "stewards" of "the consecrated property." Under this title they swindled a great number of people. Next they set up a "Safety Society Bank," but were refused a charter by Government. Those who held notes became anxious to know how much precious metal was pos-

* See the Mormon book "Voice of Warning" page 126.

† See "Mormonism Portrayed," by William Harris, Published at Warsaw, Illinois.

essed by "the company." The, would be, prophet prepared for their application. He filled *one* box with 1000 dollars, procured two hundred others of the same form and filled them with heavy rubbish, and marked each, all round his warehouse, "1000 dollars." The one with the dollars was taken down and readily opened when his creditors applied. The trick served for a time. The "elders" and "priests" took in many thousands of dollars for their paper notes, but at last the Bank exploded. They charged their "prophet" and his companions with cheating them. Smith took to flight, and pursued by the officers of justice, escaped across the boundary as an outlaw.* In an American publication, "The Antidote," under the head of "Bankruptcy of the Mormon imposters," we find the following.—"This vile scheme has at last exploded! Smith, the grand concoctor of the fraud having applied to the insolvent debtors court (in America), to be released from liabilities, amounting to 100,000 dollars!" And in the testimony of Mr. Bennett, who was Mayor of Nauvoo, he is declared a "bankrupt, adulterer, seducer, drunkard, and deceiver."

We next find the "prophet," in 1835, at the head of the "army of Zion," a band of two hundred and fifty men. He was armed with "a sword, rifle, and brace of pistols; and provided with a bull-dog and four horses" sought to propagate the faith. The authorities of the country proclaimed them "in open and avowed defiance of the laws, and as having made war upon the people of the State." Generals Lucas and Clark were sent against them, and took thirty prisoners, amongst whom was J. Smith. They were put in Richmond gaol "on the charges of treason against the State, murder, burglary, and larceny."† Smith and six others escaped from

* See "Gleanings by the Way," by Rev. J. A. CLARK, D.D. Philadelphia, 1842.

† Congressional Documents, 1841.

prison to the State of Illinois. He then proclaimed his inspiration by God, and under his directions his followers built the temple of Nauvoo on the banks of the upper Mississippi. Here he gathered great numbers from England and other parts. He gave them in his "prophecies" glorious anticipations of the felicity of their city and splendour of their temple, which were all doomed to be disappointed, for the multitudes who crowded there were nearly starved, and since then the city has become almost deserted, and the temple, it is reported has been sold for a mill! Now they are trying their fortunes at a far distant place, named by them Deseret, where they appear to have forgotten Nauvoo and the prophecies of its greatness and their glory. While Nauvoo was receiving poor deluded emigrants from every side, the Rev. Henry Caswell, M. A., Professor of Divinity, Kemper College, Missouri, visited it, for the purpose of enquiry and of testing the pretensions of Smith. He took with him a very ancient Greek Psalter, and on shewing it to J. Smith, who professed to have "the gift of tongues," he manifested great desire to possess it. Mr. C. asked him,—what it was? He replied, "a Dictionary of Egyptian Hieroglyphics."—Does it not look like Greek? He answered "It ain't Greek at all, except perhaps a few words. What ain't Greek is Egyptian, and what ain't Egyptian is Greek." Though he failed in deciphering such a simple matter, he saw what great value the volume would be to him in deceiving the ignorant disciples who flocked to him; but Mr. C. refused to part with it, and left persuaded he was a vile impostor, and pitying the poor dupes who followed him.

While at Nauvoo the following convenient prophecy proceeded from J. Smith,—“It is meet my servant J. S. should have a house built in which to live and translate.” “If ye desire the mysteries of my kingdom provide for J. S. food and raiment and whatsoever thing he needeth.” Again, “It is meet that my servant Sidney Rigdon, should live as

seemeth him good!"* He then taught that "the blessings of Jacob were granted him," and consequently he had Divine authority for indulging in polygamy. And he induced several American and English women whose husbands or fathers he had sent on distant missions to become his spiritual wives, or "ladies of the white veil." But on attempting to add the daughter of Sidney Rigdon to their number, Rigdon broke with him, dissolved all connection with him, and exposed him in the public newspapers as "one polluted mass of corruption, iniquity, and fraud: a beast and false prophet."

In 1841, J. Smith prophesied that his enemy, the ex-Governor of Missouri, should die within a year. Bennett, the Mayor of Nauvoo, affirms that Smith offered a reward of 500 dollars to several of the "Danite band" to "fulfil the prophecy." The "Danites" were a desperate band who undertook dangerous service for "the cause." One was found willing for the work, and after being absent two months returned. The next day the fulfilment of the prophecy was proclaimed, and "the assassin who had previously been miserably poor, now appeared in the streets of Nauvoo with his pockets full of money." The Governor of Missouri then demanded Smith for trial at the hands of the governor of Illinois, on the charge of being accessory in an attempt to murder the ex-Governor of the state of Missouri. Smith was arrested with some others and lodged in the gaol at Carthage. While awaiting trial, they conspired against the guard; one outside shot the sentinel, while Smith and his party, who had provided themselves with arms, began firing on the guard within. In the confusion Smith endeavoured to escape by the window, but was shot and fell to the ground a corpse.

Thus died this wretched impostor, who proclaimed himself "a chosen servant of the most high, and equal with the

* "Millennial Star," p. 49.

Saviour of the world"! He was an arrant deceiver, and bold blasphemer, who led a life of loathesome profligacy, cold-blooded duplicity, and sordid selfishness; and he fell without a moment to cry for mercy, while in outrageous defiance of the laws of God and man. He had said God told him he was to return in a certain time and get the rest of the Book of Mormon; but when he invented this, he little thought he was so soon to be taken out of the world, and that he was thus declaring himself a false prophet.

