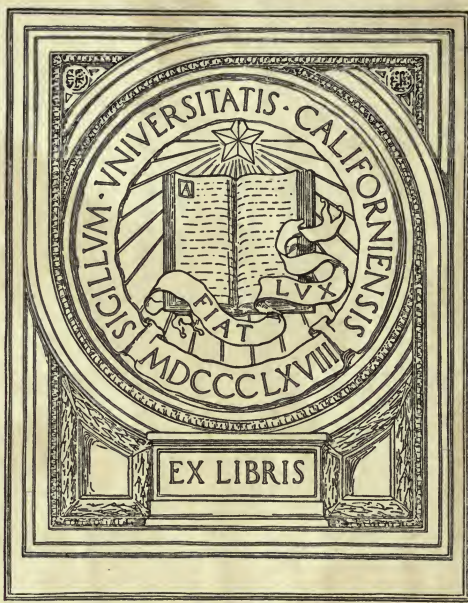
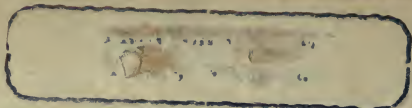


... THE ...

Mormon Waterloo

THE
MORMON WATERLOO
A HISTORY OF THE
MORMON PEOPLE
BY
J. W. FULTON



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The Mormon Waterloo

BEING A CONDENSED AND CLASSIFIED ARRAY OF TESTIMONY AND ARGUMENTS AGAINST THE FALSE PROPHET, JOSEPH SMITH, HIS WORKS, AND HIS CHURCH SYSTEM AND DOCTRINES, BASED UPON STANDARD HISTORY, SCIENCE, THE BIBLE, AND SMITH AGAINST HIMSELF

BY
ELDER W. L. CROWE
ST. PAUL, NEB.

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PREFACE.

Having studied Mormon literature considerable, and other literature relating to that system—for public debates that I have held with the reorganized branch of that church system—and having gathered together much evidence that I regard as unanswerable against what I regard as a dangerous delusion, I have felt the need of a book that was “boiled down,” and that had each subject so classified that the busy investigator can turn at once and read under its proper heading some forcible arguments against this system; so I have here attempted such a work.

I expect criticism, and do not claim infallibility, but I believe that many of the arguments contained herein have never been, and never can be, fairly refuted.

We have no fears as to the result of inquiries from the general public who heard our debate for sixteen nights at Sac City, Iowa, December, 1900; nor from the general public who heard our sixteen nights’ debate at Kalo, Iowa, November, 1901.

We believe that this book will be valuable to all who have any contact with “Latter Day Saints”—especially those who have not the time to wade thru long histories and various encyclopedias, and Mormon literature—and also that the forcible testimony herein may save some honest souls from being led away by a fake prophet’s works and a counterfeit church.

To save space, and to avoid too large a book, in some places we give the testimony in substance, as found in the work referred to, or extracts from such works, which,

when enclosed in quotation marks, are substantially as found in the work quoted from. The explanation of abbreviations appears on another page.

May God use the truth herein contained to undermine false systems, to save the honest from delusion and bitter disappointment, and to advance truth, which alone sanctifies, makes free, and saves.

W. L. CROWE.

ABBREVIATIONS.

C. J. C. L. D. S. means, "Church of Jesus Christ of Latter Day Saints," now the name of the Mormon church in Utah.

U. C. means this Utah church.

R. C. J. C. L. D. S. means, "Reorganized Church of Jesus Christ of Latter Day Saints," sometimes called Josephites.

R. C. means this Reorganized Church. For the sake of brevity we sometimes speak of all who believe in the book of Mormon as "Mormons."

The Mormon books referred to in this work are those of the reorganized church, published at Lamoni, Iowa.

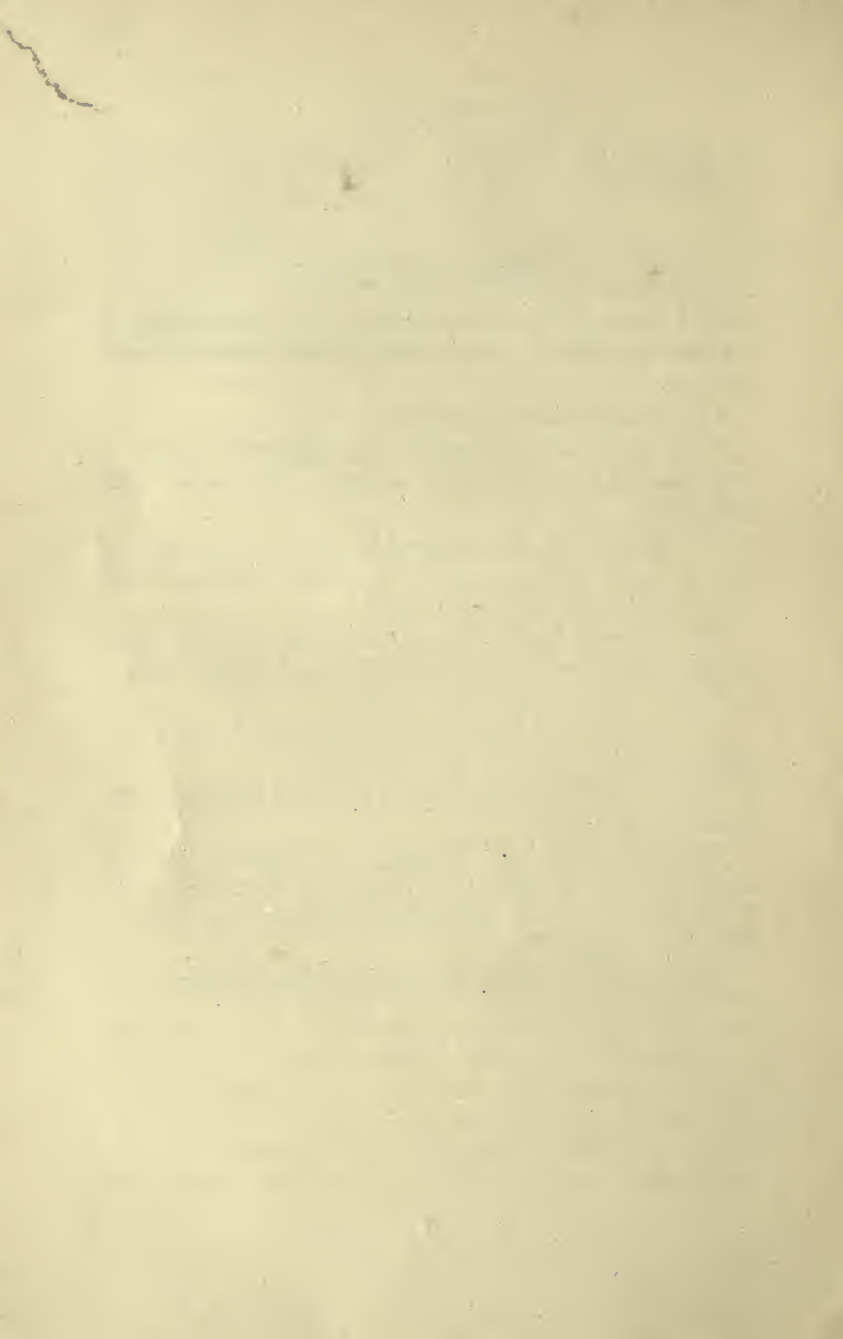
B. M. means, Book of Mormon.

D. C. means, the book containing Joseph Smith's revelations, called Doctrine and Covenants.

Inspir. Transl. means, Smith's so-called inspired translation of the Bible.

What we simply call "Beadle," or "Beadle's Hist." is entitled, "Life in Utah, or Mysteries of Mormonism and Polygamy," by J. H. Beadle, published by the National Pub. Co., Chicago, Ill.

Inter. Encycl. means, International Encyclopedia.



CHAPTER I.

JOSEPH SMITH—HISTORICAL.

Joseph Smith, the founder of Mormonism, was born Dec. 23, 1805, at Sharon, Vermont. His parents, Joseph and Lucy Smith, were regarded by their acquaintances as indolent, illiterate, superstitious and unreliable.

In 1815 the family settled near Palmyra, N. Y. All acquaintances of the Smith family agree that young Joseph avoided physical labor, that he spent much of his time witching for water, digging for treasure, and spinning yarns. The balance of his time seems to have been fairly well occupied in reading. As J. H. Larned says, in *Hist. Ready Ref.*, pub. 1895, "He read comprehensively, and as he advanced in reading and knowledge he assumed a spiritual aspect. He frequently perused the Bible, and became quite familiar with its contents.

"The family were regarded as indolent, whisky drinkers, irreligious and shiftless.

"In 1819 young Joseph found a glassy, transparent stone, dug out of a Mr. Chase's well, thru which he claimed to see hidden treasure, and things too wonderful for mortal vision, hence he shaded his face with his hat, into which he put the stone, and then his face in the hat. This stone was what Smith afterwards called his 'urim and thummin,' by which he pretended to translate the book of Mormon from gold plates, which he claimed to have been given him by an angel."

That this stone was Smith's "urim and thummin" see also Beadle's *Hist.* pp. 22, 23. Also Willard Chase's tes-

timony, as found in "Mormonism Exposed," by Wm. Kirby, pp. 389-395. Nearly all encyclopedias testify to the same.

On Sept. 21, 1823, Joseph Smith claims to have seen an angel, who informed him that he was chosen of God to bring forth the fullness of the gospel, and to restore the true church. The angel also told him of the aborigines of America, and of hidden plates containing a history of their laws, wars, religion, etc.

On the morning of Sept. 22, 1827, the angel is said to have delivered these plates into the hands of Jos. Smith.

On April 16, 1829, Smith claims to have first met Oliver Cowdery, who afterwards acted as his scribe in this so-called translation of plates. Three thousand copies of the Book of Mormon were published by Pomeroy Tucker, and given to the world in 1830.

On April 6, 1830, the church was organized at Manchester, N. Y., with six members; Jos. Smith, Jr., and his father, two brothers and Oliver Cowdery and Jos. Knight. This is what Smith and Mormons regard as the restoration to earth of the true church or Kingdom of God. D. C. pp. 4, 37, 52.

The first conference of the church was held at Fayette, N. Y., June 1, 1830. Some Whitmers and a few others had then been added to it. The same year, in August, Sydney Rigdon and Parley Pratt joined the church. Rigdon believed in the literal fulfillment of prophecy, and the soon-coming of the Lord, and had been teaching as a Campbellite, faith, repentance, and baptism by immersion. He and Pratt are admitted to have been two of the ablest historians and biblical scholars of that time, and many claim that much has been added to the Book of Mormon since the first issue which Smith got from these men.

The "Saints" next settled at Kirtland, Ohio, in 1831. Smith soon after had the revelation that the final gathering place of the saints was to be in Jackson county, Missouri, near Independence. Smith and a portion of the Kirtland saints went to Missouri that year, and another revelation located the site of the New Jerusalem, Zion, and temple, in Independence; the temple site to be 300 yards west of the court house in Independence.

Smith was part of the time in Independence, Mo., and part of the time in Kirtland, Ohio. He took up the study of Hebrew in Kirtland in 1836, under a learned Jew, who had joined the Mormons. There was continual trouble between Mormons and Gentiles, as all history attests. See Beadle's Hist. pp. 30-40.

In the fall of 1837 Smith's "wild cat" bank, engineered by himself and Rigdon, failed under circumstances which created great scandal, and the prophet had a revelation to depart to Missouri. Smith and Rigdon left "between two days," and their creditors pursued them 100 miles; but in the language of Smith's Autobiography, "The Lord delivered us from the hands of our persecutors."

Smith found a terrible commotion and strife in his Zion, at Far West, Mo., in 1838. Many had apostatized and brought serious charges against Smith, and leading saints, of treason, conspiring with the Indians, counterfeiting, cattle stealing, secret murder, polygamy, etc. Cowdery, Harris, L. E. Johnson and others were cut off from the church. Here the Danite band was organized, which took their name from the suggestion in Gen. 49: 17—"Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." Their mission, all history attests, was to follow quietly and secretly apostates and enemies of Mormons for revenge. The Mormon doctrine of blood

atonement is that the shedding of the blood of an apostate is his only means of future salvation.

The main bodies of the Mormons were driven from Kirtland and Independence in 1838, and settled in Far West, Mo. Their stay of about a year there was fraught with trouble. The Mormons attacked the militia near Richmond and killed two of them. The latter returned the fire, killing the Danite leader, "Captain Fearnot," or D. W. Patton. The Mormons then rose *en masse* and drove out all the officers not of their faith from Davis county, and burned and plundered the town of Gallatin, driving out the inhabitants. These troubles, and continual strife, led Gov. Boggs to issue the order that "the Mormons should be expelled from the state, even if it was necessary to exterminate them."

Gov. Boggs was shot in the head thru his window. Porter Rockwell, a notorious rascal and bosom friend of Smith's, was suspected of the attempted assassination, as he was absent that night, and Smith, when asked where he was, replied: "O, just gone to fulfill prophecy." The Mormons were bound together by most terrible oaths as Masons and the leaders by the endowment house oaths, so that it was next to impossible to convict them. Hundreds of their secret confederates would swear them clear. See Beadle's Hist. p. 65.

Jos. and Hyrum Smith and forty others were held for trial for "treason, murder, robbery, arson, larceny and breach of the peace." The evidence proved them guilty of most of the charges, but on April 15th Joseph and some others escaped from their guards and fled to Quincy, Ill.

Their next settlement was at Commerce, Hancock county, Ill., which they called Nauvoo. They began to build up this place in 1839, their number then being about

12,000. In about eighteen months they had erected 2,000 dwellings. The facts thus far mentioned are gathered from encyclopedias and standard histories.

Beadle says, page 65, "Hundreds of licentious villains, cut-throats and robbers made their way to Nauvoo, were baptized into the church as a convenient cover for their crimes, and made that their secret headquarters. Property stolen far up the river, or east of the city, was run thru or concealed in the western bayous, or hastily disposed of to innocent purchasers, so that the owners generally found it among the Mormons. The criminals were traced directly to Nauvoo, but once within its charmed circle all power to punish them was gone.

"Their secret confederates were ready to swear them clear; too often the cry of 'persecution' was sufficient to mislead really honest Mormons, and cause them to defend the guilty who claimed the name of 'Saint.'

"Another cause of popular hostility was that the Mormons would vote solidly at the dictation of a few men." P. 67.

Among other causes of popular hostility to the Mormons, Beadle and other historians mention the introduction of polygamy into Nauvoo, and the doctrine of the "Saints" to take what they wanted from the Gentiles, which they did. Beadle, p. 66, and D. C., p. 165.

Other causes were the difficulties with the Mormons over delinquent taxes and a complication of difficulties that grew out of the powers given to Smith thru that notorious Nauvoo charter, drawn up by that shrewd scamp, Dr. John C. Bennett, and the wiley Smith, and passed by the Democratic legislature of 1840-41. The Democrats and Whigs had both been courting the Mormon vote, and to conciliate them the legislature passed this charter without calling the ayes or noes in either house. Beadle, p. 69. It gave Smith all the powers the

Southern states had asked for when the subject of state rights was discussed in 1828-1834. As Gov. Ford says:

"It was proposed to re-establish for the Mormons a government within a government; a legislature with power to pass ordinances at war with the laws of the state; courts to execute them with but little dependence upon the constitutional judiciary, and a military force at their own command, to be governed by its own laws and ordinances, and subject to no state authority but that of the governor. * * * The mayor was at once the executive power, the judiciary and part of the legislature. The common council, in passing ordinances, were restrained only by the constitution. * * * A city government under the charter was organized in 1841, and Joe Smith was elected mayor, with a force of 3,000 well-drilled troops of his own at his command, of which he was the lieutenant general." Beadle's Hist., pp. 69-80. Those who came to Nauvoo in search of stolen property were followed by the "whittling deacons," arrested, fined, or followed by the "Danites." They received mysterious warnings written or stained with blood, dropped in their way or found under their pillow, and dire was their fate if they heeded not the warning. Many such disappeared and were never heard of again, says Gov. Ford.

As an example of how Smith abused the powers granted him by the Nauvoo charter, we give some extracts from Gov. Ford's official records, as published in Beadle's Hist., pp. 89-92:

"In the winter of 1843-44, the common council (of Nauvoo) passed some further ordinances to protect their leaders from arrest, on demand from Missouri.

"They enacted that no writ issued from any other place than Nauvoo, for the arrest of any person in it, should be executed in the city, without an approval en-

dorsed thereon by the mayor (Smith) ; that if any public officer, by virtue of any foreign writ, should attempt to make any arrest in the city, without such approval of his process, he should be subject to imprisonment for life, and that the governor of the state should not have the power of pardoning the offender without the consent of the mayor.

* * "Owners of property stolen in other counties made pursuit into Nauvoo, and were fined by the Mormon courts for daring to seek their property in the holy city. To one such I granted pardon. Several Mormons had been convicted of larceny, and they never failed in any instance to procure petitions, signed by 1,500 to 2,000 of their friends for their pardon.

* * "To crown the whole folly of the Mormons, in the spring of 1844 Joe Smith announced himself as a candidate for the President of the United States. His followers were confident that he would be elected. Two or three thousand of his followers were immediately sent out to preach their religion and to electioneer in favor of their prophet for the presidency! This folly at once covered that people with ridicule, in the minds of all sensible men, and brought them into conflict with zealots and bigots of all political parties. * * * He instituted a new order of priests, who were to be priests and kings temporally and spiritually. These were to be his nobility, who were to be the upholders of his throne. He caused himself to be crowned and anointed king and priest far above the rest, and he prescribed the form of oath of allegiance to himself, which he administered to his principal followers. * * * and reinstituted the Danite Band, who were sworn to obey his orders as the orders of God himself."

We continue with a few extracts from Gov. Ford's testimony, as published by Beadle, pp. 92-117: "Smith now

became more tyrannical among his disciples * * * he permitted no one but himself to have a license for the sale of spirituous liquors * * * he attempted to take the wife of William Law, one of his most eloquent, talented and principal disciples, for his spiritual wife. Law was then one of Smith's first counselors and a learned and talented man. William Law and his brother, Wilson Law, and some others, then rebelled against Smith's authority. They designed to enlighten their brethren thru a paper which they issued (called the Nauvoo Expositor, from which we quote further on some affidavits.—Ed.), but they never issued but one number; before the second could appear the press was demolished by order of the common council, and the conspirators were ejected from the Mormon church."

The Governor says of this trial, as published by the Mormons themselves, that it was altogether one of the most curious and irregular trials ever recorded in the annals of any civilized country. That it does not appear that William or Wilson Law or others then tried were permitted to appear or say anything. That no jury was called or sworn, nor were the witnesses required to give their evidence on oath. The counselors stood up one after the other, and some several times, and related what they pretended to know, and one has difficulty in determining whether the proceedings were more the result of depravity or insanity. The trial resulted in the conviction of the press as a public nuisance. The Mayor (Smith) was ordered to see it abated. Smith issued his warrant to the city marshal, who, aided by a portion of the Legion, proceeded to the obnoxious printing office and destroyed the press and scattered the type.

This lawless destruction of property, affecting the liberty of the press, so dear to the American people, led

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Gov. Ford to send some state troops to bring Smith to justice and to enforce order, and the Governor himself came to Carthage, Ill., to examine into the complaints. The Governor concluded that the proceedings of Smith and his council were illegal and irregular and not to be endured in a free country.

On the 23d or 24th day of June, 1844, Joseph and Hyrum Smith, and his counsel, and others, came into Carthage and surrendered to the constable, on charge of riot. They were all discharged but Joseph and Hyrum Smith (and some who volunteered to stay with them), who were held on the charge of treason.

It was while in prison in Carthage that a large mob gathered, overpowered the guards and shot Joseph and Hyrum Smith, on June 27, 1844.

As Gov. Ford narrates it: "An attempt was made to break open the door, but Joe Smith, being armed with a six-barreled pistol, furnished him by his friends, fired several times as the door was bursted open and wounded three of his assailants. At the same time several shots were fired into the room, by some of which John Taylor received four wounds and Hyrum Smith was killed. Joe Smith now attempted to escape by jumping from the second story window, but the fall so stunned him that he was unable to arise, and being placed in a sitting posture by the conspirators below, they dispatched him with four balls shot thru his body." His age at the time of his death was 38 years and 6 months.

"Thus fell Joe Smith, the most successful impostor of modern times. His lusts, love of money and power always led him to studying present gratification and convenience, rather than the remote consequences of his plans. * * *

“He was full of levity, even to boyish romping ; dressed like a dandy, and at times drank like a sailor, and swore like a pirate.”—Gov. Ford in Beadle, pp. 113, 114.

In *Inter. Encycl.*, 1890 ed., we read: “After Smith’s death there was much confusion in the church. Sydney Rigdon, the only remaining member of the First Presidency, aspired to the leadership, but the twelve unanimously elected Brigham Young as leader.”

Brigham had joined the church in Kirtland in 1832, and was president of the twelve apostles at the time of Smith’s death in 1844.

Utah was explored in 1845, and the first Mormon emigrants started for there from Nauvoo in 1846. They stopped a year in Iowa, chiefly at Council Bluffs, and arrived at Salt Lake in 1847. The main body of Mormons got to Utah in 1848. Nine of the apostles went with Brigham Young to Utah.

So the migrations of the Mormons were from Fayette, N. Y., to Kirtland, Ohio. Then to Independence, Mo. Then from both of these places about 1838 to Far West, Mo. Then to Nauvoo, Ill. Then to Salt Lake, Utah, and, according to Smith’s revelations, the last and final gathering place is back to Independence, Mo., which is the site of the New Jerusalem of Rev. 21, and from which they are to be never more removed. *D. C.*, pp. 78, 140, 202, 203.

CHAPTER II.

SMITH'S PROPHECIES.

1. In "Voice of Warning," pp. 129-131, W. W. Blair, under title, "Joseph Smith a Prophet of God," speaks of Joseph Smith prophesying of social, political and moral corruption; of how iniquity would abound, and wars and rumors of wars prevail, and crime abound, and earthquakes, floods and storms destroy human life, the discontent of laborers, etc.

How blinded indeed must a people be who attribute the gift of foreknowledge to a man who, parrot-like, repeats over these predictions of old prophets uttered and written for over 1800 years! These prophesies can all be found in the bible: in Matt. 24, Lu. 21, 1 Tim. 4, 2 Tim. 3, James 5, Revelations and the old prophets, and have been the subject of comment by students of prophecy from the beginning of this Christian era, and particularly since the days of Martin Luther.

2. Mormons dwell much upon Smith's prophecy that his name would be spoken of for both good and evil among all nations.

But with the following he had at the time of uttering this statement, and the great claims he was making, it required no prophet to announce this, as our readers can easily see. Every false prophet that ever had any following has been spoken of both as good and evil.

3. But what Mormons regard as Smith's most wonderful prophecy is found in the back of D. C. p. 32, "Revelation given to Joseph Smith, Dec. 25, 1832; but first pub-

lished in the Pearl of Great Price, in Liverpool, England, in 1851." (Hence first published nineteen years after Smith is said to have received it and seven years after his death.) Below we give this so-called prophecy:

"Verily, thus sayeth the Lord, concerning the wars that shall shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death of many souls. The days will come when war shall be poured out upon all nations, beginning at that place; for behold the southern states shall be divided against the northern states, and the southern states shall call upon other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus shall war be poured out upon all nations. And it shall come to pass, after many days, that slaves shall rise up against their masters, who shall be marshalled and disciplined for war. And it shall come to pass that the remnants that are left of the land shall marshal themselves, and shall become exceeding angry, and shall vex the gentiles with sore vexation; and thus with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine and plague and earthquakes and the thunder of heaven, and fierce and vivid lightning also, shall the inhabitants of earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations! and the cry of the saints and the blood of the saints shall cease to come up into the ears of the Lord of Sabaoth from the earth, to be avenged of their enemies. Wherefore stand ye in the holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

In our examination of this alleged prophecy it is not necessary to notice famines, earthquakes, thunder and lightning and Indian uprising, such as had been before this time, and have been ever since; so we will simply notice the slave trouble, and the war that was to begin at South Carolina, as these are all the points in this "prophecy" that can be regarded as foretelling anything.

