

A

REPLY

TO

"MORMONISM UNVEILED."

To all such as love the Lord Jesus in sincerity and in truth; and the *commandments of God* more than the *traditions of men*.

"But we desire of thee what thou thinkest; for of this sect we know that every where it is spoken against."

ACTS xxviii. 22.

BY

NATHANIEL V. JONES,

AN ELDER IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

CALCUTTA:

PRINTED BY SANDERS, CONES AND CO., NO. 14, LOLI BAZAR.

1853.



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P R E F A C E.

I MUST confess, that if we were not strangers in this country, I should have considered "*Mormonism Unveiled*" too vile a production to notice, and consider it and its compiler worthy only of contempt, had I been in a place where I was known. "As it was, I thought ' that men who could condescend to make such foul insinuations and ' base assertions, would not fail to impugn my motives, and cir- ' culate every species of falsehood against me and my brethren, as I ' have reason to believe he has done with the Elders in this city. I ' will here remark, that I do not consider an Elder is responsible for ' any thing but the doctrine that he preaches : if he himself be a ' virtuous man, and preaches pure principles, what has he to do with ' the conduct of others ? he should be judged by his words and works. ' The eternal truths of heaven are independent of the conduct of any ' man. Three and two are five, whether I am a good man or not ; ' three and five will never make seven, however good and virtuous ' the man who utters it. The Gospel that was taught by Jesus is ' true, whoever teaches it. The systems of men, which are contrary ' to the Scriptures, are not true, nor are they the Gospel, however ' pious and sanctimonious the man may be who teaches them."

"*Mormonism Unveiled*" consists in a compilation of falsehoods, put in circulation by our enemies, and many of them are now disgracing the name of Christian ministers in America ; and have forwarded their pernicious works to their brethren in this country, from which the compiler of "*Mormonism Unveiled*" has made up the most of his pamphlet ; and very many of them, he has unnecessarily garbled and misquoted, all of which have been refuted years ago in the United States, and in Europe, and fairly exploded ;—but we here find them resuscitated and vamped over afresh, and put out to the world as something incontestable, and he has also blindly trampled over a history of about twenty-five years, gleaning a little here and a little there, and ransacked Catholic and Protestant controversies, and has, in his way, made all contribute a little to make his bundle of

trash complete. It will not be expected that I shall follow him through all his meanderings, but for once I have condescended to handle the foul statements which are made by this compiler, and I hope it may never be my lot to do so again. I consented to answer this only, because I was assured that there were some honest people who believed those false statements.

I have only answered the objections and arguments which he has advanced. Passing over his comments, and many of his assertions and oft repetitions, &c., I sincerely trust, if there are any who believe the statements he has put forth, that they will compare the doctrines of each carefully with those of the Bible. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Judge for yourselves.

11th July, 1853.

A

R E P L Y

TO

"MORMONISM UNVEILED."

A FEW days after my arrival in Calcutta, there was put into my hands a pamphlet, entitled "*Mormonism Unveiled*," pretending to set forth the doctrines of the Latter-day Saints, which is a gross misrepresentation of our principles, and a falsehood ; the anonymous writer was ashamed to send his name to the world with his vile production, thus taking the liberty to say what he pleased, without becoming responsible for it. On his first page, he speaks of the errors of Mormonism, and of the design of Mr. Smith, and adds, "that if he had room, he could make large extracts from our works," and show that we teach the "Saints to gather." He seems to think, that the gathering of the Saints, and their being united, is something very objectionable. He then refers to the Nauvoo Legion, and says, "There can be no religion in this,"—"they have designs against the rights and liberties of others,"—"actually preparing for the execution of some murderous design." In proof of this, he further refers to the *Book of Doctrines and Covenants*, pp. 76, 95, 117, and 191, which he states, "breathe nothing but slaughter and bloodshed to the Gentiles." On reference to page 76, it will be seen that he has made a base and wilful misrepresentation ; the passage is part of a lecture on Faith, which commences on page 72, and ends on page 86, and nothing like what he has quoted occurs in the whole chapter, or any thing that can be construed into it. His next reference on page 95 is another misrepresentation, that is, Section II., on Priesthood, commences on page 91, and ends

on page 100, to which we refer the reader, and that treats on the ordinances of the Church, and its officers and callings. Again, on page 117. Now "*comes the murderous design of the Saints,*" here is the awful encroachment "*upon the rights and liberties of others,*" found in the twelfth para. of Section IV., on Priesthood, from which we make an extract :—"Verily, ' verily, I say unto you, they who believe not on your words, ' and are not baptized in water, in my name, for the remission ' of their sins, that they may receive the Holy Ghost, shall be ' damned, and shall not come into my Father's kingdom, where ' my Father and I am.' Instead of this proving what the compiler intends it should, it fully establishes the declaration of the Apostle Paul, "Know ye not that the Saints shall judge the world?" also of our Saviour, "Teaching them to observe all things whatsoever I have commanded you." Again, "Ye are my witnesses." He next refers the reader to the "*Voice of Warning,*" p. 186, and says, that therein "an entire annihilation of all is foretold, except such as embrace the covenant and are numbered with Israel." The prophets have clearly predicted that all Israel shall be saved, that Jerusalem is to be trodden down by the Gentiles, until their fullness comes in. What was the fullness of the inhabitants of the land of Canaan in the days of Moses and Joshua? What was the fullness of Sodom and Gomorrah? It was their destruction and overthrow. Now, the Lord says, by the mouth of his prophet Jeremiah, chap. xxx., "I will gather Israel out of ' every nation whither I have scattered them, and will redeem ' them from the land of their captivity ; though I make a full end ' of all nations, where I have scattered them, I will not make a ' full end of thee." Again, Jeremiah says, chap. xlvi. v. 28, "I WILL destroy all nations where I have scattered thee." Again, he says, chap. li. v. 20, "Israel is my battle-axe, and with him I will scourge the nations." From this it would seem, as though the designs of the prophets were as murderous as the Saints. He says, "The fact stands proved from their own

' writings, that they contemplate nothing less than the butchery, ' murder, and entire annihilation of all those who will not ' subscribe to their ridiculous teachings."

As the compiler of this pamphlet has, for reasons best known to himself, kept his name in the dark, in the remainder of my reply, I shall, for the sake of convenience in reference, call him Charles Sunder. I do not pretend that this is the compiler's real name, but only assumed, as a convenience for the time being.

Mr. Sunder knew, when he was making those statements to the world, that they were false, and that he was belying and slandering an innocent people. On the contrary, the "*murderous designs*" he charges them with are in his own heart, that is, if we are to judge a man by our Saviour's rule, "From the abundance of the heart the mouth speaketh."

Now, Sir, you can nowhere find, in our writings, such statements as you have here made. First, in regard to the standing army as referred to. In your religious way of thinking, it is a crime to live in a country where the law requires all men, from the age of eighteen to forty-five years, to do military duty, and in proof of this, you refer to *Times and Seasons*, Vol. III., No. x., p. 733, where there was an ordinance passed pursuant to law, from which we make an extract:—"That ' the discipline, drill, rules, regulations, and uniform of the ' United States Army, so far as applicable, be, and they hereby ' are adopted." You can see from this, that they not only kept the law of the land, but adopted the regulations of the army. Again you say, "The Mormons have indeed met with success ' beyond what they ever expected, this has emboldened them to ' calculate upon much more even to the extent of the whole ' world." Now, Mr. Sunder, here is another of your misrepresentations; if you were as well acquainted with our works, as you pretend to be, you know this to be false, and if you are not, you have wilfully handed it out to the world with false pretensions. We will now refer the reader to the *Times and*

Seasons, Vol. III., No. XII., p. 753, an extract from the life of Joseph Smith, given on the 21st September, 1827, three years before the organization of the Church, giving an account of the visit of the Angel Nephi :—" He called me by name, and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi ; that God had a work for me to do, and that my name should be had for good and evil among all nations, kindred and tongues, or that it should be both good and evil spoken of among all people." Mr. Sunder, you have fulfilled and verified part of this saying by your wicked and unjust denunciations against a man, of whose character you know no evil, while the Saints of this, and all other lands, are rejoicing in the fullness of the everlasting Gospel.

Our writings everywhere show, that this Gospel should be preached to all the world for a witness, and that, too, from the first revelations and commandments given to the Church. We here give an extract from the *Doctrines and Covenants*, p. 215, revelation given November, 1831, showing the nature of the commission of the Elders of this Church :—" *Go ye into all the world, preach the Gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost ; and he that believeth and is baptized, shall be saved, and he that believeth not, shall be damned ; and he that believeth, shall be blessed, with signs following, even as it is written.*" The most of the third page of your pamphlet is made up of such mild and tolerant breathings as the following, " an unclean frog from the depths of Hell"—" infamous imposition," but your limits are so narrow, that you have not room to introduce any arguments : you seem to delight in scurrility, rather than consistency and truth, and you close by saying, " A word to the wise is sufficient."

On the fourth page, your conscience seems to trouble you a little, when you say, that " the exposition offered in this

' pamphlet does not rest at all upon *our personal attestation*,
 ' but what we publish is found in the writings of the Mormons
 ' themselves, and is further sustained by the affidavits which
 ' we have *no room to insert*." Poor Mr. Sunder, I wish you
 had room for the sublime testimony, which you say "is strong
 enough to send a prophet to the gallows." Out with it, Mr.
 Sunder ; if you do not, you will be worse than an accomplice.

" Next comes Mr. Smith's claims and character." Now, Mr. Sunder, you say, " In a pamphlet purporting to be an exposure of Mormonism, it is expected that the claims and character of its prophet founder should be noticed." Your vain attempt upon the character of Mr. Smith seems to have racked your very brain to collect every newspaper story put in circulation by evil men like yourself, which have long since been exploded and blown to the four winds in the United States and elsewhere.

Now, Sir, we will follow you to your stronghold : you commence by saying, " His real character may be summed up briefly ' in these words—wicked, sensual, devilish, an unprincipled ' libertine, sensualist and debauchee," taken from the *Cincinnati Gazette*, July 27, 1842. In reply to the statement, I will say, that when General Bennett commenced publishing and selling his slanders in August, 1842, many of the public Journals gave their opinions about them, and this was the opinion of the *Cincinnati Gazette*, which was false, and proven so at the time : in proof of this, let me refer the reader to the *St. Louis Gazette* of August, 1842 :—" A great deal of ' money has been made by the sale of documents and papers ' pretending to give accounts of the Latter-day Saints. Now, ' unless General Bennett can give some information to the ' proper authorities, whereby the deeds of these men can be ' exposed, we are entirely opposed to the publication of any ' books on the subject. Our country is flooded with enough of ' such *humbug*, we want no more of them ; you can scarcely ' pass an auction stand, or pedler's case, without seeing, in

' startling colors, awful disclosures, &c. Now, we say again, if they have been guilty of any crimes, and General Bennett must have been privy to the facts, he can bring them to justice by turning State's evidence." The foul statement in the *Cincinnati Gazette*, made by J. C. Bennett, is false, and he knew it to be so: see his statement made under oath, May 19th, 1842:—

" *State of Illinois, City of Nauvoo, personally appeared before me, Daniel H. Wells, an Alderman of said City of Nauvoo.*

" John C. Bennett, being duly sworn according to law, de-
' poseth and said, that he never was taught anything in the
' least contrary to the strictest principles of the Gospel, or of
' virtue, or of the laws of God or man, under any circum-
' stances, or upon any occasion, either directly or indirectly, in
' word or deed, by Joseph Smith, and that he never knew
' the said Smith to countenance any improper conduct what-
' ever, either in public or private; and that he never did teach
' me in private, that an illicit intercourse with females was
' under any circumstances justifiable, and that I never knew
' him so to teach others.

" (Signed) J. C. BENNETT.

" Sworn to, and subscribed before me, this 17th day of May,
' 1842.

" (Signed) DANIEL H. WELLS,

" *Alderman.*"

John C. Bennett was a licentious and profligate man, and sought to cloak his iniquities, and practise them in the Church, for which he was severely admonished and reproved, and was finally excommunicated from the Church for his licentiousness. I will here give a statement which he made before the City Council of Nauvoo, after he had been dis-fellowshipped before he was excommunicated:—" I have no difficulty with the heads of the Church, and I hope to continue with you, and hope the time may come, when I may be restored to full confidence and fellowship, and my former standing in the Church, and my

‘ conduct to be such as to warrant my restoration ; and should the time ever come, that I may have the opportunity to test my faith, it will then be known whether I am a traitor or a true man.’ Joseph Smith then asked, ‘ Will you please state, definitely, whether you know any thing against my character in public or private ?’ General Bennett answered, ‘ I do not ; in all my intercourse with Mr. Smith, in public and in private, he has been strictly virtuous.’

The above conversation took place in the City Council, and was elicited in consequence of its being reported that Mr. Bennett had stated, that Mr. Smith had acted in an indecorous manner, and given countenance to vices practised by Mr. Bennett and others.

As for Mrs. Orson Pratt, she is still in the faith, and a firm supporter of the Gospel, as she has ever been.

Next follows a long catalogue of “*authentic*” evidence, and is all told in so many words :—“The Mormon prophet is a monster of iniquity, a fellow without one redeeming quality, and capable of doing any deed of darkness, which we pass by for want of room, nor have we the inclination to stir up an enormous mass of putrid filth.”

It seems to be the particular delight of Mr. Sunder to wallow in such low, filthy, and debasing epithets, especially when we consider the above to be a mass of “*authentic*” evidence. Poor fellow, this is all he had, yet his limits were so contracted, that he could not give us any more : after introducing this vast bulk of authentic evidence, he could not help making one extract more, for says he, “ It so strongly tells upon the character of their impostor : our authority is unexceptionable, and surely the Mormons of Calcutta will blush for their prophet, if not lost to all decency and shame : here it is from the *Times and Seasons* :—‘ Married, in this City, on the 6th Instant, by the Rev. Erastus H. Derby, Mr. Gilbert H. Rolfe to Miss Eliza Jane Bates, all of this City.’ On the receipt of the above notice, we were favored with a rich and delightful loaf of cake,

‘ by no means below the medium size, which makes us anxious
 ‘ that all their acts through life may be justified, and when life
 ‘ wanes, and they find a peaceful abode in the narrow house,
 ‘ may the many *outs and ins* they have made, leave to the
 ‘ world an abundant posterity to celebrate their glorious
 ‘ example.’

It is an old adage, that a “drowning man will catch at a straw,” so with Mr. Sunder; he is altogether behind the times, in trying to rake up every old newspaper report that has gone the rounds, lived out its time, and had its funeral sermon preached years ago. He has resuscitated them again, vamped them over afresh, and put them out to the world as something incontestable, which to do in England, or the United States, would render him a butt and a laughing-stock. In answer to the above quotation, I will give an extract from the *Times and Seasons*. These are the weapons that Mr. Sunder has to bring against the truth; surely this is enough “to send a man to a penitentiary for life, or hang him upon a gallows.” This is the testimony that Mr. Sunder could not refrain from giving to the public. Now listen, reader, and we will give you the climax of his arguments, *Times and Seasons*, Vol. III., No x., p. 729—Tuesday, March 16th, 1842 :—

“ TO THE PUBLIC,—Lest wrong impressions should obtain
 ‘ abroad, detrimental to the interests and influence of President
 ‘ Joseph Smith, respecting a marriage notice, which appeared
 ‘ in the *Times and Seasons* of 15th February ultimo, I deem it
 ‘ a privilege to make a short statement of the facts concerning
 ‘ the matter, which I am confident will entirely exonerate that
 ‘ gentleman from all blame and censure which may have been
 ‘ put upon him, on account of the publication of said notice.
 ‘ On the 6th of February, I gave possession of the establish-
 ‘ ment to Willard Richards, the purchaser, in behalf of the
 ‘ twelve, at which time my responsibility ceased as Editor. On
 ‘ the 7th this marriage took place, and the notice was written
 ‘ by one of the hands in the office, and put in type by one of

' the boys, without, undoubtedly, any expectation of its being
' printed. At this time it was not fully decided whether Pre-
' sident Smith should take the responsibilty of Editor or not,
' therefore that paper went to press without his personal in-
' spection, and this article was standing in type with other
' matter. It found its way into the paper unnoticed, as both
' the person who wrote it, and the boy, together with other
' journeymen, had been discharged by the purchaser ; also the
' proof reader did not observe it, as the words used were prin-
' ters' phrases, and he was not looking for any thing indeco-
' rous or unbecoming. The first time President Smith or my-
' self saw the article was after the papers had been struck off,
' when it was too late to remedy the evil. We both felt very
' sorely mortified at the time, but I am fully persuaded, that
' the kind readers of the *Times* will cheerfully overlook what-
' ever fault there may be, as that was the first time any such
' thing ever appeared in the columns of this paper, and not
' attribute any blame to President Smith, as he is not
' guilty in the least, and had no knowledge of the thing
' until it was too late. I will here take the liberty to state,
' that from an intimate acquaintance of near seven years with
' President Joseph Smith, I have never yet seen a single inde-
' cent or unbecoming word or sentence from his pen, but the
' reverse, therefore I can, with all confidence, assure the pa-
' trons of this paper, that they have nothing to fear, but every
' thing to hope for, in the exchange of Editors.