We close this sketch of J. Smith, with the following extracts from testimonials to his character, from respectable and religious persons who dwelt around him, and well knew him and his companions:—

“We the undersigned, having known the Smith family for a number of years, 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 are particularly infamous for visionary projects. They spent much of their time in digging for money, &c.” “J. S. ‘the prophet’ was in particular considered entirely destitute of moral character, and addicted to vicious habits. The reason why he and his followers were permitted to go on in their imposition undisturbed, was that we considered them so visionary and destitute of character, that we could not suppose any one would believe their book, and we know not a single individual in this vicinity who puts the least confidence in their pretended revelations.” Signed at Palmyra, N. Y. December 4th. 1833, by fifty-two influential persons.†

Professor Turner of Illinois College, a Presbyterian Minister, thus addresses him “I have charitably sought to find some ground for believing that you and your comrades were only a new species of religious maniacs. I have sought in vain. A man,

† See Professor Turner's “Rise and Progress of Mormonism.”

however kindly disposed to think well of you, after a thorough examination of your career, might as well attempt to believe your religion, as to regard you in any other light than that of a deliberate, cold-blooded, persevering deceiver, &c." Mr. Isaac Hale, of Harmony, J. S's father-in-law, has made the following statement on oath before Mr. Charles Dimon, Justice of the Peace. "I first became acquainted with J. S. in November, 1825." "His occupation was seeing, or pretending to see, hidden treasure, by means of a stone placed in his hat and his hat over his face." "Smith and several other money diggers boarded at my house while digging for a mine." "While absent from home, he carried off my daughter into the State of New York." "When he returned, he told me he had given up what he called 'glass looking,' and that he had brought a wonderful book of plates. He said they were in a box, which he shewed me, to all appearance it had been used as a glass box, of the common sized window glass." "I conscientiously believe that the book of Mormon (so called) is a silly fabrication of falsehood and wickedness, got up for speculation, and with a design to dupe the credulous and unwary, and in order that its fabricators might live upon the spoil of those who swallowed the deception."

Truly might we now dismiss the subject as a base imposition; but to some minds the question may yet remain,—

WHENCE CAME THE BOOK OF MORMON?

What is it? And our work would not be complete without replying.

The first idea of a "Golden Bible" might be traced to the following incident, given on affidavit by Peter Ingersol, an intimate friend of Smith's. "One day J. S. greeted me with a joyful countenance; upon questioning him as to the cause, he replied:—"As I was passing the woods yesterday after the heavy rain, I found in a hollow some beautiful white sand, I

took off my frock and tied up several quarts of it and went home. I found them all at dinner, and they eagerly asked the contents of my frock; at the moment, I was thinking of what I had heard of a history found in Canada, called 'the Golden Bible'; so I gravely said 'it was the Golden Bible': to my surprise they were credulous enough to believe it. I then told them I had received a command to let no man 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, but they, alarmed at what I had said, left the room. Now, (said Joe) I have got the —— fools fixed, and will carry out the fun."* The reader will recollect that J. Smith had formed a friendship with Sidney Rigdon, and also the story which he gave of the vision of the angel, and finding the golden plates. Now Rigdon was his amanuensis, and wrote the book while J. S. pretended to translate from the golden plates, from behind a blanket, hung up as a curtain for the pretence of hiding the plates. Smith was unable to print the manuscript when it was produced. But he fell in with a certain Martin Harris, a weak superstitious man, who readily accorded with his proposals. Harris mortgaged his farm to furnish funds to print it, and the first edition was published in 1830. Though Harris at first believed the book to be what it pretended to be, he was afterwards induced to forward the imposition, as the only hopes of getting back his money with the profits which had been promised him. His wife was convinced it was an imposition, and continually pressed him on the point. One day when arguing its falseness with him, he replied, "what if it is a lie, if you will let us alone, I will make money by it."†

But the question remains, whence came the book as it is? The ignorant interpolations from the Bible, and grammatical

* See "Mormons," by Daniel G. Kidder, New York.

† Testimony of Abigail Harris, Palmyra, Wane County.

errors, J. Smith was quite able to place there; but the story is generally beyond his capability. To answer the question, we must transfer ourselves to "New Salem," Ohio, a place commonly called "Conneaut." There lived Mr. and Mrs. S. Spalding. Mr. Spalding was a graduate of Dartmouth College, and entered the ministry. He was a man of lively imagination and fond of antiquarian lore. His health failed, and he was laid aside from active duty. At this period, some ancient mounds and dwellings were discovered in America; and a few tools, such as were formerly used, were found on digging into the mounds. The event much interested Mr. S. Spalding. To occupy the hours of retirement, he conceived the idea of drawing up a sketch of the supposed original inhabitants of America. He called it "the Manuscript Found," and composed it as though it had been written by one of the former race, and now "recovered from the earth." This was in the year 1812. As he proceeded with the successive portions of "the Manuscript found," the neighbours used to be invited in to hear it read. His brother, Mr. John Spalding, who was residing there, was accustomed to be of the party and became well acquainted with the work. The family then removed to Pittsburgh. Mr. Patterson had a printing office there, in which he employed the S. Rigdon of whom we have before spoken. Mr. Patterson borrowed the manuscript and wanted to publish it; to this Mr. S. Spalding would not accede, but he left it in Mr. Patterson's printing office. Here Rigdon possessed himself of it, and thus was prepared to aid J. Smith in carrying out the idea of his "Golden Bible." Mr. S. Spalding died in 1816, and his widow, now Mrs. Davidson, has published a declaration, certified to by two clergymen, the Revds. A. Austin and Dr. Ely, of Monson, Mass: in which she gives a full and clear account of the writing of the manuscript. She also states, "that at a meeting of a new sect (Mor-

monites), at which Mr. J. Spalding was present, copious extracts were read from a book, the historical parts of which, he and his friends present instantly recognized as her husband's composition." "Mr. J. Spalding was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in tears, and he arose on the spot, and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking." She adds "I am sure that nothing would grieve my husband more, were he living, than the use which has been made of his work. The air of antiquity that was thrown over the composition, doubtless suggested the idea of converting it to purposes of delusion. Thus an historical romance, with the addition of a few religious expressions and extracts from the Sacred Scriptures, has been construed into a new Bible, and palmed off upon poor deluded fanatics as Divine." This crushing evidence, supported as it was by the brother and the older inhabitants of Salem, was sufficient on the spot, but interested parties have endeavored to invalidate the testimony at a distance. They reassert J. Smith's inspiration, and find many ready to shut their eyes, go on in the dark and "believe a lie:" and then those so willingly deceived, become deceivers of others.