Barnes' U. S. History, p. 50, tells us that slavery was first introduced into the U. S. in 1619, when twenty negroes were sold by a Dutch trader to the colonists. "From this circumstance, small as it seemed at the time," says the historian, "the most momentous consequences ensued. Consequences that long after rent the Republic with strife, and moistened its soil with blood."

Thus for 223 years before Smith's prophecy the slavery question had been preparing the way for a division between the North and South.

In the same school history, pp. 172, 173, on the "Missouri Compromise," we read of the bitter discussions of 1821 (eleven years before Smith's "prophecy"), as to whether Missouri should be a free or slave state, and whether slavery should be prohibited in all territories west of the Mississippi river and north of parallel 36 degrees 30 minutes, the southern boundary of Missouri.

As another example of how present and past events cast their shadows about Smith in 1832, we refer the reader to what is known as the "Nullification Act" of that year.

See Student's Encycl. p. 579, how, in 1828, Jackson was elected President of the United States and Calhoun Vice President. How Jackson stood for the federal union, and Calhoun for state rights. In 1830, at a banquet, the President gave his famous toast: "The federal union—it must be preserved;" to which Calhoun replied: "Liberty is dearer than union."

"The protective tariff bill passed in 1832 was very distasteful to South Carolina, and she declared the law unconstitutional within her boundaries. This became known as the 'Nullification Act.' "

See also *Life of Jackson*, by J. S. Jenkins, p. 263; where we learn that the convention assembled in South Carolina in 1832 declared the acts of 1828 and 1832, in reference to certain tariffs and imposts, to be unconstitutional, and that attempts to enforce them otherwise than thru civil tribunals would be resisted by the citizens of South Carolina, and would be deemed inconsistent with longer continuance of South Carolina in the Union; and that the people of said state would hold themselves absolved from all obligations to maintain or preserve their political connection with the people of other states; and would forthwith proceed to establish an independent government, and do all the acts that sovereign states have a right to do.

Now, if Smith did in this same year, 1832, make such a prediction as the above, was it wonderful? When South Carolina had threatened to secede from the Union that same year, was it a marvelous prophecy to predict a revolution beginning with that state?

And yet, if Smith ever made such a prophecy, it was not published to the world till after he had been dead seven years and nineteen years after Smith is said to have made it! In 1851, when this "prophecy" was first published, it required no prophet to predict a war between the North and South, beginning at South Carolina. But the fact of waiting nineteen years before publishing such an important prophecy, shows, either that Smith was afraid it might not come to pass, so waited awhile to watch developments, or else that it was a forgery of 1851 that Smith had nothing to do with.

As to war being poured out upon all nations, beginning with South Carolina, this has failed of fulfilment. We think that the blowing up of the Maine would be a more probable starting point for that last war that is to involve all nations.

4. Another prophecy, which, although published by the Board of Publication of the R. C., yet is so much in favor of the U. C. that the publishers and saints of that faction would be glad to do away with it, is as follows:

"I prophesied that the saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostasize (strange!), others would be put to death by our persecutors, or lose their lives in consequence of exposure and disease, and some of you will live to go and assist in making settlements, and build cities, and become a mighty people in the midst of the Rocky Mountains."

This prophecy is found in Tullidge's History of Joseph Smith, issued by the Board of Publication of the R. C. J. C. L. D. S., Plano edition of 1880.

It is also found in Joseph Smith's Journal, under date of Aug. 6, 1842, as published in Mill. Star, Vol 19, p. 630.

Also in Mill. Star, Vol. 23, p. 502, we learn that Smith, before his death, appointed one Hyde to ask Congress for permission to settle a colony of his people in Oregon or California, and instructed his twelve apostles to appoint a delegation to explore in the region of the Rocky Mountains for a good location.

Also in the account of the arrest and death of Joseph Smith, by Willard Richards, appears the following:

"Sunday, 23 (1844), at daybreak, arrived on the Iowa side of the river. Sent O. P. Rockwell back to Nauvoo with instructions to return the next night with horses

for Joseph and Hyrum; pass them over the river in the night secretly, and be ready to start for the Great Basin in the Rocky Mountains."

These testimonies are sufficient to show that before Smith made this wonderful prophecy, that he saw that his people would have to flee from Nauvoo, and had in mind a settlement in the Rocky Mountains somewhere. It also shows that the well known thug and murderer, Rockwell, was Smith's bosom friend till the last.

We would also remark on this prophecy that if the *saints did go* to the Rocky Mountains and become a great people there, then the R. C. organized at Amboy, Ill., 1860, is not the true Mormon Church, for they did not fulfil this prophecy.

On the other hand, if the *saints did not go* to the Rocky Mountains, then Smith was a false prophet, for he predicted and planned that they should do so. Yet the R. C. claims that Brigham Young was the Judas, and that many of the Utah "saints" are devils! If so, where is the Prophet Smith?

But as the genuineness of this so-called prophecy is proven beyond a doubt, it proves Smith a false prophet from the fact that upon those "saints" who went to the Rocky Mountains has been fastened beyond a doubt some of the most disgraceful and diabolical crimes that have ever darkened the pages of history.

We give below a few instances, taken chiefly from Beadle's Hist., pp. 155-195:

"A band of horse and cattle thieves was organized in 1846 under the control of Orson Hyde, and a band of counterfeiters were sent into Missouri."

The crimes against emigrants en route for California who stopped in Salt Lake, or went thru "Zion," were so numerous that in California 500 affidavits were selected

and published and circulated in the East. A copy of this book is still to be found in the library at Sacramento. It tells of the most terrible treachery of Mormons, bogus legal actions against emigrants, fines which stripped them of all they had, followed and secretly murdered, etc. How in suits between Mormons and Gentiles the Gentiles invariably paid all costs, and fines of from \$100 to \$500 for slight misdemeanors. How Gentiles were reviled in court by Mormon judges. How Willard Snow boasted in his court that "the time was near when he would judge the Gentiles for life and death, and then he would snatch their heads off like chickens in the doorway."

Almon Babbit, having quarreled with Brigham, started across the plains in 1855, and was murdered "by Indians who spoke good English."

In 1852 Lieut. G. M. Creuzfelt and eight of their party were massacred near Sevier Lake by Indians. Apostate Mormons say it was by "painted Mormons."

A Mr. Tobin had difficulty with Brigham. He and his party were attacked at night on the Santa Clara and six of their horses shot, but they escaped, with many bullet holes thru their clothes, by abandoning their baggage. Not an arrow was fired at them.

Brigham Young stated in the tabernacle that he "had hitherto protected emigrants passing thru his territory, but now he would turn the Indians loose on them." He also said that "if any man proved a traitor, or attempted to shield his own when the day came to burn and lay waste, he should be sheared down; for judgment should be laid to the line and righteousness to the plummet." Beadle's Hist., pp. 178, 179.

But of the long catalogue of crimes in Mormon history, the most diabolical is that of the murder of 132

men, women and children emigrants, at Mountain Meadow, in 1857. Mountain Meadow is 300 miles from Salt Lake, on the road to Los Angeles, Cal. We quote some extracts from Beadle, pp. 181-195, as follows:

"The day after the emigrants passed Cedar City a grand council was called there by (the Mormon leaders) Bishop Higbee, President J. C. Haight of that town, and John D. Lee of Harmony. They stated that they had received a command from Salt Lake 'to follow those accursed Gentiles, attack them, and let the arrows of the Almighty drink their blood.'

"A force of sixty men was soon raised, who disguised themselves as Indians, and were joined by a larger force of "Indians." They crept up on the emigrants while they were at breakfast and fired on them, killing ten or twelve. The emigrants shoved their wagons together and kept the 'savages' at bay for a whole week. Then the Mormons raised a white flag and the emigrants, rejoiced to see men of their color, raised a little girl in white to answer the signal. Lee and Haight and some other Mormons came in to settle for the Indians, claiming that the Indians would not settle unless the emigrants would give up guns, ammunition and all their property, and go back the way they had come. These hard terms were acceded to.

"After they had gone a mile or so, at an agreed signal, a sudden fire was poured into the body of emigrants, and then Mormons and Indians, together rushed upon them, shooting, cutting their throats and beating them to death with stones and clubs.

"The Mormons and Indians fell upon the women, bit and tore the rings from their fingers and ears, and trampled in the faces of the dying. One young girl was dragged aside by President Haight, and kneeling im-

plored for life. He violated her with shameful barbarity, then beat out her brains with a club. Another young woman was taken out of the throng by John D. Lee. He afterwards stated that he intended to save her life and take her to his harem; but that she struck at him with a large knife, when he immediately shot her thru the head. Three men escaped, and seventeen children were saved, supposed to be too young to remember the circumstance. But two of them did, and afterward gave important testimony.

"As late as 1862 jewelry taken at Mountain Meadow was worn at Salt Lake, and the source not denied."

Although two of the principal perpetrators went insane, yet, due to ungodly secretism and to the disgrace of American justice, not one of these murderers have ever been punished according to law. But Utah shall yet reap as she has sown, in God's time.

ANOTHER CASE OF MORMON TREACHERY.

In 1857-8, there was a small war going on between the Mormon forces and the United States troops. Early in 1858, while the United States troops were at Fort Bridger, eighty discharged teamsters started thru to California. An officer of Brigham's legion, who was to guard them thru, was told that he would find a "trusty force" at a certain place, and received the following order:

"SALT LAKE CITY, April 9, 1858.

"The officer in command of escort is hereby ordered to see that every man is well provided with ammunition and have it ready at the time you see those teamsters a hundred miles from the settlement. President Young advises that they should all be killed, to prevent them from re-

turning to Bridger to join our enemies. Every precaution should be taken, and see that not one escapes. Secrecy is required.

“By order of General Daniel H. Wells.

“JAMES FERGUSON, Asst. Adj. Gen'l.”

The officer refused to execute the order, for which his life was threatened. He took refuge at the Federal camp and was sent out of the territory. The signature of Ferguson is authenticated by two Mormons formerly of Salt Lake. The letter was shown to Ferguson's widow later. She turned deadly pale and rushed out of the room without saying a word. See Beadle, pp. 193-4.

We could fill a dozen books like this with the crimes of Mormons, but as our readers have read of many of them, we deem this sufficient on this point. These are the “saints” that Smith prophesied would go to the Rocky Mountains!

CHAPTER III.

CHARACTER OF THE SMITH FAMILY.

We give below a few extracts from "Mormonism Exposed," by William Kirby, pp. 383-400, as copied from "Mormonism and Mormons," by D. P. Kidder:

"MANCHESTER, N. Y., Nov. 3, 1833.

"We, the undersigned, being personally acquainted with the family of Joseph Smith, Jr., with whom the Golden Bible, so called, originated, state that they were not only a lazy, indolent set of men, but also intemperate, and their word was not to be depended upon, and that we were truly glad to dispense with their society."

Then follows eleven names of neighbors and acquaintances.

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

"We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided at this place, and we have no hesitation in saying that we consider them destitute of that moral character which ought to entitle them to the confidence of any community. * * * Joseph Smith, Sr., and his son Joseph were, in particular, considered entirely destitute of moral character and addicted to vicious habits. * * * In reference to all who have embraced Mormonism in this neighborhood, with whom we were acquainted, we are compelled to say they were visionary and many of them destitute of moral character, and without influence in the community." * * *

Then follows fifty-one names of old neighbors and acquaintances of the Smith family.

Then follows, on pp. 389-394, Willard Chase's testimony and affidavit as to Joe Smith's falsehoods about the stone he got from Mr. Chase's well, which he used in translating his bible; also Smith's profanity; Martin Harris flying in a rage; Hyrum Smith shaking his fist at Chase; Joseph Smith calling Chase a d—d fool, etc. How the tongues of the Smith's were continually employed in spreading scandal and abuse of their neighbors; and that although they left without paying their debts, that their creditors were glad to get rid of them. Then follows the signature of Willard Chase, and his oath before Frederick Smith, justice of the peace for Wayne county, Dec. 11, 1833.

Then on pp. 394-5 follows the testimony of Parley Chase, that the Smith family were lazy, intemperate, worthless and much addicted to lying, and that they frequently boasted of their skill in this line; and that the character of Jos. Smith, Jr., for truth and veracity was such that he would not believe him under oath.

Here are 64 names of men of character and good standing, as to the lack of character and of honesty in the Smith family. Are these Smiths the men that God chose to restore the fulness of the gospel to earth, and to build up the only true church on the face of the whole earth?" See D. C., p. 4.) The church which Smith calls "God's kingdom"! (D. C., pp. 78, 79 and 167.) We leave the reader to judge.

On pp. 406-7 of Kirby's book, Levi Lewis also testifies that he knew Smith to be a liar, and had seen him intoxicated three times while writing the book of Mormon, and had often heard him use great profanity. And Sophia Lewis testifies that she had heard Smith say that

the book of plates would be opened by his firstborn son. That she was present when it was born. That it was still-born and much deformed.

I doubt if as many witnesses could be found against Mohammed, or any other impostor; yet Mormons will set this aside and take their own biased history, as written by Smith and his secret confederates and followers! That Mormons have always been noted for unreasonable partiality, we quote from Beadle, p. 299:

“They will not read our books or papers (very many of them can not), nor listen for a moment to our arguments. They denounce everything which is not approved by the bishop, and pronounce the plainest facts of history false, if they clash with the statements of ‘authority.’”

CHAPTER IV.

JOSEPH SMITH A POLYGAMIST.

1. Chambers' *Encycl.* on Mormons tells how Smith at first denounced Rigdon's theory of spiritual wifery, but afterward accepted it and sealed wives to himself. How these first steps toward polygamy, in Kirtland, Ohio, inflamed the people, and a mob expelled them, and they went to Clay County, Missouri. How, later, at Nauvoo, polygamy and other crimes caused the death of the two Smiths, who were shot at Carthage, Illinois, in 1844.

2. See also *Encycl. Britannica*, p. 825, Vol. 16, how the eternal marriage covenant was revealed to Joseph Smith in 1831; and that he confided this to Cowdery, Johnson and Pratt and other disciples.

3. See also *Inter. Encycl.* for similar testimony showing Smith a polygamist.

4. Hill's *Encycl.* tells us how revelations on polygamy, and defiance of the laws of taxation, and other crimes, led to Smith's death in 1844.

Other encyclopedias tell the same, but we deem four enough.

5. Beadle's *Hist.*, pp. 430-1, says: "Sixteen women swore most positively, and allowed their affidavits to be published in the '*Expositor*' of Nauvoo (1844), that Joseph Smith made proposals to them to become his concubines; twelve women now in Salt Lake (Beadle's *Hist.* was published in 1870.—Ed.) made affidavit that they were the spiritual wives of Smith at Nauvoo; Joseph F., son of Hyrum Smith, testifies that he knew certainly of

his father having more than one wife; and hundreds of old Mormons testify that Joe and Hyrum taught them the doctrine, and sealed them to extra wives."

6. Parley Pratt was among Smith's first and ablest disciples. He was a scholar, historian, astronomer and an able proselyter to the new faith. He wrote "The Voice of Warning," a book still scattered by both the U. C. and R. C. in their missionary work. We give a short extract about him from Beadle's Hist., p. 233, as Parley is a fair sample of the men who gathered around Smith and his system:

"Parley seems to have been a radical believer in polygamy, as he was certainly thorough in its practice, having six wives some time before his death. But not satisfied with these, he converted a Mrs. Elinor McLean, wife of Hector McLean, of Arkansas, and took her to Salt Lake City and married her. The enraged husband sought Pratt when on a mission in Kansas, in 1856, and literally cut him to pieces with a bowie knife."

Reader, compare these "saints," who "restored" the true church," with the founders of the true church over eighteen centuries ago.

In one of Smith's purported revelations from God, given Jan. 19, 1841, D. C., pp. 312, 313, William Law, one of Smith's first counsellors, is given keys to ask and receive blessings, the comforter to give him in the very hour what he shall say; power to heal the sick and to cast out devils; to not be hurt by serpents nor deadly poison, and to raise the dead if necessary.

But hearken a little later on, as recorded by Governor Ford, Beadle's Hist., pp. 92, 93. Smith coveted William Law's wife, and attempted to take her for his "spiritual wife." William Law and his brother, Wilson Law, printed one issue of a paper, to enlighten the people on things

going on in Nauvoo. Smith was mayor of the city, and his will was law in Nauvoo, and nothing was done without his instructions; and his "common council" was instructed to destroy Law's presses and printing material, which they did; and then this high counsellor, Law, with all his keys and powers, was expelled from the church, April 18, 1844. Below we give his testimony, as published in his paper, the "Expositor," the same year that Smith was killed:

The following affidavits are copied from the Nauvoo Expositor, published at Nauvoo, Ill., June 7, 1844.

7. I hereby certify that Hyrum Smith did (in his office) read to me a certain written document, which he said was a revelation from God; he said that he was with Smith when it was received. He afterwards gave me the document to read, and I took it to my house, and read it, and showed it to my wife, and returned it next day. The revelation (so called) authorized certain men to have more wives than one at a time, in this world and in the world to come. It said this was the law, and commanded Joseph Smith to enter into the law * * * and also that he should administer it to others. Several other items were in the document supporting the above revelation.

WM. LAW.

State of Illinois, Hancock County.

I, Robert D. Foster, certify that the above certificate was sworn to before me, as true in substance, this fourth day of May, A. D. 1844. ROBERT D. FOSTER, J. P.

8. I certify that I read the revelation referred to in the above affidavit of my husband. It sustained in strong terms the doctrine of more wives than one at a time, in this world and in the next; it authorized some to have the number of ten, and set forth that those women who

would not allow their husbands to have more wives than one should be under condemnation of God.

JANE LAW.

Sworn and subscribed to before me this fourth day of May, A. D. 1844.

ROBERT D. FOSTER, J. P.

(9) Testimony of Austin Cowles:

To all whom it may concern: Forasmuch as the public mind has been much agitated of late by a course of procedure in the Church of Jesus Christ of Latter Day Saints, by a number of person declaring against certain doctrines and practices therein (among whom I am one), it is but meet that I should give my reasons, at least in part, as a cause that led me to declare myself.

In the latter part of the summer of 1843 the patriarch, Hyrum Smith, did in the High Council, of which I was a member, introduce what he said was a revelation given through the prophet; that Hyrum Smith did essay to read the said revelation in said council; that according to his reading there was contained the following doctrines: first, the sealing up of persons to eternal life, against all sins, save that of shedding innocent blood, or of consenting thereto; second, the doctrine of plurality of wives, or marrying virgins; that "David and Solomon had many wives, yet in this they sinned not, save in the case of Uriah." This revelation, with other evidence that the aforesaid heresies were taught and practiced in the church, determined me to leave the office of first counsellor to the president of the church at Nauvoo, inasmuch as I dared not teach or administer such laws. And further deponent said not.

AUSTIN COWLES.

State of Illinois, Hancock County.

To all whom it may concern: I hereby certify that

the foregoing certificate was sworn and subscribed to before me this fourth day of May, 1844.

ROBERT D. FOSTER, J. P.

State of Iowa, Wapello County.

I, S. E. Adler, a notary public within and for said county and state, do hereby certify that the foregoing is a true and correct copy of an article published in the Nauvoo Expositor, dated Nauvoo, Ill., Friday, June 7, 1844, Vol. 1, No. 1, and affidavit published therein, the same being compared by me from said publication.

In testimony whereof I herewith set my hand and national seal, at Ottumwa, this 3d day of July, 1899.

S. E. ADLER, Notary Public.

10. Testimony of Lorenzo Snow. The *Deseret Semi-Weekly News Supplement*, Dec. 29, 1899, Salt Lake City, Utah:

THE PROPHET JOSEPH ON PLURAL MARRIAGE.

"I wish to relate in full a conversation that I had with the prophet Joseph Smith, concerning the principle of celestial marriage. I feel it my duty to do this, as there are now but few persons living who heard from the prophet's own lips his views and testimony concerning this principle. By doing so, however, I do not wish to convey the idea that plural marriages are now being contracted by saints anywhere in the world, but to the contrary I do most solemnly testify that during my administration as president of the church no such marriages have been contracted, neither to my knowledge have any such marriages been contracted since the manifesto was issued by President Wilford Woodruff.

"In the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Joseph Smith's house, he

said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening. We walked a little distance, and sat down on a large log that lay on the bank of the river; he there explained to me the doctrine of the plurality of wives.

"He said that the Lord had revealed to him, and commanded him to have women sealed to him as wives; that he foresaw the trouble that would follow, and sought to turn away from the commandment; that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the command.

"He then told me that my sister Eliza Snow had been sealed to him as his wife for time and eternity.

"He further said that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think, one hour or more, in which he told me many important things.

"I solemnly swear before God and the holy angels, as I hope to come forth in the morning of the resurrection, that the above statement is true.

"I know that Joseph Smith was a true prophet of the living God. I testify that he saw and spoke with God, and with his Son, Jesus Christ. The Lord gave me this living testimony and it has been burning within my soul ever since I received it. I now give it unto the whole world. I not only testify to all mankind that Joseph Smith was sent of God, and that the work that was established through him was the work of God, but warn all the nations of the earth concerning the predictions made by the prophet, and testify in most solemn manner that I know them to be true.

LORENZO SNOW."

11. Names of eight of Smith's wives, from records in Salt Lake City, Utah:

No. 1. Emma Hale, lawful wife.

No. 2. Louisa Beman, daughter of Alva and Betsy Beman, born in Livingston County, N. Y., Feb. 7, 1815; married to Joseph Smith April 5, 1841.

No. 3. Eliza Snow; married Joseph Smith June 24, 1841.

Nos. 4 and 5. Emma and her sister Eliza Partridge; married to Joseph Smith 1843, Heber Kimball officiating.

No. 6. Zena D. Huntington; sealed to Joseph Smith Oct. 27, 1841.

No. 7. Olive Guy Frost; sealed to Joseph Smith, 1843.

No. 8. Mary Lurance; married to Joseph Smith, 1843. After his death she married Brigham Young.

12. In Nauvoo, in 1841, while that talented scoundrel and libertine, Dr. John C. Bennett, and Joseph Smith were drawing up that notorious Nauvoo charter, Elder Howard Coray, who was at that time Smith's confidential clerk, states that he was present when Smith and Bennett were constructing the charter; that Bennett objected to certain clauses as being "too strong," to which Smith replied: "We must have that power in our courts, for this work will gather of all mankind; the Turk with his ten wives will come to Nauvoo, and we must have laws to protect him with these wives." Beadle's Hist., p. 72.

Also Governor Ford's testimony in Beadle's Hist., p. 78, speaking of Nauvoo in 1842, and Smith: "His elders were now instructed that the time had arrived when seven women should take hold of one man; that no woman could be saved unless united to a husband in a spiritual sense. She must accept prostitution or damnation—and the system was one of complete concubinage."

"The two young Smiths who lately made a raid into Utah (continues the Governor) ought to know, as every intelligent person does know, that the will of Joseph Smith was absolute in Nauvoo, and all the councils, sanhedrims and priests in the city could never have established polygamy there, if he had but shook his little finger at it." Beadle, p. 78.

We have given these twelve testimonies, because the R. C. is so loud in denying that Joe Smith ever practiced polygamy, making \$500 bluffs if it can be proven, etc. In our discussion with Elder C. J. Hunt in Sac City we challenged him to deposit his \$500 in the bank there, and to turn it over, if three-fourths of the audience would decide that we had proven Smith a polygamist, but the \$500 bluff was heard of no more. We have much more testimony on this point, but we deem this sufficient for the present, in what we want to be a small book.

The blighted homes, the broken hearts, and the degradation that grew out of this Satanic system, must not be laid wholly to Brigham Young, for Joseph Smith, the founder of Mormonism, started the whole iniquitous system, with its secretism, oaths, polygamy and crime of all kinds.

CHAPTER V.

MORMON POLITICS AND WAR.

We also claim that Smith was a false prophet, and his church a false church, because he sought political power, and drilled troops for war, and fought against his enemies.