“(Signed) E. ROBINSON.”

Here, reader, you have the explanation as offered by Mr. Robinson, removing all censure from Mr. Smith, as it was a matter that he had not any thing to do with, and was done entirely without his knowledge ; even if he had done it, it would have been an awful thing, an unpardonable sin, and in the estimation of Mr. Sunder, “it would have sent him to the peni-
‘ tentiary or the gallows.” Certainly, Mr. Sunder has not the fear of God before his eyes, or he would not make such state-

ments as the above. There is a certain commandment, which is binding on all men, which the Lord gave to Israel in the days of Moses, "Thou shalt not bear false witness against thy 'neighbour.' Reader, I now leave you to judge, who it is that entertains "*murderous designs*" in their hearts, or that is trying to deprive others of their "rights and liberties." But before I close these remarks, I wish to say, that Mr. Smith was an honest, virtuous man, and a man of God, innocent of any crime, as I know, and the Journals of the Courts of Illinois will prove. I will here give my readers an extract from a speech delivered in Warren County, Illinois, by the Honorable O. H. Browning, (who is not a Mormon) when an attempt was made to take Joseph Smith to Missouri :—

"The Honorable O. H. Browning then concluded his remarks by saying, that to tell him (Joseph Smith) to go to Missouri to trial, was adding insult to injury ; he then said, 'Great God, have I not seen it : my eyes have beheld the blood-stained traces of innocent women and children in the severe winter, who had travelled hundreds of miles bare-foot, through frost and snow, to seek a shelter from their savage pursuers. It was a scene of horror sufficient to enlist sympathy from an adamantine heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage land, and none dare to enlist in the cause of justice ? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath in defence of an oppressed American citizen.'"

Now the very course that Mr. Sunder has taken to prejudice the minds of the public against us is calculated to bring down the indignation of evil-doers like himself, and sour the minds of others against us, and cause that the scenes of Illinois and Missouri should be reacted in this country by those vile haters of the truth ; but we have better things to hope for from the good people of this land ; we believe they will hear

both sides of the question before they condemn us. We have now met his first, second, and third objections against the character of Mr. Smith, and have removed the filthy, lying trash of Mr. Sunder, and it shall recoil upon his own head.

Next comes "the claims and absurdities of the *Book of Mormon*." First, Mr. Sunder says, "It is claimed to be a new and everlasting covenant, doing away with all former covenants;" he then quotes from *Doctrines and Covenants*, p. 116:— "And this condemnation resteth on the children of Zion, even 'all, and they shall remain under this condemnation till they 'repent, and remember the new covenant, even the *Book of Mormon*."

Mr. Sunder supposes that the *Book of Mormon* cannot possibly be the new covenant, as it is stated in the revelation referred to. He then gives us one or two more quotations from the said book. I say that it claims to be a faithful account of the Nephites and of the Jaredites, in the land of America, and that our Saviour came to them and preached His Gospel to them as He did to the people in Asia, and established His Church amongst them: it is the record of those proceedings which is referred to. The *Book of Mormon* contains a full account of the doctrines, teachings, and principles of our Saviour while upon the Continent of America, which is called the plain and precious parts of the Gospel; here we are taught in plainness every principle and ordinance, that all may understand it, even the most incredulous may here find a reasonable and consistent doctrine, which accord in the strictest sense with what is taught in the Bible. He gives us no evidence of what he states as being true, but his own assertion, which, after I have proved to be false in a few more instances, it will not be worth much upon any matter involving truth. We will now turn to the Bible and see how "truthful the modest claims of that wonderful book is." In the record of the prophets of Israel, we find, says one of our writers, "That 'God has made covenants with individuals in different ages of

' the world ; as, for instance, the covenant with Noah, concerning seed time and harvest—the covenant of Circumcision, made with Abraham and his seed—the covenant of the law on Mount Sinai—the covenant made with Israel forty years after in the plains of Moab, (Deut., chap. xxix., v. 1)—the covenant made with David and the Levites, concerning their posterity—the covenant of the Gospel, &c." Among these various covenants, there are two, designated by the terms "*Old*" and "*New*." The old covenant of the law was done away in Christ, and by Him the new covenant of the Gospel was introduced in its stead. The Jews, having rejected this new covenant, were broken off; the Gentiles, having received it, were grafted in. But soon after the death of the Apostles, the Gentiles also "*transgressed the laws, changed the ordinance, and broke the EVERLASTING COVENANT,*" (Isaiah, chap. xxiv., v. 5) and have also corrupted the earth with their abominations, having lost the authority, powers, and blessings of said covenant. But now, in the dispensation of the fullness of times, God hath renewed the everlasting covenant as made manifest in the *Book of Mormon*. This covenant, now renewed for the last time, is the same as introduced by Christ and His Apostles ; and Paul testifies in his Epistle to the Hebrews, chap. viii., that the Gospel covenant is the *new covenant* predicted by the prophets. Therefore, unless the *Book of Mormon* can be proved not to contain the Gospel covenant, there is nothing unreasonable nor unscriptural in the Lord's calling it the "*new covenant*." Now every one knows that the new covenant of the Gospel, as revealed anciently, did not produce the results upon "*the house of Israel and the house of Judah*" that Jeremiah predicted ; for that covenant was to cause *all Israel and Judah* to "*know the Lord from the least to the greatest of them.*" That same covenant, renewed in the last days, will produce the results predicted. The time for the Gospel covenant to take effect among Israel was placed in the future by Paul, (Romans, chap. xi., vs. 25, 26 and 27.) He

says, that *blindness in part is happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob ; FOR THIS IS MY COVENANT UNTO THEM, WHEN I SHALL TAKE AWAY THEIR SINS.*

Here we see, that the fullness of the Gentiles must first come in before the Gospel covenant will save all Israel, and take away their sins. To this end, and for this purpose, the Lord has renewed it, and sent it forth by His angel, to be preached to every nation, kindred, and tongue, of the Gentiles first, to bring in their fullness, after which, it will produce all the results predicted upon both Israel and Judah. Again, Mr. Sunder refers to page 65 :—“ And now, behold, if Adam ‘ had not transgressed, he would not have fallen ; but he would ‘ have remained in the garden of Eden. And all things which ‘ were created must have remained in the same state in which ‘ they were, after they were created ; and they must have re-‘ mained for ever, and had no end, and they would have had no ‘ children ; wherefore, they would have remained in a state of ‘ innocence, having no joy, for they knew no misery ; doing ‘ no good, for they knew no sin. But, behold, all things ‘ have been done in the wisdom of Him who knoweth all ‘ things. Adam fell that men might be, and men are, that ‘ they might have joy.”

Now, Mr. Sunder, this is just what we believe. But he further says :—“ If this be correct, Adam was obliged to trans-‘ gress the second command, that is, eat the fruit forbid-‘ den, in order that he might obey the first commandment, ‘ to multiply and replenish the earth.” Let me appeal to another saying, found in 1st Timothy, chap ii., v. 14 :—“ And Adam was not deceived, but the woman being deceived, was in the transgression.” Now what do we understand by this ?—first, that the woman was deceived and she transgressed, and the man was not deceived. Suppose that Adam had not transgressed, what would have been their situation ? He

would have remained in the garden, while Eve would have been cast out, thus they would have been for ever separated, consequently, they could not have propagated their species. Now, "sin is the transgression of the law" (see 1st John, chap. iii., v. 4.) The law to Adam was:—"Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat: for in the day that thou eatest thereof, thou shalt surely die." Now could Adam have transgressed this law, before he was commanded to observe it? I answer no, because the Apostle John says, "that sin is a transgression of the law;" and the Apostle Paul says, "Where there is no law, there is no transgression," consequently, he knew no misery, for he had not sinned. He was in a state of innocence, not knowing good from evil, yet he had intelligence enough to give names to the beasts of the field and the fowls of the air. Now there is a certain amount of experience, which is necessary for all intelligent minds to have, which makes them competent judges in all cases; for instance, what would you know of bitter or sweet if you never had tasted but the one kind? You would know simply nothing. It would be like trying to describe what darkness was to a person who never had his eyes closed to the light for the first moment in his life, or describing colours to a blind man. Again, says the Apostle Paul, "I would not have known sin, had it not been for the law." Now, I ask, can a law exist without a penalty? if not, how could Adam have transgressed when there was no law? Again, what did he know of good or evil? simply nothing, until the law was given, which pointed it out; thus Adam fell, that men might be, and men are, that they might have joy in keeping the law which they could not do before it was given. Herein is the wisdom of God manifested, in providing an atonement from before the foundation of the world, and leave all men to be judged for their own sins, and not for Adam's transgression, that they may also have a knowledge of good and evil, which

knowledge they can only have by comparison and contrast ; for instance, can there be day-light without darkness, evil without good, bitter without sweet, death without life, or a law without a penalty ? I answer no. Again, in Genesis, chap. iii., vs. 4 and 5, it reads thus :—“ And the serpent said unto the ‘ woman, ye shall not surely die ; for God doth know, that in ‘ the day ye eat thereof, then your eyes shall be opened, and ye ‘ shall be as gods, knowing good and evil.”

We will give another quotation from the *Book of Mormon*, to show the wilful perversion of Mr. Sunder, in quoting detached sentences, and misconstruing them, thereby changing their meaning, so as to make it appear obviously different from what the writer intended : they seem to be the only weapons he has to bring against the truth :—“ But, behold, all things ‘ have been done in the wisdom of Him who knoweth all things. ‘ Adam fell, that men might be, and men are, that they might ‘ have joy. And the Messiah cometh in the fullness of time, ‘ that He may redeem the children of men from the fall. And ‘ because they are redeemed from the fall, they have become ‘ free for ever, knowing good from evil ; to act for themselves, ‘ and not to be acted upon, save it be by the punishment of the ‘ law at the great and last day, according to the commandments ‘ which God hath given ; wherefore men are free according to ‘ the flesh, and all things are given them which are expedient ‘ unto man. And they are free to choose liberty and eternal life, ‘ through the great mediation of all men, or to choose captivity ‘ and death, according to the captivity and power of the devil ; for ‘ he seeketh that all men might be miserable like unto himself. ‘ And now, my sons, I would that ye should look to the *Great Mediator*, and hearken unto His great commandments, and ‘ be faithful unto His words, and choose eternal life, according to ‘ the will of His Holy Spirit, and not choose eternal death, accord- ‘ ing to the will of the flesh and the evil which is therein, which ‘ giveth the spirit of the devil power to captivate, to bring you ‘ down to hell, that he may reign over you in his own kingdom.”

Now, reader, had Mr. Sunder given the whole quotation as above, it would have explained itself, but this would not answer the purpose of our Christian teacher, he could not have mutilated it to gratify his peculiar propensity. Instead of stopping at the mediation of all men, which he has done, had he given the quotation entire, an explanation would have been unnecessary, for it plainly shows that Christ is the Great Mediator of all men, thus agreeing with Timothy, chap. ii., v. 5, where the Apostle says, "There is one Mediator between God and man, the man Christ Jesus." Again he quotes from the *Book of Mormon* (p. 467, second American edition) and vainly endeavors to make it appear that the devil led the people of Jared from the tower of Babel unto the land of America. Now I will ask what time was it that the devil led on the people that came from the tower of Babel? I answer, he led them on to wickedness and sin, after they came to that land. As for the quotation, if he had given two lines further, it would have explained itself. To show the reader his gross misrepresentation, I will give the last of his quotation, in connexion with the two following lines:—"And it was that same being who led on the ' people who came from the tower unto this land, who spread ' the works of darkness and abominations over all the face of ' the land, until he dragged the people down to an entire des- ' truction, and to an everlasting hell." It does not say that he led the people from the tower of Babel unto that land, but he led them on to wickedness, after they came to the land. Now, for the climax, on page 8. He refers to the *Book of Mormon* (p. 584, second American Edition). Here our ridiculous compiler commences with another specimen of his folly, and seems to make light, because the God of Heaven directed the brother of Jared to build barges for the transportation of himself and brethren and their effects across the ocean to the land of America. Now, Mr. Sunder, did you ever see a barge the length of a tree, or water-tight, like unto a dish, with the end peaked, and the top thereof tight, and the door (or hatchway,

when shut) tight ? If you never did, you had better devote a little of your time to the examination of those in the River Hooghly. Again, did you ever see any with holes in the top and bottom, and the inside lighted with lights of glass or stones, so laid in their decks that the sun could reflect light through them to the inside ? If you ever did, why do you ridicule and find fault with this ancient description of a barge ? Now let me ask you a few questions from the Bible, and, perhaps, by the time you are satisfied about them, it will not be a hard matter for you to believe in the account of those barges given in the *Book of Mormon*. Now you find fault with the "windows," and enquire if they were "glass," and say, "if of glass, it will be recollect'd it was not in use until modern times." I wonder if the window in Noah's ark was of glass? but this modern teacher, with his modern system of modern reasoning, in trying to destroy the *Book of Mormon*, destroys the Bible also, and in his heated zeal to show the contradictions of that book, he would not allow the ancients to have windows, because, forsooth, "glass is of modern origin." Again, we read of there being windows in heaven. He still further ridicules the idea of the length of the barges, their being the length of a tree. If he will turn to Isaiah, chap. lxv., v. 22, where the prophet describes the age of God's people to be the age of a tree. Now, here you can find fault with, and ridicule Isaiah's description of the people's age, with as much propriety as you can Jared's description of the length of his barges. But these accounts found in the Bible are all true of course, but if the like should be found in the *Book of Mormon*, it would be quite enough to prove it false. Two quotations more, then I am done with that "awful book, which is so full of contradictions and absurdities, and is so easily proved a humbug." Read the account of Jonah, of his perils while on the way to warn Nineveh. Then turn to 2nd Samuel, chap. xxiv., v. 1 :—"And again the anger of the Lord ' was kindled against Israel, and he moved David against them ' to say, Go, number Israel and Judah." But speaking of the

very identical transaction in 1st Chron., chap. xxi., v. i.:—"And Satan stood up against Israel and provoked David to number Israel." One account is the command of the Lord, and the other is the command of Satan to do the same thing. But we have given enough of this. Now, Mr. Sunder, when you can find the like in the *Book of Mormon*, or any of our writings, and can digest these, which I have given you from the Bible, we will endeavor to have some more ready.