THE GOLDEN PLATES.

What reason is there to believe there were any plates. We have already seen whence J. Smith pretended to get them, and if we take what he says himself they were useless, for he could not use them. He says the language was Egyptian,* and it was necessary God should communicate to his mind what was on them; but the same information might have been given him

* In this country it is common for the Mormonites to state, that a copy of the language on the plates was sent to the learned men in America, but none could read it. This is not true. There was only one attempt at showing the language, and the discovery of their trick, prevented them trying it any further. Professor Anthon was the party to whom the paper was shown, and he affirmed the letters were from various alphabets, turned different ways, and a figure from Humboldt's Mexican Calendar, all evidently done with the intention to deceive!

without the plates, which were superfluous. The only use of which they could have been, would be to convince the unbeliever when shewn to him. But no one has ever seen them. No one knows where they are. True, J. Smith says in the book of Mormon, p. 548, that he might show them to three persons; and three names are placed at the beginning of the book. But if we examine these, his chosen witnesses, they say they "saw them with the eyes of faith, though at the time they were covered."* Their names are Oliver Cowdery, David Whitmer, and Martin Harris.

Let us enquire the value of their testimony. They were not only deeply interested in the success of the forgery, when they gave their names to the testimony, but on other grounds they are quite unworthy of credit. We will take the most impartial evidence. First, that of J. Smith himself against Cowdery: "Revelation given Nov. 1831. Hearken unto me saith the Lord your God; it is not wisdom in me, that Oliver Cowdery should be entrusted with the commandments and monies, which he shall carry into the land of Zion, except one go with him, who will be true and faithful." Truly, if he was not to be trusted with "the monies," we cannot repose our souls on his word.

Regarding David Whitmer we find him (and Cowdery), in a document drawn up by Sidney Rigdon and signed by eighty-four Mormons, declared to be "united with a gang of counterfeiters, thieves, liars, and black-legs of the deepest die, to deceive, cheat, and defraud the saints out of their property."

Touching Martin Harris, the third witness, we have already seen that his object was to "make money out of it;" and Professor Turner declares he was a "domestic tyrant, having often beaten and kicked his patient wife."† But further, Harris himself renounced Mormonism, disgusted at last with

* See Dr. G. Lexton "Portraiture of Latter-day Saints."

† See quoted p. 18, Clarke's "Mormonism."

the imposture and hypocrisy of Smith, whom he declared to be “a complete wretch.” Here we have sufficient sample of the testimony on which Mormonism rests! Master and Man, “the prophet” and his witnesses, were about the same—all utterly unworthy of belief.

Next we enquire, what is

THE NATURE OF THE BOOK OF MORMON?

It pretends to give a history extending from the year B.C. 599, to A.D. 420. It is divided into two parts, one said to give an account of the Nephites, of the tribe of Joseph; the other of the Jaredites, a people who went to America, at the period of the building of the tower of Babel. At the outset we find symptoms of its having been written at a modern period, for the Nephites had “a compass” to steer by, on their way, an instrument not known until a comparatively late date.

Some of the stories the book of Mormon contains are supremely ridiculous; we give one instance:—The Jaredites needed a vessel to cross the ocean, and were commanded to build eight barges. These were of very peculiar construction, “made like unto dishes.” They were air tight, but we read of a hole at the top and a hole at the bottom. The barges could swim upon the water and dive under the water with equal ease. There were sixteen windows, two in each vessel, which were of molten stones, which “God touched and they became transparent.” Now it appears “the Urim and Thummim,” or rather the large spectacles which J. Smith used in translating, were two of these stones, which had been preserved. It is humiliating, that in the nineteenth century, such a mean imposition should need refutation! Any tales or works of fiction of the day might furnish equal entertainment.

But though J. Smith formed his plan very artfully, his ignorance exposes him. Wherever he interwove anything into Mr. Spalding’s Romance, he left the mark of the cloven foot.

In the following instance he contradicts the Word of God. In Numbers, iii, 10; and Deut. xxi, 5, we find God instituted a priesthood and a high priest. The Priesthood was given to Aaron and his sons until the Messiah should come. God jealously watched against any infringement of this institution, and punished any encroachment on the office. (See Numbers xvi, 40, 47, and chap. xviii.) But Joseph Smith, with all his craftiness, was ignorant of this fundamental principle in the Mosaic dispensation; he little thought that there was a thread running through it which would prove a snare to him and expose his blasphemous addition to God's Word. He represents Lehi and his sons as of the tribe of Joseph, and (in opposition to the Bible) as consecrating themselves and their descendants priests to offer sacrifice and burnt offerings, and yet "as under the law of Moses," and "exhorting the people to keep it."*

Again, the sceptre was to continue in the tribe of Judah until Christ came, (Gen. xlix, 10). But Joseph Smith concentrated the kingly, as well as the priestly office, in the hands of the descendants of Joseph! Here his lying spirit of inspiration flatly opposes the God of truth! "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. viii, 20.)