This was following the practices of the Church of Rome, that has always sought political power, and has built up her system with the carnal sword, as under Constantine, Edwin VI, Charlemagne and other Roman emperors. Constantine claimed to have seen the sign of the cross in the heavens, by which sign he should conquer. So he took the cross and the carnal sword, and went out to convert the world to the Romish church.

In the fifth century the bishop of Rome assumed to be the vicar of Christ, and, assuming the powers of the age to come, began to wield the "rod of iron." The harlot woman "Babylon" began to ride the beast, or civil power, and to use the civil power in persecution of the saints; the inquisition after a time was established in Spain and other Catholic countries, and during these dark ages of Rome's glory 50,000,000 martyrs were tortured and slaughtered by this false political church. "The woman was drunken with the blood of the saints and martyrs of Jesus." Rev., ch. 17 and 18.

Jesus refused to accept political power, when Satan offered it to him. Lu. 4. He also said to Pilate: "My kingdom is not of this world, or my servants would fight" (like Romans and Mormons did). John 18:36.

He told Peter to put up his sword, for they that take the sword shall perish with the sword. Matt. 26:52. Jesus taught his true followers that they must use only the spiritual armor and weapons in fighting sin. Eph. 6: 11-19. While he taught them to be obedient to rulers, yet he showed them that their true citizenship was in heaven, deposited in him, their coming king (Phil. 3:4), and that they were as pilgrims here. Hebr. 11:9, 37-40. He taught them to pray for his "kingdom to come" to smash these governments in pieces. Matt. 6:10; Dan. 2:34, 35, 44. He taught them to not resist evil, nor to seek revenge, nor to attempt to reform corrupt churches or political systems—which never have been, and never can be, reformed—but to come out from among them, and be separate, and to preach the gospel and repentance, which would work within the individuals, to regenerate them morally, and sanctify them in the midst of evil, and make them proof against it, till the age comes, and God's due time arrives, for the saints to judge the world. Then they will execute the judgments written, and bind the kings with chains and the nobles with fetters of iron. 1 Cor. 6:2; Jude 14, 15; Ps. 149.

But Romanism and Mormonism, and most counterfeit systems, have assumed that they were God's kingdom, and, an age before the time, have attempted to judge the world, and to wield the rod of iron. Some in Paul's time got the same foolish notion into their heads, to whom Paul said in irony: "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we might reign with you!" 1 Cor. 4:8.

But see Beadle's History, pp. 67, 70, 71, 81, 88, 90 and 92—how Smith was the "lieutenant-general of the

Nauvoo Legion"; drilled his troops for bloodshed, and announced himself as a candidate for President of the United States.

And we would say here, that if, as Smith and his missionaries taught, he was sure he would be elected, then he was a false prophet, for he was not. But if he simply ran for office, not expecting to get it, knowing the ridicule that would be heaped upon him by his enemies, then he was simply a fool.

The historian tells us, on page 88, how the Whigs and Democrats, who had each been seeking the favor of the Mormons to get their solid vote, found that the Mormon sect was for sale every day and hour of the day, and that they were uncertain until the last hour of the election. How that after Smith had been two years in Illinois he controlled 3,000 votes, and that the offices of the county were virtually his gift, and a man could scarcely reach Congress without his will. This accounts for the great privileges given the Mormons in that Nauvoo charter by the Democrats, then in power, in 1840-41. It was done by them to conciliate the Mormons, and to secure their vote, and yet Smith and his followers voted for the Whigs by "revelation."

At last, as Governor Ford records, pp. 113, Beadle's Hist., Joe Smith dies, shooting at his enemies, but the mob dispatched him with four bullets through his body; and, p. 116, "the spiritual wives of the prophet filled the city with their cries, but his lawful wife Emma was quiet and resigned."

Thus Smith lived the life of a libertine, and died the death of a desperado, shooting at his enemies! A shameful life, and a disgraceful death.

I must here remark that the most biased and one-sided history that I have ever read is Mormon history, as writ-

ten by Mormons. When God writes up the history of David or Solomon he shows up both the good and the bad, and does not justify the evil in them. But Mormon writers not only show up only the good in Smith and their system, but misrepresent the facts, and thus deceive many good and honest people. They represent the chief crime of Mormons as being that they were abolitionists, when history convicts them of murder, treason, robbery, counterfeiting, stealing, and almost every offense in the catalogue of crime! They represent their church as being like the first church, persecuted for righteousness' sake, when the fact is it was persecuted for deviltry's sake. The first church was jailed while innocent. Smith's church was jailed while guilty; and official records still show their conviction and guilt. See any Encyclopedia or Standard History on Mormonism.

Nor have we ever yet seen a history of Smith, written by a Mormon, that told about Smith wounding three men in his death at Carthage, Ill., in 1844. Why this partiality, and fear of telling the whole truth?

These two lines of argument, alone, on politics and war, as practiced by Smith and his church, are of themselves sufficient to convince any student of the true Christian system, as established and taught by Jesus, that Smith was a false prophet, and his church, and the factions into which it is now split, are all false, counterfeit systems.

CHAPTER VI.

MORMON SECRETISM.—MASONRY.

We learn from history that Hyrum Smith was an Arch Mason, and Joseph Smith was well up in the higher degrees of Masonry, and that, in Nauvoo, Smith got a charter to run a lodge among his people, and that nearly every male member was initiated into it, until he added to it some of his own peculiar ideas, and the Masons revoked the charter. Hyrum Smith had left the Masons after the book of Mormon came out, as it denounces secretism (Beadle, p. 515 etc.), but afterward that he assisted Joseph in initiating the "Saints" into these secret degrees in Nauvoo. The book of Mormon condemns many things that Smith and his whole church practiced.

In Joseph Smith's journal, as written by the prophet himself in 1842 for John Wentworth, proprietor of the Chicago *Democrat*, we read:

"Passed over to Montrose, Iowa, in company with General Adams, Colonel Brewer and others, and witnessed the installation of the officers of the Rising Sun Lodge of the Ancient Order of York Masons, at Montrose, by General James Adams, deputy grand master of Illinois. * * *" Then follows Smith's prophecy of the saints going to the Rocky Mountains and building cities there and becoming a mighty people there, etc.

See also Beadle's History, pp. 125-129, how (speaking of 1844, right after Smith's death) that the Mormons were bound to obey their church officers by the most absolute oaths. How between the citizens and Mormons

terrible riots and skirmishes took place. How blood was shed and lives were lost. How a horrible crime was perpetrated in Lee County, and the perpetrators traced directly to Nauvoo. How a dozen Mormons swore that the accused was in another city at the time, yet their testimony was so contradictory, and the testimony so plain against them, that the murderers, two brothers named Hodges, were convicted and hanged at Montrose, Iowa. How Governor Ford was more an enemy to the anti-Mormons than to the Mormons, and tried to make their case as favorable as possible in his records, yet the Mormons never ceased to abuse him (pp. 126, 127).

See "Tell It All," by Mrs. Stenhouse, pp. 353-360: "Joseph Smith, the prophet, and very many of his early associates, belonged to the Ancient Order of Free Masons. When he was initiated into the mysteries of that society, and what position he attained to, I do not know; but one thing is certain, that when he, under the influence of peculiar fanaticism, endeavored to engraft upon Free Masonry some of his own peculiar ideas of the new religion, he and those connected with him were publicly disavowed by the lodges in the West. The idea of a bond of brotherhood, secret and indissoluble, seems ever to have been present in Joseph's mind."

Here I quote some clauses from the oath taken by Arch Masons, in this seventh degree of Masonry, as given in "Free Masonry Illustrated," by Jacob O. Doesburg, certified by four affidavits, from men who had taken these oaths and degrees, to be a true and accurate exposure.

Paragraph 5 in the oath: "I furthermore promise and swear that I will assist a companion Royal Arch Mason, when engaged in any difficulty, and will espouse his

cause so far as to extricate him from the same, whether he be right or wrong.

"I furthermore promise and swear that I will keep all the secrets of a companion Royal Arch Mason, when communicated to me as such, without exception."

Paragraphs 12 and 13 read: "And this I most solemnly and sincerely promise and swear, with a steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever; binding myself under no less a penalty than that of having my skull smote off, and my brain exposed to the scorching rays of the meridian sun, should I ever knowingly violate this my Royal Arch Mason's obligation. So help me God, and keep me steadfast in the due performance of the same.

"Captain of Host: 'In token of your sincerity of purpose, in these solemn engagements, you will kiss the Holy Bible now open before you.'" (Each kisses the Bible.)

And now, dear reader, whether you follow Smith or any other leader that has taken such as the above oaths, I ask you to decide if such leaders represent Jesus and his followers who taught: "Swear not at all"; "In secret I have said nothing"; "Men love darkness rather than light because their deeds are evil"; "Have no fellowship with the unfruitful works of darkness, but rather reprove them"; "Be not unequally yoked with unbelievers; for what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you"; "Blessed is the man that standeth not in the way of sinners; nor sitteth in the seat of the scorner."

No; Smith's secretism, if there was nothing else, would brand him a false prophet, and his system, according to his own book (B. M., p. 515), "a murderous system, built up by the devil, the father of lies." Herein is seen his own inconsistency, as also in his denunciation of polygamy (B. M., p. 117), and his secret practice of the same, as we have abundantly proven.

CHAPTER VII.

THE ENDOWMENT HOUSE.

Not satisfied with the iron-clad and sacrilegious oaths and rites of Masonry, Smith added yet a more ungodly system of secretism to his so called "restored kingdom of God," known as the Endowment House. The R. C. quote Gen. 5, in Smith's so called inspired translation of the Bible (which attributes secretism to Cain, as Smith has added it to the book of Genesis) as proof that Smith did not introduce the Endowment House system and Masonry. They try to throw all the blame on Brigham Young for secretism and polygamy; but hundreds of old Mormons have testified to Smith himself having introduced both; although Brigham added some to the Endowment system, as the oath to "avenge the death of Smith" proves.

We quote from Smith's own words in the temple in Kirtland, Ohio, March 30, 1836, as published in Hist. of Jos. Smith, Will. Star, Vol 15, p. 727: "While waiting, I made the following remarks—that the time that we were required to tarry in Kirtland to be *endowed* would be fulfilled in a few days," etc. Hence here is the Endowment House in Kirtland in 1836.

In "Times and Season," Vol. 5, p. 698, Elder Woodruff, writing from Salem, Mass., under date Oct. 11, 1844, at a time when Sydney Rigdon's claims were still agitated, said:

"Has the prophet Joseph found Elder Rigdon in his councils when he organized the quorum of the twelve, a

few months before his death, to prepare them for their *endowment*? And when they received their *endowment*," etc.

Also in "Juvenile Instructor," Vol. 21, p. 158, we read, in 1845, right after the death of Smith, of Saints receiving endowments in the temple.

It may pass with those who are ignorant of Mormon history, and living testimonials of old Mormons, who received those so-called "endowments," for the R. C., or "Josephites," to claim that these refer to "endowments of the holy spirit." But there are still too many who themselves, or their parents, are or were living witnesses of Smith's secret endowment system, for whitewash to pass as genuine.

See also D. C., p. 284, revelation given Joseph Smith June 22, 1834: "Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowments from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland," etc.

We here give a condensed description of the Endowment House, from Beadle's Hist., pp. 486-500, as acted out about the time of Smith's death.

A sort of drama was acted out by leading officers of the church. Brigham Young personified Eloheim or Head God; George A. Smith, Jehovah; Daniel H. Wells, Jesus; George Q. Cannon, Michael; W. W. Phelps, Satan; Joseph F. Smith, the apostle Peter; John Taylor, the apostle James; Erastus Snow, the apostle John; Eliza R. Snow, Eve.

The preparation consisted in (1) washing and anointing; (2) Eloheim cursing Adam and Eve, Satan driven out; (3) trial of faith, the searching hand; (4) the oath; (5) the blood atonement.

Deep silence pervades the room. Dim light. Attendants communicate by signs or low whispers. They remove their shoes. Men are led to a room on right, and women to left, where they are bathed by proper attendants of their own sex. Then they have a new name whispered to them. In another room they are anointed with oil, to symbolize Holy Spirit. The candidate is then dressed in a sort of tunic, or loose-fitting garment, supposed to shield him from the devil, poison and all harm. (Here, p. 489, Beadle says: "It is generally believed that Joe Smith took off his tunic the morning he went to Carthage * * * and that he would not have been killed if he had retained it." Mrs. Stenhouse, who went through the Endowment House with her husband, shortly after Smith's death, also says in "Tell It All," p. 360: "This close-fitting garment (tunic) was to protect from disease, bullets, the dagger and death itself. It has been said that Joseph Smith carelessly left off this garment, on the day of his death, and had he not done so the rifles of the assassins would have been harmless to him.")

We leave the reader to judge if Mormons, at the time of Smith's death, would have talked thus about the tunic put on in the Endowment House by Smith, if Smith had known nothing about this secret system, with its blasphemous personifications of Jehovah and its diabolical oaths.

The characters personifying Jehovah, Jesus, Michael, etc., in the Endowment House, act out the successive steps in the creation of the world. They place the candidates on the floor and close their eyes, and pretend to create Adam and Eve. They slap them to vivify them, and stand them upon their feet. Satan enters and deceives them. Loud groans follow, and Satan is cursed,

and wriggles out of the room hissing. The candidates kneel, and take a solemn oath to preserve the secrets inviolably, to obey the priesthood in all things, and the men swear that they will take no woman unless given them by the presidency of the church. A grip and key word are given, and the first degree of the Aaronic priesthood is conferred. The penalty for breaking this oath is to have their blood spilt as an atonement for their sins, etc.

They pass into a darker room, where they are caused to stumble over blocks and furniture; persons are heard calling, "Here is light," "There is light," etc., and a contest goes on among those who call themselves Catholics, Methodists, Baptists, Presbyterians, etc. The sectarians pull the candidates about till they are quite exhausted, till they are ready for the second degree of the Aaronic priesthood. They then join hands, kneel in a circle, and take another solemn oath, the penalty of which is "throat cut from ear to ear," with other disgusting and blasphemous details we have not space to notice.

Two other estates or degrees are passed through, with oaths and penalties of "bowels slit across and entrails fed to swine," etc., if they ever violate their oath or reveal these secrets, etc.

The third degree or estate as conducted immediately after Smith's death, as testified to by many who went through it (see Beadle, pp. 496, 497), contains an oath, taken while candidates lie upon their backs upon the altar, with a razor or large knife at their throats, that they will avenge the death of Joseph Smith, and bear eternal hostility to the government of the United States for the murder of the Prophet; that they renounce all allegiance they may have held to the government, and hold themselves absolved from all oaths of fealty, past or future;

that they will do all in their power to overthrow the government, and teach their children the same. They are then declared acceptable to God, and the second degree of Melchizadek priesthood is conferred. They are then passed behind the veil.

The system seems to be based upon Masonry, the mysteries of the Middle Ages, "Paradise Lost," by Milton, and the pagan poets on Elysium, hades, etc.

If our readers still think Smith a true prophet of God, and the restorer of the full gospel and of Christ's true church, let him fancy Jesus and the apostles instituting such a blasphemous drama, with its oaths and horrible penalties, and I think he will, if honest, have to change his mind. Jesus condemns secretism, oaths, and all works done in darkness. This secretism of itself is sufficient to condemn both Smith and his church, though parading under the name of "Saints" and the "only true church on the face of the whole earth." D. C., p. 4.

CHAPTER VIII.

THE MORMON CHURCH.—HISTORICAL.

The word Mormon, it is claimed, means bugbear or horrible fright. As this is the name of Smith's chief book, the church was given this name by gentiles, and is still thus designated, although they call themselves "Latter Day Saints." Still, "Mormon church" is all the name they had for three years after their birth as a church.

Beadle's Hist., p. 42: "At a conference assembled at Kirtland, Ohio, May 3, 1833, they repudiated the name of Mormons, and adopted for the first time that of Latter Day Saints."

Joseph Smith himself, in a brief account of the origin of Mormonism, published by John Wentworth in 1842, entitles his autobiography "Joseph Smith's Account of the Origin of 'Mormonism' "!

Hence they were called Mormons from 1830 till 1833. Then they took the name "The Church of Jesus Christ of Latter Day Saints." After Smith's death in 1844 various factions sprung up, led by Sydney Rigdon; William Smith, brother of the prophet; James J. Strang, Lyman Wight and George Miller and others, and finally in 1860, at Amboy, Ill., about 150 men, who had chiefly been followers of some of the apostate factions, met and ordained Joseph Smith, the prophet's son, as the president of a new faction, called "The Reorganized Church of Jesus Christ of Latter Day Saints." At present the church consists of three warring factions called by gentiles Brighamites, Josephites and Hedrickites.

The migrations of the church from its birth till the present are approximately as follows:

The church was organized at Fayette, N. Y., April 6, 1830, with six members, all Smiths but Oliver Cowdery and Joseph Knight. Left in 1831.

Headquarters next in Kirtland, Ohio, in 1831. A portion of them were driven out in 1833, and the main body left in 1838. In 1832 Brigham Young joined them at Kirtland, and was ordained an elder. There was also a body of them in Independence, Mo., from 1831 to 1834-38, when they were expelled from there.

They settled next at Far West, Clay County, Mo., in 1834. The troubles here, in 1838, resulted in a small civil war between gentiles and Mormons, which resulted in the Mormons being driven out by mobs, in the winter of 1838-9.

Their next settlement was at Commerce, Ill., which they called Nauvoo, in 1839. They remained there till Smith was killed in 1844, after which troubles grew worse, until in 1846-7 they fled for the West. They stopped in Iowa a year, chiefly at Council Bluffs, and a portion of them got to Salt Lake City, Utah, in 1846, and the main body got there in 1847-8.

We will not here enter into much discussion as to the doctrines of the church, which we will notice when examining the Book of Mormon and doctrine and covenants. Also what we have passed over already on the character of the Smith family; Smith a polygamist, Mormon politics and war, and Mormon secretism are sufficient to undermine the claims of any of the Mormon factions to being the true church of Christ, and their divisions also write their mene, tekem, upharson upon their whole mushroom system; for "a house divided against itself can not stand."

CHAPTER IX.

THE TRUE CHURCH AND THE FALSE.

The teaching of Mormons is, that the true church of Christ is a visible organization, with apostles, prophets, pastors, teachers, etc., and gifts of tongues, healing, etc., as shown in Eph. 4 and 1 Cor. 12. We will not here discuss whether there should be such a visible system or not; suffice it to show that Mormons do not possess the gifts of which they boast, and that the true church is no visible organization now on earth.

The true church is all the called out sanctified saints, of the Christian age, in resurrected capacity; the church of the firstborn, whose names are written in heaven. Hebr. 12: 23. They have been chosen in Christ from the foundation of the world. Eph. 1: 4. Their names have been in the Lamb's book of life from the foundation of the world. Rev. 13: 8. Those who by one spirit have been baptized into one body. 1 Cor. 12, 13, 27. Who worship God in spirit and in truth. John 4: 23, 24. They are baptized, by death to sin, into Jesus Christ—an invisible body. Rom. 6: 4; Gal. 3: 27. They are members of the church, which is (not a sect, but) Christ's body. Eph. 1: 22. This body is not organized till the resurrection. Rev. 21: 9, 10; 1 Thess. 4: 13-18. It will consist of all in this age who call upon the name of the Lord Jesus Christ in truth, both theirs and ours. 1 Cor. 1: 2. It is built upon the foundation Christ, and the old apostles and prophets (not successors). Eph. 2: 19-22. No man can add a member or law or iota to it. God

builds it, and adds every member to it. Acts. 2:47. He draws all its members in. John 6:44. God grants all its members repentance to the acknowledging of the truth. 2 Tim. 2:24, 25. It is by figure called Christ's body, of his flesh and bones. Eph. 5:18-33.

All its members are "enemies to the world"; they "love not the world"; "are not conformed to the world"; "of one spirit"; "perfectly joined together in the same mind and in the same judgment"; "follow the Lamb whithersoever he goeth"; "without spot or blemish or any such thing"; "as sheep among wolves"; use "spiritual weapons and armor"; "love their enemies"; "do good to those who hate them"; "resist not evil"; "avenge not themselves"; and are bound together only by love. No comments are necessary to prove that neither Mormons, nor any other visible organization on earth, meet this standard. No sin can enter this body. 1 Cor. 6:18. All its members are made perfect through grace and pardon, and only while they keep thus pardoned are they in the body. Hence Judas, Ananias, Simon Magus and other apostates are not members of the true church, though at one time members of the visible church. The true church is Christ's body.

Members of the Mormon churches, who are in good standing in their church-kingdom, drink, use tobacco, dance, fight and swear, and some kill and steal and lie.

See pp. 282 and 502 in "Tell It All," by Mrs. Stenhouse, how Brigham Young attended theatres and balls. How, for appearance sake, he danced a short time with each wife, but most of the night with his favorite wife Amelia. How Mormon prophets, apostles, elders and deacons danced and drank and smoked and jested at night. How Brigham had the picture of an eye over his whisky store, and the sign above it, "Holiness Unto

the Lord"—and we have shown the church no better in Smith's time. As to the shocking depravity of the Utah Mormons see pp. 366 to 380 in Beadle's History; how Robert Sharkey married three sisters, one of whom was divorced from her first husband to marry him. He finally committed suicide. Two of Brigham's wives, Clara Decker and Lucy Decker Seely, were sisters. One family consisted of two men and four women, the men's first wives being sisters, and their second wives each a sister of the other man, all living in the same house. Bishop Smith, of Brigham City, numbered two of his own brothers' daughters among the inmates of his harem, sealed to him by Brigham Young, with perfect knowledge of their relationship. A young Scotchman was married to his half-sister with Brigham Young's consent. Another man in Utah had three wives who were child, mother and grandmother. No Turks nor barbarians have ever been more depraved than the Utah Mormons have in marriage relations.

The doctrine of "blood atonement" as taught by Mormons was that it was a deed of love to kill an apostate. The only way to save him or atone for the sin of apostasy was to have his blood shed.

See p. 312 and 316 in "Tell It All" an extract from a published speech by Jedediah M. Grant in the tabernacle:

"I would advise some of you here to go to President Young and confess your sins, and ask him to take you outside the city, and have your blood shed to atone for your sins. There are men and women that I would advise to go to President Young immediately and ask him to appoint a committee to select a place and shed their blood. I believe that there are many covenant breakers, and we need a place designated where we can shed their blood. We have been tried long enough with this people,

and I go in for the sword of the Almighty being unsheathed, not only in word but in deed," etc.

Read any history on the wild rantings of Mormon preachers and their crimes and licentiousness, and the honest reader will easily discern between the true church and the false. And the Utah church is the only true Mormon church, as we shall prove farther on.

CHAPTER X.

THE MORMON GIFT OF TONGUES.

In the primitive Christian Church the gift of tongues was for a sign to the unbelieving world, to convince them of the truth. 1 Cor. 14:22. On Pentecost men of various nationalities heard in their native tongue, by miracle, the wonderful words of life. Acts 2:1-12. This gift, while possessed by the church, would obviate the necessity of any translation of the Bible. But not so with Mormon tongues. Their missionaries had to study the language of the people where they went to preach in foreign countries. See p. 136 in "Tell It All," how "the greatest difficulty of Mr. Stenhouse, and other Mormon missionaries, was learning the language of their prospective converts." And yet the church claimed the gift of tongues!

As an example of Mormon tongues we quote from "Tell It All," pp. 67, 68:

"After prayer and singing, and listening to very fervent addresses from some of the elders, Brother Seely had delivered a most impassioned speech, and had hardly concluded when Sister Ellis, who was sitting near me, gave evidences of being in an abnormal condition of mind, which to me was painful in the extreme. Her hands were clenched, and her eyes had that wild, supernatural glare which is never seen but in cases of lunacy or intense, feverish excitement. Every one waited breathlessly, listening to catch what she might say; you might

have heard a pin drop. Then she began to speak; or rather, emitted a series of sounds. They seemed to me chiefly the repetition of the same syllables, something like a child's repeating "la, la, la, le, lo; ma, ma, ma, mi, ma; dele, dele, dele hele," followed by a number of sounds strung together, which could not be rendered into any shape by the pen. I have since, in the far West, heard old Indian women crooning weirdly monotonous and outlandish ditties which resembled the prophetic utterances of Sister Ellis.