On page 10, we have "the *Book of Covenants*, its absurdities and contradictions." The first objection offered is from Hebrews, chap. xi., v. 3, as quoted on the eighth page of *Doctrines and Covenants*:—"Through faith we understand that the worlds were formed by the word of God, so that things which are seen were not made of things which do appear." Now, Mr. Sunder, you have tried your skill here again by endeavoring to pervert the words of the Apostle Paul, to make a contradiction between the *Book of Covenants* and the Bible. We will now see how far you have accomplished your nefarious design, before we get through. The first thing we shall consider, is faith a principle of power? second, does it exist with the Deity? In answer to the first, to prove that faith is a principle of power, read Matt., chap. xvii., vs. 19 and 20:—"If ye have ' faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, ' and nothing shall be impossible unto you." Now we will enquire how do men obtain this faith spoken of? I will answer in the words of the Apostle Paul, (Romans, chap. x., v. 14)—"And how shall they believe in him of whom they have not ' heard? And how shall they hear without a preacher? And how ' shall they preach, except they be sent?" From this, we learn, that faith is begotten by the preaching of the Word of God, and given to all those who shall obey the commandments, that His servants shall teach whom He has sent. Paul informs us, that "faith is the gift of God" (Eph., chap. ii., v. 8.) I enquire, is this faith the gift of God to all men? I answer

no, only to such as obey His commandments. All men have faith, but not THAT faith which is the gift of God. The Apostle James also says :—“ What doth it profit, my brethren, though a man say he hath faith, and have not works ? can that faith save him ?” No ; for instance, the devils believe in Christ and tremble ; sinners may believe in Jesus, and yet not obey His commandments, and go to hell. The angels who kept not their first estate had faith, and were thrust out of heaven and cast down to perdition, there reserved in chains of darkness unto the judgment of the great day. This is abstract faith, the kind which those have, who say, “ Lord, Lord, and DO not the things which I command.” Thus you see, that abstract faith, without works, cannot save any being in the presence of God ; but that faith which is necessary for life and salvation is begotten by the hearing of the Word of God, hence the propriety of that saying of the Apostle James, “ Faith without works is dead, being alone.” We now begin to understand how faith is a principle of power, also how it is the gift of God. After having proven that faith is a principle of power, we will consider how it is an attribute of the Almighty. First, could the Almighty confer a gift upon man which He himself was not in possession of ? I answer, He could not. Now you will remember that our Saviour says, that He “ taught the things which the Father commanded Him.” Again He says, “ I and the Father are one.” I need not go on to prove that Jesus had faith, and that He taught that principle of faith to His disciples. “ If,” said He, “ you had faith as a grain of mustard seed,” &c. Do you not see that there would have been knowledge connected with it, which is also a gift of God, and inseparably connected with that of faith ? To us the law of evidence establishes all facts, with Jehovah they are self-existing principles, that is, faith and knowledge exist in Him independently, for in Him all fullness dwells. These are some of the self-existing attributes of his perfection : faith does not exist in Him as an abstract principle, but one of those attributes which

constitute Him a God, hence when He created the worlds, it was not by faith alone, nor by His word alone, but by them both : here is the harmony of his perfections.

We will now consider the second objection quoted from the *Book of Doctrines and Covenants*, p. 85 :—“Enoch was twenty ‘ years old when he was ordained under the hands of Adam, ‘ and he was sixty-five ; and Adam blessed him, and he saw ‘ the Lord, and walked with him, and was before his face ‘ continually, and he walked with God 365 years, making him ‘ 430 years old when he was translated” (*Genesis*, chap. v., v. 23.) “And all the days of Enoch were 365 years.” Now this calls in question the account given in the *Doctrines and Covenants*. This is the only objection the compiler could make against the book, and this is not in point of doctrine ; it only affects the age of Enoch, and him alone. A few reflections on this subject, and the reader will be better able to judge of the contradiction. God is not the author of confusion, but the contrary. Order and consistency are some of His peculiar characteristics. The God whom we serve is a reasonable being, and cannot do any thing contrary to His attributes and established rules of government, and His glorious perfections ; for instance, it is impossible for God to lie. Again, He says, by the revelations He has given of Himself, that He is no respector of persons. Then His ways must be equal to all, adapted to every circumstance in life, and every condition of the human family, from the days of Adam to the present time, when they would hearken to His voice and keep His commandments, for it is impossible to save them on any other condition than that which He has instituted for that purpose. Now, reader, let us turn to the Bible, and enquire if God is the author of those discordant and conflicting sentiments found in that book. I answer, no ; He is not. Then let us enquire how they came there, and see, if we can determine, what part is true, and what is not ? To do this, we will have to show, how we came in possession of the Bible in its present form and trans-

lation. I will now give you a quotation from Orson Pratt's writings on the subject:—"If it could be further demonstrated by tradition, that every part of each book of the Old and New Testaments was, in its original, actually written by inspiration, still it cannot be determined that there is one single true copy of those originals now in existence. The whole Catholic and Protestant world cannot produce the original writings of one single book of either the Old or New Testament. The originals are nowhere to be found among Christians, Pagans, Jews, or Mahomedans. The original writings of Moses and the ancient prophets, it is believed by the learned, were all destroyed by the Assyrians, nearly 600 years before Christ. We are informed in the Apocrypha, that the Prophet Esdras or Ezra was inspired to re-write all those ancient books over again ; and in this manner the Jews, at the close of their Babylonish captivity, once more obtained them. These books again perished in the great persecution of Antiochus. How the Jews were supplied with copies after that, no one knows. Now the Protestants do not know that Esdras was a true prophet ! Indeed, they doubt of his being a true prophet, by placing his books in the Apocrypha, therefore they could not rely with confidence on any book which he should pretend to replace by inspiration.

"The copies which we now have of the books of Moses and other ancient prophets may be very much corrupted ; we are certain that they have been added unto, in a degree, by some person or persons, who lived many centuries after Moses ; this is evident from the books themselves : for example, the thirty-first verse of the thirty-sixth chapter of Genesis was certainly added by some one who lived after the children of Israel had kings. It reads thus :—" And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." Here is positive proof that the transcriber of the book of Genesis lived after the children of Israel had kings, and added these, his own words, to this first book of

Moses. Some other person, after the days of Moses, added the whole of the last chapter of the book of Deuteronomy. Several other passages in the books of Moses have been added or changed since his death. Learned commentators have agreed, that similar changes or additions have been made to several other books of the Old Testament by unknown persons. Who can tell, at the present day, who were the persons who wrote the books of Joshua, Ruth, Judges, Esther, the book of Kings, and the book of Chronicles? Were they written by inspired men? If so, what were their names, and what proofs has Christendom that they were inspired?

"These uncertain and altered copies of some of the books of the Old Testament were translated from the Hebrew into Greek, some two or three centuries before Christ: this was called the Septuagint. But even the original copies of this translation are nowhere to be found. Such copies as the English translation was taken from, were found in many places to be very much corrupted, disagreeing among themselves, insomuch that the English translators were obliged, sometimes, to translate from the Hebrew, which is acknowledged also to be very much corrupted. The Hebrew copies are supposed, by the learned, to have been altered by the wicked Jews themselves, after they rejected Chirst, in order to do away the force of many predictions relating to Him. St. Chrysostom (*Homil 9*) writes thus:—'Many of the prophetical monuments have perished; for the Jews being careless, and not only careless, but also impious, they have carelessly lost some of these monuments; others they have partly burned, partly torn in pieces.' St. Justin, in writing against Tryphon, shows most clearly that the Jews did destroy many books of the Old Testament, 'that the New might not seem to agree with it as it should.' What confidence, then, can Catholics or Protestants have in these half-destroyed, corrupted, mutilated Hebrew manuscripts? The oldest copies of the Old Testament, whether Hebrew or Greek, which the English translations could pro-

cure, disagree with each other in many, very many places ; so much so, that it was impossible for them to decide which was correct. Indeed, so much corruption in the old manuscript copies was calculated to throw a mist of darkness and uncertainty over the whole of them. One of the ancient writers, Jerome, in his *Commentaries* upon the prophets, complains of the corruption of his manuscript Greek copies. Bellarmine testifies, that the Greek copies of the Old Testament are so corrupted, that they seem to make a new translation quite different from the translations of other copies. All, therefore, is uncertainty as to the Hebrew and Greek manuscripts of the Old Testament : they can be proved to be changed, added unto, and corrupted in almost every text.

"It is abundantly proved, by various learned writers, that the Greek copies of the New Testament are awfully corrupted in almost every text. Mr. Cressy writes in these words :—‘ In ‘ my hearing, Bishop Usher professed, that whereas he had, of ‘ many years before, a desire to publish the New Testament in ‘ Greek, with various Lections and Annotations : and for that ‘ purpose had used great diligence, and spent much money to ‘ furnish himself with manuscripts : yet, in conclusion, he was ‘ forced to desist utterly, lest, if he should ingeniously have ‘ noted all the several differences of reading, which himself had ‘ collected, the incredible multitude of them, almost in every ‘ verse, should rather have made men atheistical, than satisfy ‘ them in the true reading of any particular passage.’ Let those who take the Bible for their only guide, think of this. If the few manuscripts procured by Bishop Usher contains in almost every verse “*an incredible multitude of different readings,*” what grounds have Protestants for confidence in one of these readings more than in another? Out of a thousand different manuscripts, differing in almost every text, who can select the true one? Indeed, there would be almost an ~~in~~^{im}probability as to any one copy being true. Now, it was from such

a mass of contradictory Greek manuscripts that the English New Testament was translated.

" But to say nothing of the incredible multitude of different readings in the Greek manuscripts themselves, the translators from these old manuscripts are liable to commit many errors, as is evident from the vast number of very different translations which have been made. There are no two translations that agree. This, then, is another prolific source of error, which is calculated to throw still greater uncertainty over the present copies of the Scriptures.

" What shall we say then concerning the Bible's being a sufficient guide ? Can we rely upon it in its present known corrupted state, as being a faithful record of God's Word ? We all know, that but a few of the inspired writings have descended to our times, which few quote the names of some twenty other books, which are lost, and it is quite certain that there were many other inspired books, that even the names have not reached us. What few have come down to our day, have been mutilated, changed, and corrupted, in such a shameful manner, that no two manuscripts agree. Verses, and even whole chapters, have been added by unknown persons ; and even we do not know the authors of some whole books ; and we are not certain that all those which we do know, were written by inspiration. Add all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment, suppose the Bible in its present form to be a perfect guide ? Who knows, that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original ? Who knows how many important doctrines and ordinances necessary to salvation may be buried in oblivion in some of the lost books ? Who knows that even the ordinances and doctrines that seem to be set forth in the present English Bible, are ~~any~~ thing like the original ? The Catholics and Protestants do not know, because tradition is too imperfect to give

this knowledge. There can be no certainty as to the contents of the inspired writings, until God shall inspire some one to rewrite all those books over again, as he did Esdras in ancient times. There is no possible means of arriving at certainty in any other way. No reflecting man can deny the necessity of such a new revelation.

"We now appeal to the honesty, good sense, and learning of all good moral men, to testify their convictions in regard to the insufficiency of their rules of faith. Is there a man among you, who has candidly examined the present confused, divided, distracted state of all Christendom, who is not thoroughly convinced that something is radically wrong? Many of you, no doubt, have, in your serious reflecting moments, looked upon the bewildered, blind, cold, formal, powerless systems of religion with which you were surrounded, with feelings of sorrow and disgust. You have wished to know the truth, but, alas! wherever you have turned your investigations, darkness and uncertainty have stared you in the face. The voices of several hundred jarring, contending, soul-sickening sects, were constantly sounding in your ears; each one professing to be built upon the Bible, and yet each one differing from all the rest. Under this confused state of things, you have, peradventure, involuntarily exclaimed, Can the Bible be the word of God?"

Is God the author of all this confusion? Has He given a law so indefinite, that 600 different doctrines can be drawn from it, and they all be true? Do they all have that form of sound doctrine, as taught by the Apostle Paul? In the midst of all this confusion, the God of Heaven has spoken again to man, and sent His angels with the fullness of the everlasting Gospel, raised up Apostles and Prophets, clothed with the holy priesthood, and filled with the Holy Ghost. And if the world would receive them, they would remove the corruptions and interpolations of men that are now in the Bible. But they will not; they had rather cling to their tottering fabrics, and sink amidst the jargon of their own

conflicting system. The objection introduced (*Doctrines and Covenants*, p. 85) was a translation of that part of the Bible by Joseph Smith. Now with reference to the present situation of the Bible, its compilation and translation, is the reader prepared to say that the translation, as rendered by Joseph Smith, is not correct?

Again, Mr. Sunder laughs at the idea of the Godhead suffering, and says, to think that "the mere mentioning of which will excite a sneer." This again portrays the corruptions of his wicked heart, and spurns from him the proffered salvation of Jesus of Nazareth, and treats it with contempt and disgust. Does this look anything like blasphemy, which the reader will recollect he charged us with a few pages back? I will now leave the reader to judge, who treats lightly the boon of Heaven offered as a sacrifice for the sins of the world? He does not offer this quotation to show its contradiction, but merely makes light of it. O, shame on such a man! he is not worthy of the confidence of any people. "The idea of the Godhead suffering pain," says Mr. Sunder, "is enough to excite a sneer."

Now, reader, we will see if there is any thing in these sayings, that is so contemptible and ridiculous as this vain compiler would make it appear. Witness the Lamb of God, the anguish of soul which He experienced in the Garden of Gethsemane, when the infernal powers of the regions of darkness combined their efforts to cause Him to sin. His PAIN was such, that He "sweat as it were great drops of blood falling down to the ground," and, praying to His Father, said, "Father, if it is possible, let this cup pass from Me." In this He feared that He had sinned, but He says, "Father, not My will, but Thine be done." Again, "He bore the sins of the world, and tasted death for every man." Witness Him again before the Jewish rulers, undergoing the form of a mock trial, and finally delivered into the hands of the people. He bore their insults and their cruel mockings, was then offered as a Lamb without spot or blemish

for the sins of the world. Again, witness the convulsions of nature, when the Prince of Life was offered up by wicked hands. The sun refused to shine on their deeds of darkness, the earth was wrapped in the sable curtains of night, the solid rocks were rent, and all creation felt His PAIN and heard His groans. The Jewish temple was rent from the top to the bottom. Thus died the King of Glory, "IN WHOM DWELT ALL THE FULLNESS OF THE GODHEAD BODILY." And since then, that nation has been scourged, until they have atoned for their sins. Now, Mr. Sunder, take heed, lest the judgments of God fall upon you for your wickedness and malignant perversions of the truth.

We shall now consider the fourth and sixth paragraphs. Here he quotes from *Doctrines and Covenants*, p. 102:—"The day shall come when you shall comprehend even God." Again, in page 106, it is said:—"The Saints shall be filled with His glory, and receive their inheritance, and be made equal with Him." His arguments brought against the quotations for the purpose of showing their contradictions and absurdities, run about like this:—"In these days it takes a shrewd man to comprehend a ' fool : can blasphemy go further ? truly, these are the last days, ' presumptuous aspirations like these brought Satan low to the ' depths of Hell."

Here Mr. Sunder makes another sneaking, ludicrous attempt at the perversion of the truth, by the introduction of such flimsy statements as the above. This is the scurrility he offers against the truth, surely this proves the contradictions and absurdities of the *Book of Doctrines and Covenants*, which he sets out to do in this chapter, but he has shewn his shrewdness by his shallow efforts, and scorched the locks of his vanity with the blaze of his folly, and proven that he knows as little about what Satan had done in Heaven, as he does about our works or the Bible.

We will now compare some of the doctrines of the Bible, with some of the blasphemous doctrines held forth in the quo-

tations referred to (Romans, chap. viii., v. 17)—“ And if children then heirs, heirs of God, and joint-heirs with Christ.” Now if we are joint-heirs with Christ, what are the promises made to the Saints? We not only become the sons of God, but joint-heirs with Christ in the same promised inheritance. “ That they all may ‘ be one as thou Father art in Me, and I in Thee, that they also ‘ may be one in us, that the world may believe that Thou hast sent ‘ Me, and the glory which Thou gavest Me I have given them, that ‘ they may be one even as We are one, I in them, and Thou in Me” (John, chap. xvii., vs. 21 and 22.) “ Beloved, now are we the ‘ sons of God, and it doth not yet appear what we shall be, but ‘ we know when He shall appear, we shall be like Him; for we ‘ shall see Him as He is,” (1st John, chap. iii., v. 2.) Again (Rev., chap. v., v. 10)—“ And hast made us unto our God kings and ‘ priests, and we shall reign on the earth.” Now, reader, you can “ see how blasphemous” the doctrines of the Latter-day Saints are, when compared with that of the former-day Saints. Eighteen hundred years ago it was a laudable belief, but now it is a crime. Oh ! “ how has the gold become dim, and how is the most fine gold changed !” Well did the prophet say, “ You draw near me ‘ with your lips, and with your mouths do honor me, while your ‘ hearts are removed far from me, and your fear towards me is ‘ taught by the precepts of men.”

We shall now consider the fifth paragraph. Mr. Sunder says, “ The Prophet Ezekiel said, by the word of the Lord, this proverb shall be no more had in Israel, The fathers have eaten sour grapes, and the children’s teeth are set on edge.” Now I enquire, when was this proverb to cease ? the objector might say, that it was in the days of the prophet. To satisfy my readers, that it was placed in the future, let them read the account of the Jews, when they killed the Saviour. Their children have been suffering for the transgressions of their fathers upwards of 1,700 years, and they also understood that it was a law of God enforced upon them. Did they not say, “ Let his blood come upon us and upon our children,” and it was done ?