But again, we read in Acts xi, 26, "the disciples were called Christians first in Antioch," (A.D. 41.) while the Book of Mormon represents them as called Christians ages before Christ came, and as using Gospel ordinances, and the Christian Sacraments which our Lord did not institute until afterwards! J. Smith was quite ignorant of chronology. It appears he thought that a good mixture of Christian phrases would make the work more acceptable to the present generation, and therefore he absurdly thrusts them into a Jewish narrative, and one pre-

* See tract 3, Glover, Leamington.

tended to be written long before Christianity was, or the words, terms, and phrases could have any meaning. St. Paul writing to the Ephesians, A. D. 33, as he was inspired by the Holy Ghost, says, the mystery of Christ was not made known in former ages, (ch. iii, 4, 5,) but according to the book of Mormon, the Jew Nephi made them known 600 years before Christ came! He even quotes St. Paul's Epistle to the Romans, (xi, 17, 19, 23) hundreds of years before Paul was born! Here is palpable proof of a forgery, and that the book, said to be written so long ago came from a modern pen.

The book of Mormon we find frequently gives the titles "Christ," and "Jesus" to our Lord,—thus proving it to be of modern date, for had it been, as it is pretended to be, a Jewish work, the words would rather have been "Messiah" and "Joshua." The writer was ignorant of the meaning of the words; and that "Christ" was not a proper name, but the Greek of the Hebrew term "Messiah," and that its meaning is "the anointed," and then he interpolates it as used in the phraseology of the present day, as a proper name, into a work offered as an ancient Jewish writing. "Alpha" and "Omega" are also absurdly used in the book. Smith must have supposed they had some mystic meaning, and little thought they were the first and last letters of the Greek alphabet, and could have nothing to do in a writing supposed to be penned at such an early date, or among a people to whom the terms could have conveyed no possible meaning. The book also speaks of many other matters not known, or so understood, or existing at the time in which it is represented as having been written. It would need no more to expose it as a silly fabrication, than thus making a writer of former ages speak as though he had all the information of the present day before him. As has been well said, if we were shown a book professing to be the history of a man who lived 100 years ago,

and we found it stated therein, that the man went to London by the Railway, we should at once pronounce the book a forgery, because no railways existed at that period. In like manner, the statements in the book of Mormon condemn it as an imposition.

Contrast with this the Word of God. Though the writers of the Bible were brought up in very different stations, lived in various places, wrote at various periods, and on such various subjects, yet their agreement is remarkable; and though some were shepherds, and others fishermen, their inspiration guarded them against ignorance and error, so that no flaw exists, whereby the combined efforts of learning, science, and infidelity, have ever been able to shake its truth. It has stood the test of every examination, and triumphed over all the sophistry, scepticism, and false philosophy which have been enlisted against it. It has come out of the fire as fine gold, put its enemies to shame, and stands on a rock of irrefragable evidence, beseeching men to read, believe, and live. And it warns us "Add thou not unto his words, lest he reprove thee, and thou be found a liar:" "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man, shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Prov. xxx, 6. Rev. xxii, 18, 19.)

A few brief remarks upon some

MORMON DOCTRINES,

and we shall conclude. It is stated in their Book that "Christ" appeared to the Jaredites and said "I am the Father and the Son." Those instructed in the truth taught in the Athanasian Creed, (a creed which even leading dissenters have stated to

be the best explication of the mystery of the Holy Trinity) could not fall in with a heresy, which thus confounds the personality of Father and Son, and represents them as one and the same person. - Our Bible plainly teaches us the distinct persons in the Holy Trinity, though we worship one God in Trinity, and Trinity in Unity, (see Matt. iii, 16, 17; xxviii, 19. Acts vii, 55. John xiv, 26; xv, 26; xvi, 8, 13, 14. 1 Cor. xii, 11. 2 Cor. xiii, 14. Eph. iv, 4—6. and Deut. vi, 4, &c.)

Again, Mormons teach that God has “parts” and “passions” as a man.* Any of our Sunday School children ought to be able to tell them that God is a Spirit, (John iv, 24. Luke xxiv, 39.) and that where He is spoken of as though having parts and passions, “his right hand,” “repenting,” &c, (Gen. vi, 6, &c,) it is to come down to the understanding and apprehension of man. If spiritual and heavenly things were not thus condescendingly revealed to us in the language of man, and by earthly figures which meet our comprehension, they could not be made known to us at all. †

If the Mormon doctrine were true, that man is in every way like God, and God like man, then God is peccable—can sin, and man is God, to prove which they have quoted the passage “ye are gods.” How dreadful! The passages Ephes. iv, 24, and Colossians iii, 10, sufficiently show the sense in which we are to understand that man was created in the image of God. It is false their arguing that our Lord was always in the form of man, for his human nature was only taken, or condescended to, when he came into the world and was manifest in the flesh; he then took upon him the form of a servant, and was made in the likeness of men (see Phil. ii, 3, 8.)

* This is an old heresy. See Beveridge on the Holy Trinity, in his admirable work on the Thirty-nine Articles.

† The Thirty-nine Articles in the Book of Common Prayer, present an excellent Summary of Scriptural Truth, and instruction in them would guard against many errors which prevail on the right hand and on the left. Manuals of them, with Scripture References to each Article, are published by the Christian Knowledge Society, and by the Bristol Tract Society.

The material God of the Mormonites may well be said to be "an unknown God." Such is opposed to the very nature and divine perfections of the Deity. A material Being could not be omnipresent, omnipotent, immutable, such as we are taught God is, in the Holy Scripture. (See Psalm cxxxix, 2—12. Acts xvii, 24—28. Job xxxvii, 23. John i, 18, and iv, 24. James i, 17. &c.) And indeed Mormonites have said He knows nothing, unless an angel goes to tell Him! We have very briefly touched on these points, considering it our wisdom and duty, instead of speculating on the nature of the Deity, simply to receive what is revealed in his Word, and humbly adore Him as Triune Creator, Redeemer, and Sanctifier.