"I now know that these extraordinary displays are by no means confined to Mormonism. People of a certain temperament have, in all ages, when excited by religious frenzy, given painful illustrations of this mental disease; as the student who remembers the "Convulsionaires" of the middle ages; the Munster Ana Baptists of Luther's time, and the various emotional sects of more modern times, will abundantly bear me witness." Mrs. Stenhouse adds that when Brigham Young first met Joseph Smith, that he spoke in tongues, but that he afterward discouraged the practice of this gift.

In Henry Howe's Hist. Coll. from the Great West, published 1854, on p. 322, we read of the law passed by Smith's council of Nauvoo, in 1843, making it imprisonment for life for any person, with or without process, to attempt to arrest the prophet for any offense growing out of the Missouri difficulties; and \$100 fine for any one to serve a process in Nauvoo without the signature of the mayor (Smith)."

The historian also gives a specimen of tongues as it fell from the prophet Smith's lips on a sacramental occasion, which was upon the tongues of Saints for months afterwards, as follows: "Ak man, oh son; oh man, ah

ne commene, en holle goste en esac Milkea, Jeremiah, Ezekiel, Nephi, Lehi, St. John.

But the Mormon gift of tongues is of no value to them when they go as missionaries to foreign lands. It is not a manifestation for the world, but occurs at excitable gatherings of Saints. It is of no value to them nor to any one else as an agent to assist in carrying the gospel to all the world. It is not even a good counterfeit of the true gift given the primitive church.

CHAPTER XI.

MORMON SIGNS.

That the sick have at times been healed among Mormons, as a result of prayer and faith, as among Spiritualists, Christian Scientists, Catholics and all other sects, and out of all sects, we will not deny; but that Mormons possess any special gift of healing or of miracles above any other church or people, we do positively deny. They cannot compete at all in the number of testimonials of healings with Christian Scientists, Dr. Dowie's followers, or with Dr. Pierce's Pleasant Purgative Pellets, or many other patent medicine nostrums. Dr. Fahrney, of Chicago, has the biggest book in the world full of bonefide testimonials to cures of all kinds of diseases thru his proprietary medicine.

We have before us "Zion's Ensign," published at Independence, Mo., by the R. C. (issue of May 10, 1900), in which we read of thirteen sick saints. No mention is made of any miraculous healing by faith, but, on p. 6, there is an advertisement of "Incurable" heart disease cured by Dr. Franklin Miles' Special Prescription! "Two dollars and fifty cents worth of this medicine sent free. Hundreds of incurable cases of heart disease cured," etc.

In our own experience we know of but four cases where the R. C. elders have anointed the sick and prayed for them, and these all died soon afterward. One of these was an Eld. Thomson, who died at Colo, Iowa, about two years ago. So we would recommend would-be suicides to Mormon anointings and prayers.

An ex-Mormon of Council Bluffs, Thos. Pilling, told me of a big man named Smith, who cured many diseases among the Mormons by manipulations, which he attributed to his own power; and in "Tell It All," p. 82, Mrs. Stenhouse tells how the elders, for nearly three hours, with prayers, anointings, passes and manipulations, worked with a Sister Armstrong until they were thoroughly exhausted, which did wonderfully help Sister Armstrong.

But how different these methods from those of Jesus and the apostles in the primitive church! See Matt. 4:23, 15; Lu. 6:19; 4:40; Matt. 8:17; Mk. 16:15-20; Matt. 17:16-19; Acts 28:9, etc.

Mrs. Stenhouse tells of the Mormons, on the way from England, dying of cholera, while their gifted elders kept away from them, looking out for themselves. Beadle tells how the death rate per capita in the sixties in Salt Lake City (though in a very healthful climate) was more than twice that of the state of Oregon, and greater than that of New York, or any city north of the Gulf states; and that for several years the mortality among children in Salt Lake City was greater than in any other city in America, pp. 373-374.

But the lack of power among Mormons, right before our eyes, is sufficient to condemn them, so I deem it unnecessary to give much space to their false claims on this line.

Jesus never failed in an attempt to heal the sick, and when the apostles did once fail to cast out a devil, Jesus did not throw the blame on the man who was possessed, for lack of faith, as modern "divine healers" do, but he threw the whole blame upon the apostles. Matt. 17:16, 17.

CHAPTER XII.

THE TRUE MORMON CHURCH IN UTAH, BUT NO AUTHORITY IN IT.

The Mormon church is a wonderfully officered church. There are two priesthoods in the church, the Melchizadek and the Aaronic or Levitical.

The highest officers in the church are the president and his two counsellors, called the quorum of three.

Next comes the twelve apostles, presided over by one who is president of the twelve.

Then comes the first seventy, with seven presidents, and one of these is president of the seven. Then other seventies below the first seventy.

Then the patriarch, whose chief work seems to be to give blessings at from fifty cents to a dollar each.

Then the elders, deacons and lesser officers. See D. C. Section 104 and 124.

In D. C., pp. 228 and 383, or Sec. 104, par. 11. and Sec. 124, par. 4, how the twelve apostles form a quorum, equal in authority to the first presidency, and the first seventy form a quorum equal in authority to the twelve. Hence, three quorums of equal authority, at least in the absence of the superior quorum.

Now see D. C., p. 316, or Sec. 106, par. 40, Revel. given Jos. Smith, January 19, 1841.

"I give unto you, my servant, Brigham Young, to be president over the twelve traveling council, which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send

my word to every creature." Then follows the apostles' names, among whom is Parley Pratt, whose fate we have already mentioned, and others who were just as licentious.

Here Joseph, the prophet, gives Brigham Young all the authority he needed to set up Smith's kingdom in Utah. Nine of these apostles went with Brigham to Utah, which gave him a quorum.

The first presidency, at the death of Joseph Smith, consisted of Joseph and Hyrum Smith and Sydney Rigdon. But Rigdon had been in poor standing with both Smith and the church for years before the death of the Smiths. So when Joseph and Hyrum were killed in 1844, it fell to either Rigdon or the twelve to lead the church. Rigdon called a meeting and proposed himself as the guardian of the church, in which he was assisted by Wm. Marks and others. See Hist. Jos. Smith, Mill Star, vol .25, p. 215 and 216. This meeting convened at Nauvoo, Aug. 8, 1844. A conference was called Aug. 7 to consider Rigdon's claims. But Brigham blasted Rigdon's hopes when he got up and said:

"I do not care who leads this church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject. . . . Joseph conferred upon our heads all the keys and powers belonging to the apostleship which he himself held before he was taken away, and no man, nor set of men, can get between Joseph and the twelve in this world, nor in the world to come. How often has Joseph said to the twelve, I have laid the foundation, and you must build thereon, for upon your shoulders the kingdom rests." Hist. Jos. Smith, Mill. Star, vol. 25, p. 215.

The next day there was a large attendance at Rigdon's meeting, and after Rigdon's speech, Brigham got up, and

the Saints who were present testify that he was transfigured before them into the person, voice and all of Joseph Smith. So powerful was his reasoning that when the vote was taken nearly all voted to sustain Brigham and the twelve against Rigdon. See *Mill. Star*, vol. 25, pp. 216, 231-3. In the afternoon the conference convened again, and Brigham again presented the claims of the twelve. Rigdon was invited to speak, but declined. At Rigdon's request the question of supporting the twelve was first put.

The question was put to all the quorums and the whole congregation at once, and the whole congregation voted, and unanimously elected Brigham and the twelve to lead the church.

It matters not though Joseph Smith was called a seer, prophet, Melchizadek priest, etc., yet he had laid it down as a rule that he nor no other man could be president of the church without the vote of the church. See *D. C.*, p. 64, or *Sec. 27*, par. 4—"My servant Joseph shall be appointed to preside over the conference by the voice of it—for all things must be done in order, and by common consent in the church, by the prayer of faith."

Also in *D. C.*, p. 288, or *Sec. 104*, par. 11, we learn that it requires a unanimous vote to carry a decision. So Brigham's appointment to lead the church met every requirement of Mormon law.

Yet the R. C. or Josephites claim that the death of Smith, and Brigham's apostasy, disorganized the church, and that it was reorganized in 1860. Just as though the death of Jesus and the apostacy of Judas would have destroyed Christ's church! Or the assassination of our President, or his impeachment, would disorganize the United States government! Yet Smith's book of revelations itself is against them. See *D. C.*, p. 91, or *sec. 38*,

par. 2, "Behold, the kingdom is yours, and the enemy shall not overcome." Also p. 298, sec. 105, par. 6, "What I say unto you, I say unto all the twelve * * * rebel not against my servant Joseph * * * the keys which I have given unto him and also to youward shall not be taken from him till I come." Also p. 231, sec. 87, par. 2, "The keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, thru you shall the oracles be given to another; yea, even to the church." And so they were given to Brigham and the twelve as shown above. Again, p. 79, sec. 34, par. 6: "Zion shall rejoice upon the hills (of Utah, I suppose), and flourish; and Israel shall be saved in mine own due time. And by the keys which I have given shall they be led, and no more confounded at all. * * * Fear not, little flock, the kingdom is yours until I come."

And yet the R. C. would make Smith a false prophet, by teaching that the church was confounded after Smith's death, and the kingdom of God stopped by Brigham Young, till a few apostates met at Amboy, Ill., in 1860, and "reorganized" God's kingdom!

The R. C. J. C. L. D. S., although partially organized before 1860, did not have its prophet and president until April 6, 1860, and therefore its birth as a full fledged sect may be dated from that point. This conference was called by Z. H. Gurley and Reuben Newkirk. Mr. Gurley, assisted by Wm. Marks, presided at this conference, and Jason Briggs claimed to have a revelation that the seed of Joseph Smith, the prophet, should lead the church. See Life of Jos. Smith, p. 578.

Young Joseph, as he is called (now of Lamoni, Iowa), went to this conference at Amboy. He made a speech, after which it was moved that he be received as a prophet,

the successor of his father. The motion was carried by unanimous vote, after which Mr. Gurley arose and said:

"Brother Joseph, I present this church to you in the name of Jesus Christ." Mr. Smith accepted the present.

Now, we wish to speak of these three principal men at that Amboy conference.

Wm. Marks had been a follower of Sydney Rigdon, after Smith's death, in recommending him as a guardian of the church. See *Times and Seasons*, vol. v, p. 692, and *Mill. Star*, vol. 25, p. 215.

He afterward wrote for *Times and Seasons*, vol. v, p. 742, dated Nauvoo, Dec. 9, 1844: "After mature and candid deliberation I am fully and satisfactorily convinced that Mr. Rigdon's claims to the presidency of the church of J. C. of L. D. S. are not founded in truth. I have been deceived by his specious pretenses, and now feel to warn every one over whom I have any influence to beware of him and his pretended revelations. The twelve are the proper persons to lead the church."

In 1864 this Wm. Marks went off with Wm. Strang's faction, which at first settled in Wisconsin, and later in Beaver Island, in Lake Michigan. Here Strang's followers were accused of theft and other crimes, and Strang was killed, and his faction soon broke up. See *Saint's Herald*, vol. 35, p. 718, and Tullidge's *History of Jos. Smith*. See also p. 692 of *Times and Seasons*, vol. v, where the prophet Joseph Smith called Marks a traitor and a Judas in 1843.

Yet this apostate, and Judas, who had once said that the twelve, headed by Brigham, were the proper persons to lead the church, was one of the chief men in reorganizing the church, and ordaining young Joseph in 1860!

Zenas H. Gurley had been a president in Strang's faction. See the *Life of Jos. Smith*, Josephite ed. p. 595,

where Gurley admits that the apostles ordained by Wm. Smith were without authority, because it was a faction. We ask Mr. Gurley what then becomes of his authority to ordain young Joseph? How can the lesser ordain the greater? How can a man with no authority confer upon another the highest authority on earth? How can something come out of nothing? Who gave Gurley the church he presented to young Joseph? Surely it is an axiom that no man can give what he does not himself possess!

. As to Briggs, he also was an apostate who had been a follower of Wm. Smith, the brother of the prophet, and nearly all these 150, who attended the Amboy conference, had been followers of some faction, and all were outside of the true Mormon church, which we have proved went with Brigham Young to Utah.

In the Saint's Herald, vol. 4, No. 10, p. 158 (a Josephite paper), in a report of a conference held at Galland's Grove, Shelby County, Iowa, president of conference, John MacIntosh, is reported as saying: "Whenever individuals claiming authority under the church as organized by the first Joseph, become members of any faction, they immediately become divested of all authority."

If so, the whole reorganized church is without authority.

In my discussion with Eld. J. W. Wight, at Kalo, Iowa, November, 1901, I referred to the above. Eld. Wight declared that he was not bound by every individual statement made at their district conference. Afterwards, when I twitted him about Brigham carrying the keys of their kingdom to Utah, Eld. Wight forgot himself, and said: "Would Eld. Crowe have you believe that a man

still had keys after he had apostatized? Did Judas still retain his keys after he fell?"

No, Eld. Wight, of course not. Neither did Marks, Gurley or Briggs after their apostacy. Then where is the R. C. authority? And if young Joseph got his authority thru previous blessings, revelations, etc., why ordain him in 1860?

But an unanswerable argument against the authority of the R. C. is based upon the precedent laid down by Smith himself, that the church of Christ had been disorganized in the early centuries of the Christian era, and hence all authority had left the earth, and that the only way that that authority could be restored was by an opening of the heavens, as it were, by which Christ and angels, and Peter, James and John and Michael and John the Baptist, and other supposed heavenly occupants, came down to Smith and gave him all the keys or authority necessary to restore the full gospel—the true church or kingdom of God, and to appoint and clothe with divine authority all the officers of this kingdom. See D. C., p. 61, 62, or sec. 26.

But the R. C. claim is, that the death of Smith, and Brigham's apostacy, again disorganized the church—kingdom.

Then we challenge them to show by what means the church could again be restored without the opening of heaven again, and the appearance of those heavenly personages again, with the lost keys to earth!

We here quote from an old ex-Mormon of Council Bluffs, Thos. Pilling, as given the writer, Nov. 28, 1900:

"What of the reorganized church?"

Pilling: "The very name is shallow. The church could not be disorganized. Nearly every member holds some office. If the First Presidency, or quorum of three,

were all killed, the twelve being next in authority would take charge till the First Presidency was filled by a vote of the church at the next conference. Or if the twelve were all killed, and no First Presidency, the seventies would come in, till the last seventy was destroyed. To disorganize the church would be impossible till the last member was killed. The lower ones would be lifted up till the last man was gone."

So we say, with Mr. Pilling, if any one would be a true "Latter Day Saint" he must unite with the U. C.

Another line of argument that is in favor of the U. C. is found in the prophecies applied to Mormons by both Smith and the Saints, such as Isa. 35: "The deserts rejoicing and blossoming;" Micah 4, "The house of the Lord being established in the top of the mountains," etc. See also D. C., pp. 125, 321 and 339, or (sec. 49, par. 5; sec. 108, par. 6; sec. 110, par. 19).

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness. * * Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place I have appointed."

—"In the barren deserts there shall come forth pools of living water; and the parched ground shall be no longer a thirsty land.

"How beautiful upon the mountains are the feet of them that bring glad tidings of good things (polygamy, etc., ed.); and that say unto Zion, Behold, thy God reigneth."

It is easy to see that the above revelations to Smith have not been fulfilled in the R. C. at Lamoni, Iowa; but may be, to some extent, applied to the U. C.

But to those who can discern the serpent's lie, Gen. 3:4, and who know that man is wholly mortal; Gen. 3:19; Job 4:17; 1 Cor. 15:44-48, 53; and that immortality is a

gift of God thru Jesus Christ; Rom. 2:7; 6:23; 1 Tim. 6:16, etc.; and that the dead are unconscious between death and the resurrection; Ps. 146:4; Eccl. 3rd and 9th chs.; Isa. 38, etc.; to such as discern these Bible truths, the whole Mormon authority is proven a delusion. Most of this authority or keys came from the dead, who know nothing. Eccl. 9:5, 6, 10. Peter, James, John, and John the Baptist, a headless man; Adam and the patriarchs, who died, and are now ignorant; Isa. 63:16; and have not yet received the promises; Hebr. 11:39; appeared to Joseph Smith, and gave him his most important keys. D. C., pp. 61, 62.

Neither can Mormons claim that these worthies have had a resurrection in the past, for that heresy has been already condemned by Paul. 2 Tim. 2:18. No, Smith's keys to the Melchizadek and Aaronic priesthood all came from spooks, or dead men's ghosts! But Brigham Young either stopped this kingdom of God, or ran off with all the keys to Utah! "A marvellous thing, and a wonder," sure; brought about by God talking to Smith thru his hat!

As to the Aaronic priesthood, probably Smith never read, Hebr. 7:11, 12, 18; 8:13, etc.; "For the priesthood being changed, there is made of necessity a change also of the law. * * For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

* * "In that he sayeth a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

The Aaronic priesthood has long ago finished its imperfect, typical work, and has been superceded by the higher priesthood of Christ—the Melchizadek priesthood. The two cannot exist contemporaneously. Hebr. 9:10,

11; 7:12, 18. Having now proven the true Mormon church to be the U. C. and the authority of the whole system to be based upon the devil's lie: "Ye shall not surely die," and Smith's error on the Aaronic priesthood, we close this chapter.

CHAPTER XIII.

BOOK OF MORMON—BRIEF OUTLINE OF THIS ROMANCE.

The Book of Mormon, according to Smith's testimony, is a translation from golden plates, engraved with reformed Egyptian characters, that Smith first learned about from an angel, on Sept. 21, 1823, and on Sept. 22, 1827, the angel is said to have delivered these plates to Smith for translation, which translation was finished and published, and the Mormon church organized in 1830.

The plates are said to have been hidden in the hill Cumorah, in Ontario County, New York, by Moroni, son of the Nephite prophet Mormon, about 420 A. D., where they remained till Sept. 22, 1823, when an angel showed them to Jos. Smith, Jr. They are said to have contained an abridged account of the history of the Lamanites (Indians) and of the Nephites, who were destroyed about 400 A. D. The plates also contained the gospel and prophecies of this people.

The record purporting to come from the plates, as found in the Book of Mormon, also tells of a people called Jaredites, who came from the land of Nimrod, after the confusion of tongues, about 2200 B. C., who built barges and brought animals, seeds, etc., to this continent. These Jaredites, like the Kilkenny cats, about 600 B. C. fought until they destroyed one another, and the prophet Ether alone was left, and he had no posterity. See B. M. Ether, par. 7, 8 and 9 (pages 531-2-3 Reorg. ed.).

The journey of the Jaredites is supposed to have been from the tower of Babel, northward to the valley of Nimrod, in Babylonia. From there no direction is mentioned, only that they were guided by the hand of the Lord, crossed many waters (supposed to be waters north of the Mediterranean Sea, as the "Great Sea" is mentioned). On the shores of this sea they dwelt for four years," built barges, and caught fish, birds and animals, which they put into "eight small barges, the length of a tree," and sailed from "Moriancumer" (supposed to have been Spain), and in "344 days" landed upon the eastern coast of Central America, about 2200 B. C., as above stated. They destroyed one another about 600 B. C. See B. M., pp. 502-533.

This expedition is supposed to account for the ruins and other archaeological evidences of an ancient civilization found upon this continent.

The book also tells of a second colony that came from Jerusalem shortly after the destruction of the Jaredites (about 600 B. C.), who first came south to the Red Sea, and then traveled southeast in the wilderness of Arabia, bordering on the Red Sea, till they came to where a river emptied into the Red Sea, which they called the River Laman, after one of their brethren. They still traveled southeast, in the borders of the Red Sea, and then nearly eastward. This would land them in Oman, in eastern Arabia. Here they dwelt eight years, and then constructed a ship, in which they set sail "toward the promised land." The account is vague indeed, but Mormons suppose that they sailed away across the Pacific Ocean, past Australia, and landed on the western shore of South America. (See B. M., pp. 2, 3, 33, 36, 41 and 43.)

This people called Nephites and Lamanites are said to

have been descendants of Manasseh, son of Joseph, who was sold into Egypt. B. M., p. 231. The Nephites are said to have all been destroyed by the Lamanites. B. M., p. 494, about 400 A. D. The Lamanites are made the ancestors of our American Indians. pp. 30, 526.

CHAPTER XIV.

THE WITNESSES OF THE PLATES EXAMINED.

The testimony of the three witnesses, as given in the first part of the Book of Mormon, is as follows :

“Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that we, thru the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God, the Father and the Lord Jesus Christ, that we beheld and bare record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we bare record of it; wherefore to be obedient unto the commandments of God, we bear testimony of these things. . And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of

Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,
DAVID WHITMER,
MARTIN HARRIS.

Then follows the testimony of eight witnesses, which is similar, only that Smith is said to have shown them the plates and engravings instead of an angel. Four of these witnesses are Whitmers. Three are of the Smith family—all interested parties—and one is Hiram Page.

When it is remembered that no revelations were to be received by the church, only those given thru Joseph Smith, while he lived and proved faithful (D. C., p. 107, or Sec. 43); and that none of these witnesses could read what was on the plates, if they did see them, we see that their testimony is worthless. D. C., pp. 24, 25 and 63.

They testify to what they did not, and could not, know when they testify that they had seen the plates which contained the record of the Nephites and Lamanites. To know this they must have been able to read what was on the plates, and to have watched these plates during the whole translation by Smith, to see that he used them; or else they must have compared them accurately with the Book of Mormon after it was printed, to know that the two were identical. This they did not and could not do; hence, their testimony here is null and void.

As to their testimony that an angel of God came down from heaven and showed them the plates, etc.; first, they could not know that the angel came from heaven unless they had been there when the angel left. But if the angel simply came from the atmospherical heaven, this is the location of Tartarus (according to the best scholars), and of the fallen angels, and of the prince of the power of the

air. Read Eph. 2:2; 2 Peter 2:4; Jude 6; 2 Cor. 11:14, and Matt. 25:41.

When they testify that this angel was an angel of God, they testify to what they did not know. The Book of Mormon, given by this angel, teaches the devil's lie, and an endless and horrible hell (B. M., p. 146), and other doctrines of devils. 1 Tim. 4:1; Rev. 16:14. Paul warns us against believing even an angel from heaven that brings a perverted gospel, plainly implying that an angel might sometime do so. Gal. 1:8. So this testimony is null and void, till the Book of Mormon is wholly reconciled with Bible teachings, which never can be done.

On the following important points let us examine and cross-question the witnesses:

1. When was this angelic visit? No answer here.
2. Where did it take place? No answer.
3. Did the angel appear to you all three at the same time? No answer here.
4. Were you in heaven when the angel left there to know that he came from there? No answer.
5. How do you know whether it was an angel of God, or Satan transformed into an angel of light, or one of the devil's angels? No answer.
6. Could you read what was on the plates? Answer, No. Only Joseph the prophet could read and translate them (Proof D. C., sec. 9, or pp. 24, 25, and sec. 27, par. 2, or p. 63).
7. Then how could you testify that you knew that the plates contained a record of the Nephites, Lamanites, and Jaredites? And how could you testify that the Book of Mormon is a true translation from these plates? As you testify here to what is false, as you did not know whereof you affirm, and could not know it, your testimony is null and void. Also your testimony to the "voice of God,"

"the grace of God," etc., has no weight with Gentiles, and your whole testimony must be thrown out of court, as it is too disconnected, indefinite and obviously false to stand before any intelligent and unbiased civil court.

We will now examine the witnesses as to their reliability, truthfulness and reputation for veracity and honesty. Already in Chapter III we have given extracts from the testimony of 64 neighbors of the Smith family (and the book quoted from gives 75 names), who affirm that the Smiths were intemperate, profane, untruthful, destitute of moral character, and not to be believed under oath, etc. *Mormonism Exposed*, pp. 383-411.

As to Oliver Cowdery, he was born in 1805. Ordained to the Melchizadek priesthood by John the Baptist and Peter, James and John, 1830. (D. C., p. 62, or sec. 26, par. 2.) Fell away from the church in 1838. Was tried and expelled for cause. In 1848 returned to the church, joining the Utah body. "Died in 1850 (according to Beadle's History) a miserable drunkard."