You will also remember, that David, for his own transgressions, went in a measure unpunished at that time, and was permitted to live, while his child was taken away. Remember they were his individual transgressions, yet the Lord spared him and took the life of his child. There is a time, however, when that proverb will cease. If you will turn to Ezekiel, chap. xx., from v. 31 to 44, you will there find when He has gathered the children of Israel out of every nation whither He had scattered them, and they should become one nation upon the mountains of Israel, then they will be redeemed from the transgressions of their fathers, no more to be remembered.

EVIDENCES OF THE WITNESSES CONSIDERED.

Our next duty is to consider the objections of Mr. Sunder against the testimony of the witnesses of the *Book of Mormon*. He says, "In investigating the truth of the *Book of Mormon*, our first point respects the *character* and *credibility* of Joseph Smith." We expected an attempt would be made by the compiler, in this chapter, to clearly substantiate to the public, by incontestable evidence, that Joseph Smith was a wicked and corrupt man. He only, however, makes some base assertions and equivocal charges (which elsewhere have been answered) against that truly virtuous servant of the Lord. But he speaks of an insurmountable difficulty, in not being able to see how "God can be responsible for a work of which Joseph Smith is author and proprietor," as if to infer that herein the prophet had entangled himself. But what does the *Book of Mormon* purport to be? We answer, a translation of an ancient record by Joseph Smith, who accomplished the work by the *gift and power* of God. The laws of the United States of America require every publication to be entered on Public Record, in order to secure the copyright; and how we ask, was it improper for him to publish his name as "Author and Proprietor" of the book, in its translated form? In every court of law he would be recognized as "Author and Proprietor" of the translation, not-

withstanding it was through the gift and power of God that the translation was made. And in order that the book might have legal protection, it was necessary to show to the public, that some one was ready to sustain and defend it against unrighteous publications. The name of the Lord would not have been a sufficient guarantee against the wickedness of man; neither would He be allowed to plead His own cause in the courts of this benighted generation.

The next attempt of Mr. Sunder is to destroy, or invalidate the testimony of the three witnesses to the *Book of Mormon*, who *literally* heard the *voice* of God, bearing record to the translation. It was not the *voice* of Joseph Smith, and the revelations that came through him, upon which the testimony of the *three witnesses* is based (as, by the wicked perversion of a certain revelation, is insinuated), but upon direct revelation from the Lord to themselves. After quoting a revelation given to Oliver Cowdery, David Whitmer, and Martin Harris, wherein the Lord commands them to exercise that faith which was had by the prophets of old, in order that they might have a view of the plates, &c., Mr. Sunder unjustly arrives at the following conclusion, and says:—"The voice of 'the Lord, then, it seems, which informed the witnesses, that 'Smith had translated the plates, and caused them to know of a 'surety that they are true, and commanded them to bear record 'of it in 1830, in the *Book of Mormon*, this same *voice* came 'not to them *directly* and *immediately*, but *through the mouth* 'of *Joseph Smith*, in March and June preceding, that is, in '1829. They are told in this revelation by Smith, that they 'should obtain a view of the plates, or see them, not with their 'natural eyes, but with those *spiritual eyes of faith*, with which 'the Mormons see so many marvels, viz., by the *eye of faith*, even 'by that faith which was had by the prophets of old." The *eye of faith*, here quoted, as part of the revelation, is a base interpolation, wickedly put in to deceive the public. Nothing is said in the revelations which he has quoted, as by examining his

own extracts on page 14, may be seen, in relation to *natural* or *spiritual eyes*. But the witnesses were simply commanded to exercise "that faith which was had by the prophets of old."

The testimony of the three witnesses, as given by them, and appended to 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, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this 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 shewn 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 our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the *voice of the Lord* commanded us that we should bear *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.

(Signed) " OLIVER COWDERY.

 " DAVID WHITMER.

 " MARTIN HARRIS."

Now, we ask, how does the conclusions of Mr. Sunder correspond with the plain positive testimony of these three witnesses?

They say, the *voice* of the *Lord* (not the voice of man,) hath declared it unto us. Declared what? That by the *gift and power of God the engravings were translated*. Here is evidence sufficient to establish or substantiate any fact. They further testify that “we have seen the *engravings* which are upon the *plates*, and they have been shewn unto us by the *power of God*, and not of man.” But how was it that the power of God was manifested in giving them a knowledge of the *plates* and the *engravings* thereon? Their own words are:—“And we declare ‘with words of soberness, that an *angel of God came from Heaven*, and he brought and laid before our eyes, that we beheld ‘and saw the *plates* and the *engravings* thereon.” Why then does Mr. Sunder draw such erroneous conclusions, unless wilfully to pervert the truth? Certainly if he ever read the above, he must have seen, that it was by a clear, infallible, and open manifestation, that the plates and engravings were shewn unto them, and that it was by a distinct audible voice that the Lord “declared it unto them.”

True, it was necessary that they previously should exercise faith, “even that faith which was had by the prophets of old,” but what kind of faith did the prophets of old exercise? We read in Hebrews, chap. xi.:—“By faith, Jacob, when he was dying, blessed both the sons of Joseph.” Was his blessing a mere phantom of the mind? a mere exercise of the spiritual faculties? We answer no, but in connection with that faith planted in his bosom, by the Holy Ghost, he laid his hands upon *their heads*, and predicted what should befall *them* and their *posterity* in times to come (see Genesis, chap. xxviii.) Again, was it by *faith* that Daniel *fasted and prayed* three whole weeks, that he might obtain instruction, by the ministration of *an angel*? Or was his bosom filled with *unbelief*? But if he exercised faith before the Lord (as all will admit), was the manifestation which he received a mere *phantom*? Or something *tangible* that he could implicitly rely upon? To show that it was, we will quote two verses of Daniel, after describing the appearance of the heavenly messenger, and the singular

effects of his presence ; he says :—“ And behold an hand touched ‘ me, and set me upon my knees and upon the palms of my ‘ hands, and he said unto me, O Daniel, a man greatly beloved, ‘ understand the words which I speak unto thee, and stand ‘ upright, for unto thee am I now sent, and when he had spoken ‘ this word, I stood trembling, then said he unto me, fear not ‘ Daniel, for from the first day that thou didst set thine heart to ‘ understand, and to chasten thyself before thy God, thy words ‘ were heard, *and I am come for thy words*” (Daniel, chap. x., vs. 10 and 11.) Now we ask if Daniel had not called upon the Lord *in faith* for the manifestation, would he have obtained it ? Perhaps this unbelieving compiler might say that he would, but we answer, that he would not. The angel plainly declares, “I am come for thy words.” It is plain that this compiler neither understands the faith which the ancients enjoyed, nor the power of God, else why does he find fault because the witnesses were required to exercise this kind of faith, in order that they might be favored with a similar manifestation.

Again, on the fourteenth page of Mr. Sunder’s compilation, great fault is found, because the Lord should be able to point out before-hand the nature of the testimony which the three witnesses were to bear ; and because after they obtained knowledge in the manner already described, that they did not bear a different testimony, and make the Lord a liar. This gross disposition of Mr. Sunder, to find fault, we would be glad to attribute to his *ignorance*, but it is evidently the fruit of an inward malicious feeling towards the cause of God.

On the same page, referring to the eyes of faith which we have already shewn, is not to be found in the revelation. “This,” says Mr. Sunder, “accords with the subsequent admissions of Martin Harris, who expressly stated that he did not see ‘ the plates with his natural eyes, but with the eye of faith.” This is only an assertion of his to pervert the truth. Martin Harris has always borne a faithful testimony to the *Book of Mormon*. And the fact of his being severed from the Church,

while he still bears the same testimony, instead of weakening his evidence, only *adds additional weight unto it.*

We can imagine an *interested* person to bear a lying testimony, but how can we admit, that an individual, in no respect interested, would bear a testimony to the integrity of a work with which he has no connection, and which testimony condemns himself, unless his convictions are so irresistible, that his conscience will not admit of a denial? If others of the witnesses have been severed from the Church, because they were unable to endure the purity of its laws, and its persecutions, it is no reason why their testimonies should be rejected, unless they have denied their former statements. But this none of them ever have done. As an illustration of this doctrine, we would ask, when Saul, king of Israel, through transgression lost the spirit of prophecy, and sought the life of David, no one will say that it destroyed the *testimony* which he formerly delivered as a *prophet*? When David added the crime of murder to adultery, will any one say that this invalidated his writings as a prophet of the Lord? Twice did the Lord appear to Solomon, yet who will say that his subsequent transgressions and idolatry destroyed his evidence in relation to having a vision of the Almighty? Although these three distinguished personages subsequently transgressed the laws of God, and were censured by his prophets, they, no doubt, still retained enough to not destroy their former blessings. So has it been with the three witnesses to the *Book of Mormon*. Not one of them has ever denied their original testimony, but have ever maintained that they saw the angel; that he presented the plates unto them, and they saw the engravings thereon. And while they thus examined them, they testified that the *voice of God from Heaven* bore record that Joseph Smith had translated it by the gift and power of God, so in regard to the eight witnesses of which we shall shortly speak, some of them were not able to abide in the law of the Gospel, while others died in the faith, and *sealed* their testimony with their blood.

In relation to the eight witnesses, and their testimony to the truth of the *Book of Mormon*, given on page 15 of Mr. Sunder's compilation, his *spiritual* and *natural* eyes seem to be so thoroughly perverted, when looking into the evidences of that book, that he arrives at conclusions more like a delirious than a sane man. We know this is a hard saying, but let the reader candidly examine the following testimony, and *his conclusions* concerning it, and then judge. He says, on page 16, this is all their testimony amounts to, on the face of it, viz., that "Joseph Smith told them so." We will here give their own words, that every unprejudiced mind, whether the nature of their evidence, in regard to the existence of the plates from which the *Book of Mormon* was translated, is of sufficient weight to be accredited or not:— "Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that Joseph Smith, Junior, the translator of this work (*Book of Mormon,*) has shewn unto us the plates of which hath been spoken, which have the appearance of gold. And as many of the leaves as the said Smith has translated, we did handle with our hands, and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken, and we give our names to the world, to witness unto the world, that which we have seen; and we lie not, God bearing witness of it.

(Signed) " CHRISTIAN WHITMER,
 " JACOB WHITMER,
 " PETER WHITMER, *Junior*,
 " JOHN WHITMER,
 " HIRAM PAGE,
 " JOSEPH SMITH, *Senior*,
 " HYRUM SMITH,
 " SAMUEL H. SMITH."

It will be seen in the above, that every facility of determining the existence of the plates was granted to these witnesses. They did handle them with their *hands*, and did *see* the engravings thereon. They felt their weight, and say that they had the appearance of gold. What more positive evidence than this could be required ?

In the early existence of this Church, the world was dependant on the testimony of three witnesses, and also the other eight ; but this is not now the case. There are *hundreds and thousands* of living witnesses, who bear record that they know the *Book of Mormon* to be a true revelation of the Lord, so after all our adversaries' cavilling, and zealous, though unsuccessful labors, to invalidate the testimony of the *Eleven*, there is a great cloud of witnesses yet remaining, and their living testimony will condemn the world, unless they give heed to these sayings.

In regard to how the *hundreds and thousands* of living witnesses have obtained a knowledge of the *Book of Mormon*, and of its truth, we would inform all, that they know for themselves, through obedience to the Gospel, agreeably to the words of Jesus, found in John, chap. vii., v. 17 :—“ If any man will do his will, he shall *know* of the doctrine whether it be of God, or whether I speak of myself.”

Whenever the Gospel of Christ has been on the earth, all who hear it, and believe in the Lord Jesus Christ, repent of all their sins, be baptized for the remission of them, are entitled to the gift of the *Holy Ghost*; when they receive this, they *know* for themselves, and are not dependant on the testimony of any man. But in addition to the testimony which all are entitled to by the reception of the Holy Ghost, many have heard the voice of God bearing record to this work; many have had the ministration of angels; many have had the visions of Heaven opened to them, as Stephen, in the days of old; many thousands have been healed by the power of God; the blind have been made to see, the deaf to hear, and the lame to walk; devils have been

cast out in the name of Jesus ; and in divers other ways, such as speaking in tongues, the interpretation of tongues, and by prophecy, dreams, &c., &c., has the Lord borne record of His work to this generation and enabled His servants to bear a faithful testimony of it to the people now living on the earth. Notwithstanding all this plain, positive, and overwhelming testimony, we read on page 19 of this strange compilation, that "in the first place, the existence of the plates themselves has, ever since their alleged discovery, been in dispute. To this point it would be extremely easy to give some proofs." The reader may judge whether we have given some proof or not. Perhaps a little more has been adduced than will be congenial with the feelings of those who oppose the truth.

But then it is averred that the existence of the plates might easily be proven "by an exhibition of them to the world." In this, perhaps, our compiler thinks that he possesses more wisdom than God ; as well might he question the propriety of the Lord Jesus in withholding an evidence of his resurrection to the world. True ; the Jews had an evidence of this, because His body was not found in the tomb. But then it was easy for those who crucified Him to hire the soldiers to say, "His disciples stole Him away while we slept." But did Jesus ever show himself to the unbelieving Jews after His resurrection ? He never did ; but the Jews might cavil and say, If He is resurrected, why does He not show himself unto us ? So is it with this compiler. He would like to dictate God, but "the wisdom of the world is foolishness with Him." Christ showed Himself to chosen witnesses ; first, to a few, afterwards to many, so has it been with the *Book of Mormon*. God made choice of eleven witnesses at the first ; now there is a great multitude.

We deem it unnecessary to make any further comments on the futile arguments of this compiler, so far as they relate to the witnesses of the *Book of Mormon*, the existence of the plates, &c.

Neither would it tend to edification to notice the abuse and obloquy that has been thrown around the character of the witnesses, the more, especially, as the *Book of Mormon* does not now depend on their testimony alone.

But we will make the following extract from page 16, to show how wickedly the most sacred evidences are perverted by this compiler. He says:—"The whole, then, of this mighty array of Mormon bombast, resolves itself into this: Joseph Smith is not only Author and Proprietor of the *Book of Mormon*, as both he and his witnesses declare, but he is also power of God, angel, voice, faith, eyes, ears, and hands, for the witnesses themselves; that is, all the evidence the world has for the *Book of Mormon*, after all this bluster, Joseph Smith says so."

We have only made this extract to contrast the vile abuse and irrational conclusions of this compiler with the evidence which we positively have introduced, such as would be considered valid before any legal tribunal.

We will add one or two facts that may be of interest to the enquirer after truth. In 1848, Oliver Cowdery, after being disconnected with the Church for several years, again returned to its bosom, and in the presence of a large assemblage of people, testified that the *Book of Mormon* is a Divine record, and that his original testimony concerning it was, that an angel of God presented the plates to him and the other witnesses, while the voice of God at the same time bore record from Heaven, that the translation was correct. And in addition to this testimony, concerning the plates, (placing his hands on his now bald head,) said, "This is the head on which Peter, James, and John laid their hands, while they ordained me to be an Apostle of Jesus Christ."

Martin Harris also, sometime after his separation from the Church, said, "Although I have sinned, and other authorities of the Church have sinned, yet the *Book of Mormon* is true, and the record which I have made concerning it is true." This testi-

mony, one of the elders now in this land heard Martin Harris make ; and, in fact, his undeviating attachment to this testimony has always been proverbial.

But Mr. Sunder considers that *miracles* are the *only* evidence that has ever been received to prove the Divine inspiration and calling, of any individual. This criterion we have considered in another place, and we will only make the following quotation from page 21 of his pamphlet, to show that the author has, by his own admissions, and our evidence, incontrovertibly established the truth of the *Book of Mormon*, and the Divine inspiration of Joseph Smith, by his own testimony. He says :—“The only evidence that has ever been received to prove the inspiration of an individual is this, ‘that he possessed the power to work *miracles*; in other words, ‘to do some act impossible according to the established laws of ‘nature. Now, has Mr. Smith ever performed an act of this description? True, if he established the fact incontrovertibly, that ‘he discovered plates, on which were engraven certain characters ‘in the Egyptian, or any other ancient language, and that he ‘being *unlettered*, made a correct translation of them, *this indeed would be a miracle.*”

Have we not incontrovertibly established these facts ? Joseph Smith testifies, that he, by aid of an angel, discovered plates, on which were engraven characters in an ancient language. Martin Harris, Oliver Cowdery, and David Whitmer, solemnly affirm that an angel from Heaven showed them these plates, and the engravings thereon, and also that the voice of God declared unto them, that by the gift and power of God they had been translated. Other eight witnesses testify that they had handled as many of the plates as the said Mr. Smith had translated; that they saw the engravings thereon, all of which had the appearance of ancient work, and of curious workmanship; that they hefted, or felt the weight of them, and that they had the appearance of gold.