Since writing the above, we have seen a Mormon tract which leads us to dwell further on the subject: It is entitled "The Kingdom of God," part 1; and is prefaced by ten Articles of their faith. But though these are drawn up with the object of satisfying us as to their orthodoxy, there is no reference to the Eternity of God the Son, (Micah v, 2. Psalm cii, 24, 27, compared with Hebrews i, 8, 10—12, &c.); or to the Personality of God the Holy Ghost, (John xiv, 14, 17; Acts v, 3, 4, &c.); or to the Trinity in Unity, (1 John v, 7. &c.) These doctrines are deeply practical and experimental, see 2 Cor. xiii, 14. Jude 20, 21. 1 Peter i, 2.

Regarding the Deity, the Mormon tract states that the God we Christians worship, is "a newly invented God, resembling nothing in heaven, on earth, or in hell,"—that "He is an imaginary god," and (our worship of Him) "far surpasses in absurdity the worshipping of frightful serpents, images of wood, stone, or brass," and that we are "modern idolaters." Now if the Deity whom we worship *was* like any other, or any creature, He *would* be, as they state, the invention of our imagination, and an idol; for there is none like God, (see Ex. ix, 14 and xv, 11; 2 Sam. vii, 22; 1 Kings viii, 23; Ps.

xxxvi, 10; Isaiah xl, 18, and xlvi, 5, 9; Jer. x, 6.) He fills heaven and earth, (1 Kings viii, 27; 2 Chron. vi, 18; Jer. xxiii, 24; Eph. i, 23.) He inhabits Eternity, (Isaiah lvii, 15.) He is everywhere present, (Ps. cxxxix, 1—10; Jer. xxiii, 23.) He is incorruptible, (Rom. i, 23.) He is unchangeable, (Ps. cii, 25, 27, and xxxiii, 11; Mal. iii, 6; Heb. xiii, 8; Num. xxiii, 19.) He is invisible, (Ex. xxxiii, 20; Job xxiii, 8, 9; John i, 18, and v, 37; Rom. i, 20; 1 Tim. i, 17, and vi, 16.) He is unsearchable, (Job xi, 7, and xxxvii, 23; Ps. cxlv, 3; Isa. xl, 28.) He is eternal, (Deut. xxxiii, 27; Ps. xc. 2. And see Isaiah xlii, 8, and xlviii, 11; 1 Chron. xvi, 24.)

He is the “Holy, Holy, Holy, Lord God Almighty”! “Who is like unto Him, glorious in holiness, fearful in praises, doing wonders?” This is the God we worship. Through Christ we have access by the Spirit to the Father. He is the “Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting”; unto Him the “Eternal, immortal invisible, the only wise God, be honor and glory for ever and ever.” (1 Tim. i, 17, and vi, 16.) “O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!” “For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.” (Rom. xi, 33, 36). ‘The Holy Church throughout all the world doth acknowledge’ Him, ‘the Father of an infinite majesty,’ ‘the Holy Ghost, the Comforter;’ and also Christ as ‘the King of Glory,’ who ‘opened the kingdom of heaven to all believers.’ To such He is the “chief among ten thousand, the altogether lovely.” They would love Him with all their heart, and mind, and soul, and strength, for there is an infinite amiableness and glory in His person, a transcendent excellency in His righteousness, an inexhaustible fulness in His grace,

and a heaven of happiness in His love !

But contrast with the sublime description of Jehovah, given in the inspired Scriptures, the degrading revelation of Mormonism. We quote from the same Tract "the true God (the Mormon god) has form, dimensions, and a body as well as a man; he can eat and drink as well as a man: a man resembles him in the features and form of his body, and he does not differ materially in size." "The substance of his person cannot be in two places at the same instant, it also requires *time* for him to move from place to place." "The book of Mormon is a divinely inspired record," "the revelations through J. Smith are equal in authority with those given by Isaiah, &c." After this we may well pass over their profane notions of heaven and hell. To dwell further on these impious statements, unscriptural dogmas, and dreadful doctrines is quite unnecessary. They must horrify every Christian, and lead him to pray that God would in his mercy give those who advocate them, repentance to the acknowledging the truth which He has revealed in His word !

The Mormonites also teach the atheistical doctrine of the eternity of Matter. This doctrine so opposed to reason, science, and revelation,* we shall dismiss with Dr. A. Clarke's observation—"if there were an eternal nature besides an eternal God, there must have been two self-existent, independent, and eternal beings, which is a most palpable contradiction."

It is painful to go through these false doctrines, but one or two more demand our attention. They never speak of the justifying righteousness of our Lord; and they teach that Christ did not die for our personal sins, but that immersion in water is the means whereby they are taken away. What

* See Gen. i 1. The original gives the idea of "created the matter," the *prima materia* out of which everything else was afterwards formed. See Dr. G. Sexton's "Doctrines of Latter-day Saints."

is to become of their sins afterwards (if they will admit they have any) they do not say. But our blessed Saviour came to finish transgression and make an end of sin (Dan. ix, 24); and this was fulfilled when from the cross he cried out "it is finished." If any man sin we have an advocate with the Father in Him, and He invites those laboring and heavy laden with their sins to come to Him, His blood cleanseth from all sin, and He ever liveth to intercede for His people. The passage Acts xxii, 16, speaks of washing away sin, so does Isaiah chap. i, and many others. But it is not the washing of water, as Mormonites say, that takes away sin, but the pardoning mercy, or remission of sins, which accompanies baptism (not necessarily immersion) in the due receiver. Water is the outward sign, but it is the blood of Christ, and that alone, that takes away sin. Baptism is administered on the profession of true faith, and salvation is promised to that faith. This faith which "saves," includes "a death unto sin and a new birth unto righteousness," and when this takes place there is "the answer of a good conscience towards God." (1 Peter iii, 21.) It is faith in Christ that saves, not the outward washing. Washed in the blood of Christ, the believer is justified, he needs not this to be repeated; yet the remaining corruption within him, through the snares and temptations which surround him, make him need a daily washing by repentance, fresh application to Christ's blood, and repeated exercises of faith. The spirits of the just made perfect "have washed their robes and made them white in the blood of the lamb," and to each of us might our Lord say, as he did to Peter, "if I wash thee not, thou hast no part with me." (John xiii, 8.) And see Acts xvi, 31; Rom. iii, 20—26. &c.