David Whitmer was born 1805. He was dissatisfied and negligent and expelled from the church in 1838, and never reunited with it. It was rumored that he had denied his testimony, but he publicly denied this in the *Richmond Conservator*, March 25, 1881.

Martin Harris, the other witness, was born in 1783. He furnished the money for the publishing of the *Book of Mormon*. He went west with the Utah Saints in 1870. But he died apart from the church in 1875.

That Harris was avaricious and unreliable is proven by several witnesses. But we will just mention two.

On pp. 398, 399 of *Mormonism Exposed*, by Wm. Kirby, we have a testimony from Abigail Harris, wife of Martin Harris' brother, that she was both an eye and ear witness to this statement, made in her house, when

Harris and his wife were visiting them. His wife said that she wished Martin would leave the Mormonites, as she believed it was all false and a delusion. To which Martin Harris replied: "What if it is a lie? If you will let me alone I will make money out of it."

As a second witness to the character of Harris we will call upon the stand what purports to be God's words thru Joseph Smith. (See D. C., pp. 6, 7, 8, or sec. 2, par. 5, and sec. 3, par. 1.)

Harris had written 116 pages of pretended translated matter for Smith, but had not yet seen the plates. Harris was worrying Smith to see the plates, and Smith pacified him by revelations. Harris was allowed to take what he had written for Smith to his home. He carelessly left the key in the drawer where he kept the MSS. and Mrs. Harris took them, to see if Smith could reproduce them. But Smith got revelations to let them go, and write a more particular account from the plates of Nephi. In these pretended revelations we have the following statements:

—"Thou deliveredst up that which was sacred, into the hands of a wicked man (Harris), who has set at nought the counsels of God, and has broken the most sacred promises, which were made before God," etc.—"that you may conquer Satan, and that you may escape the hands of the servants of Satan (Harris and wife), that do uphold his work. Behold they have sought to destroy thee; yea, even the man in whom you have trusted has sought to destroy you. * * The devil has sought to lay a cunning plan that he may destroy this work, for he has put it into their hearts (Harris and wife) to do this, that by lying they may say that they have caught you in the words which you have pretended to translate."

Hence, according to what purports to come from God

thru Jos. Smith, this chief witness to seeing the plates by an angel was a wicked man, a servant of Satan, and a liar, who had broken the most sacred promises before God, etc. Certainly, then, his testimony to seeing the plates and the angel is weighty!

CHAPTER XV.

THE PLATES NEVER OCULARLY SEEN OR USED.

On p. 389 of "Mormonism Exposed" we have, first, from Peter Ingersoll, an affirmation in reference to the alleged book of plates, that Smith had told him that he had no such book, and that he believed there never was such a book.

Also on p. 391, Willard Chase testifies that Smith had told one of his neighbors that he had no such book, but had told the story to deceive the d—d fool (meaning Chase), to get him to make him a chest.

Next, that Smith never used the plates if he had them, we quote from his wife, Emma Smith, as testified before one of her sons, and an Elder Kelly, of the R. C. (See "From Palmyra to Independence," p. 400.)

"Your father sat with his face in his hat and the stone in it, dictating hour after hour. He had neither manuscript nor book to read from. The plates lay on the table, wrapped in a linen tablecloth. I had once felt them. They seemed pliable, and rustled with a metallic sound. Without either seeing the manuscript, or having any portion of it read to him, he would begin after meals where he left off and dictate to me hour after hour."

This testimony proves that Smith never used what purported to be plates, wrapped in the tablecloth, or Emma would have seen them when Smith was transferring them to his hat. There was nothing used but the stone and the hat. Her testimony that there were plates in the tablecloth has no weight, since she had never seen them,

only claiming to have felt them thru the tablecloth. Hence, if Smith had anything on plates he never used the plates, but got the whole book out of the stone in his hat. Hence arose the expression, "He's talking thru his hat."

That the witnesses never saw these plates, in an ocular sense, we will proceed to prove from Smith's purported revelations, at the time of writing the Book of Mormon.

We learn from D. C., pp. 5-14, or sec. 2-5, that about the time that Mrs. Harris stole the 116 pages of matter, written by Harris for Smith, that Harris must have threatened Smith's life if he would not show him the plates ("yea, even the man in whom you have trusted has sought to destroy you," etc.), and now Smith gets another revelation, March, 1829, from which we copy a few extracts. See D. C., pp. 14-18.

"Behold, I say unto you, that as my servant, Martin Harris, has desired a witness at my hand, that you, my servant Joseph have got the plates, of which you have testified and borne witness that you have received of me; * * * and you (Joseph Smith) have a gift to translate the plates, and I have commanded you that you should *pretend* to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

"Verily I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words (thru Smith); for hereafter you shall be ordained, and go forth, and deliver my words unto the children of men. Behold, if they will not believe my words (thru Smith), they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you (the plates). * * And I, the Lord, command him, my servant, Martin Harris, that he shall say no more unto them concern-

ing these things, except he shall say, I have seen them, and they have been shown unto me by the power of God (see identical words in testimony of three witnesses), and these are the words he shall say; but if he deny this he will break the covenant which he has before covenanted with me (probably thru Smith), and behold he is condemned. And now, except he humble himself, and acknowledge unto me the things that he has done that are wrong, and covenant with me that he will keep my commandments (as given thru Smith), and exercise faith in me (without sight), behold I say unto him, he shall have no such views (of the plates); for I will grant unto him no views of the things of which I have spoken. And if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter." (Hence lose the money he had invested in the book, doubtless.)

How plain a case of bulldozing is this so-called revelation! The strongest testimony that Harris is to receive is the alleged word of God thru Smith that he has plates. If Harris will not believe this, before seeing any plates, he would not believe if he saw them. He must exercise faith in the words of God thru Smith, or he never shall see the plates, and do no more in the matter, nor trouble Smith any more. He must say no more about wanting to see plates, only that he has seen them, and if he will not keep this command—to say that he has seen them before seeing them—he has broken a previous covenant, and never shall have any such views! So Harris, rather than lose the money invested in the book, testified that he had seen them, for we have already proven him avaricious, wicked, a servant of Satan and a liar. Yet it did not require much searing of the conscience to say: "I have

seen them by the power of God" after the following explanation to Cowdery :

Cowdery had also desired to see the plates from which he had written so much for Smith without having seen them, so as usual Smith gets a revelation for Cowdery. See D. C., pp. 23, 24, 25, or sec. 8 and 9.

"Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth—even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engraving of old records (on the plates), which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my spirit; yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and shall dwell in your heart."

"Behold this is the spirit of revelation, etc., * * and, therefore, whatsoever you shall ask me to tell you (about plates, etc.), by that means (in your mind and heart by the Holy Ghost), that will I grant unto you, and you shall have knowledge concerning it; remember that without faith (in God's words thru Smith) you can do nothing. Therefore, ask in faith. Trifle not with these things; do not ask for that which you ought not (remember Cowdery had been asking to see with his eyes the plates); ask that you may know the mysteries of God, and that you may translate, and receive knowledge from all those ancient records—and according to your faith shall it be done unto you—."

All this shows that Cowdery never saw the plates ocularly, or with any of the five senses, but simply saw them in his mind and heart by the Holy Ghost and faith. So it was doubtless "by this means" that Harris could

also testify that he had seen the plates with the eyes of his mind, while his natural eyes never beheld them; and personally, I am inclined to the belief that evil spirits had something to do with deluding all of these men, that a strong delusion might come to the world, thru a dark room behind a blanket, and a dark hat—smile who will.

But we see, from the above, that Cowdery had a promise to translate, if he asked God in faith. It seems, from the revelations, that he honestly did so, but God gave him no words, so he failed; so Smith gets another revelation for Cowdery, which reveals Smith's own method of translation nicely, as follows: (D. C., pp. 24, 25, or sec. 9.)

"Behold, you have not understood. You have supposed that I would give it unto you, when you took no thought, save it were to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thot that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.

"Now, if you had known this (like Smith did) you could have translated; nevertheless it is not expedient that you should translate now," etc. Par. 2, "Behold, the work which you are called to do is to write for my servant Joseph."

So Smith here reveals his own way of translating, which shows that no plates were used, for he "studied it out in his mind," just as every novelist and romancer does. As to the burning in the bosom and stupor of thot, these come naturally, at times, to every writer

in proportion to his interest or lack of interest in his theme. Or, if miraculous, why should God not inspire Cowdery right at first, and thus save waste of time, and the necessity of a miracle? Who cannot see thru the scheming and fraud of these purported revelations? Nothing is given to satisfy the natural senses of the witnesses. Everything is to be seen in their mind and heart by the Holy Ghost! Hundreds of religious fanatics are to-day suffering under similar delusions which they attribute to the Holy Ghost. "To the law, and to the testimony, if they speak not according to this, it is because there is no light in them." Isa. 8:20.

On pp. 32, 33, or sec. 15, D. C., we have a revelation to Cowdery, Harris and Whitmer, that they shall all see the plates only by faith—hence not ocularly. To save space we will omit more comments on the plates and witnesses, as the reader by seeing the gist of the matter here can form his own conclusions and add his own comments.

In reference to a stone and manuscript found recently near Dongola, Ill., by Marshall Penrod, we give a few extracts from a correspondence between Mr. Penrod and A. J. Eychaner, of Gladbrook, Iowa, 1901. The questions by Eld. Eychaner were answered by Mr. Penrod as follows:

Where and by whom found?

Ans. By Marshall Penrod, Nov. 23, 1900.

What was the size of the stone?

Ans. Length, $3\frac{1}{2}$ inches. Width, 3 inches. Thickness, $1\frac{1}{2}$ inches at center, but thinner toward the edges, with a hole in one end plugged up by a cedar plug.

Was there any writing on the outside of the stone?

Ans. The writing on the outside of the stone was cut into the stone, and filled with gold, in English letters:

"This stone contains the Book of Mormon. 1842."
Also several hieroglyphics.

What was found in the hole in the stone?

Ans. Two single sheets of paper, 7x10 inches, written only on one side, as follows:

"The Religion of the Latter Day Saints." Then follows the hieroglyphics. After these characters is the following:

"Being driven from place to place by the enemies of our faith, I place this original manuscript in this tablet of stone, knowing full well that it will be found in time to come. Hoping the finder will place the same in the hands of the church, I place this tablet beneath this oak, in the year 1842.

"I am, your obedient servant,

"JOSEPH SMITH."

Mr. Penrod adds that elders from the Mormon church of Salt Lake have examined the find and pronounce it genuine.

Of this find we would say: First—That if the Book of Mormon was taken from this "original manuscript," then it was not taken from gold plates.

Second—The Book of Mormon, containing over 500 pages, could not be taken from two pages of hieroglyphics.

Third—If this find is genuine, and the stone only contained a portion of the original manuscripts of the Book of Mormon, then Smith falsified when he said it contained the Book of Mormon. No one buying the Book of Mormon would be satisfied to receive two pages of it for his money.

Fourth—As the find is probably authentic, it simply confirms the testimony of Willard Chase and other neigh-

bors of Smith's, that Joe Smith told many false and conflicting stories about those plates, none of which can be depended upon.

As to the origin of the Book of Mormon, our opinion is that it originated with Smith, assisted by Cowdery, and probably the inspiration of fallen angels, "seducing spirits and doctrines of devils," whom Paul warned us might bring us a perverted gospel. Gal. 1:8, 9.

The theory of the Spaulding manuscript is well known, and would require too much space here; and as it would only account for a portion of the historical part of the Book of Mormon anyway, we omit it, although we think it probable that Smith got ideas from it.

CHAPTER XVI.

THE JOURNEY OF THE JAREDITES TO AMERICA.

We will now notice some features of the Jaredite expedition already referred to in Chapter XIII. This record is found in the Book of Ether, pp. 500-533 B. M.

About 2200 B. C. it is supposed they came from Babylonia to the western coast of Spain, from whence they were driven by the wind, in barges they had constructed, to the eastern coast of Central America. This would be a distance of about 5,000 miles. The record says that there were eight barges, small and light, about the length of a tree. If measured by the trees of Spain they would not be very large. Yet what was brot to America in these barges is supposed by Mormons to account for the whole flora and fauna of America! It says (p. 502) that Jared and his brother "did gather together" their flocks, both male and female, of every kind, and also seed of the earth of every kind and the families of Jared's brother (hence he was a polygamist), and the friends of Jared and their families; and they did lay snares and catch fowl of the air, and they did prepare a vessel in which they did carry with them the fish of the waters; and they did carry with them deseret, which by interpretation is honey bee; and they did carry with them swarms of bees, and all manner of that which was upon the face of the land, seeds of every kind."

After being in America for some time, it says (p. 517), that they "had all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other

manner of animals which were useful for the food of man; and they also had horses, and asses, and there were elephants, and cureloms, and *cumens*; all of which were useful unto man, and more especially the cureloms and *cumons*."

In my discussion with Eld. Wight, he suggested that the cureloms and cumons might have been those prehistoric monsters, like the mastodon, etc. We could not help wondering of what especial use they could be to man, and how many pairs of them could get into a small, light barge, about the length of a tree! P. 504 B. M.

On p. 510 we learn that Jared and his brother did prepare food for the flocks, herds and every beast they took unto them. This would also occupy considerable room in the barges, as they were 344 days or almost a year, upon the ocean, before reaching the promised land. P. 310 B. M.

As a result of this deportation of animals from Europe, when the Nephites landed on America, about 600 B. C., they found upon this continent, "beasts of the forest of every kind, both the cow and the ox, and the ass, and the horse, and the goat, and the wild goat, and all manner of wild animals, which were for the use of man." P. 43, par. 45, B. M.

The barges that brot over all these animals, seeds, provisions, etc., were so constructed that some of the Jaredites would have to stay with the animals in each barge to supply air to them. (See p. 504, par. 6, B. M.) "And the Lord said unto the brother of Jared, 'Behold, thou shalt make a hole in the top thereof, and a hole in the bottom thereof (of the barges); and when thou shalt suffer for air, thou shalt unstop the hole thereof and receive air. And if so be that the water come in upon thee,

behold, ye shall stop the hole thereof, that ye perish not in the flood.' ”

Notice that no plug is mentioned. Simply a hole to be unstopped, and stopped up. Maybe old Jared, like the hero of Harlem, stopped it with his finger; or stood with his foot on the hole in the bottom, and his head against the hole in the top! But however it was done, it was lucky for the cureloms and cumons that the Lord told the brother of Jared to stop up the hole when the water began to pour into the barge, or he surely would never have guessed as to what to do about it!

The barges could not have windows, or they would be “dashed to pieces.” So the Lord touched eight small stones, so they gave light to the Jaredites. The barges were to be “like a whale in the midst of the sea, while mountain waves dashed upon them.” P. 504. * * * “And it came to pass that they were many times buried in the depths of the sea, because of the mountain waves that did break upon them, and also the great and terrible tempests which were caused by the fierceness of the wind. And it came to pass that when they were buried in the deep, no water could hurt them, their vessel being tight like a dish—on both top and bottom—and the wind did never cease to blow them toward the promised land.” P. 510.

There is no parallel between these barges, diving like a whale, and Noah's ark, which quietly arose and floated upon the water, with no particular destination.

Neither is there any force or truth in the shallow arguments of some Mormons, that if Smith wrote this, he wonderfully prophesied of our modern submarine boats. What parallel is there between these dish-like barges, without machinery to propel themselves, and completely at the mercy of the wind and waves, and our great modern

submarine boats that dive and propel themselves by nicely adjusted and complex machinery?

We must pronounce it a clumsy romance, on a par with Mother Goose, or Jack and the Bean Stalk, when we think of Jaredites, horses, elephants, mastodons, swarms of bees, and asses, all in "light barges," diving under the sea, and rolling and dashing during tempests, for about a year, while being driven by the wind toward the "promised land," a distance of about 5,000 miles!

Nor does it help the matter to say that the Lord protected the beasts from rolling over one another in this driving and dashing. The Lord does not take the most difficult and absurd way possible to do anything, and then work a miracle to save his creatures, when no miracle is necessary.

But after all this trouble, the Jaredites divided into two factions, about 600 B. C., led by Shiz and Coriantumr, who gathered together, men, women and children, and fought for many days, sleeping on their swords at night, and rising each morning to resume the slaughter, until the two leaders alone were left, and they destroyed one another. The prophet Ether alone was left on this desolate continent, and he had no posterity.

CHAPTER XVII.

THE BOOK OF MORMON OPPOSED TO ZOOLOGY.

The book of Mormon is proven to be a false record from the standpoint of zoology, because it pretends to account for the animals of America from the theory that they were brot here from Europe by the Jaredites. But in order for this to be true the animals of America must be the same as those of the Old World. We read on p. 43, B. M., that when the Nephites came here they found "all manner of wild animals which were for the use of man." We wonder if they found the kangaroo and other animals peculiar to Australia here? Or are they of no use to man?

Below we quote from the Inter. Encycl. on the fauna of America as follows:

"The llama and alpaca are peculiar to South America. The chinchilla is peculiar to Chili, and the bison to North America. The American possums, with a pouch for their young, were objects of great curiosity to the first Europeans who visited America." (The Jaredites, I suppose.) "The monkeys of America are altogether different from those of Asia or the rest of the world. There are no apes in the eastern world resembling the chimpanzee or baboons of America, and long and prehensile tails are never found on monkeys of the Old World. American monkeys have no cheek pouches like those of the Old World. In the animal kingdom, as in the vegetable, all seemed new to Europeans. The common hive bees were unknown in America until introduced here

from Europe." (And yet the Jaredites had brought swarms of honey bees here 2200 B. C.!)

"There are numerous birds in America found in no other part of the earth; as the humming bird, toucan," etc., etc.

Rattlesnakes, glass snakes, bullfrogs and alligators are entirely peculiar to America.

And yet the Book of Mormon would account for animals, fowls, and even fish of America, as all coming here from Europe in eight barges, the length of a tree!

In reference to the numerous animals and plants of Europe, not found in America, we refer the reader to any encyclopedia.

Hence the Book or Mormon is false from the standpoint of zoology, for it is certain that the bison was never brot here from Europe, nor many other animals peculiar to this continent.

CHAPTER XVIII.

THE BOOK OF MORMON OPPOSED TO BOTANY.

On p. 502, B. M., we read that Jared and his brother did take into their barges "seed of the earth of every kind." The Nephites also brot seeds from Jerusalem to America, as we read in B. M., p. 43 or ch. V., par. 44.

"And it came to pass that we did till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth which we had brot from the land of Jerusalem."

Hence we should find the same flora here as in Europe and Asia, if "seeds of the earth of every kind" were brot here by the Jaredites and Nephites. But let us see.

Inter. Encycl.: "The flora and fauna of America are decidedly different from that of the Old World. Even the pines, oaks and willows are not the same as those east of the Atlantic. Many species of cacti are exclusively American, though now introduced into the Old World. Fuchias and magnolias, and many beautiful flowers, are peculiar to America, and were later introduced into Europe.

"The pineapple is a native of tropical America. Maize, or Indian corn, the potato and tobacco are indigenous to America."

The first Spaniards who visited America reported in Spain that they had seen the Indians twisting up leaves, and lighting one end, and then smoking like devils. Wal-

ter Raleigh first introduced tobacco into England from America. Hence these did not come from Europe nor Asia, as the Book of Mormon teaches. Therefore, it is a false record, as proven from a botanical standpoint.

CHAPTER XIX.

THE BOOK OF MORMON NOT SUSTAINED BY ARCHAEOLOGY.

The Book of Mormon and L. D. S. try to account for the ruins, and other evidences of an ancient civilization found on the American continent, from this colony of Jaredites who came here in those barges, about 2200 B. C., and who all perished about 700 to 600 B. C.

But we will proceed to show that these ruins can all be accounted for from a people who were still alive on this continent when it was discovered by Columbus in 1492 A. D.

In "Lost Atlantis," by Donnelly, on pp. 349, 351 and 354, we have the following from other historians and antiquarians:

Desire Charney says: "The Toltecs were farmers, raised fruits, grains, and wove cotton. Their religion was simple. They made use of the T much—(an ancient sign of the cross.—Ed.). They were fair, robust and bearded, and some had blue eyes.

"The Aztecs (who were still here in 1492) had progressed thru three modes of writing: picture, symbolic and phonetic. They had recorded laws, political annals, mythology, chronology and astronomy. They wrote on cotton, skins, cloth, and a composition of silk and gum, and they also made a species of paper, soft and beautiful, from aloe.

They wrote poetry, cultivated oratory and rhetoric and had theatrical performances.

Prescott is quoted in the same work:

"That they (the Aztecs) should be capable of accurately adjusting their festivals by movements of the heavenly bodies, and fix the true length of the tropical year with a precision unknown to the great philosophers of antiquity, could be the result only of a long series of nice and patient observations, evincing no slight progress in civilization.

"They had bridges, forts, temples, palaces, and gigantic pyramids, all ornamented with wonderful statuary, as the ruins in Central America still testify." (These are the ruins that Mormons attribute to the Jaredites, who utterly perished B. C. 600!)

"At Palenque, Central America, we see in the ruins of their ancient buildings, arches resembling those of ancient Greece."

"Mexico under European rule has never again risen to her former standard of refinement, wealth, prosperity or civilization.

"Here (in Mexico and Central America) we find in the ruins beautiful vases, and sculpture, and glassware, and porcelain, and bronze, and gold, and silver, and copper, and tin; and metallic candlesticks, and masonry, and bricks, and cement like that of ancient European nations."

Mr. Donnelly adds that Central America and Mexico, in the time of Columbus, enjoyed a higher degree of civilization than did Europe.

Where then is the Mormon romance that would account for these ruins from a race that became extinct 600 B. C.? Mormons talk of nothing having been written on American archaeology, in English, previous to Smith's time—1830. But all could read of the arts and civilization of the Toltecs and Aztecs a century before Smith's

time in many works on these races, and in the history of the Spanish invasion of Central America and Mexico.

Even in their own book, "A Voice of Warning," U. C. edition, p. 133, Parley Pratt, the author, quotes from P. S. Rafinesque, on the ruins of Otolum, North America, as follows:

"They were surveyed by Captain Del Rio, in 1727, an account of which was published in English in 1822."

Then, here is American archaeology, in English, before the Book of Mormon was published.

These Aztecs could not have been descendants of the Jaredites of Mormonism, for the latter had become extinct about 600 B. C. See B. M. pp. 531-533.

They could not have come from the Nephites of Mormonism, for they had become extinct about 400 A. D. See B. M., pp. 492-495.

Neither could the Aztecs have come from the Lamanites of Mormonism, for the Aztecs were quite fair skinned; but the Lamanites, and all who mixed with them, were cursed with black skin. B. M., pp. 65, 491.

CHAPTER XX.

THE BOOK OF MORMON OPPOSED TO ETHNOLOGY.

The Book of Mormon teaches that the Indians of America have all descended from one race of people—the second colony that came over to America from Jerusalem, about 600 B. C. These descended from one Lehi, who was a descendant of Manasseh, the son of Joseph, who came out of Egypt. B. M., p. 231.

After being in America some time, they divided into two nations, called Nephites and Lamanites, named after two sons of Lehi, who came over to America 600 B. C. But as before stated, the Nephites were all destroyed by the Lamanites, and the Lamanites became the ancestors of our American Indians. If this is true the Indians should be much alike in color, features, language, etc., and must show an Israelitish origin. In color they must be alike, for the Book of Mormon teaches not only that the Lamanites were cursed with a skin of blackness, and became a dark and loathsome people, but also that all who mixed with them should receive the same curse—a black skin. B. M., pp. 65, 491. But let us see:

Mr. Donnelly says, in "Lost Atlantis," p. 197: "When science is able to disabuse its mind of the Mortonian theory, that the aborigines of America are all red men, and all belong to one race (as the B. M. teaches), we may hope that the confluence upon the continent of widely differing races, from different countries, may come to be recognized and intelligently studied. There can be

no doubt that red, white, black and yellow men have united to form the original population of America."

Prichard in his "Researches in Phys. Hist. of Mankind," Vol. I., p. 269, pub., 1841, says:

"It is easy to show that the American races show nearly as great a variety in this respect as the nations of the Old World. There are among them many white races, with a florid complexion; and also tribes that are black, or of a very dark hue. Their stature, figure and countenance is almost equally diversified."