Now, without referring to other witnesses, we have proven

firstly, that Joseph Smith actually discovered the plates ; secondly, that he actually had the said plates in his possession, for they were delivered by him to the eight witnesses ; thirdly, that the engravings thereon had the appearance of ancient work and curious workmanship ; fourthly, that Joseph Smith translated them by the gift and power of God ; and, fifthly, I will prove by Mr. Sunder, and, if needful, by many other witnesses, that at the time of the translation Joseph Smith was unlettered.

See page 20 of the compiler's pamphlet, where he makes the following affirmation :—“ Mr. Smith, at the time of the alleged ‘translation, was a *young man, totally ignorant of any language, except his mother-tongue.* There is no way, therefore, in which he could have arrived at a correct translation of the plates, unless by the aid of Divine inspiration.”

Now Joseph Smith, being “*totally ignorant of any other language*” at the time of the translation, “*except his mother-tongue,*” having, under such circumstances, made a correct translation of the *Book of Mormon* from an ancient language, forces us to the conclusion, “*that this indeed was a miracle.*”

“ ORGANIZATION AND DOCTRINE OF THE MORMONS.”

Under this head, the compiler of “*Mormonism Unveiled*” commences his abuse against the organization of the Church, in which he misrepresents many things which only amounts to a fabrication, without any proof being brought forward ; therefore, we shall pass by them, and only consider such as he has attempted to prove. To give Mr. Sunder the more favorable side of the question, we will admit that Mr. Smith did alter the revelations referred to. What is there so very wrong in this ? The Lord gave him the gift, and he recorded it. Then, after he had gone through with the translation, the Lord saw fit to give him other gifts, and he recorded them also. John, in writing his Gospel, says, “ If all of the sayings of Christ had been written, the world could not have contained them.” Supposing he had seen proper to add some of the sayings of our Saviour,

which he omitted in the first account, according to this compiler's reasoning, it would have proved them both to be false. Luke could write by his memory, and yet the world receive his writings as inspired. And again, Jeremiah informs us, in his thirty-sixth chapter and thirty-second verse, that he re-wrote the Revelations of God, which Jehoiakim, king of Judah, had burned, and added many like words besides, but for Mr. Smith to do the like, he would be for ever condemned in the eyes of this self-righteous generation. Again, he objects to the word "all." If there should be a typographical error, it would for ever brand the whole as a delusion, and Mr. Smith as an impostor. I suppose, to suit the pious notions that Mr. Sunder has of inspiration, the editor, hands, and devil, including press, type, ink and paper, and the entire printing establishment, must be inspired of the Lord, or he could not have any thing to do with them. Yet we do not admit that this alteration has occurred as he has stated, but what he has been gleaning from some old filthy newspaper trash. If, however, he has told the truth, he can easily prove it by stepping forward with the first edition of the *Doctrines and Covenants*, and first edition, No. III., Vol. I. of the *Evening and Morning Star*. He has garbled, belied, and misquoted every quotation which he has had anything to do with. The reader can judge of this matter from that which he has seen of the past.

Again, Mr. Sunder says, "Doubtless, it was a mere correction of the type, in taking away of a whole page, of the Preface of the *Book of Mormon*." Here is another misrepresentation: that which was taken from the second edition of the *Book of Mormon* was a short explanatory note, giving an account of the title-page of the book, showing that it was translated from the abridged record of Mormon; and lest some one might think that it was Mr. Smith's getting up, this note was appended. Mr. Sunder further says, that "Mr. Smith did not see fit to correct the type in 1833." Here he again betrays his *ignorance*, for the first edition of the *Book of Mormon*

was published in 1830. "But," says Mr. Sunder, "in 1835 it became apparent." Here is another evidence of his presumptuous statements, for the second edition was not published until 1837.

He next refers to *Doctrines and Covenants*, p. 177, and gives us the following as a quotation from that book :—"All his words and commandments, and to receive his words as if from God's own mouth." He has again exercised his peculiar gift, viz., by quoting detached sentences from our works. We will here give the quotation from the same paragraph :—"Wherefore, 'meaning the Church, thou shalt give heed unto all his words, 'and commandments, which he shall give unto you, as he re- 'ceiveth them, walking in holiness before Me : for his word ye 'shall receive, as if from Mine own mouth, in all patience and 'faith ; for by doing these things, the gates of Hell shall not pre- 'vail against you ; yea, and the Lord God will disperse the 'powers of darkness from before you, and cause the Heavens to 'shake for your good, and His name's glory. For thus saith 'the Lord God, him have I inspired to move the cause of 'Zion in mighty power for good." We will now give the reader another quotation from *Doctrines and Covenants*, p. 175, fourth American Edition, which will further illustrate the calling of Mr. Smith: "But, verily, verily, I say unto you, 'that none else shall be appointed unto this gift, except it be 'through Him, for if it be taken from Him, He shall not have 'power, except to appoint another in His stead ; and this shall 'be a law unto you, that ye receive not the teachings of any 'that shall come before you as revelations or commandments ; 'and this I give unto you, that you may not be deceived, that 'you may know they are not of Me. For, verily, I say unto 'you, that he that is ordained of Me shall come in at the gate 'and be ordained as I have told you before, to teach those re- 'velations which you have received, and shall receive through 'him whom I have appointed."

This compiler finds fault with Mr. Smith, because God ordained him to be the head of the Church like unto Moses,

and says, that "Mr. Smith's divinity confers upon him the exclusive right to receive revelations and give forth commandments, and also power to appoint his successor."

Now the seventy Elders of Israel, in the days of Moses, received revelations and commandments of God, concerning themselves, but not for the guidance and control of Israel ; this was the peculiar province of Moses only, but the Elders could receive revelations to know whether the acts of Moses were justifiable. On one occasion, Moses said, "Would to God that all of the Lord's people were prophets." Again, Moses had power to appoint his successor Joshua. But this quotation Mr. Sunder takes from *Doctrines and Covenants*, p. 175, and garbles, misquotes, and detaches it to pervert its meaning, and continues :—"This is first-rate democracy, for Mr. Smith to give commandments to the Church, and they know the truth of them by revelation." This apostolic simplicity was practised in the days of Paul, Peter, and others of the Apostles, also in the days of Abraham, and Moses, &c.

Again, says Mr. Sunder, "Mormonism is a silly fabrication," &c. For proof of his assertions he again refers us to *Doctrines and Covenants*, p. 112, and says, "that Mr. Smith informs the world that he had no strength to work." This, with many others, is another of the impious compiler's misquotings. We will here give the quotation as it is :—"For thou shalt 'devote all thy service in Zion, and in this thou shalt have 'strength; be patient in afflictions, for thou shalt have many; 'but endure them, for, lo ! I am with you even to the end 'of thy days. And in temporal labours, thou shalt have no 'strength, for this is not thy calling. Attend to thy calling, and 'thou shalt have wherewith to magnify thine office, and to ex- 'pound all Scriptures, and continue in laying on of the hands, 'confirming the Churches." Now this is clear and easily understood, by all who will read it as given, yet this poor miserable scribbler thinks that Mr. Smith should devote all his time to physical labor, and also act as a Prophet, Seer, and Revelator

for the Church, in order that he might prove to the world that his motives were pure, and not for speculation. Mr. Smith is told by the Lord not to labor with his hands, but to devote all his time to the spiritual affairs of the Church, and that the Church is to support him and family. What is there in all this so very wrong? Who supported David and Solomon with their large families? Did they labor with their hands? And again, who establishes the enormous salaries of the innumerable host of *man-made teachers*? (this compiler and his assistants included.) Did not the Apostles preach without purse or scrip? Do their pretended followers do it now? No, but as the prophet says, "They teach for hire, and make merchandize of the Word of God." Again, who commanded Moses to tithe the children of Israel for the support of the priesthood? also Melchisedec, to tithe Abraham and Lot? Now, if this compiler was as well acquainted with the history of Mr. Smith, as he pretends to be, he would not marvel at the Lord's furnishing him with the necessities of life, as he was hunted, dogged, and mobbed from the earliest period after a knowledge of the plates were revealed from the Heavens to him, till he sealed his testimony with his own blood.

This compiler next quotes from a revelation given January 19, 1841, commanding the saints to build the Nauvoo House, and let Mr. Smith and his heirs for ever afterwards occupy a certain portion of the same. Let it be remembered that Mr. Smith himself furnished a larger amount of capital towards its erection than any other person; but I suppose to suit the narrow notions of this compiler, Mr. Smith should not be allowed to handle money, or even to live in a house, thereby proving to the world that he was not selfish. The compiler further says, "We will next pass on to the consideration of the more fundamental principles of Mormonism."

NEXT COMES "MORMON DOCTRINE."

Here, Mr. Sunder admits, that "faith, or rational belief in things not seen, is the foundation of all power, all energy, all

efficiency, and all good, temporal and eternal, as far as man is concerned." This is what the book of *Doctrine and Covenants* teaches, and further it says:—"Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." The word "it" in his quotation is an interpolation, and he detaches the sentence, to extort that meaning from it. The reader will recollect that we answered that question in our reply to the absurdities and contradictions in *Doctrine and Covenants*. Again, he admits, that the knowledge of God was handed down by tradition from our father Adam, to his posterity, to whom (Adam) it was first given by revelation. Then he says, "With the heavens over our heads, and the earth under our feet," &c., "do we believe it on mere human testimony alone?" I answer, we do! or we must have a direct revelation from God concerning it. He may believe that the divinity exists, but he cannot know it, except by revelation; he then introduces reasoning like the following:—"This would be as though the existence of the sun rested upon human testimony." Now, has there not been the same unmistakable evidences in each successive generation, that the sun is a luminous body, that it spreads its rays of light and heat over the Universe, we enquire, how do men know this through the traditions of their fathers, or by those unmistakable evidences, by which all mankind have participated and enjoyed? What would a blind man know about the glorious light of the orb of day, by the description given him through some person that had gazed upon its glories all their days? Again, how could he distinguish between light and darkness? Could the colours of the rainbow be described to his understanding, or the terrific grandeur of the desolating storm? Yet he is conscious of his own existence, and the existence of others. Why, he would know as much about them, as you would know about God, by hearing your fathers tell about Him; and these would both be human testimonies. For the blind man to know, belief would actually give way to knowledge, by seeing for himself, so you, in

like manner, will have to receive a revelation from God to this effect, "for the testimony of Jesus is the spirit of prophecy."

Next follows a beautiful specimen of this compiler's superficial reasoning, but he is soon lost in the mazes of his own folly, and actually proves the things which he, in the paragraph above, was trying to disprove. Here, he endeavours to show that the law of evidence establishes all facts. Then, in the next sentence, he says, "*We believe that God is good, not on human testimony, nor yet on His own, for we must first know that He is good, before we can rationally believe a word He (God) says.*" Now, we enquire, how will Mr. Sunder find this out, if he will not receive "human testimony," nor yet the "testimony of God." In the first paragraph he states, "that faith or (is) rational belief in things not seen." Here he says, "He must know before he can rationally believe."

Thus, after losing himself in his own heterogeneous and bewildered imaginations, he says, "We are more explicit in our remarks, on the first four Lectures on Faith;" and continues, "That we have tried to make a profound effort to establish the sublime conclusion that all religious faith does rest upon the contemptible foundation of mere human testimony alone." Here, Mr. Sunder has lied again, for the very Lecture he has been talking about, proves that God did reveal himself to the human family, and that he will continue to do so, until every faithful member of the Church of Christ receives the knowledge of God by revelation for themselves.

His next argument, which he offers, is a chronicle of foul epithets and charges, without even pretending to offer any evidence in their favour, taking it for granted, that they will be swallowed down by the greedy as precious morsels. The following is a specimen of some of his CHRISTIAN effusions :—"knaves," "dupes," "debauchees," "lying," "swindling," "money digging," "drunken," "deceiver," "dupe," "contemptible gibberish." He then asks pardon of the reader, "for extending his notice on this doctrine." Oh ! shame on a man that

condescends to such meanness as the above. Thus, after contradicting himself, and misrepresenting and falsifying the truth, he flounders amidst the heterogeneousness of his own arguments, and seeks to excuse himself in the following manner :— “ It is not worth discussing, we are well aware,” yet he has made this wonderful display of ignorance and folly, “ for the especial benefit of the Saints in Calcutta.” O ! what a love for the Saints ; he has such a pious regard for them ! Now this compiler has perverted almost every quotation he has made or referred to, and when he could not make this answer his purpose, he has lied out and out. Well did the Apostles say, “ There should come scoffers in the last days, walking after their own ungodly lusts, by reason of whom the way of truth should be evil spoken of, but they shall proceed no further, for their folly shall be made manifest to all men.”

His next quotation is from *Doctrine and Covenants*, p. 69, and seems to think that the sacrifice of all earthly things here is made to gratify the desire of Mr. Smith. But they originated in his own evil and corrupt heart, and the statements which he has made are nowhere found in the “ *Doctrines and Covenants*. ” We will give the reader an extract from the same paragraph :—“ Let us here observe that a religion that does not require the sacrifice of all things, never has power sufficient to prove that faith necessary unto life and salvation.” How beautifully this harmonizes with the Scriptures. Our Saviour said that it was easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God. James also was a believer in the same kind of earthly *sacrifice*, for says he, “ Go to, ye rich men, weep and howl for the miseries that shall come upon you.” Again, the Saints sold their possessions, and brought the price thereof, and laid it down at the feet of the Apostles. Does our objector think that they were *selfish* ? No, that is all well enough, when found in the Bible. Witness the case of Annanias and Sapphira ; they, like Mr. Sunder, thought the Apostles were a little *selfish*, and

endeavored to conceal the price of a part of their possessions, and lied to the Apostles about it, for which the Lord killed them both in the presence of Peter, and others of the twelve.

Again, says the Psalmist David, "Gather my Saints together that have made a covenant with me by sacrifice." As to the last statement of Mr. Sunder, we decidedly concur, he will certainly have to take some other chance of salvation unless he speedily repents.

His next objection is, "that we do not take the Bible literally when Moses is said to have wrought miracles, to prove that he was commissioned of God." Moses worked miracles in Egypt, we admit, but is that the only proof that he was commissioned of God? Did not the sooth-sayers and wise men work miracles also? Were they sent of God? Again, if the Almighty sent Moses and Aaron to Pharaoh, to prove and establish the divinity of their missions by miracles, did it have the desired effect? Did Pharaoh believe it? No, he did not. Why? Because he had men in his own kingdom that could perform many of the same things. The objector might say that it was to prove to Israel, that God had sent Moses and Aaron, if so, read the following:—(Exodus, chap. iii., v. 16,) "Go and gather the Elders of Israel together and say unto them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt." Moses and Aaron worked miracles, so have many of the servants of God in different ages of the world, according to the circumstances under which they were placed, and the faith of the people. The Divine commission of the servants of God does not rest on *miracles alone*. Noah performed no miracle, yet he foretold one of the greatest events that has ever taken place since the creation of the world. Again, many of the Prophets that have lived in Israel performed no miracles, and yet the world was obliged to receive their testimony, or, at least, be judged if they rejected it. Again, there was John the Baptist, one of the

greatest prophets ever born of a woman, and "HE PERFORMED NO MIRACLE," and yet declares he was sent of God, and acknowledge to be so by our Saviour, and the Scribes and Pharisees rejected the counsel of God against themselves for not receiving his testimony. That the mission of Moses was accompanied by a miraculous interposition of the power of God, is quite certain, and that they were judgments sent on the Egyptians, manifested for the deliverance of the children of Israel, after the fullness of the Egyptians had come in.