Though the Mormonites try to quote passages from Scripture, to support their heresy, none of them will stand exami-

nation.* Under the former dispensation, there were the plainest intimations of the rising of a Prophet, who should be the Saviour. He was “the desire of all nations,” and “waited for” as “the consolation of Israel.” But where do we read of Joe Smith or his book? We are not told to look or watch, or wait for anything of the kind. No, the *one* faith was once delivered to the saints, and for that we are earnestly to contend (Jude 3), But there *is* an object set before our eyes, in the New Testament. We are commanded to watch, and wait, and be prepared for—the second coming in glorious majesty of Him, who shall judge the quick and the dead! May we take heed that we be not deceived by errors, on the right hand or the left, and see that our loins are girded, and our lights burning, like those who wait for their Lord!

We are solemnly cautioned against “giving heed to fables,” instead of “the faith which was once delivered.” “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” (2Tim. iv, 3, 4.) And the Apostle says “though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed”!

In a latitudinarian age, there may be somewhat in Mormonism to attract poor weak, ignorant, vain man; for error is more pleasing than truth, and novelty is more captivating than the good old paths of truth and righteousness—of the Testaments of God’s covenant love to sinners in Christ Jesus. The great danger is, that Mormonism is clothed in the garb of Christianity to deceive the unwary,—it is a wolf in sheep’s

+ Texts may be quoted and obscure terms given as the ground of their view, but the introduction of novel doctrines must rest on a better foundation than a passage of doubtful interpretation. We are not to give a meaning to one text opposite to the general tenor of other Scriptures. No great doctrine ever rests on a text of doubtful import. Difficult passages there are, but these while they should teach us humility, and prevent us being too dogmatical, should never be trusted to support new fancies.

clothing—it is atheism in Bible binding—it is Satan's brass with the name of the Saviour on it, to make it pass current, and deceive, corrupt, and destroy—it is a lie dressed up with a garnish stolen from the word of God !

These are days of error and various plausible novelties. No fiction is too bad to be colored with some attractive glare. Satan's time is short, and he is doing his worst, "transforming himself into an angel of light," to "deceive if possible the very elect." And he puts forth Mormonism, with so many points pleasing to the natural heart, as a candidate for the suffrages of the fallen children of Adam. Its material God, promised land of gold, and licentious liberty, tickles the itching ear, soothes the discontented breast, and charms the poor dupe as it drags him from home and happiness, from truth and peace, from God and His Christ. May we watch and pray, lest we enter into temptation; seek to have our hearts established in the Faith of Christ and him crucified; and strive to pluck as brands from the burning, our fellow-sinners, who are going forward to destruction! See Matt. xxiv, 11, 24; and Rev, iii, 10.

This "LATTER-DAY APOSTACY"—MORMONISM, is baited with various pleasing topics to certain classes. Emigration is one. This we are by no means disposed to quarrel with. Let families emigrate if they will from a country too densely peopled, but let them not emigrate from their religion, their Bible, and their God! If they go, let it be with their Bible in their bosom, and where they can have a Christian education for their children, and the ministration of the Church, which may guide them into the paths of peace, holiness, and happiness !

Freedom is another attraction. They talk of "the perfect law of liberty"; and contrast it with, what they call, the "grinding laws" of this country, "whereby flogging is permitted (for petty larceny), and if a man acts as having 'perfect

liberty' and leaves (deserts) his wife and children, the law comes down upon him." Freedom is what we all love, but what is freedom? What some call liberty, is licentiousness, which is another name for slavery. Freedom without rule, without law, is misery. Liberty to the passions of some, will be oppression and bondage to others. But the law comes in for the protection of the good, and the humble poor as well as the rich. "Rulers are not a terror to good works, but to the evil." "He is the minister of God to thee for good. But if thou do evil, be afraid; for he beareth not the sword in vain." "Whosoever therefore resisteth the power, resisteth the ordinance of God." (see Rom. xiii.) True liberty is enjoyed in proportion as Christianity is received, whether by an individual or a community. There *is* a despotism and a tyranny which few protest against, that is—the tyranny of sin! Here is a tyrant we carry with us, whatever government we live under. It is not a change of country that will free us, but a change of heart—deliverance from the dominion of sin, and this is the freedom wherewith Christ makes his people free, so that his "service is perfect freedom."

No nation under heaven is so blessed as ours, with true freedom. Differences in rank and wealth there will always be. If we were all to start equal to-morrow, in a few years the diligent would have surpassed the indolent, the wise the foolish, and the strong the weak. But in no other country are the poor so well cared for, in no other do the rich so sympathize with the poor, nor are there such opportunities for the advancement of those in humble stations. In no other land can the poor man look round and see so many advantages, or enjoy such rich privileges, or behold the house of God at hand and open to him, where "the rich and the poor meet together, the Lord is the maker of them all." Oh let the discontented murmurer count up his mercies, and he will bless God that his lot is cast in this favored Christian land.