John T. Short, in *North America of Antiquity*, p. 189, says: "The Menominees, sometimes called white Indians, formerly occupied the region bordering on Lake Michigan, around Green Bay. Their whiteness early attracted the Jesuit missionaries, and was often commented upon by travelers."

See foot note, p. 107, Vol. III., U. S. Explor. R. R. Route—Union Pacific.

"Many of the Indians of the Zuni (New Mexico) are white. They have a fair skin, blue eyes, chestnut or auburn hair, and are quite good-looking. They claim to be full-blooded Zunians, and have no tradition of inter-marriage with the whites of any foreign race."

Catlin, in "Indians of North America," Vol. I., p. 95, says: "A stranger in a Mandin village is first struck with the different shades of complexion and various colors of hair which he sees in the crowd about him, and is at once disposed to exclaim, 'These are not Indians.'

"There are a great many of these people whose complexion is as light as half-breeds, and among women particularly there are many whose skins are almost white, with most pleasing symmetry and proportion of features, with hazel, gray and blue eyes, and a mildness of expres-

sion of modesty of demeanor which rendered them exceedingly beautiful and pleasing."

Dr. Goodrich, in "Universal Traveler," p. 154, says: "The modern Peruvians, in the warmer regions of Peru, are as fair as the people of the south of Europe."

Ferdinand Columbus, in describing his father's voyages, describes the inhabitants of San Domingo as fair and beautiful."

Reader, where then goes the Mormon theory of the Indians having all sprung from Lehi, who was of Israelitish origin, and later from the descendants of his son Laman, whose posterity were all cursed with a skin of blackness, that was to follow them in all future generations? The intelligent reader can judge.

We also claim that there is nothing in B. M. to show that any of the posterity of Ephraim (the brother of Manasseh, son of Joseph) ever came over to America, yet Mormons apply the blessing of Ephraim to these Indians, and call the Book of Mormon the "stick of Ephraim"! The "multitude of nations" of Gen. 48:19 was to come from Ephraim, not Manasseh. We have challenged Mormons, and they have never met it, to prove from the B. M. that Ephraim's posterity ever come to this continent, or to show from any of Smith's so-called inspired works a plain statement that either an Indian or Smith himself had come from Ephraim. Hence, if their book is a stick at all, it is the stick of Manasseh. See Ezek. 37:16-23, applied by Mormons to the joining of B. M. to our New Testament. Also see B. M., p. 231. We will treat these prophecies under their own head later.

That Smith considered himself a gentile, see Moroni's statement, on page 3 of B. M., where it speaks of the abridged record of the Nephites and Lamanites; written

to the Lamanites, who are a remnant of the house of Isarel * * * hid up unto the Lord, to come forth in due time, by way of Gentile; the interpretation thereof by the gift of God."

Who was this Gentile, that claimed to interpret by the gift of God but Joseph Smith? See also B. M., pp. 24, 27, 30, 503 and 524.

CHAPTER XXI.

THE JOURNEY OF THE NEPHITES.

The trip of the Nephites to America in a ship, about 600 B. C., is, if possible, more preposterous than that of the Jaredites 2200 B. C.

Lehi, a descendant of Manasseh, B. M., p. 231, had dwelt at Jerusalem; but because of the destruction of the city by Nebuchadnezzar being at hand, the Lord commanded him to flee into a wilderness. B. M., pp. 1, 2.

So he and his wife and four sons, Laman, Lemuel, Sam and Nephi, fled into the wilderness. We learn from B. M., p. 3, that they first went south of Jerusalem to the Red Sea. They dwelt on the borders of the Red Sea for some time, near a river that emptied into the Red Sea, which they called the river Laman. B. M., pp. 3, 4.

Here the Lord told Nephi of a choice land he would bring them to (America). But Nephi was told that he must go back to Jerusalem for some brass plates, or records of the Jews. B. M., p. 5. So Nephi and some of his brethren went up to Jerusalem for the record, and they got to the walls of Jerusalem by night. The brethren hid while Nephi crept toward the house of Laban, who had charge of them. Laban was lying on the earth drunk, and the spirit told Nephi to slay him, which he did, with Laban's own sword. Then Nephi put on Laban's armor and simulated the voice of Laban, and commanded a servant to give him the plates of brass. The servant, thinking it was Laban, his master, did so. Thus he brought the plates, and also Zaram, the servant, to his father. B. M., pp. 7-11.

Thus the story opens with murder, deceit and robbery.

From this northern end of the Red Sea, this people we will call Nephites, traveled southeast down along the Red Sea till they came to a place they called Shazar. From here they still kept on in the "same direction"—viz., S. E. This would bring them pretty well south in Arabia. From here they travel "nearly eastward" till they got to a land they called Bountiful. P. 36. This would be Oman, in eastern Arabia, which borders on the Arabian Sea. Here they constructed a ship. Pp. 36, 37.

After gathering fruit, meat, seeds, honey, etc., they went down into the ship, with their wives and families, and all the book tells us as to the direction they took is that "they put forth into the sea, and were driven forth before the wind towards the promised land." P. 41. "And after we had sailed for the space of many days, we did arrive to the promised land." P. 43.

Now, as they sailed from the Arabian Sea, they could not have sailed westward "toward the promised land," as the continent of Africa lay between them and America. So, as they had been traveling eastward," Mormons have concluded that they sailed in this "same direction," across Pacific Ocean, to the "promised land," and landed on the western coast of South America!

This was about the longest route they could have taken to America. About two-thirds around the earth, or by sailing vessel from 16,000 to 20,000 miles!

Would the Lord have sent a ship 16,000 miles or more when he could have reached America in 1,632 miles, from Africa to South America; or when ships could reach America across Behring Strait, from China to Alaska, by sailing about fifty miles? We will now present evidences that the Indians have come from Mongolians, Africans, Polynesians, and a mixed race from lost Atlantis, for which we have already given some evidence.

CHAPTER XXII.

FROM WHENCE CAME THE INDIANS.

See Hill's Practical Encycl. "Some ethnologists teach that the Indians are a mixture of Mongolian, Polynesian and Caucasian. They have long, straight black hair, scanty beard, receding forehead, and dull, sleepy eyes; full, compressed lips, face broad across the cheeks—facial angle 75 degrees, 5 degrees less than the average European. Complexion varies from dark brown to almost white—a somewhat reddish tint is common. They believe in the transmigration of souls through animals. (Like the Egyptians—Ed.) They have no idea that acts of this life have any connection with future happiness."

The reader will see that nearly every point in this description is opposed to the Indian having an Israelitish origin, as the B. M. teaches. The "happy hunting ground" of the Indians shows the relation of his faith to the "Elysian fields of Delight" of heathen nations.

Next we give some extracts from Chambers' Encycl. on Indians:

"Professor Norkensjold traced in the Tchuktchis Indians of northeast Siberia traces of the Mongols of Asia, and the Eskimos and American Indians.

"The theory that has the balance of repute in its favor is that the American Indians are derived from the Mongols and Polynese, who ferried or drifted across Behring Strait."

Our readers will also remember reading in several newspapers recently, when our soldiers were in Peking,

that they were shown in official records, where the Chinese had visited America thousands of years before the time of Columbus.

In the Eclectic School History of U. S., p. 10, we read:

“Whence came the early inhabitants of America?

* * * A tradition still preserved in China says that a company of sailors, driven off the shore (of China) by westerly winds, sailed many weeks until they came to a great continent, where grew the aloe and other plants, strange to them, but which we recognize as natives of Mexico.”

So the preponderance of evidence favors the Indian being a mixture of Mongolians, Polynesians, Egyptians and Africans, rather than being from one Israelitish family, as the Book of Mormon teaches.

On the language of the Indian, Chambers' Encycl. says that the Indian language is not isolating or monosyllabic, like the Chinese and European languages, but is incorporative; a sentence often being represented by a seventeen-syllabled word. “The language is generally different from all Asiatic languages (which would include both the Chinese and Hebrew—Ed.); it is not like the Semitic or Aryan. This characteristic applied to all the 760 inextricably intermixed Indian tongues—a product wholly of America. Dr. Latham and other ethnologists rank the Indians as Mongolidai, who in the remote past came to America.

“There are now about 267,900 Indians in America, as many as in the time of Columbus—1492.”

This testimony would show the Indian language not wholly like the Chinese; neither is it like the Hebrew. But the 760 dialects, and the various colors and features, confirm our position that the Indians come from many races, probably all Gentile nations.

CHAPTER XXIII.

LOST ATLANTIS.

But from whence came the Toltecs, Aztecs and other fair-skinned Indians? We believe that the lost continent—Atlantis—solves this problem. This large island, with its surrounding islands, formed almost a complete bridge, from Africa to South America, in the remote past; so that people from southern Europe, Egypt and other parts of Africa could cross over to South America with but little sailing.

See Inter. Encycl.

“Atlantis—A vast island, of ancient tradition, lying in the Atlantic Ocean, described by Plato and an Egyptian priest as picturesque and beautiful, with a great people upon it, and great civilization, which was submerged in the ocean by an earthquake.—The Canary Islands are supposed to be the remains of this ancient island. This is supposed to have been that great unnamed island spoken of by Pliny, Diodorus and Arnobius.”

We will now give some extracts from “Atlantis,” by Donnelly:

“Solon, the great law-giver of Greece, who lived about 600 B. C., had went on a visit from Athens to Egypt. While there he talked with an Egyptian priest, Critias who gave him a history of Atlantis and its people. (This visit of Solon to Egypt is also recorded by Plutarch.)

“Solon commenced a history of Atlantis, but never finished it. Plato—who lived 400 B. C.—added some

historical facts he had gathered to it, but died before he finished it. Critias had told Solon much about Atlantis, of its mighty people, its great civilization, and advancement in working metals, its art, sculpture, buildings, etc. How they had conquered most of western Europe and Asia, and also parts of the 'opposite continent'—now, Peru, Central America and along the Mississippi—and also attempted to conquer Egypt and Greece; but Greece broke her power, and soon after the island sunk in one night.

"Plato tells of hot springs and cold springs of Atlantis, such as still abound in the Azores—surviving fragments of this once vast continent.

"This island formed a way between the pillars of Hercules and the opposite continent—America.

"Its connecting ridges bound together Brazil and Africa, and barriers of rock and mud still make some of those portions of the Atlantic Ocean impassible to ships.

"Plato speaks (400 B. C.) of 'a passage from Atlantis, west to the opposite continent.' " So he or Solon knew of America in their time.

"Atlantis had fruits, flowers, hot springs, fragrant trees, beautiful buildings, and architecture, and carvings, and statues, and working in metals, and reaping and gathering twice a year or oftener. Great bridges, writing and arts, long before Christ, and working in gold and ore.

"Their great king, Posedon, had ten sons. Each of these ten sons were absolute sovereigns in his part of the island. They had power to pardon or execute; but all followed Posedon's regulations, and consulted one another before war. (Much like our Indians.)

"The worship of Atlantis was sun and hero worship, and these kings were deified after death. Posedon was worshipped as Neptune, or god of the sea, and was pic-

tured as holding a three-pronged scepter in a war chariot drawn by horses.

"Among the animals of Atlantis were horses, cows, sheep, goats, hogs, etc.; and among grains were wheat, rye, oats, barley, etc.

"The cities were lighted by a red light from orichalcum, next to gold, known only now in name.

"This isle formed the foundation of the mythological 'Elysian fields of delight,' 'happy hunting ground,' etc., of the heathen poets.

"Numerous ancient historians refer to Atlantis, such as Plato, Solon, Egyptian priests, Proclus, Aelian, Timogenes, the Gauls, Marcellus, Homer, Plutarch and Herodotus the oldest of historians."

Says Donnelly: "The Atlantic Ocean was named after this island, and Atlanta was named after Atlas, this great king's oldest son. We have the Atlas Mountains on the western coast of Africa, nearest to this island, and when Columbus discovered America there was a city of Atlan on the coast of Darien, and a race of people in Central America called Aztecs, and another race in Africa near the Atlas Mountains called Atlantes."

How comes it that we have Atlas Mountains and an Atlantes race in Africa, and a village Atlan and an Aztec race in America if there had never been an isle Atlantis lying between?

On p. 117 "Atlantis" it says: "The Okanagaus Indians have a tradition that long ago, when the sun was no bigger than a star, their medicine woman, Scomalt, ruled over what appears to have been a lost island. Peace on the island was destroyed by war, and Scomalt was so angry that she rose up in wrath and drove the inhabitants to one end of the island, and broke off the piece of land they stood upon, and pushed it into the sea, and

all perished upon it but two, who escaped by canoe, and from these the Okanagaus descended."

In "Atlantis," p. 114, we read of a tradition of the Iowa Indians, that all the tribes formerly dwelt on a large island, across a large water toward the sunrising. That they crossed the water by swimming and in canoes."

Ancient history, and recent explorations, establish beyond a doubt that such an island once existed, which sufficiently accounts for Aztecs and white Indians, and all the evidences of an ancient civilization on the American continent. And yet Mormons ask for history before Smith's time that accounts for these ruins!

We leave the reader to judge as to which view is most reasonable and best established by modern scholarship; that the Indians are from one race, and Israelitish, and made journeys of from 5,000 to 20,000 miles in barges and ships to America, or our position that they are a mixture of many races, some coming from China across Behring Strait, some from Africa to South America, and some from the lost isle, Atlantis, to Central America.

CHAPTER XXIV.

ANGLO-ISRAEL.

While there is a vague intimation in B. M., p. 59, that Smith is an Israelite from the "fruit of Lehi's loins," who came from Manasseh, son of Joseph, of Egypt, yet it is not clearly stated, and conflicts with other places, which make Smith a gentile, as we have given reference in the last of Chapter XX. See preface to B. M. and pp. 24, 27, 30, 503 and 524.

The above pages teach not only that Smith was a gentile, but that the American people, who "mocked at the B. M.," were gentiles. We give two quotations from pp. 24 and 30, B. M.:

"And then shall the fullness of the gospel (the B. M.) come unto the Gentiles (American people), and from the Gentiles unto the remnant of our seed (the Indians), and at that day shall the remnant of our seed (Indians) know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to a knowledge of their forefathers, and also to a knowledge of their Redeemer."

"And it came to pass that I beheld many multitudes of Gentiles upon the land of promise (America), and I beheld the wrath of the Lord that it was upon the seed of my brethren (the Indians), and they were scattered before the Gentiles (Anglo-Saxons and Spanish), and were smitten. And I beheld the Spirit of the Lord, that it was upon the Gentiles; and they did prosper, and obtain the land for their inheritance; and I beheld that they were

white, and exceedingly fair and beautiful, like unto my people (the Nephites), before they were slain."

These quotations from the B. M. are sufficient to show that Joseph Smith regarded the Indians as Israelites, and Anglo-Saxons and other white races who settled America to be Gentiles. And if these were Gentiles, they could not be of Israelitish origin; and as Smith himself sprung from these same Anglo-Saxons, he must also have been a Gentile.

Mormons try to claim that it was revealed to Smith afterwards that he was an Ephraimite. See D. C., pp. 166, 269, 321 and 322. The first says: "The rebellious are not of the blood of Ephraim, wherefore they shall be plucked out."

There is nothing definite here as to what people are from Ephraim.

In the other reference it says: "In the barren deserts there shall come forth pools of living water, and the parched land shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim, my servants, * * * and then shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim."

Here again only the U. C. could claim to be the subjects of this revelation. It could have no application to the R. C. But it does not help them out, either, seeing that other parts of the B. M. makes all Anglo-Saxons Gentiles. It simply sets the B. M. against itself.

In D. C., p. 269, we read that Mormons are "the children of Israel, and of the seed of Abraham." But as they are a mixture of many nations, this could only mean in a spiritual sense, as in Gal. 3:7, 26-29, where all those

baptized into Christ are made Abraham's seed by baptismal adoption and faith. Hence this text proves nothing for natural descent.

We now give a few of the hundreds of arguments that could be produced to show that instead of the Indians being from the ten lost tribes, that Anglo-Saxons are those tribes. This truth alone is enough to utterly undermine the claims that the B. M. is a true record, and worthy of the confidence of Christian people. Let the reader notice how none of these prophecies will fit the Indian, but all fit the Anglo-Saxon race.

1. The ten tribes of Israel were to be a multitudinous people, who would "blossom and bud, and fill the face of the earth with fruit." Gen. 35:11; Isa. 27:6; Numb. 23:10.

2. All other races were to die out before them. Jer. 46:28. As an example of fulfillment, see the aborigines of Australia, Tasmania and New Zealand dying out before the aggressive Anglo-Saxons. And we look for the same in America.

3. They were to be above all other nations, in praise, name and honor. Deut. 26:19.

4. They were to abolish slavery. Isa. 58:6; Isa. 48:8, 9.

5. They were to be the money-lenders. Deut. 15:6.

6. They were to mix among the Gentiles. Hosea 7:8.

7. They were to fall into idolatry, as all our forefathers have done, Hosea 4:16, 17, but were afterwards to serve the true God. Hosea 14:4, 8.

8. They were to inhabit the islands northwest of Palestine—Brittain. Isa. 49:1, 3, 8, 9, 12.

9. They were to be the light to the Gentiles of earth. Isa. 49:6.

10. Their native land was to become too small to hold them. Isa. 49:19, 20.

11. They were to build up the desolate places of earth. Isa. 49:8.

12. These isles were to receive the teachings of Christ. Isa. 42:4.

13. They were to be great seamen. Gen. 49:13; Deut. 33:19; Judges 5:17.

14. Great stockmen. Jer. 31:20-29.

15. The sign of the sabbath was to abide with them. Ezek. 20:12.

16. Joseph's posterity were to be an unconquerable people. Gen. 48:23, 24. See v. 22, 25 also, on the fruitfulness of Joseph.

17. Joseph's posterity were to have a very fruitful land—Britain and America. Deut. 33:13-16.

18. They were to crowd all other people together, for self-protection, to the ends of the earth. Deut. 33:17.

19. They were to have the sign of the bullock and of the unicorn and lion. Deut. 33:17; Numb. 23:22-25; 24:8, 9.

The unicorn and lion, on the British arms and ensign, represent the long contest between two houses for the crown. The one house from Judah, and the other from Joseph. Judah prevailed, and the late Queen of England has a chart that traces her lineage through David back to Adam. See Gen. 49:9, 10, and "Missing Links," pp. 125-134.

20. Their last end is to be glorious. Numb. 23:8-11.

21. They were to forget their identity; become lost as to identity, and afterwards find it out. Hos. 1:10; 6:1-4; Jer. 50:4-8; Jer. 31:10; Jer. 3:11, 12.

22. Ephraim's posterity (the British) were to be great drunkards. Isa. 28:1.

23. They were to be covenant-breakers. The covenant of circumcision is an example. Jer. 11:10.

24. They were to be God's battle-axe, to break up other powers, and no weapon formed against them was to prosper. Isa. 54:17; Jer. 51:19, 20; Numb. 23:22-25.

25. Israel were to be scattered among all the nations of the earth. Deut. 28:64; Ezek. 36:24; Hosea 7:8; Amos 9:9; Jer. 46:28; Isa. 11:11, etc.

To these twenty-five prophecies we could add many pages of argument from history, names of places, personal names, tradition, etc., to prove that British, Scandinavians, Germans, and nearly all Protestant races, are descendants of the ten tribes; but we wish a condensed work, and here simply refer the reader for more information on this subject to Prof. C. A. L. Totten, New Haven, Conn.

The knowledge that we ourselves are from Joseph, Manasseh and Ephraim, deals a deathblow at the Book of Mormon, that would make these prophecies, as well as our history, fit to the sluggish Indian.

CHAPTER XXV.

MORMONISM OPPOSED TO THE BIBLE IN DOCTRINE.—
HEAVEN AT DEATH—IMMORTALITY—ETERNAL
LIFE—THE SOUL, AND THE SERPENT'S
FALSEHOOD.

In B. M., p. 146, par. 11, we read: "The demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt."

Also p. 281, par. 10, "that they are raised to dwell at the right hand of God, in a state of never-ending happiness."

Also p. 545, par. 2: "I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the eternal judge, of both quick and dead. Amen."

(Written by Moroni A. D. 420.)

Also p. 386, par. 6: "And land their souls, yea their immortal souls, at the right hand of God, in the kingdom of heaven, to sit down with Abraham and Isaac, and with Jacob, and with all our holy fathers, to go no more out."

See also revelation given Joseph Smith January 19, 1841, D. C., p. 303: "David Patten, who is with me at this time, and also by servant, Edward Partridge, and also my aged servant, Joseph Smith, Sr., who sitteth with Abraham, at his right hand, and blessed and holy is he, for he is mine." See also D. C., pp. 62, 103, 249, 303, 317, etc.

Now, on going to heaven at death, the Bible is directly opposed to Mormonism, as the following scriptures show :

"David is not ascended into the heavens." Acts 2:34. "No man hath ascended into heaven, but he hath come down from heaven. John 3:13. "Whither I go ye cannot come. John 13:33. See also Hebr. 11:8, 35, 39, 40; Isa. 63:16; Joshua 24:2; Lu. 14:14; Matt. 16:27; Matt. 5:5; Prov. 2:21, 22; 10:30; 11:31; Ps. 37; 1 Pet. 5:4; 2 Tim. 4:8; Col. 3:4; Rom. 8:23; Jer. 15:1, etc. Man, as a whole, must wait till resurrection for reward and glorification.

As to the immortality of the soul, see 1 Tim. 1:17; Rom. 2:7; 1 Cor. 15:53, 54; 2 Tim. 1:10; 1 Tim. 1:16.

These scriptures are directly opposed to the B. M., as they teach that we must seek for it; that the Lord Jesus alone hath attained to it (God always being excepted; 1 Cor. 15:27); and that we receive it only at the resurrection. For eternal life is now but a matter of promise, and a gift of God through Jesus Christ. Rom. 6:23; 2 Tim. 1:1; Titus 1:2; 2:13; 3:7; 1 John 2:25; Matt. 19:29; Col. 3:4, etc.

As opposed to these, the B. M. teaches that eternal life is a natural inheritance of both saint and sinner; and thus Jesus is robbed of his great work and chief mission on earth—to give life to man.

Also, as opposed to the B. M., that all men possess immortal souls, or deathless entities, the Bible teaches that souls are born, fatten, can be destroyed with a sword, can die and go to the grave, and are redeemed from thence only at the resurrection. Proof: Gen. 46:18, 22; Ex. 12:16; Levit. 22:11; Jer. 2:34; Job 7:15; Joshua 11:11; Ex. 12:16; Psalms. 106:15; Ezek. 18:4; Job 33:22; Psalms. 49:14, 15; Gen. 2:7; 7:21, 22, etc. How different, indeed, is this Bible soul from the soul of Mormonism!

God calls the man the soul. Gen. 2:7. The serpent told these souls that God had made that they would not die, though God had said that they should. Gen. 2:17; 3:4, 19; 5:15; 3:22-24. Hence, if the soul is immortal, as taught in B. M., Satan told the truth. Yes, Mormonism stands upon Satan's foundation: "Ye shall not surely die."

Both Paul and Jesus plainly condemn this falsehood. John 8:44; 2 Cor. 11:1-5; 1 Tim. 6:20, 21; 2 Tim. 2:18; Col. 2:8.

The B. M. is also in conflict with the bible on the state of man in death. On pp. 439-442, and 470, it tells of Jesus' voice being heard in America during the three days while he was dead! But the scriptures teach that Jesus did not possess the nature of angels, but was of the seed of Abraham; and that he was made in all things like his brethren, for the suffering of death. That he wholly died, like his brethren do, and was cut off from the land of the living, and for three days lay in the grave, and that God raised him from the dead. Heb. 2:14-17; Isa. 53:8, 10, 12; Rev. 1:18; John 5:30, 32; 14:28; Matt. 12:40; Acts 2:24, 31, 32; Rom. 10:9; 1 Cor. 6:14; Gal. 1:1; Eph. 1:20, etc.