Next comes the miracles referred to in John, chap. xv., vs. 24 & 27. The many miracles that Jesus performed while here upon the earth in connection with the principles which He taught and practised, was the most incontrovertible proof of His Divine Mission, but His *miracles alone* was no proof that He was sent of God. For instance, the Jews were unable to determine who He was, some said, He was John the Baptist ;—others, He was Elias ;—others, He was Jeremias, or one of the Prophets. The question was then asked the Apostles, "Whom do ye say that I am ?" Peter answers, "Thou art the Christ, the Son of the living God." Jesus then blessed him and said, that "Flesh and blood hath not revealed it to you, but My Father which is in Heaven." Thus you see the only way the Apostles could know, was by a revelation from God, and not by the great miracles which He did. What was the answer Jesus gave, when they demanded a sign of Him ? He said, "A wicked and adulterous generation seeketh after a sign, but there shall no sign be given them, except the sign of Jonas the Prophet." We ask, does not the man that demands a sign of us, prove himself to be a wicked and an adulterous man, to say the least of him ? Why was it that Jesus could not do many mighty miracles in His own native city ? (Mark, chap. vi., v. 5.) He tells us it was because the people did not believe in him. We find Him and His Apostles putting those out of doors that did not believe on them when they were about to perform some miracle. Again, when they had faith, our Saviour could work

miracles in the presence of the multitude, and could feed thousands on a few loaves and fishes ; he could calm the sea, and raise the dead, in the presence of those that believed on Him. Right in the face and eyes of all these FACTS, men will come to us and say, we believe that your doctrine is all a delusion, a humbug, and not one word of it truth. Yet if you will work a miracle, we will believe your message ! ! This compiler continues his abuse. " These extravagant dogmas, and absurd claims, common to all impostors in all ages, they base on the passage in Mark," chap xvi., v. 17 :—" These signs shall follow them that believe," &c. We admit this in part, that is, that the devil has power to work miracles through the instrumentality of wicked men, for proof, read II. Thessalonians, chap. ii., vs. 1—12. At the same time the power to work miracles, is a characteristic of the Church of Christ ; and associated with this, is the gifts of the Holy Ghost, which no impostor can counterfeit, together with the doctrines as taught by Jesus and His Apostles. See the denunciations of Paul and others, against all those that would " pervert the Gospel of Christ ;" against those who " preach for doctrine the *commandments of men*, and not of God ;" against those who " preach for hire, and divine for money ;" against those who " have a form of Godliness, but deny the power (*of the priesthood and its blessings*) thereof ;" against those that say, " Lord, Lord, and do not the things I command you." Now, I ask, who is it that says Lord, Lord ? Is it the unbeliever ? No ; then of course it is the *Christian world* who deny the power of the Holy priesthood, and the blessings that always characterises the Church of God, which are " for the perfecting of the saints, for the work of the ministry, and for the edifying of the body (Church) of Christ," that the children of the kingdom " be no more tossed to and fro with every *wind of doctrine*," &c., got up by the inventions of men. Again, I ask, who is it that has " a form of Godliness and denies the power thereof ?" Is it the one who professes no religion at all ? No ! but oh ! how beautifully this

saying of the Apostle portrays the *jarring, powerless, unauthorized and apostate systems and institutions of men.* Surely, they claim a *form* of Godliness, but deny the promised powers, gifts, and blessings. And when a humble and meek servant of God comes along, setting forth the pure principles of the Gospel as taught by our Saviour and His Apostles, and promising all the gifts and blessings by implicit obedience to the same, he is at once denounced as an “impostor,” “fanatic,” &c., &c. Mr. Sunder further continues, that the text referred to, does not say that “these signs were to follow all *those* who afterwards should believe the *Gospel* in *all ages of the world.*” If this be true, then Peter on the day of Pentecost transcended his bounds, for says he, “The promise is unto you, and to *your children, and all that are afar off, even as many as the Lord our God shall call.*” We will not admit however, that the great Apostle did not know the design of the Almighty in making such a glorious promise, but conclude from the construction, that this impious compiler has placed on the passage that all Christendom are unauthorized, and none of them have been *called of God*—Why? Because Peter tells us the signs were for *all that God should call*, and, in fact, all modern Christians voluntarily assert that those things have been done away, yet we defy all Christendom to show us any thing within the lids of the Bible that will justify such a conclusion, only through the transgression of the Church.

Next, this wicked, vile miscreant, exults over our misfortunes and relentless persecutions, and the inhuman deeds of our persecutors, which would elicit sympathy from the stoutest heart, even the most obdurate of mankind could not look upon their deeds of rapine, murder, and blood, without enlisting their warmest feelings in our behalf. Witness twelve hundred men, women and children, surrounded by a ruthless and lawless mob, (in the city of far West Mo,) killing all our brethren that they could find outside the limits of the city, without any feeling of mercy, heaping upon them the most horrid oaths

and imprecations, and all such as offered any resistance to their insults, were immediately martyred for the cause of Christ. Those wretched God-forsaken demons, were prowling around our habitations, abusing and forcing our women, while fathers, husbands, and brothers, were obliged to witness the scene ; nor was this all, they would shoot down our horses, cattle and hogs, &c., for sport, and leave them to rot upon the ground, and would throw open our grain fields, for their own horses to destroy. While this work of destruction was going on, there was another party pillaging our houses of all the valuables they could find, such as watches, jewellery and cash, &c., &c. Under these circumstances they forced away to prison many husbands and fathers, leaving their families helpless and destitute of the comforts of life, and dependent on their neighbours for a scanty sustenance. After which, to blacken their deeds of darkness, and add treason and misery to crime, they passed a law that we should leave the State, and that too within three months, or else they would exterminate us at the point of the bayonet. The families of our brethren were compelled to move in the dead of winter, while they themselves being confined in prison, were tried for their lives. Women and children, destitute and fatherless, were forced out of the State of Missouri, under pain of *death*. It was under these circumstances that we went to Illinois, where we were permitted to live in peace, for a short time, but the fatigue, consequent on such a journey, in the dead of winter, settled disease in the systems of many of our brethren, besides moving to a sickly and unhealthy place. During the summer following was a heart-rending scene, nearly all were sick, occasioned by the privations, and exposures which they had passed through, during their removal from the State of Missouri, and many, very many, died broken-down, and worn-out, caused by Missouri persecutions ; and has caused many, since that time, to find a premature grave. But it was only for a short time that we were permitted to live in Illinois in peace. Those same demons of darkness, not

satisfied, followed us to Illinois, which, ultimately, caused the scenes of Missouri to be re-acted again in our adopted home. Then followed the death of Joseph, and his brother Hyrum Smith, and many other faithful men of God. Witness the destruction of property and loss of life at this place, grain stacks and corn cribs set on fire, and the owners of them shot down, while attempting to extinguish the flames ; here stalked the midnight assassin, prowling around, seeking to commit some deed of darkness, under the cover of night ; besides there were many houses set on fire, while the inmates were prostrated on beds of sickness, and would be barely carried out of doors by the ruffian mob, while their houses and effects were left to the flames. In this manner *over two hundred houses were burned*, besides the hundreds and thousands of dollars worth of property that was confiscated throughout the country, saying nothing of a city of *twenty thousand inhabitants*, and a *temple which cost over one million of dollars* ! Thus did those wicked fiends of the lower region summons powers infernal, to shadow forth the heraldry of Hell, and light the darkness of midnight, with the blaze of our dwellings. Now, Mr. Sunder, we have made this short sketch, that you might see what you have sanctioned ; also, that you might see the cause of our poverty and want. Again, you laugh at the idea of a Latter-day Saint being sick ; I suppose you think if they have the gift of healing, there would not any of them be sick, consequently, none would die, forgetting there were many sick in the Church at Corinth, " who came behind in no gift," yet they had not faith to be healed. Why did Paul go away and leave his dearly beloved brother Trophimus sick at Miletum ? (II. Timothy, chap. iv., v. 20.) Have not all the Apostles died like other men ? that is about the same age, but not the same way. They were killed and martyred by mobs, for the Gospel of our Redeemer, as the servants of God have been in almost all ages of the world. Now, Mr. Sunder, you and your compeers have become accessory to the shedding of innocent blood, by

sanctioning the deeds of the mobbers of Missouri and Illinois, which they have inflicted upon the Latter-day Saints ; and unless you repent of your sins, and check the influence which you have sent abroad, the same condemnation shall rest upon you and your colleagues.

This compiler says, “ The Mormons assure us also, that there can be no Church without Prophets and Apostles.” Thus, reader, you can see, for a man to believe in Prophets and Apostles in these days, it is enough to condemn him as an impostor in the eyes of this short-sighted, narrow-minded noodle. But thank God, that the truth exists independent of what he may say or do, and he shall be held accountable for all his deeds of folly and misrepresentation. Instead of his judging the truth, the truth will judge him. Truly did the Apostle say, “ That ‘ the time would come, when they would *not endure* sound doctrine, but after their own lusts, shall they heap to themselves, ‘ teachers having itching ears, and they shall turn away their ‘ ears from the truth, and shall be turned unto fables.’ ” Now, that the Apostles were the pillars of the Church, no one will doubt.

We will now turn to the Scriptures, and see what they say of themselves. Paul declares, (Eph., chap. iii.) “ That God made known to him a mystery by revelation, which in other ages was not made known unto the sons of men; as it is now revealed unto his holy APOSTLES AND PROPHETS by the Spirit.” Christ promised all his Apostles the *spirit of prophecy*, and expressly told them the *Holy Ghost should show them things to come*. Look at the numerous prophecies contained in the writings of the Apostles, all of which prove to a demonstration that they were great Prophets, and, further, that this was the order of Christ’s Church. Again, Paul tells us, that God had set members in the Church, every one of them as it hath pleased him ; firstly, Apostles ; secondarily, Prophets ; after that, gifts, healings, helps, governments, diversities of tongues, &c. These are the gifts of the Spirit, as promised by our Saviour, when He ascended up on high,

He led captivity captive, and gave gifts unto men. Again, these are the gifts of the Holy Ghost, to all such as obey His commandments. Now, if these things were necessary in the days of the Apostles, can any man tell why they are not necessary now? If it pleased God eighteen hundred years ago, why should it displease him now? Has He changed? or is it man that is changed? But rather let God be true, and every man a liar, as it is written. What says the Apostle concerning the doctrine of Christ? "If any man come unto you, and bring not THIS DOCTRINE, receive him not into your house, neither bid him God speed, lest you be partaker of his evil deeds." (2nd John, v. 10.) I ask, is it the fault of God, that these doctrines are not with men? I answer, it is not. They have departed from the true order of the Gospel, and "have changed the ordinance and broken the everlasting covenant." Isaiah, chap. xxiv., v. 5, and also in Mark, chap. vii., v. 7:—"In vain do they worship Me, teaching for doctrines the commandments of men," and yet say these things are no more needed. Now, reader, you have the same assurance from the Former-day Saints eighteen hundred years ago, that you have from the Latter-day Saints, that the Church of Christ cannot exist without Apostles and Prophets. And further, that there should just such characters (as this compiler has proven himself to be,) arise in the last days. Listen, reader, to the description the Apostle Paul gives of them:—"Traitors, heady, high-minded, lovers of pleasure, more than lovers of God, having a form of Godliness, but denying the power thereof; from such turn away." (2nd Timothy, chap. iii., vs. 4 and 5.)

Next follows another of his misquotations and falsehoods, which he pretends to take from the *Voice of Warning*. Here this compiler says, that "the commission referred to in Mark, chapter xvi., was limited to all those that heard it." Now Mr. Sunder, Mr. Pratt says no such thing, but the contrary that it was "confined to the Apostles and their successors, and that the gifts were to follow the preaching of the

Gospel, in whatever age it might be preached, and that when men are called, they must be commissioned by some one having authority. Thus, after Mr. Sunder has misconstrued this, it does not satisfy his pernicious design, and still continues to draw his unwarrantable conclusions, and makes his assertions, as though they would all be taken for granted, and feels quite assured that no one will bring him to an account for what he has said. Now, reader, turn to the *Voice of Warning*, and you will find the accounts which Mr. Sunder pretends to quote, as he does, almost everything else, but give them in their true light ; you will find them on page 122, 123, 107 and 108, third American Edition.

Para. 6.—He adds, “ If you ask them for a sign, but verily ‘ no sign shall be given you, you demand proof, the ready ‘ reply is, that I know Mormonism is true, for God has reveal- ‘ ed it to me, very good, how shall I know it ? Ask in faith ‘ as I have done, and it shall be given you.” He further refers to Pratt, and Rigdon, and says, “ They knew that Mormonism was true by that same mode of procedure.” We will now see about the witness of the Spirit in O. Pratt’s works, on the Kingdom of God, part second, page seven :—“ After the ‘ sinner has complied with the rules of adoption, so that all ‘ his former transgressions are forgiven him, he should next ‘ seek after the Holy Ghost. God has ordained a certain or- ‘ dinance through which he bestows this gift. He has au- ‘ thorized his servants to administer the Holy Spirit by the ‘ laying on of hands, in His name. For example, ‘ Philip ‘ went down to the city of Samaria and preached Christ ‘ unto them, and the people with one accord, gave heed to ‘ those things which Philip spake.’ ‘ When they believed ‘ Philip, preaching the things concerning the Kingdom of ‘ God, and the name of Jesus Christ, they were baptised, both ‘ men and women.’ ‘ Now when the Apostles which were ‘ at Jerusalem heard that Samaria had received the word of ‘ God, they sent unto them Peter and John : who, when

' they were come down, prayed for them that they might receive the Holy Ghost: (for as yet he was fallen upon none of them : only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them and they received the Holy Ghost.' And when Simon (the sorcerer) saw, that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." That the Galatian Church had received the Spirit by an administrator, is evident from the question put to them by Paul, " He therefore that *ministereth* to you the spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith ?" (Gal., chap. iii., v. 5.) Paul informs the Corinthian Church, that he and Timothy were made "*able ministers*," "not of the letter or word merely," "*but of the spirit*, because the Lord has authorized servants in His kingdom to minister not the word and water merely, but also the spirit." This is the only way that Mr. Sunder and all other men can obtain a knowledge of the Gospel of Christ.

Para. 7.—Our compiler here objects to the Saints becoming the sons of God and joint-heirs with Jesus Christ. The reader will recollect, that we answered this in our closing paragraph on the "*Absurdities of the Book of Doctrines and Covenants.*"

Mr. Sunder next talks about "*Mormonism*" at Great Salt Lake City, what is preached there, and in the world, by our Elders. He would like to insinuate to the public, that he knew what was going on in Great Salt Lake City, but how shall we believe what he says, when he cannot give a correct account of our Elders in this place.

Next he makes a statement, that the *Book of Mormon*, and *Doctrines and Covenants*, are on a level with the Bible, (which we admit) never giving us one extract or quotation from them, for a proof of his assertion ; but for the want of argument he

offers about twenty references, and leaves us to guess what is in them, and take his insinuations for granted.

He further adds, that "we believe in four future states of existence," and the literal interpretation of the Scriptures. All of which I shall have to pass by, for the want of something to reply to.

Mr. Sunder also says, on page 180, in *Doctrines and Covenants*, "Mr. Smith claims to be ordained by John the Baptist, 'in the presence of Adam, Abraham, Isaac, and Joseph,'" which is *false*, the revelation says no such thing, but says that he was ordained by John the Baptist, also by Peter, James and John, but at different times, and at different places.

Again, on paragraph eighth, he finds fault because Mr. Smith was ordained to the Aaronic priesthood, and makes an attempt to prove it un-scriptural, which only shows the limited knowledge he has of the things he is trying to expose, and he comes to the sublime conclusion, that a priest cannot exist in a Christian Church, and that the Levitical or Aaronic priesthood was done away in Christ. We will now see what the Scriptures say upon the subject. God commanded Moses to anoint Aaron and his sons, and he says expressly that "their anointing should be an everlasting priesthood throughout their generations" (Exodus, chap. xl., v. 15.) The same covenant of an "everlasting priesthood" was made with Phinehas, the grandson of Aaron, "and his seed after him." (Numbers, chap. xxv., v. 13.) The same priesthood existed among Israel before Aaron and his sons received their anointing, and before the law of Moses was given. (See Exodus, chap. xix., vs. 22—24.) The same priesthood not only administered the ordinances of the law, but also the ordinance of "baptism for the remission of sins," which is one of the ordinances of the Gospel. For instance, John the Baptist was a literal descendant of Aaron, inherited his "everlasting priesthood" by virtue of his birth-right, and the

covenant of the priesthood made with his Fathers ; yet he officiated in a Gospel ordinance. John, and the seven Churches of Asia, were not only washed from all their sins by the blood of Christ, but were also made here in this life, “*priests unto God and His Father.*” (Rev., chap. i., v. 6.) That the priesthood of Aaron was again to officiate on the earth is clearly predicted in numerous passages of Scripture. The Lord says, Isaiah, chap. lxvi :—“That Israel shall be brought as an offering ‘unto the Lord, out of all nations, upon horses and in chariots, ‘and in litters, and upon mules, and upon swift-footed beasts, ‘to his holy mountain Jerusalem.’” And I will also take of them for *priests* and for *Levites* saith the Lord,” (vs. 20, and 21). And in vs. 22, and 23, He declares that the seed, and name of the Levitical priesthood should remain as long as the *new heavens and the new earth* should remain, and that “from one new moon to another, from one Sabbath to another, all flesh shall come to worship before Him.” Thus we see, that the Aaronic priesthood will not only exist, when Israel is restored from all nations, but will continue to exist after all wickedness is destroyed from off the earth, and under its administration ; “All flesh will come and worship before the Lord.” Jesus was ordained a *High Priest* after the order of Melchisedec, and he conferred that priesthood upon his Apostles, for he says, “You have not chosen Me, but I have chosen you, and ordained you.” Whenever the fullness of the Gospel is preached, the Melchisedec priesthood is given, for without this, no man has a right to officiate in the name of the Lord, and build up His kingdom upon the earth. The Aaronic priesthood is an appendage to the Melchisedec, as in the case of Philip preaching in Samaria, he not being authorized to confer the gift of the Holy Ghost, sent for Peter and John at Jerusalem.