Rocks of Gold are also promised. But supposing such were possessed, it does not follow that either peace or plenty shall be enjoyed. Gold *in itself* is of small value, it may endanger the possessor's life, by exciting the covetous desires of others, and it is not in itself so useful as iron, nor can it satisfy hunger. The reader may remember the story of a Voyager, who would gladly have exchanged his mass of gold for an iron hatchet; and that of the famished traveller in the desert, who on finding a bag in his path, discovered it to be full of pearls, but wished it had contained a handful of parched corn to satisfy his hunger.

One means which the Mormonites use is very powerful with some. Just as the priests of Rome, by awful curses try to deter individuals on awakening to the truth of Protestantism; so do Mormons, by solemn denunciations seek to alarm some, or by their impious assumptions of power to bestow gifts, endeavor to entrap others. Intimidation, and mysterious pretensions are part of the staple of the heresy, and have proved a successful engine in their hands, with the timid, weak, and superstitious. We would warn against this, that those in contact with them, may laugh at—or rather be shocked and turn their back upon, their impious blasphemies. Mormons are also very wary before the uninitiated. They are careful not to alarm a new hearer. They dwell upon points they know will please him, and “reserve such as would shock his prejudices.” This plan accounts for what is frequently found; the person who foolishly and sinfully has dallied with the novelty—who has gone to listen, returns and says “he heard no harm, it was much the same doctrine he has been accustomed to.”* This continues a short time. By and bye he is strange to his Christian friends. The bait has taken. Satan

* If the doctrine of the Mormonites is “the same,” wherefore did J. Smith say “the teaching of all denominations was incorrect, and an abomination in God's sight”? (See p. 4.)

has marked his prey. His mind is infatuated, he greedily swallows every strange doctrine, and is given over to the strong delusion! May the consequences of such wandering steps, and trifling with temptation, prove a beacon of warning! (See 2 Thes. ii, 10—12.)

Again Mormonites pretend to various gifts—the power of working miracles, healing, speaking in tongues, &c. Such were never before so claimed and so wanting, when it is asked, where are they? A gentleman who made much enquiry in this country for a real miracle, found all Mormonites believing in such, but they had not seen them. The member directed him to go to the elder, the elder to the priest, the priest to the apostle of the saints, and at last he found all their great miracles were wrought in America. However, being anxious for the truth, he wrote to a friend in America, who replied, that he had been at pains to find such instances, but on every enquiry they told him the grand miracles were wrought in England! I have before me a list of Mormon miracles of healing, published by Orson Pratt. To quote any part of it were unnecessary, for any one who has seen a list of the cures advertised, in recommendation of certain quack medicines, has seen the counterpart of it.

We have given an instance of J. Smith's ignorance (not 'gift') of tongues; and doubtless his followers are mostly as deficient in that branch as himself. With regard to their "gift of healing," take the case of the child of Cecilia Howe, at Cardiff. George Taylor, of "the latter day saints," undertook to heal it, kept the child in agony for several days, he persisted in his vain attempt, and said "the child should not die," only one quarter of an hour before it passed out of this world! It formed a case for enquiry before the coroner. And the following case occurred at No. 43, Thistle Street, Glasgow. Two young women, (Mormons) were taken ill of

cholera. The "elder" of the Mormons had the care of these cases, and refused medical attendance as he had 'the gift,' but the next day, he sent to inspector Mc. Tear, of Govan parish, for coffins for them. We have one instance, and only one, of their pretending to "raise the dead." It occurred at Newport. To make the story short, the plan appears to have been concocted, by three Mormon "prophets." One was laid out as though dead, the other two were proceeding to manifest their "gift" in raising him; when a party who suspected the hoax, went before them, and by means of a sound flogging, made the corpse get up and run. But enough of these loathsome details. They sufficiently shew, how "false teachers" "bring in damnable heresies," and lead poor ignorant people to "follow their pernicious ways," and "bring upon themselves swift destruction."

We have seen sufficient of Mormonism, to mourn over those deluded by the wretched imposture. We pity them and pray for them, that they may receive a sound mind, and be given repentance to return to the truth as it is in Jesus! Faithfulness demands that we plainly and unmistakeably designate the principles and system of Mormonism, but of those led astray by it, we would speak in tenderness and pity. Poor, poor infatuated men, may the Lord recover them out of the snare of the devil! May such be given grace honestly and prayerfully to search into the real nature of this new faith, and not be ashamed to confess they have erred. Well meaning and earnest men have been for a time, imposed upon. Such need resolution, truly to investigate the matter, and much courage boldly to renounce that whereby they have been so dreadfully deceived.

Some have joined them because they could not answer the arguments of their fellow workmen, who were Mormonites. But though *they* could not answer them (such was not to be

expected) yet they *could* be answered. But when first inclined to Mormonism, they do not come, as they should, to their clergymen, to be guided to the truth. No, in too many cases they take care to keep out of the way of help, and sell themselves over to a delusion blindfold.*

Mormons circulate very plausible and insidious tracts; and are only too happy if they can get some to read them, who they know are unable critically to examine and test their statements, for then they think their point is half gained. And if their tract is refused, it is, say they, rejecting light. But the man in broad daylight has no need of a smoky wick; and the Christian under the noontide of the gospel, which cannot be increased until glory, should likewise reject the noisome pretension which cannot but mar and darken it. And, too necessary it is, to caution some against allowing curiosity, and

* JAMES GREENLAGH, a cotton spinner from Bolton-le-Moors, joined the Mormonites, went to Nauvoo, and has written a narrative of his adventures, as he says "for the good of all who like myself, have been discontented with political as well as religious matters."

The following are a few extracts from it, and remember, it is penned by one who earnestly followed Mormonism, made great sacrifices for it, and gave it a fair trial. "The inducements set forth by the Mormonites, induced me to leave a good home in hopes of finding a land of liberty, and a people that would serve the Lord in righteousness and live in love one with another." On arriving in America, he says "Their much boasted liberty is carried out to a great length. It is common to hear of murders and other outrages." "I saw eight female slaves standing for sale, the same as our cattle stand in the market." "Their food was brought them in a trough, with not so much as a knife, fork, or spoon. The slave owner took no more care of them than an Irishman would take of his pigs."