It is a part of the gospel, by which we are saved, to believe that Jesus died (1 Cor. 15:1-5, 17, 18), and yet Mormons deny this gospel by the devil's doctrine, that not only all mankind do not surely die, but that the Saviour himself did not die, but only an assumed body died, and that the real Christ was heard talking in America during the three days while he was dead!

See also D. C., pp. 62, 103, 249, 303, 317 and 340, how dead apostles and prophets appeared and conferred keys upon Joseph Smith, in 1830; how the dead are represented as conscious in death, and also, p. 88, where, that

old-time heresy that the resurrection is past already (2 Tim. 2:18), is taught by Smith, and that the dead go before the living, which Paul denied in his day. 1. Thess. 4:15.

See on the unconscious state of the dead the following scriptures: Psa. 146:4; Eccl. 9:5, 6, 10; 12:7, 3:17-22; Psa. 17:15; 6:5; 88:11; 115:16, 17; 39:13; Job. 7:21; 14:10-15; 19-23; Isa. 38; John 11. Hence Smith got his chief keys from the dead, who know nothing.

That the spirit returns to God at death we admit. It was with God as a portion of the energy or universal spirit of God, before our existence, from all eternity, and returns to the same condition after man's death. It was not man's spirit before his conception and quickening. It is not his after death. Man has no spirit of his own after death. It is not man's spirit that raises his body at the resurrection, but God's spirit. Rom. 11:8; 1 Cor. 15:36, 44; Psa. 71:20; 104:29, 30.

CHAPTER XXVI.

THE MORMON GOD DIED.

The absurd and blasphemous doctrine that the Great Creator of the universe died is plainly taught in many places in the B. M. See p. 147, or Mosi. 1:13, 14.

“For, behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight. * * * And, lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.”

Par. 14: “And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary. And, lo, he cometh unto his own, that salvation might come unto the children of men, even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him. And he shall rise the third day from the dead; and behold, he standeth to

judge the world. * * * Also his blood atoneth for the sins of those who have fallen by the transgression of Adam."

See also p. 172, Mosi. 8:5: "God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh he shall be called the Son of God; and having subjected the flesh to the will of the Father, being the Father and the Son: the Father because he was conceived by the power of God; and the Son because of the flesh; thus becoming the Father and the Son: and they are one God, yea, the very eternal Father of heaven and earth * * * suffereth himself to be mocked, scourged, and cast out, * * * crucified and slain * * * and satisfied the demands of justice."

See also p. 315, Alma 19:12: "And now the plan of mercy could not be brought about except an atonement should be made; therefore, God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also.

"Now repentance could not come with men, except there were a punishment, which also was as eternal as the life of the soul should be, affixed opposite to the plan of happiness, which is as eternal also as the life of the soul."

The reader will see that the above quotations prove the B. M. do not teach simply the death of the body or tabernacle that God took, but the death of the Great Creator, who took the tabernacle of clay! And yet his voice was heard in America while he was dead! P. 439-442 and 470. It teaches that the Great Creator himself was tempted of the devil, suffered, and was crucified, and died to satisfy the justice of his own law, which, of course, he gave foreknowing all things! Hence for three

days there was no God in the universe! And yet this dead Creator raised himself from the dead! To what insanity will religious fanaticism not drive men?

But the mother of the Great Creator was called Mary, and yet this Son was the Creator of his Mother! Surely this is mystery, Babylon, the great, the mother of harlots and abominations of the earth." Rev. 17. Surely such writers were suffering under a religious delirium tremens from drinking Babylon's wine cup.

We also see here that old heathenish vicarious atonement, which taught that our Creator could not pardon nor show mercy without blood, or the slaughter of the innocent for the guilty! That barbarous doctrine that Christ died to appease the wrath of an angry God.

Yet the Bible, so far from teaching that God was pleased with the death of his Son, shows us that he was displeased by the parable of the marriage of the King's Son (Matt. 22), and he also called the Jews murderers. Acts 7:51, 52.

The fact is that Christ's obedient life was the sacrifice, and this led to his death. Hebr. 10:4-15. God never commanded bloody sacrifices, but simply gave rules regulating them after man begun to offer them. For all that God desired was obedience. Jer. 7:22, Psalms 40:6; 51:16; Hosea 6:6; Psalm 107:22; 51:17; 1 Peter 2:5; Romans 12:1. Here we learn that it is a living sacrifice of obedience that God wants, and not either blood or dead bodies.

As to Jesus' being very God and the Great Creator of the old cosmos, he never taught so, nor do any of the inspired apostles.

The oneness that Jesus claimed with the Father was the same oneness of purpose, work and heart that he desired all his disciples to have—not a oneness of personality. John 17:11, 21-24. He declared positively: "My Father is greater than I." John 14:28. See also John

5:30, 32, how even his words were not his own, but given him by the Father.

The unity of the father is very plainly taught in the scriptures. See Isa. 45:5; 46:9; 1 Cor. 8:5; Eph. 4:6. Also "there is one mediator between God and man, the man Christ Jesus." 1 Tim. 2:5.

Jesus is not the Creator of the old world, but of the new. "He is the head of the church, who is the beginning," of the new, eternal creation, and the first-born—not naturally—but to the new, eternal nature. Col. 1:18.

He is not the creator of the earth, and Mars, and Jupiter, but of the new principalities and powers, that shall yet rule in the earth. Col. 1:16. The old creation is temporal, and the new order of things is eternal. 2 Cor. 4:18. The old Adamic stock are but figures of the true Adamic creation, that shall be accomplished through Jesus, by the resurrection. Rom. 5:14; Phil. 3:21; 1 Cor. 15:44. The blindness of Smith, in confusing the old and new creation, has led to some of these blunders. Jesus was not even the Christ till anointed at his baptism (Acts 10:38; Luke 3:21-24), neither will he be the Almighty God and Everlasting Father (Isa. 9:6) until he raises his children from the dead, when they also will be gods. 1 John 3:2; Phil. 3:21.

Such ridiculous teachings of the Creator and Jesus as those we have noticed from B. M. could only emanate from a spiritually drunken and befogged mind; which, if inspired at all, was inspired from the devil and his angels, who would like to make the world believe that the Great Creator could die, and be held under his power for three days; and yet, that man does "not surely die," but is in his present animal state a God, and hence needs no Redeemer nor resurrection! Thus nullifying both future resurrection and judgment, as taught in the scriptures. 2 Tim. 4:1; Rev. 11:15-19; 20:11-15; Matt. 25:31-42.

CHAPTER XXVII.

THE HORRIBLE HELL OF MORMONISM.

The following extracts from the B. M. show something of the Mormon hell.

B. M., p. 31: "That awful hell * * * prepared for the wicked." P. 54: "They are carried away captive down to the eternal gulf of misery and woe." P. 72: "Their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever, and has no end." "That lake of fire and brimstone, which is endless torment." P. 73: "And, in fine, woe unto all those who die in their sins: for they shall return unto God, and behold his face, and remain in their sins."

P. 146: "Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up forever and ever. And now, I say unto you, that mercy hath no claims on that man; therefore, his final doom is to endure a never-ending torment."

P. 283: "Their torments shall be as a lake of fire and brimstone, whose flames ascendeth up forever and ever. * * * Then I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice, and they cannot die, seeing there is no more corruption."

Also p. 472, par. 4: "And he that endureth not to the end, the same is he that is hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father."

Here is endless torment with a vengeance. Misery in a lake of fire, and suffocating brimstone, that has no end. And all this torture of a portion of poor humanity right before the face of God the Father! Oh, what a father this makes of our Creator! This is the sinner's final doom, and mercy has no claim on him, and neither has justice, for they cannot be redeemed, because of the justice of the Father!

What a hideous nightmare! What a cloud to draw over the face of him whose name is love, and whose "anger endures but for a moment," but whose mercy "endureth forever," and who "pitieth his children" like an earthly father! What a relic of barbarism, to have a God that is not a fit example for his children to imitate, and a monster that cannot forgive or extend mercy without the blood of the innocent as a substitute for the guilty! And then to talk of an eternal life of misery being a just penalty for the sins of a life that is but a vapor, that appeareth for a little time, and then vanisheth away!

There is no such teaching in the Bible as endless torment. Every one who has looked up the definition of the Hebrew and Greek words *olam*, *aion*, *aionian* and such words, rendered forever, everlasting, and eternal in our Bible, know that they mean "a hidden period of time," "an age," "age-lasting," or may mean eternal.

But the variableness of the meaning of these words makes it impossible to prove endless punishment or endless life from them. Then, as the Bible teaches that all the race that will exist will yet be in one place, and that, a place of happiness; we see the absurdity and blasphemy

of the Mormon doctrine of hell. See Eph. 1:10; Phil. 2:10, 11; 3:21; 1 Cor. 15:24-29; Rev. 5:13, and Ch. 21:22; and Heb. 2:14, 15; Rev. 21:5.

These scriptures show that everything will yet be subdued to Christ, and put under his feet, and nothing left that is not subdued, and put under him in the universe only God himself. All rebels in God's universe must either be converted or destroyed, and the devil and his works must be obliterated from the earth and universe, and nothing but the good and the pure remain. "Behold, I make all things new," saith the Lord.

CHAPTER XXVIII.

THE MORMON HELL CONTRASTED WITH THE BIBLE HELL.

The Mormon hell is a place for disembodied spirits before the resurrection. The Bible hell is either (1) tartaroo, supposed by scholars to be our atmosphere, where the fallen angels are, to whom Jesus preached, after his resurrection, during the forty days before his ascension. See D. C., pp. 88 and 191. Also 1 Pet. 3:18-21; 2 Pet. 2:4; Jude 6; Gen. 6:1-10; Job. 38:7. See also apocryphal book of Enoch. This word tartaroo occurs but once, and men are never threatened with a place there.

2. The only word in the Old Testament rendered hell is sheol. This is rendered grave thirty-one times, and hell thirty-one times, and pit three times. Jacob went down to sheol with his gray hairs. Gen. 49:31.

Job wanted to go there to escape wrath until his appointed time. Job 14:13; 17:13. The wicked are there in silence. Psalms 31:17, 18. David's soul and Christ's soul went there at death. Psalms 49:15, 16; 16:10. Animals and horses go there. Numbers 16:30-34; Psalm 49:14. There is no work, device nor knowledge there, and truth cannot reach those in sheol. Ecclesiastes 9:10; Isaiah 38:18. Men in death behold neither God nor man. Isaiah 38:10, 11.

It is always bodies that go to sheol, and never disembodied spirits. See Ezekiel 32:27, how the dead, and their weapons of war, all go to sheol, and their swords are laid under their heads. This sheol is to be finally destroyed. Hosea 13:14. Therefore sheol is the grave, and the general death state of all dead bodies till the resurrection.

3. The equivalent for sheol in the Hebrew is hades in the Greek. Proof: *Psa. 16:10; Acts 2:27*. Hades occurs eleven times in the New Testament. Everything in hades is dead, and has not yet been judged. *Rev. 20:13*. But Christ being raised from the dead has the keys of the tomb and of the whole death state, sea and earth. *Rev. 1:18*. Yes, it is always this body, in the Bible, after death that is cast into hell—never the spirit, as taught by Mormons. The church comes out of this hades at the resurrection. *Matt. 16:18; I. Cor. 15:10*. Christ's soul or person went to hades in death. *Acts 2:27*.

The body of the rich man of *Lu. 16:23* is represented in parable as lifting up its eyes in hades in torment, while the dead beggar is represented as being carried to Abraham's bosom. This parable shows the contrasted destinies of the rich Jewish nation and the Gentiles, and the ten tribes, who later became adopted into the family of Abraham. *Gal. 3:27, 29*. Neither spirit nor soul is mentioned in this narrative.

This hades is to finally be destroyed in the second death. *Rev. 20:13, 14*. Nowhere in the Bible are spirits of dead men said to go to hades or hell, as the Book of Mormon teaches. The Mormon hell is the old pagan hell of the dark ages.

4. Another word in the Bible rendered hell is Gehenna, which is a proper noun, and wrongly translated by the common noun hell. It is the name of the valley south of Jerusalem, where once fires burned continually to consume the offal of the city; but this hell is now being plowed by the Arabs, and the fires are extinguished, although they may be rekindled at the judgment. It also is a place of bodies, not spirits.

See *Matt. 5:22, 29, 30; 18:9*, and *Mk. 9:43, 45, 47*, where the body, eyes, hands and feet are threatened with

Gehenna. See Matt. 10:28, where both soul, or life, and body are threatened with destruction in Gehenna. See also Luke 12:4, 5, where, after the body is killed, it is cast in Gehenna for consumption.

Hence, the punishment of spirit entities of the dead, in a fiery hell now in existence, is unknown to the holy scriptures of truth, and is a fable of pagan invention, and a relic of superstition and heathen barbarism. We challenge any scholar on earth to find such a hell in the inspired scriptures of truth.

CHAPTER XXIX.

BIBLE PROPHECIES APPLIED BY MORMONS TO THEIR WORK.

—THE “YOUNG MAN” SMITH.—SMITH THE ELIJAH.

—THE EVERLASTING GOSPEL, AND THE STONE
KINGDOM.

On pp. 78 and 167 D. C. we learn that the Lord chose the weak and unlearned things (Joseph Smith and his disciples) to thresh the nations, by the power of his spirit, and that the sword was to fall in their behalf. And that the gospel and kingdom, started by Smith, were to roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands, until it has filled the whole earth; * * * that the kingdom of God may go forth upon the earth, etc.

Elder C. J. Hunt, of the R. C. of Deloit, Iowa, says in his tract, “The Book of Mormon,” p. 2: “Joseph Smith was the man who received instructions from the heavenly messengers, and proclaimed to the world the messages of Zech. 2:3, 4; Mal. 3:1; Rev. 14:6, 7; Mal. 4:5, 6; Amos 3:7; Matt. 20:6.

“Mr. Smith, with five others, by command of the Lord, organized, April 6, 1830, the kingdom (church) of Dan. 2:44; Isa. 11:12; 18:1-3,” etc., * * * “which organization brought about a complete restoration (Rev. 14:6, 7) of the primitive gospel in faith, ordinances, doctrine and polity.”

THE “YOUNG MAN” SMITH.

We will first notice Zech. 2:3, 4. The book opens with: “The word of the Lord unto Zechariah.” In the second

chapter Zechariah says: "I lifted up mine eyes again, and looked, and, behold, a man with a measuring line in his hand."

Then Zechariah said to the man: "Whither goest thou?" And he said unto him, to measure Jerusalem. * * * "And, behold, the angel that talked with me (Zechariah) went forth, and another angel met him, and said unto him, Run, speak to this young man (Zechariah), saying Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein."

This needs no comment to any analytical mind, as having no reference to Smith as this "young man," who was shown these things. The idea is too shallow to be worthy of further notice.

SMITH THE ELIJAH.

As to Mr. Smith being the Elijah of Mal. 4:5, 6, and the messenger of the covenant of Mal. 3:1, we simply ask the reader to read these chapters and see that Smith did not do the Elijah work. He did not "turn the hearts of children to parents or of parents to children," but the polygamy and secretism he introduced has done just the opposite, as many a broken-hearted Mormon wife can testify. See Mrs. Stenhouse's book, "Tell It All."

Neither was he a "swift witness against sorcerers, adulterers, false swearers and oppressors (Mal. 3:5), but was himself one of them, as we have abundantly proven.

Neither did he "purify the sons of Levi"—the Jewish priesthood—v. 3, nor "restore the tribes of Jacob." See Ecclesiasticus 48.

Neither has he restored all things—not even the lost gifts of the church. Matt. 17:11. No, it is evident that Smith's system is a counterfeit of the true church—a form of godliness, without the power of which they boast.

THE EVERLASTING GOSPEL.

Mr. Hunt, like all Mormons, also claims that Mr. Smith proclaimed to the world the messages of Rev. 14:6, 7, which they claim brought about a complete restoration of the primitive gospel. See also D. C., pp. 61, 80, 222, where Smith claims that he was preaching the restored gospel—the everlasting gospel—among the nations, and that the hour of judgment had then come.

On these claims we would remark first; that the aionion glad tidings, (Diaglott), of Rev. 14, could not refer to the gospel of Christ restored, for the two messages are entirely distinct. The gospel of Christ was glad tidings of a kingdom, preached first to the Jews, and after that to the ten tribes and Gentiles, to take out officers, to rule in the future kingdom of God. Matt. 4:17; 10:5-9; 28:19, 20; Acts 15:13-19; I Cor. 6:2; Rev. 5:9, 10, etc.

But the messages of Rev. 14, are glad tidings only to the righteous. First; that “the hour of judgment has come.” This was not preached in Jesus’ time, and therefore is not a “restored gospel,” but is a distinct message for the end of this age, and not yet announced; for part of the saints will be caught away from the earth before that judgment, with its “unmixed wrath” begins. Rev. 3:10; 14:9; Gen. 21:36; Matt. 24:40; Rev. 17:12, etc.

The second angel’s message, as contained in this everlasting gospel, announces the fall of the mystical Babylon of Rev. 17. This could not be a “restored gospel,” for Babylon—the church of Rome, and her daughters—the Protestant sects—had not yet arisen when Jesus did his preaching. Neither does Rev. 17 show Rome of the past, but a resurrected Papacy in the coming hour of judgment. See Rev. 17:1, 8, 12. Hence the folly of calling this a “restored gospel.” See D. C. p. 61, par. 2; also pp. 80 and 222.

The third announcement of this age lasting gospel is a warning against the mark of the beast, and the unmixed wrath of God, which cannot be till our mediator has left heaven. For while Jesus is in heaven there will always be some mercy mixed with wrath. It is in that coming hour of judgment that men will call and God will not answer. This is yet future, and so is that boycott of nations referred to in Rev. 13:15-18, when no man can buy or sell unless he can give the sign or mark of that secret confederacy of the dragon, beast and false prophet—Russia and all Catholicism, and Turkey and China against Anglo-Israel. This beast is a future confederacy, and the mark not yet given, hence Smith did not preach this part of the age-lasting gospel. See on the futurity of this work, Rev. 13:13, 16; 14:10, 14, 15; 20; 16:10; 17:1, 8, 12, 16; 18:17, etc.

THE STONE KINGDOM.

We will now briefly analyze the claim that, "Mr. Smith, with five others, by command of the Lord, organized April 6, 1830, the kingdom (church) of Dan. 2:44," etc., as also taught in D. C. pp. 37, 78; 167; 231, etc.

First:—that Smith's church, organized 1830, is not this stone kingdom, we claim, from the fact that the stone kingdom does not exist contemporaneous with earthly civil governments, but breaks them in pieces before it begins to grow and fill the earth. Just as Medo-Persia succeeded Babylon, and Greece succeeded Medo-P., and Rome succeeded Greece; so Christ's kingdom succeeds this Roman *cosmos*. Dan. 2:34, 35.

Second:—That Smith's church is not the stone is proven by the suddenness of the smiting of the image by the stone, and the sudden scattering of earthly governments, like chaff by the wind. Dan. 2:35. The Mor-

mon church has been organized for over 70 years, and has not broken up one civil power yet, but according to the R. C. the stone itself was broken up by the death of one man—Smith, and the apostasy of another—Brigham Young! This stone kingdom of Mormonism started to roll in 1830. Brigham Young broke it up shortly after 1844. Then a few apostates, in 1860, met at Amboy, Ill., and re-established it! So it is now the “Re-organized Church of Jesus Christ of Latter Day Saints!” They call this thing, “God’s visible kingdom fully set up,” which Eld. J. W. Wight, of the R. C., tried to defend in public discussion with the writer at Kalo, Ia., 1901. Yet no visible king nor capital is yet discernable. Hence it is a body without a head! No wonder it goes blindly about.

That not one element of God’s kingdom is yet perfect, and in its place, is evident to any one of good judgment.

The king is yet in heaven; his throne—the throne of David—is yet in ruins; his capital—Jerusalem—is yet under the Turk; his officers, the apostles and saints, are mostly dead, and not yet judging the twelve tribes and the world; his subjects, the nations, are still misgoverned by the governments that the stone is to smash in pieces; the territory—the earth, is still under the curse and the Gentiles; the laws that shall cause nations to cease from war have never yet went forth from Jerusalem.

Think, then, of the absurdity of the claim of these poor, deluded fanatics that their church is God’s visible kingdom fully set up! May God pity them, and enlighten them to see and know better, and to give up their false prophet and false system before it is too late. May the honest ones be saved from this Mormon delusion.

CHAPTER XXX.

THE SEALED BOOK.

In B. M. pp. 98-102, Smith claims, and his followers teach, that the B. M. is the "sealed book" of Isa. 29. That this was the "marvellous work and wonder;" and the "voice from the dust," etc. That the "learned man" referred to was Prof. Anthon, of N. Y., to whom the words of the book were delivered in 1828; and that the "unlearned man" was Joseph Smith, who translated the sealed book, the B. M., and that a "little while" after the sealed book came forth Palestine was to become fruitful, etc.

The careful reader of Isa. 29, will easily see that this chapter refers to a past attempted invasion of "Ariel, the city where David dwelt," or Jerusalem, by the Assyrians.

See Smith's bible dictionary, and commentary by Jamieson, Fausset and Brown, on this chapter, and its fulfilment as recorded in II Kings 19, when about 699 B. C., Sennacherib, king of Assyria, was on his way to besiege Jerusalem, but the prayers of Hezekiah caused the Lord to send his angel, who destroyed 185,000 of the Assyrian hosts in one night, which caused the remainder of the army to withdraw to Nineveh. This destruction of Assyrians was the "marvellous work and wonder" referred to by Isaiah, and not the B. M.

The "voice from the dust" refers to the later desolation of Jerusalem. When in ruins, her voice is represented as being like that of a ventriloquist, speaking from the dust. The images employed show Jerusalem hum-

bled to the dust yet finally triumphing over her enemies. See v. 4, how it is Jerusalem, not the Book of Mormon, that speaks from the dust. See v. 7-12 how it is the vision of the multitudes that fight against Jerusalem that is blinded, and that to them, and even to the Jewish leaders, the Hebrew prophecies are as a sealed book. It is sealed to them because of their spiritual blindness. v. 10.

This sealed book may also include some prophecies that could not be understood at that time; as Dan. 12:4, 9, which was sealed up till the time of the end, or the book of seals referred to in Rev. 5:1-6; 6:1-13, which "no man in heaven, nor earth, nor under the earth, was able to open, or to look upon;" until Christ—"the lion of the tribe of Judah opened it," after his second coming. Ch. 5:10.

We know, therefore, that Smith never opened this sealed book.

As to the Mormon interpretation of v. 17 "it is yet a very little while, and Lebanon shall be turned into a fruitful field," etc., that a little while must be but a few years after the sealed book came forth, and that the early and latter rains were but recently restored to Palestine. We quote a few texts to show what a "little while" may be in the sight of God.

"Yet once it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land. And I will shake all nations, and the desire of all nations shall come," etc. This was written 2,420 years ago, and the little while is not yet fulfilled.

"For yet a little while and the wicked shall not be" nor "his place." Ps. 37:10. This was written 2,900 years ago, and is yet unfulfilled.

"Again a little while and ye shall see me." John 16:16. This was written over 1,800 years ago, and is yet unfulfilled.

"One day is with God as a thousand years, and a thousand years as one day. 2 Pet .3:8.

Hence the whole Mormon interpretation of this text is farfetched, and an obvious perversion of scripture. According to the prophet Isaiah, neither the learned nor unlearned could read the sealed book; hence Smith could not read it, if this prophecy referred to him, as Mormons teach.

CHAPTER XXXI.

THE TWO STICKS.

On pp. 59, 60 B. M., the thot is presented that the bible, written by the Jews—the New Testament—and the B. M., written by the posterity of Joseph, shall be joined together into one volume, “to the confounding of false doctrines, and the laying down of contentions, and the establishing of peace,” etc.

But seventy years of Mormon history has failed to bring peace yet, and contention, from the beginning of the work, has continually rent their church into warring factions, as it is to-day.

Mormons teach, as expressed by Eld. Hunt in his tract, “The Book of Mormon,” that; “The ‘stick’ (record) of Judah, Ezek. 37:15-23, is the Bible. (Some Mormons make it the whole bible, and some only the New Testament. ed.) That “the ‘stick’ (record) of Joseph or Ephraim, Ezek. 37:15-23; the ‘truth’ of Ps. 85:10-12; and the ‘sealed book’ of Isa. 29:11, 12; have their fulfilment in the coming forth of the Book of Mormon.