Para. 9.—He here finds fault with the claims of Joseph Smith, which we have answered in a previous chapter, under the head of the “Organization and Doctrine of the Mormons.”

Para. 10.—Here, the compiler again charges Mr. Smith

and others with speculation, and that they live upon the spoils of those who are weak enough to swallow the deception. Here is the proof which he offers, to substantiate his unrighteous judgment, which he cannot let pass out of his hands without perverting it, for it was not given to Mr. Smith, but for the Elders who are in the world preaching the Gospel, "Whoso receiveth Me, and the same will feed you and clothe you, and give you money." No doubt, but the Scribes and Pharisees of these days, are something like them of old; when Jesus sent forth His disciples, they said similar things of them, they were commanded to go without "purse or scrip," and take no thought what they should eat, drink, or wear, but in the time when they should have need of those things, they should be given them. There is one peculiarity in the commandment given to the disciples of Jesus, and to His servants in these days, which no impostor ever could give, he might promise them friends, clothing and money, but it would be out of his power, after his death, to fulfil that promise when his followers were in almost every nation under heaven. He might predict it, but he could not fulfil it, but we are witnesses that the word spoken by Mr. Smith was by the inspiration of the Almighty, for we see them constantly fulfilling.

The compiler continues, "We have not room for copious extracts." "We will refer the reader to "*Doctrines and Covenants*." He here gives the reader seven references, and from them all he offers but one quotation, which we presume was the only one out of them all, that he could make any argument from. If there had been any evidence in the others, he would have brought them forward, of course, and not brought one that differs so widely from the statements and assertions which he has made in this paragraph.

We will here give the reader the quotation:—"And let all the monies which can be spared, it mattereth not unto Me whether it be *little or much*, be sent up unto the land of Zion, unto those I have appointed to receive it."

This, reader, is the great solicitation manifested for money, when found in our books, is horrible, but the *like* found in the Bible, is never questioned. Abraham could *pay one-tenth* of all which he possessed, this is all reasonable enough. Again, Moses could take *one-fifth* of the property for tithing, for the support of the priesthood from all Israel, and not a word said against it by this opposer of the truth. Israel had also to pay a certain part of all they took in battle unto the Lord. (See Numbers, chap. xxxi., v. 40,) and further, the Apostles could receive all the money from the Saints, for their property, still this is all right and laudable enough when found in the Bible. But when the Lord says, "Send up all the monies, it doth not matter whether it is little or much," we are charged with speculation, and being very solicitous about money. A HIRELING PRIESTHOOD can preach for, from 500 to 20,000 POUNDS STERLING PER YEAR, and yet are not accused of being avaricious. They live on the fat of the land, and roll in luxury and wealth, "**PREACHING FOR HIRE, AND DIVINING FOR MONEY,**" "**making MERCANDISE of the WORD OF GOD,**" while their greedy eyes and corrupt hearts are grasping after GOLD, (the god of this world) which will canker their souls, and the world will unite, and strike hands, and shout *great* is MYSTERY, BABYLON, and persecute the Saints of God, *for in their skirts will be found the blood of the Prophets.*

"NEXT COMES MORMON PARADISE."

In reply to this article, we shall endeavour to give in a short manner the hope of the Saints, and the promises made to the fathers, which has comforted them in all ages of the world. I hope the reader will follow me close, so as to be able, by the time we get through, to determine what the "singular features of our creed is." The work that the Lord has said He would perform in the last days, has been a theme upon which all the prophets have dwelt, from the days of Adam to the days of the Apostles, and all in turn have spoke and wrote of the

marvellous work which the Lord would perform in the LAST DAYS, with such plainness and precision, that there is no possibility of being mistaken. They have portrayed the events, and all of the particulars, connected with them, as closely as a historian could do in the present age. But, says the reader, if it is as plain as this, I wonder that some of our ministers have not found it out. I will tell you why they have not ! It is because they do not believe what the Word of God says. But when they read a text from the Bible, they construe it different from what it means, especially if it comes in contact with any of their prepossessed notions, or any item of doctrine, held by their particular denominations. They give it a spiritual interpretation, to justify their unhallowed course, in blinding the eyes of the people, and thus they have been guilty of filling the minds of men with uncertainty, doubt, and infidelity, concerning the true meaning of the Word of God. *In this manner they have become divided until they have multiplied themselves into over six hundred different sects and parties,* all proving their own doctrines by their own spiritual rules of interpretation. I ask any reasonable man, if God can be the author of all this, or if the Word of God rests in such uncertainty and doubt ? No ! it does not. When the Bible is allowed to be its own expositor, it proves one system of principles, and only one ; and before I proceed any further, I will introduce that rule of interpretation. "Knowing this first, that ' no prophecy of the Scripture is of any *private interpretation*, ' for, the prophecy came not in old time by the *will of man*, but ' holy men of God, spake as they were moved by the *Holy Ghost*.' (See 2nd Peter, chap. i., vs. 20 and 21.) In the three preceding verses Peter gives an account of the voice of God that bore record, and that conferred honour and glory on the majesty of Heaven, and said he was an eye witness of the same ; and further adds, there is a more sure word of prophecy, which ye do well, if ye take heed unto, as unto a *light* that shineth in a *dark place*. This seemed to be the first thing that Peter wished his

brethren to understand. This is the universal medicine which, if the world would receive, would purge them from all their follies, to serve the Lord God of Israel.

I shall now endeavour to prove, that the literal descendants of Abraham are to be gathered back to the land which God gave their fathers, and inherit it for ever. Now, reader, after having established an infallible rule of interpretation, we will turn to the Bible, and commence with the eleventh chapter of Isaiah, eleventh verse :—“And it shall come to pass ‘in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea.” (v. 12.) “And He shall set up an ENSIGN for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.” (v. 16.) “And there shall be an highway for the remnant of his people, which shall be left from Assyria ; like as it was to *Israel* in the day that he came out of the land of Egypt.” From these passages we learn that He will *set His hand* the second time to recover the remnant of His people, &c., from all places wherein they have been scattered, and cause them to come from the *four corners of the earth*, even those that are the outcasts (the ten tribes) shall come, and the enmity that existed between them in the days of Rehoboam, and Jeroboam, shall cease ; and the Lord shall deliver them by His marvellous power, even greater than that which He manifested, when they were delivered out of Egypt. Next, (Zech., chap. x., v. 6) “And I will strengthen the house of *Judah*, and I will save the house of *Joseph*, and I will bring them again to their land, for I have *mercy* upon them ; and they shall be as though I had not cast them off ; for I am the Lord their God, and will hear them.” (v. 7.) “And they of *Ephraim* shall be like a mighty man, and their hearts shall rejoice as through wine :

' yea their children shall see it and be glad ; and their heart shall
 ' rejoice in the Lord." (v. 8.) " I will hiss for them and ga-
 ' ther them ; for I have redeemed them : and they shall increase
 ' as they have increased." (v. 9.) " And I will sow them among
 ' the people : and they shall remember Me in far countries ;
 ' and they shall live with their children, and turn again." (v. 10.)
 " I will bring them *again* also out of the land of Egypt,
 ' and gather them out of Assyria ; and I will bring them into
 ' the land of Gilead, and Lebanon ; and place shall not be found
 ' for them." Here we learn that the Lord will save the *house*
of Judah and the *house of Joseph*. Zechariah predicts the same
 events that Isaiah does, and that they should have their fulfill-
 ment in the same way. Next, (Ezekiel, chap. xx., v. 33) " *As I*
 ' *live saith the Lord God, surely,* with a mighty hand, and with a
 ' stretched-out arm, and with *fury* poured out, will I rule over
 ' you." (v. 34.) " And I will *bring you out* from the *people*,
 ' and will *gather you out* from the *countries* wherein ye are
 ' *scattered*, with a *mighty hand*, and with a stretched-out arm,
 ' and with *fury* poured out." (v. 35.) " And I will bring you
 ' into the *wilderness* of the *people*, and there will I *plead* with
 ' you *face to face*." (v. 39) " Like as I *pleaded* with your *fathers*
 ' in the *wilderness* of the *land of Egypt*, so will I *plead* with
 ' you, saith the Lord God." Here the Prophet Ezekiel declares
 the same events as Isaiah and Zechariah, and confirms it with
 an *oath*, " *As I live saith the Lord, I will bring you out from*
 the *people*, and *gather you out from the countries* wherein you
 are *scattered*." I would like to have *modern revelation deniers*
 tell me how the Lord is going to fulfil the predictions in the
 two last verses above quoted, without there being *prophets*
 upon the earth ? Did Moses and the seventy Elders of Israel
 see God, and eat and drink ? Was Israel delivered from Egypt
 by his distinguished power ? If so, it will be in the *last days*
 like as it was then. (Jeremiah, chap. xvi., vs. 14 and 15.) " There-
 fore, behold the days come, saith the Lord, that it shall no more be
 ' said, the Lord liveth that brought up the children of Israel *out*

' of the *land of Egypt*. But the Lord liveth that brought up the
 ' children of Israel from the *land of the North*, and from *all*
 ' the *lands whither he had driven them* : and I will bring them
 ' again into *their land*, that I gave unto their *fathers*.' From
 this, and the last verse given from Zechariah, it is proven clearly,
 that *Israel* shall be *gathered* to the land of their *fathers*.

Now, if these Scriptures are true, that *Israel* is to be gathered back to the land which God gave to their Fathers, under his particular guidance and instruction, as much so as they were in the days of Moses and Joshua, when they were led by a cloud by day, and a pillar of fire by night, and heard his voice, and seen his face. Will modern Christianity believe it, when they see those things fulfilling ? No ! they will tell you, that God never will speak to man again, for the mouth of Jehovah is closed up, and the cannon of Scripture is for ever full, and if the Almighty should speak to a man in fulfillment of the covenants which he has made with *Israel*, those that pretend to be way-marks to the Kingdom of God, and point out the way of life and salvation, will tell you that those things are no longer needed, that the work of salvation is completed, and all that profess such things, are impostors, and are blaspheming the name of the Lord, for we know the Lord will never speak to man again, he only condescended to do it in the dark ages of the world, to establish the Gospel, but now our Ministers are all educated and learned men, and we are living in the midst of religious light and knowledge ; our Churches are now sustained by law, and our Ministers are supported by large salaries, and are not under the necessity of preaching without purse or scrip. Oh ! Apostate Christianity, how have you changed the order of the Kingdom of God through your vain traditions, and actually destroying the truth of the Bible, and trying to prohibit the fulfillment of the sayings of the servants of God ; and the promised covenants which was to be made with *Israel* in the last days, you have actually turned Infidel yourselves, and are teaching

others. But thank God that His purposes are sure, and that they never fail, though weak and erring man may try in vain to change the purposes of Jehovah ; but He is the same, and His years never end, He is the same as when He covenanted with Abraham, and preached the Gospel to him, also the same as when He preached it to Moses and the children of Israel, as He was eighteen hundred years ago, when He commanded His Apostles to preach this Gospel in all the world, and " these signs shall follow them that believe ;" and has in these last days commanded the same Gospel to be preached to all the world for a WITNESS unto all nations, before the end shall come.

We shall next endeavour to show, that there will be others gathered besides Israel. The question is oft times asked us, why we teach the Saints to gather out from the world ? If the reader will follow us closely, he will be able to see, that it is an event clearly predicted by the prophets, and we will point out the law by which you can be adopted into the family of Israel, and made an heir to the promises. " He shall call to the ' heavens from above, and to the earth, that He may judge ' His people. Gather My Saints together unto Me ; those that ' have made a covenant with Me, by sacrifice," (Psalms l., vs. 4 and 5.) " Thus saith the Lord God, behold I will lift up my hand to the Gentiles, and set up my standard to the people." (Isaiah, chap. xlix., v. 22.) " And in that day, there shall be a root of Jesse, which shall stand for an *ensign* of the people, to it shall the *Gentiles seek*, and his rest shall be glorious." (chap. xi., 10.) " O Lord, my strength, and my fortress, and ' my refuge in the day of affliction, the *Gentiles* shall come ' unto thee from the ends of the earth, and shall say, our ' fathers have inherited *lies*, vanity, and things wherein there ' is no profit," (Jer., chap. xvi., v. 19.) " For ye are all children ' of God by faith in Christ Jesus. For as many of you as ' have been baptized into Christ, have put on Christ. There ' is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ

Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal., chap. iii., vs. 26—29.) From the above, it is plain to be seen, that the Gentiles will have an opportunity of hearing the Gospel when the God of Heaven shall set up His standard in their midst, and as many as obey it will be gathered out from amongst the nations, in great tribulation, and persecution, in consequence of the wickedness of mankind. For, says the Psalmist David, "Gather my Saints together, those that have made a covenant with me by *sacrifice*." And John "heard a voice from Heaven saying, come out of her My people, &c."

Our next part of the subject, which we will consider, is the *destruction of the wicked* from off the face of the earth, when Israel and the Saints are gathered out from amongst them, preparatory to the reign of the Messiah upon the earth. "From the time that it goeth forth, it shall take you ; for ' morning by morning shall it pass over, by day and by night ; ' and it shall be a vexation only to understand the report. Now, ' therefore, be ye not mockers, lest your bands be made strong, ' for I have heard from the Lord God of hosts, a *consumption*, ' even determined upon the *whole earth*." (Isaiah, chap. xxviii., vs. 19 and 22.) "Set up the standard towards Zion ; retire, stay ' not ; for I will bring evil from the north, and a great destruction. ' The lion is come up from his thicket, and the destroyer of the ' Gentiles is on his way : he has gone forth from his place to make ' the land desolate ; and thy cities shall be laid waste, without an ' inhabitant." (Jer., chap. iv., vs. 6 and 7.) "A noise shall come even ' to the ends of the earth ; for the Lord hath a *controversy* with the ' nations, he will plead with all flesh ; he will give them that are ' wicked to the sword, saith the Lord. Thus saith the Lord of ' Hosts, behold *evil* shall go forth from *nation* to *nation*, a great ' whirlwind shall be raised up from the coasts of the earth. ' And the *slain* of the Lord shall be in that day, from one *end* ' of the *earth*, even to the other *end* of the *earth* : they shall

' not be *lamented*, neither *gathered* nor *buried*, they shall be
 ' *dung upon the ground.*" (Jer., chap. xxv., vs. 31—33.) "The Lord
 ' at thy right hand shall strike the *Kings* in the day of His wrath,
 ' He shall judge among the heathen, He shall *fill* the *places* with
 ' the *dead bodies*, He shall wound the *heads* over many coun-
 ' tries." (Psalms, cx., vs. 5 and 6.) This part of the subject we
 pass over without comments considering that the Scriptures
 make it sufficiently plain.