"I have seen milk sold at 10 cents (5d.) per quart, and bread much dearer than in England." "I never saw a loaf of white bread while we were in Nauvoo." "I saw newspapers proving twelve deaths by actual starvation, as returned by coroners' inquests, during the last winter." "A house that would rent in England for 2s. per week, would rent in America for 8s."

"I passed through the neighbourhood where J. Smith was born, and had lived a long time. The Inhabitants gave him the character of an idle, drunken fellow, and that he had been through the country as a juggler." "At Nauvoo, a farmer from England, who had been with J. Smith to purchase some land, and paid £60 in gold for it, told me J. S. was much like some of our rakish young men in England." "I went to see J. Smith's storehouse, here all the tithes are deposited, which are brought from the farmers belonging to Mormonites."

"The people in general look very sickly, though the heads of the church profess to have the power to heal sickness." "The doctors are very busy, and I heard of many deaths." On landing, "it was then 8 o'clock in the evening, and meeting with a cold reception, we looked round in hopes of seeing the prophet, or some of the twelve apostles, or heads of the church, but we looked in vain." "Here were upwards of twenty houses in sight, and most of them saints or mormons, yet no one offered us the least kindness." "The inhabitants of this place (Nauvoo) being chiefly saints or Mormons, we expected to be treated as brethren."

"The Temple which had been represented to us in England as exceeding the last in Jerusalem in magnificence, has much the appearance at present of our common stone Sunday Schools."

"I found labor scarce and wages low." "The wages were mostly paid in goods."

"I found everything so different from what was represented to us in England." "S. Rigdon was J. Smith's Secretary and Postmaster; an old man, who had been there two years, told me, as also many others, they believed all letters were broken open, and the bad ones retained." This is a sufficient sample from the observation and experience of J. Greenlough while in America, but the reader is referred to his narrative for further information. It is printed by R. Scragg, Liverpool.

itching ears, to lead them to listen to any teachers. It is a great mistake to say 'it is no matter where we go, as long as we go somewhere,' Some have found it so to their cost." "Can one go on hot coals, and his feet not be burned?" "can a man take fire in his bosom, and his clothes not be burned?" Religious liberty has its bounds, and the right of private judgment has its responsibilities.*

Mormonites are bound to propagate their awful errors wherever they are, and wherever they go; so it is our duty, to those not ensnared, to prevent by every means in our power, their contact with Mormons. A consideration of the means used to diffuse their imposture, should lead all earnestly to oppose it. Heretofore it may have been let pass, because we were unaware of its nature, or thought it too foul to attract. But now the veil has been lifted up, we have seen its hideous deformity, the arch-imposition is exposed, and we are responsible if we are indifferent, or in any way permit it, or harbour it, and thus be "partakers with them of their evil deeds."

This ignorant and blasphemous heresy has been allowed to pursue its course, no one taking notice of it. The consequence is, about three hundred thousand of our fellow creatures have been carried captive by it! The earnestness and devotion they manifest in propagating their views is worthy of a better cause. They have missions through Great Britain, and some in France, Germany, Sweden, Denmark, Norway, Canada, the United States of America, and the isles of the Pacific. May their zeal stir us up to stem the tide of error, by diffusing the light of truth. Now we have seen the character of the founder of Mormonism and his associates,

* In these days of novelty and excitement some grow weary of the good old paths, give up the form of sound words, and undervalue our Creeds and Articles. But they are never out of date, they put forward points of doctrine against the errors which have arisen in the Christian Church at successive ages; and these errors are continually coming round again, or appearing in new phases, and our Formularies stand a bulwark against these blasts of false doctrine.

the nature of their book, doctrines, and pretensions, and the means whereby they seek to propagate it; may it awaken in our mind unfeigned horror at the system, and deep pity for those led astray, and infatuated by such a preposterous and cruel delusion! Let it stimulate our exertions, and deepen the fervency of our petitions—"from all false, doctrine, heresy, and schism; Good Lord deliver us!" "May it please Thee to bring into the way of truth all such as have erred and are deceived. We beseech Thee to hear us, good Lord"!

~~~~~  
 BY THE SAME.

—  
 THE BIBLE CHART;

CONTAINING

A Summary of the Contents of the Several Books, with a Comprehensive View of the Genuineness, Authenticity, Preservation, and Inspiration of the Sacred Volume; Remarks on the Miracles, Prophecies, and Writers; and Notes on the Languages, Translations, Original arrangement and sections of the Bible: adapted to the Study or School-Room, accompanied by a Book of Questions.

Price 1s.; or mounted on canvass with rollers and varnished, 2s. 6d.

"We cannot too strongly recommend this 'Chart' and the little Book which accompanies it." "To Clergymen, Students, 'reading up' the sacred volume, Sabbath-school teachers, and all others anxious to disseminate a most useful epitome of Holy Writ, we say procure a copy of the 'Bible Chart,' which can be hung up as a map on the walls of the school or room, and be thus perused by all."—*Cambridge University Herald.*

Lately Published, Price 1s. with an Appendix,

R O M A N I S M :

A SERMON.

APPENDIX to the above, separate, 3d., or 10s. per 100.

TRACTARIANISM. 2d.

THE GROWING AND DEVOTED CHRISTIAN. 9d.

THE CHRISTIAN MINISTRY. 3d.

BAPTISM. 3d.

NATIONAL & INDIVIDUAL SINS. 6d.

A PASTORAL ADDRESS, 1s. 6d.

HEALTH. 2d.

PRAYERS FOR SUNDAY SCHOOLS. 1d. or 6s. per 100.