That “stick” does not mean neither scroll nor book, we quote from an able Greek scholar, Chas. Gardiner, 77 Clark St., Chicago, as follows:

“The word ‘stick’ here, in Ezek. 37:16, is merely one of the many blunders of the C. V. and R. V., and is an ignorant rendering of the Greek word meaning ‘sceptre,’ and is so translated in many other places in these versions. ‘Hrabbdos’ is the word, and has no possible relation to the stick upon which the ‘scroll’ of ‘papyrus’ or ‘biblion,’

or 'book' of that day, was rolled. The contents of this passage shows clearly how this word is used here, and it is the same word translated 'sceptre' in the passage quoted in Heb. 1:8, from Ps. 45:6, 'The sceptre of thy kingdom is a sceptre of righteousness.' "

It is the ordinary term for the sceptre of royal rule. The two sceptres in this prophecy are joined together in the prophet's hand to indicate the ultimate union of the two kingdoms of Jouda and Israel again, in the power and potency of the "All Controlling One," and is "the hope of Israel" for which Paul was called to account."

Jameison, Fausset and Brown, in their commentary, say on the word "stick" as used in Ezek. 37:16; "stick—alluding to Num. 17:2, the tribal rod. The union of the two sticks was a prophecy in action of the brotherly union which is to re-unite the ten tribes and Judah. STICK of JOSEPH * * in the HAND of EPHRAIM. Ephraim, of the descendants of Joseph, had exercised the rule among the ten tribes; that rule symbolized by the "stick" was now to be withdrawn from him, and to be made one with the other, Judah's rule, in God's hand * * under one covenant, and one king—Messiah.

The reader will see by reading Num. 17:2, that the children of Israel were to take a rod for each prince of the twelve tribes, and to write upon it the name of that prince, and Aaron's name upon the rod of Levi.

Aaron's rod budded, which showed that his tribe got the priesthood. So in Ezek. 37:16-26, the sticks, or rods, or sceptres, upon which the words recorded were written, symbolized the union of the two houses—Israel and Judah, under one king, the Christ—or under one rule.

We give below an important statement sent us from that eminent Hebrew scholar of Chicago, Emil G. Hirsch, dated Chicago, Dec. 16, 1901.

Elder W. L. Crowe, Stratford, Iowa:

"DEAR SIR:—The (Hebrew) word used in Ezek. 37 :16 is *etz*, meaning tree, and then piece of wood. As the context shows, the direction to the prophet was to take two pieces of wood and write on them the name, etc.—in the manner of writing on lots that would be placed in an urn. Certain it is that it has no connection with a scroll or book.

"Yours truly,

"EMIL G. HIRSCH."

We see, therefore, that the Hebrew word rendered stick and sceptre, simply means a piece of wood. The Greek translators understood that the piece of wood sometimes meant a sceptre, and sometimes merely a piece of wood, such as was used to write upon when casting lots, and so rendered the word *etz* by *hrabdos* in the Greek; and this Greek word was rendered by our English translators—stick and sceptre.

But all three authorities above agree that the word has no connection with a scroll or book as Mormons teach.

We sum up the following points against the Mormon interpretation of this scripture as applying to the union of the Book of Mormon and the Hebrew bible:

First: The sticks have no reference to books at all, but were simply rods, or sceptres, or pieces of wood.

Second: The writing was not upon a parchment or scroll rolled upon sticks, but upon the sticks or tribal rods, on which no scroll was rolled.

Third: The writing on the stick of Judah was not the Old nor New Testament, but simply these words: "For Judah and for the children of Israel, his companions."

Also, the writing on the stick of Ephraim was not about Lehi, Nephi, the Jaredites, their barges full of bees, elephants, mastadons, asses, etc., but the prophet Ezekiel

tells us just what was written upon it; viz: "For Joseph, the stick of Ephraim, and for all the house of Israel his companions." How dare men add the whole B. M. to these words?

Fourth: These two sticks, or sceptres, were joined together in the prophet's hand, and they became one in Ezekiel's hand, before the eyes of representatives of both houses, circ. 587 B. C.

It is well known that representatives of all of the ten tribes, just previous to Judah's captivity in Babylon, joined themselves to Judah, because they had the temple and true priesthood under their jurisdiction. And these ever remained with Judah. Hence Ezekiel, who lived and prophesied during the captivity, could hold the two sticks before the eyes of both houses. See as proof 2 Chron. 11:12, 13, 16; 15:9; 30:11, 18; Ezra 1:5; 7:13; 8:35; James 1:1; 1 Pet. 1:1, etc.

Hence these two sticks did not come together since Smith's time, in 1830, for they were joined together about 587 B. C.

Fifth: The meaning of these two sticks coming together was not the joining of two books together, for God himself tells us the meaning; therefore listen to God:

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show unto us what thou meanest by these?"

Then after mention of the sticks, and their union, the Lord says: "Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land:

"And I will make them one nation upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

God has here told us what the joining of the two sticks means. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6.

Sixth: We have already shown that Nephi, and Mormon, and others whom it is claimed wrote the book of Mormon, were descendants of Manasseh, the brothers of Ephraim, and hence, if the B. M. were a stick at all it would not be the stick of Ephraim, but the stick of Manasseh.

See B. M. pp. 30; 231 and 526. The intelligent reader will easily see that this prophecy has not an iota of proof for the Mormon interpretation of two books coming together in these last days. Let us beware of "walking in craftiness and handling the word of God deceitfully." 2 Cor. 4:1.

TRUTH SHALL SPRING OUT OF THE EARTH.

We here quote portions from Ps. 85, which is applied by Mormons to the B. M. being, as Smith claimed, dug out of the earth, in the hill Cumorah, N. Y.:

"Lord, thou hast been favorable unto thy land; thou hast brot back the captivity of Jacob.

"Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. * * * * *

"Surely his salvation is nigh them that fear him; that glory may dwell in our land.

"Mercy and truth are met together; righteousness and peace have kissed each other.

Truth shall spring out of the earth; and righteousness shall look down from heaven.

"Yea, the Lord shall give that which is good; and our land shall yield her increase.

"Righteousness shall go before him and shall set us in the way of his steps." Ps. 85:1, 2, 9-13.

First, on this beautiful Messianic prophecy, we would

say, that, if "truth springing out of the earth" is to be taken literally, then, any explorer, who has ever dug up inscriptions or ancient records, on stone, metals, or pottery, could apply this prophecy to himself as truthfully as Smith could. Yes, and more properly; for we must admit that the earth has, in recent years, yielded up many ancient inscriptions and relics that confirm the truth of the scriptures.

But any one who reads this Psalm with judgment and sober reason, will see that the Psalm is not only highly figurative, but prophetic of the future age and reign of Christ on earth, after the Lord has "brot back the captivity of Jacob, and has forgiven all their iniquity." Was this in 1827, when Smith claimed to dig plates out of the earth? Did righteousness and peace literally meet then and kiss each other? No, nothing of the kind took place at that time.

It is obvious to every unbiased, analytical mind, in reading this Psalm, that Mercy and Truth are personified and represented in beautiful imagery as meeting, and Righteousness and Peace, in figure, are represented as two women who meet and kiss each other. Truth springs out of the earth, in the resurrected saints; and the Righteousness of God looks down smilingly from heaven,, on a kingdom of peace and love and praise; where a king then reigns in righteousness, and executes judgment and justice on earth. Isa. 32; Ps. 72; Jer. 3:30; Matt. 19:28.

When this is fulfilled, Israel and Judah have been reunited in their land, under their long-expected Messiah, and the earth is full of the knowledge of the Lord as the waters fill the deep. Ezek. 36; Amos 9; Isa. 65; Habak. 2:14.

It would be no more inconsistent to say that this latter text, "the earth shall be full of the knowledge of the

Lord," means that it shall be full of buried books, than to say that, "Truth springing out of the earth," means a book of plates, which Smith claimed to have dug up!

It would be no more ridiculous than this Mormon interpretation, to say, that, "his truth shall be thy shield" means a book of plates over the breast; or, that, "truth is fallen in the street," means that someone had thrown a book of plates, a stone, and a hat out of an upper window into the street, for horses and men to trample under foot!

Adventists, Dowieites, Mormons, and many other sects, by such interpretation, can find "everlasting gospels," "beasts," "horns," etc., to just fit and apply to their particular work. Truly we live in an age when many are saying "Lo here and lo there." "To the law and testimony, if they speak not according to this testimony, it is because they have no light in them."

CHAPTER XXXII.

SMITH'S "INSPIRED TRANSLATION OF THE BIBLE."

The title of Smith's Bible is: "The Holy Scriptures translated and corrected by the Spirit of Revelation, by Joseph Smith, Jr., the Seer." (The book we quote from is issued by the Re-organized church).

In the Preface we read:

"This work is given to the church of Jesus Christ of Latter Day Saints, and to the public, in pursuance of the commandment of God.

"As concerning the manner of translation and correction, it is evident from the Mss., and the testimony of those who were conversant with the facts, that it was done by direct revelation from God.

"It was begun in June, 1830, and finished July 2, 1833.

"Joseph Smith was born in December, 1805, and was, at the finishing of the MSS. of the work, in the 28th year of his age. * * *

"It is declared in the Book of Mormon that 'many plain and precious parts' have been taken away from the bible." I Book Nephi 3:40, or p. 25.

"This declaration is fully sustained by the following quotations from history relative to transmission of the Bible." * * *

"St. Jerome makes frequent mention of additions, corrections, and subtractions made in the versions of the Septuagint by Origen." * * *

Dupin is quoted at length in the Preface, and also other authorities that: "It cannot be said for certain that all

those books which are cited in the scriptures were of divine inspiration," nor "that no fault has crept into the scriptures by the negligence or inadvertancy of the transcribers, or even by the boldness of those who ventured to strike out, add, or change some words which they thought necessary to be omitted, added or changed." * * *

"St. Chrysostom observes: 'The Jews having been at some time careless and negligent, and at other times profane, they suffered some of the sacred books to be lost through their carelessness, and have burnt and destroyed others.'"

We agree with Smith and his publishers to all of the above, and admit that the Revisers convict the King James translation of 20,000 errors; but did Mr. Smith make all the "corrections" needed, and supply those "lost books" and "precious parts" that were lacking? Both Smith and his publishers make this claim, as quoted in the Preface to Smith's translation, as follows:

"It is also declared in the Book of Mormon, touching the restoration of the scriptures: 'Wherefore the fruit of thy loins (the Nephites) shall write; and the fruit of the loins of Judah' (Jesus' disciples) shall write; and that which shall be written by the fruit of thy loins, (Book Mormon), and that which shall be written by the fruit of the loins of Judah, (New Testament), shall grow together unto the confounding of false doctrines, and the laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days.'" See 2 Neph 2:1, p. 59.

Also, 1 Nephi 3:43, or p. 26, is quoted in Preface, which teaches that Smith's works—"These last records 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." * * *

As proof that Smith was to supply that which was lacking in the scriptures, his publishers also quote from D. C. Sec. 22, par. 9 or p. 59, that "in a day when the children of men shall esteem my words as nought, and take many of them from the book * * behold I will raise up another like unto thee (Moses), and they shall be had again among the children of men; among as many as believe."

See also D. C. Sec. 26, par. 2; and Sec. 42, par. 5 and 15, how this bible and the B. M. contain the fullness of the gospel.

See also par. 24, of Revelation to Smith, June, 1830, as published in first part of Smith's translation; the promise of God, that Smith would restore the last parts of the bible.

With these high claims before the reader of a bible translation given by "commandment of God," "done by direct revelation from God;" "begun in 1830, and *finished* 1833," to make "corrections;" to supply "many plain and precious things taken away from the book"—the bible; and to supply "sacred books of the bible lost thru carelessness," etc., we proceed to prove to every reader with an iota of intelligence, that Smith is a false prophet, a forger, a liar, and blasphemer.

First: Smith does not restore the precious book of Jasher, quoted both in 2 Sam. 1:18 and in Joshua 10:13.

Second: He does not supply the book of Enoch, although he quotes from it in Jude 14.

Third: He does not supply the precious prayer of Manasseh, referred to in 2 Chron. 33:18. There are other inspired books that have been lost, but Smith has supplied not one of them.

Fourth: The inconsistency of this forger is seen in D. C. Sec. 5, par. 2, where he quotes: "Clear as the moon, and fair as the sun, and terrible as an army with banners," from Canticles 6:10, and then he throws the book, from which he quotes, out of his inspired translation!" The reader of this Song of Solomon will see from marginal references that many inspired writers quote from it, thus endorsing it as an allegory of Christ's church.

Fifth: In D. C. Sec. 88, or p. 284, Smith says of the Apocrypha, that "it contains many things that are true, and many interpolations that are not true, but that the spirit will manifest the truth to the reader, and that it is mostly translated correctly, and therefore it is not necessary to translate it."

What an obvious subterfuge is this! If the spirit could manifest the truth to each reader of the Apocrypha, could he not do so with all the rest of the bible, and then an "inspired translation" would be unnecessary? Mormons also claim to possess the gift of tongues which would obviate the necessity of any bible translation. Acts 2:8; 1 Cor. 14:22; Rom. 10:17.

Sixth. Smith adds 291 verses to the pentateuch, which seem to be added chiefly to sustain the Mormon theory that men, beasts, and even the vegetable kingdom, were first created spiritually, in heaven, before they were created naturally, and that Jesus assisted the Father in this creation! This directly conflicts with Paul, who says: "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

"The first man is of the earth earthy; the second man is the Lord from heaven." * *

"It is sown a natural body; and raised a spiritual body."
1 Cor. 15:44-57.

Seventh: Smith also retains in his "inspired translation" many texts that are known frauds to the best scholars. Among these we would mention John 5:4, that fable about the angel troubling the waters, which is left out of R. V., marked as spurious by Griesbach; omitted by Mill and Tischendorf; Meyer calls it a "legendary addition;" Bloomfield says: "It savors of Jewish fancy, and it is lacking in five of the most ancient MSS. Almost the same may be said of other interpolations which Smith retains; such as 1 John 5:7; Rev. 20:5. The word "God" in Rom. 6:2; 1 Tim. 3:16, etc., is retained in Smith's translation though not in the original.

Fifteen times the word "familiar spirit" occurs, although the word "spirit" is not in the Hebrew nor Greek. The Greek word is *engastromutho*—in 1 Sam. 28:3, 7, 8, 9; Levit. 20:27; 1 Chron. 10:31; Levit. 20:6; Deut. 18:11; 2 Kings 21:6; 23:24; Isa. 8:19 and 19:3. The word simply means a belly speaker or ventriloquist. See Septuagint and Hebrew.

Eight: Smith renders the Hebrew word *sheol* just as in the A. V. thirty-one times grave, and thirty-one times hell, and three times pit—a manifest inconsistency, copied from the A. V.

Nine. The eleven occurrences of *hades* in New Testament are also copied from the A. V., and rendered nine times hell. Once rendered grave in 1 Cor. 15:55, and one change made in Acts 2:27, where he renders it "prison!"

Ten: Smith also retains all the inconsistent renderings of the A. V. on *bapto*, *baptizo*, *baptisma*, and *baptismos*. Where it refers to the ordinance of baptism it is transferred and transliterated *baptist*, *baptize*, *baptism*, etc., which the King James translators did to hide its meaning, and the mode of baptism. Yet the only three occurrences of *bapto*, Luke 16:24; John 13:26 and Rev.

19:13, are translated dip and dipped by both the A. V. and Smith! Baptizmos in both is rendered once baptisms, Heb. 6:2, and three times washing and washings. Mk. 7:4, 8; Hebr. 9:10.

In Matt. 3:6 "*en to Jordane*," is rendered "*in Jordan*," and in verse 11 "*en udat*" is rendered "*with water*" by both A. V. and Smith.

Baptize is in both versions rendered "wash" and "washed" in Mk. 7:4 and Luke 11:38; and in all other cases, because it applies to the ordinance, it is transferred baptize, baptized, or baptizing.

Eleven: Smith also follows the blunders of the A. V. in translating the proper noun "Gehenna," by the common noun "hell," in the twelve cases where it occurs.

Twelve: Smith follows the same blundering confusion of the King James' translators in the rendering of "aion," meaning age, and "cosmos," meaning this order or arrangement of things; and "oikoumenee," meaning inhabited earth, all by one word—"world"—in English; and also by various other words, according to fancy, such as forever, everlasting, eternal, age, generation, etc., etc.

Thirteen: Here we give a few examples, out of the many blunders that Smith has copied verbatim from the A. V., giving first the blunder of Smith and the A. V., and then, after a dash, the true rendering from Craik; Diaglott, Douay Version; R. V.; Syriac; Totten, or Young. They are numbered as in Smith's version:

Matthew 3:4, where Christ should be born—the Christ. Craik, Diagl. R. V. Syr. Totten and Young.

Matthew 3:38 with water—in water, Craik, Diagl and Totten.

Matthew 6:30, 32, 35, 39, etc., take no thought—be not anxious. Diagl, R. V., Young, Totten, Syriac and Craik. Be not solicitous, Douay bible.

Matthew 13:39, end of world—conclusion of age. Craik, Diagl and Totten.

Matthew 22:21, strain at a gnat—strain out a gnat. R. V., Totten, Young, Syriac, Douay and Craik. Filter out—Diagl.

In John 2:15 Smith and A. V. make Jesus whip out both men and animals from the temple. How much more reasonable Craik's version, that he simply whipped the beasts out, and ordered the men out.

John 5:38, ye have never heard his voice at any time nor seen his shape—Did ye never hear his voice at any time, nor see his shape?—Craik and Diagl.

Acts 10:39, whom they slew and hanged on a tree—whom they slew by hanging on a tree.—Craik, Diagl, Douay, Syriac. Slew, having hanged on a tree.—Young.

Acts 21:15, we took up our carriages—we put up our baggage.—Craik, Diagl and R. V. Vessels—Young.

At the time of the King James translation, carriage meant baggage, or anything carried, but when Smith wrote his inspired translation, to correct mistakes in other versions, carriage meant a buggy or vehicle to ride in. So, according to Smith, Paul took his buggy up in his hand, or on his back, and went to Jerusalem!

Acts 2:40. And when they had taken up the anchors, they committed themselves unto the sea—and having cut off the anchors, they let them go into the sea.—Griesbach in the Greek, Diagl and Craik; casting off, R. V.

Romans 3:3. Make the faith of God without effect—make void the faithfulness of God.—Craik. Annul the fidelity of God.—Diagl.

1 Cor. 6:4. Set them to judge who are least esteemed in the church.—Do you set them to judge who are of no account in the church?—Congregation?—Craik, Diagl, R. V., Syriac and Young.

The manifest blunder of Smith and A. V. here needs no comment.

2 Cor. 2:17. For we are not as many who corrupt the word of God.—For we do not, like many, adulterate the word of God.—Craik and Greek text. Trafficking the word of God.—Diagl.

Phillipians 1:23. Having a desire to depart and be with Christ.—Having a great desire for the returning and being with Christ.—Diagl.

Gal. 4:24. Which things are an allegory.—Which things are allegorized.—Craik. Allegorical.—Diagl. Contain an allegory.—R. V., Syriac and Young.

Phil. 4:6. Be careful for nothing.—Be anxious about nothing.—Craik, Diagl, Syriac and Young. Be not solicitous.—Douay.

Col. 1:23. Preached to every creature under heaven.—In all the creation under heaven.—Craik, Greek text, Douay, R. V., Syriac and Young.

1 Thess. 4:15. Not prevent those who are asleep.—Not precede or anticipate.—Craik, Diagl, R. V. and Young.

1 Tim. 6:5. Supposing that gain is godliness.—That godliness is gain; or a source of gain.—Craik. Supposing piety to be gain.—Diagl and Young.

1 Tim. 6:10. For the love of money is the root of all evil.—Is a root of all evil.—Craik, Diagl. R. V. and Young.

Hebrews 1:14. Who shall be heirs of salvation.—Who shall inherit salvation.—Craik and R. V.. Are to inherit salvation.—Young and Diagl. Receive the inheritance of salvation.—Douay.

2 Peter 1:19. Until the day dawn, and the daystar

arise in your hearts.—Until the day dawn, and the day-star arise. In your hearts knowing this, etc.—Craik. Diagl is similar.

Exodus 3:22. But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.—But every woman shall *ask* of her neighbor, etc.—Douay and R. V.

Judges 5:17. Asher continued on the sea shore, and abode in his breaches.—Sat still at the haven of the sea, and abode by his creeks.—R. V. Reader, notice the double blunder in the above.

Judges 1:19. And the Lord was with Judah; and he drove out the inhabitants of the mountain; but he could not drive out the inhabitants of the valley, because they had chariots of iron.

Is it possible that both the Lord and Judah could not drive out the inhabitants of the valley, because they had iron chariots? A correct rendering should show that Judah, thru fear of iron chariots, was forsaken of God so that he (Judah) failed to drive out the dwellers of the valley.

The reader of Smith's Bible translation will easily see that instead of it being "by direct revelation from heaven," it is a bold plagiarism and forgery, copied from the A. V., even to numbers in chapters and verses, (except where he adds some of his own theories to the bible), and also, that most of the blunders of the A. V. are copied verbatim by Smith, with Jehovah's sacred name forged to this conglomeration of blunders.

Luke 23:44. And Jesus said unto him, verily I say unto thee; today shalt thou be with me in Paradise."

Rotherham: "To thee I say today with me thou shalt be in the paradise."

Totten: "Verily do I say unto thee today, with me, thou shalt be in Paradise."

Parker's Cottage Bible: "Verily, verily I say unto thee, the same day thou shalt be with me in the Eden's garden." (See v. 43).

A note in the Diagl and also in Evanson's MSS. p. 28 Im. Ver.: on the above verse, says:

"This verse was wanting in copies of Marcion and other reputed heretics; and in some of the older copies in the time of Origen; nor is it cited by Justin, Iraneus or Tertullian; though the two former have quoted almost every text in Luke which relates to the crucifixion; and Tertullian wrote concerning the intermediate state."

As positive proof that the punctuation in A. V. and Smith's translation is incorrect, we refer the reader to the following texts:

Luke 23:42; Rev. 2:7; Isa. 51:3; Acts. 2:31; Isa. 53:10; Matt. 12:40; John 20:17; John 19:31; Rom. 2:7; 1 Tim. 6:16; 2 Tim. 2:10; 1 Cor. 15:53-55; Matt. 27:39; Mark 15:32; Acts 2:34, etc.

LOST BOOKS OF THE BIBLE NOT SUPPLIED BY SMITH.

1. Book of Jasher.—Josh. 10:13; 2 Samuel 1:18.
2. Book of Iddo, the seer.—2 Chron. 9:29; 12:15.
3. Prophecies of Ahijah.—2 Chron. 9:29.
4. Book of Nathan.—2 Chron. 9:29.
5. Book of Shemaiah.—2 Chron. 12:15.
6. Book of Jehu.—2 Chron. 30:34.
7. The prayer of Manasseh.—2 Chron. 33:18.
8. The Psalm mentioned in various places is the 151st.
9. The Book of the wars of the Lord.—Numb. 21:14.
10. The prophecy of Enoch.—Jude 14.
11. Solomon's five books on Natural History.—1 Kings 4:33.
12. The Laodicean epistle.—Col. 4:16.

CHAPTER XXXIII.

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Jesus speaking while dead, and appearance in America after his ascension to heaven. B. M. pp. 439, 444, 470.

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Smith sells it and drinks it. D. C. p. 61, and testimonies in this book.

Smith uncertain as to whether he was God's servant or the devil's. D. C. pp. 331, 332.

Smith lived great and died great. D. C. p. 348.

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If your enemy smite you or attempt to kill you the third time, if you reward him according to his works, you are justified. D. C. p. 250. Self-defense justified. pp. 346, 347.

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Mormon preachers have the Holy Ghost, which gives them at the very moment, the words of God to speak, so that they cannot be confounded. D. C. pp. 171, 253.

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END.

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