Closely connected with the destruction of the wicked, and the judgments, which are to be poured out upon the nations, is another subject, viz., the preaching of the Gospel, ensign, or standard, which was to be set up to the nations. I shall now endeavour to show where this work will first commence, or this standard first be set up, and what will be the first introduction of this great work in the *last days*. It is clear from what the prophets have said, "At the time when the judgments of the wicked are being poured out upon the nations, there will be deliverance in Zion and Jerusalem." (Joel, chap. ii., v. 32.) And the sign to the nations, when these things shall take place, is clearly shown by our Saviour. "*This Gospel of the kingdom shall be preached in all the world for a witness, then shall the end come.*" (Matt., chap. xxiv., v. 14.) Again, John saw the period when an angel should restore it, to be preached to *every nation, kindred, tongue, and people*, and that too, at the time His judgments were to be poured out upon all nations. (Rev., chap. xiv., v. 6.) And he "heard a voice from Heaven saying, *come out of her* (Babylon) *My people*, that ye be not *partakers* of *her sins*, and that ye receive not of her plagues, for *her sins* have reached unto Heaven, and God hath remembered her iniquities." (chap. xviii., vs. 4 and 5.) Paul also speaking of the same event, calls it "the dispensation of the fullness of times," and "all things shall be *gathered* in one, whether they be things in Heaven or on earth, they shall be one in Christ." (Eph., chap. i., v. 10.) The prophets, in speaking of the work in this last dispensa-

tion, and where it should commence, have said ; " The first dominion of the kingdom shall come to the daughter of Zion," (Micah, chap. iv., v. 8.)

We will now see if we can ascertain from the prophets, where Zion is to be located. (Isaiah, chap. xviii., vs. 1, 2 and 3), " Woe to the land shadowing with wings beyond the rivers of Ethiopia, that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, go ye swift messengers, to a nation scattered and pealed, and to a people terrible from their beginning hitherto. All ye inhabitants of the world, and dwellers on the earth, see ye when He lifteth up an ensign on the mountains and when He bloweth a trumpet, hear ye." Again, in the seventh verse of the same chapter, he calls that land " the name of the Lord of Hosts, the mount Zion." The Prophet Zephaniah, speaking of the land of Zion and the time that the ensign should be set up to the nations, upon that land, says, " From beyond the rivers of Ethiopia, my suppliants, even the daughters of my dispersed, shall bring mine offering." (Zeph., chap. iii., v. 10.)

Now, O ! ye modern Ministers and Clergy, you that serve a hireling priesthood, and pretend to preach the Gospel as revealed to the prophets and Apostles of old, ye who have perverted the ways of God by your false traditions, and have made merchandise of the Word of the Lord, and say that God will never again speak to man, what do you do with these sayings found in the Bible, which you *profess* to believe ? do they mean what they say, or are you the mouth-pieces of Jehovah, to stand up before the people, and say they mean something different, which has to be explained by some *spiritual rule or private interpretation* ? Surely, this is a crooked and a perverse generation, much like the Jews were when Jesus was with them on the earth, they would read the Scriptures every Sabbath-day in their synagogues, and fulfill them by putting him to death. They would garnish the sepulchres of the prophets, whom their fathers had killed, and say, O ! had

we lived in the days of our fathers, we would not have done as they did. They killed the prophets, but we would not. We believe in the law of Moses, pay tithes, *pray* in the *synagogues*, and at the corners of the *streets*. We are righteous men, and would not do such things. At the same time they killed the Prince of Life, and stoned a Stephen, and Jesus said, "The blood of all the prophets would be required of that generation." But to the subject, from the quotations referred to, we learn that God is to raise up His standard to the people, and set up an ensign to the nations. And, according to the saying of the Prophet Isaiah, it is to be on the land shadowing with wings, which is beyond the rivers of Ethiopia, which the prophet calls the land of Zion.

Now, let the reader stand upon the land of Palestine, where the prophet then stood, and look beyond the rivers of Ethiopia, (Central Africa,) for a land shadowing with wings beyond the rivers of that country, and the first and only land which you will see, or find, bearing the description given by the prophet, is the Continent of America, stretched from the north to the south, connected by the Isthmus of Darien, two Continents resembling wings, spreading out from the south temperate, to the north frigid zones. This is the land which the prophet referred to, for the best of reasons. First, it is in the right direction ; secondly, it answers the description, being in the form of wings. And it is the only land upon all the face of the earth that will. This is the land of Zion, here is where the standard is to be raised to the nations, and where the trumpet is to be sounded, and all of the inhabitants of the world, and dwellers on the earth, are called upon to listen. They were also to send swift messengers by sea, &c. Judge Noah, of New York, a Jew, in speaking of the gathering of the Jews, refers to Isaiah, chap. xviii., and places the same construction upon it, as we have done. I refer the reader to this to show the meaning they have placed upon the writings of their own prophets.

We will now see what has been proven. In the first place, we have demonstrated, by positive evidence, that the children of Israel, (the ten tribes) Judah, and the house of Joseph, will be gathered from their scattered and dispersed condition, back to the *land*, God gave to their *fathers*, and they shall possess it for ever, and that they shall be the peculiar people of the Lord, and that he will raise up prophets and wise men to accomplish this great work, like as he called Moses, out of the burning bush, by his own voice, so, in like manner, he will call men in the last days, and the stupendous miracles which will be performed, will so far supersede those of former days, that the proverb in Israel shall cease, and "It shall no longer be said that the *Lord liveth*, that ' brought the children of Israel up out of the land of *Egypt*, ' but the *Lord liveth* that brought the children of Israel from ' the *north country*, and from *every country*, where they have ' been scattered." Next, I have proven, that as many of the Gentiles as obey the Gospel, and become Israel, shall be heirs of the same promises, and will be gathered to Zion, and to them that turn from transgression in Jacob, which Zion is the land of Joseph (see Genesis, xlix., 22nd ; Deut. xxxiii., 13th verse) upon the American Continent, the land where the ensign is to be set up for the nations, from which there is to be messengers sent to every nation, and that all the world will be called upon, to listen as to the sound of a mighty trumpet. Thus, agreeing with what John says, that he heard a voice saying, "Come out of her my people," &c. And this is to take place, just at the time when the "hour of God's judgment is full," and about to be poured out upon the world of the ungodly. The reader will see that these events are inseparably connected. For instance, Paul informs us, "That *blindness in part* has happened to *Israel*, until the *fullness* of the *Gentiles* come in." Did the destruction of the Egyptians follow immediately after the children of Israel left their land ? If so, when Israel is gathered out from the nations, the wicked will be destroyed. The for-

mer event is typical of what will transpire in the last days. Again, the *wheat* and tares are to grow together, until the time of the harvest, the wheat will be gathered out, and the tares will be bound in bundles (or sects and denominations) and left in the field to be burned. We also learn from the prophets, that Zion and Jerusalem are to stand for ever, and are to be the abode of the righteous, during the personal reign of Christ upon the earth, for, says the prophet, "The Lord of Hosts shall reign in mount Zion and in Jerusalem, before his ancients, gloriously." (Isaiah, chap. xxiv., v. 23.) Again, "One like the son of man came with the clouds of Heaven, and came to the ancient of days, and they brought him near before him," (Daniel, chap. vii., v. 13.)

The prophet Zechariah says, "The Lord my God shall come and all the Saints with thee," (Zech. chap. xiv., v. 5.) Enoch, the seventh from Adam, prophesied of these sayings, "Behold the Lord cometh with ten thousand of His Saints," (Jude, 14th verse.) The beloved disciple John saw an innumerable multitude, that was redeemed out of every nation, kindred, tongue, and people, and were to be made *Kings and Priests* unto God and reign on the earth. From this we learn, that the Lord will reign over his ancients gloriously, in mount Zion and in Jerusalem. This ever has been the hope of the Saints. These are the promises of God which they have seen afar off, and was persuaded of them. This comforted their hearts, when they were strangers and pilgrims on the earth. This is the time when Abraham will receive the fulfillment of the promise which God made to him, when he said that him and his seed after him should possess the land for an everlasting inheritance, he believed God, but never has received the promises. (See Acts, chap. vii., vs. 3 and 5; also Heb., chap. xi., vs. 39 and 40.) From these passages we learn that all the ancient worthies died in faith, not having received the promises. We can now see those who were once strangers and pilgrims upon the earth, in possession of that better country, and that city, for which they sought.

We will now call the attention of the reader to what the prophets have said concerning the restoration of the earth, during the reign of righteousness thereon. When the earth rolled from the hand of its Creator, it was pronounced good, but we find, in consequence of the transgressions of man, it has become defiled, and has undergone many changes from that time to the present. When the earth was first formed, it was not divided into Continents and Islands, as it now is. But in consequence of the wickedness of man, it was divided in the days of Peleg. It was also cursed, that it should bring forth thorns and thistles. We learn, previous to the earth's being divided, the waters were gathered into one place, and that the Lord caused to grow out of the ground, every tree that was pleasant to the sight, and good for food, and every plant and herb of the field. No animosity existed between the animal creation, they all passed before Adam, and he gave them their names, and he was made Lord over the beasts of the field, and the fowls of the air ; thus nothing, but peace, harmony, and innocence reigned throughout the whole creations of God. But how soon it has become changed in consequence of the wickedness and pollutions of man. The earth is divided into Continents and Islands, and the families of the earth were divided at the same time, and scattered abroad upon the face of all the lands, and man has turned against man, and have sought to destroy each other off from the face of the earth ; neighbourhood against neighbourhood ; city against city, and nation against nation, until they have deluged the earth with their own blood. In consequence of which, the Lord has smitten the earth with barrenness and sterility. But when Jesus reigns with his Saints upon the earth, this curse will be taken off, and the earth restored back to its paradisaic glory and beauty. For, says the prophet Joel, "The Spirit of God in the last days shall be poured out upon *all flesh.*" Again, Isaiah says, "That the knowledge of God shall cover the earth as the waters cover the sea." From this, we learn that the

Spirit of the Lord will be poured out upon the animal creation, as well as upon the earth. "For there shall be nothing to hurt or destroy in all the Lord's holy mountain." This will indeed be a reign of peace, when the earth will be cleansed from the blood of her slain, and the pollutions of men. Then all manner of wickedness and abominations will cease. The prophets have said concerning the reign of Christ, that "His dominion should be from sea to sea, and from the rivers to the ends of the Earth." Again, "Ask of Me the heathen for thine inheritance, and I will give thee, the uttermost parts of the earth, for thy possession." Then will the earth be blessed, when in the hands of its rightful owners, under the auspicious guidance, and reign of the majesty of heaven ; and there shall be an uninterrupted reign of peace for one thousand years. During this period of time, Zion and Jerusalem will continue to be built up, and the inhabitants thereof shall plant, eat, and enjoy the fruits of their labours, as I have previously shown. "And the glory of the Lord will rest upon every habitation of Zion." "And upon her assemblies a cloud of smoke by day, and the shining of a flaming fire by night." "Let thy priests be clothed with righteousness, and let thy Saints shout for joy, for the Lord hath *chosen Zion*, He hath desired her for his *habitation*, this is my rest for ever, here will I dwell for I have desired it." (Psalms cxxxii., vs. 9—11.) "And Jerusalem also is to be holy, in that day shall there be upon the bells of the horses, *Holiness unto the Lord*, and the pots in the Lord's house, shall be like the bowls before the altar, and every pot in *Jerusalem* and *Judah* shall be holiness unto the *Lord*, and in that day there shall be no more the Canaanite in the house of the Lord of Hosts." (Zech., chap. xiv., vs. 20 and 21.) Thus the seventh thousand year will be a rest, of which the seventh day is written of as being typical. Also the years of Jubilee, which Israel was commanded to observe, was a type and shadow of the rest, which remaineth for the people of God. At the end of the seventh thousandth

year, the earth will undergo its last and final change, and be prepared for the eternal abode of the righteous, and both Zion and Jerusalem will be preserved, when the present heavens and earth will pass away, both will come down out of heaven on the new earth, and they will both find a place upon it for ever.

This has ever been the faith of the Saints, in all ages of the world they could look forward to this eventful period, and acknowledge themselves to be strangers and foreigners, this was as an anchor to their souls, which was both sure and steadfast, and reacheth to that within the veil, this rejoiced their hearts, and they were glad. Listen to what the Apostle Peter says, in viewing the same *rest* by the visions of the Almighty. "Blessed be the God and father of our Lord Jesus Christ, ' which according to his abundant mercy, hath begotten us ' again unto a lively hope by the resurrection of Jesus Christ ' from the dead, to an inheritance, incorruptible, undefiled, and ' that fadeth not away, reserved in the Heavens, for you who ' are kept by the power of God, through faith unto salvation ' ready to be revealed in the last time." (1st Peter, chap. i., vs. 3—5.) Again, Peter speaks of the elements being on fire, and the heavens passing away, with a great noise ; nevertheless, we, according to His promise, look for new Heavens and new earth, wherein dwelleth righteousness." (2nd Peter, chap. iii., v. 10.) John saw both of these cities, descending upon the new earth. He saw the new Jerusalem descend first, and afterwards was carried away in the spirit to a high mountain, and saw that great city the holy Jerusalem descend. (Rev., chap. xxi., vs. 2, 10.) Hence, this earth renewed, will be the eternal inheritance of the Saints, and the old and new Jerusalem will for ever remain upon it, as the eternal abode of glorified, immortal beings.

NEXT COMES THE "SECRET SOCIETIES OF THE MORMONS."

This compiler says, "Heretofore we have confined ourselves to matters which the Latter-day impostors publicly avow." "In the present, by way of *variation*," he asks the privilege to

introduce something which is not found in our works, and wishes to bring forward the matter solely upon his own *conceited*, self-sufficient opinion, for he introduces no other testimony. He takes "secret councils," and discusses at length certain laws and penalties, constitutions, missions, dispensations and creeds. He then bundles them all up into what he calls our "present papers," and offers "the reader a brief account" of what he styles, "Mormon Secret Societies."

Now, as Mr. Sunder has not brought any testimony forward or introduced any arguments, of course, we have nothing to answer. But as he has made the unequivocal statements without the first shadow of evidence; he certainly cannot blame us, if we call on him to authenticate his own assertions. The law considers all men innocent, until they are proven guilty. We shall now consider his statements in the following order— No. 1, "Daughter of Zion," to which we plead *not guilty*, and call for Mr. Sunder to be put under oath, TRIAL? No. 2, "Destroying Angel," A LIE, TRIAL? Mr. Sunder says, (with reference to the *murder* of L. W. Boggs) "who did the NOBLE DEED?" *Witness, L. W. Boggs*, was alive on the twenty-ninth day of January, 1853, a citizen of California. If the reader will take pains to look at the last paragraph of this article, he will see the sublime logic of this compiler, which consists in a compilation of epithets, which are so shameless, wicked, abandoned, and lost to all virtue and decency, which we will not condescend to notice, certainly this moral *wreck* has not the fear of God before his eyes, he is a whitewashed wall, a sepulchre filled with dead men's bones, and damned spirits, a *Nero*. No. 3, "Order Lodge," one of J. C. Bennett's fabrications, which has died a natural death, and is not half as consistent as the original, A LIE! TRIAL? No. 4, "Mormon Spiritual Wife Doctrine," as stated here ALL A LIE, got up by John C. Bennett, and circulated by those that love a lie better than the truth.

CELESTIAL MARRIAGE—*True in fact.* Under this head we will introduce an article. No. 5, "The *Cyprian Saints*."

A LIE, TRIAL. No. 6, "Chambered Sisters of Charity," DITTO, TRIAL. No. 7, "Cloistered Saints," DITTO, DITTO. No. 8, "Mormon Miracles," TRUTH ! TRUTH ! evidence on hand sufficient to establish the fact beyond successful contradiction. First, comes No. 4, CELESTIAL MARRIAGE. But before we proceed to answer this, we wish to give the origin of those appellations which are found under the head of "Secret Societies," commencing with No. 1, and ending with No. 7, agreeably to our arrangement. I will here state, that all of these originated with J. C. Bennett in 1842, and were sufficiently exposed and met by a frowning public at the time, when he was publishing what he called "*Mormonism Unveiled*," from which Mr. Sunder, without doubt, amongst other things, has filched his title. I would just say, this compiler (for he cannot be called anything else) has quoted from almost every newspaper story and falsehood, that he or his colleagues have ever heard of, without ever stopping to inquire into them, or even confining themselves to the statements of our enemies, but have added, misrepresented and unnecessarily garbled them all, as well as those quotations which he has pretended to give from our publications, and has run over a space of time including some twenty-five years, and gathered up a little here and there, as it has been put in circulation by wicked men like himself. But this vain compiler, less conscientious than his kindred spirits, when he has lacked evidence, has not failed to assume what few other men have ever dared to do, but amongst all he could not find enough in them, and has been under the necessity of raking over Protestant and Catholic controversies, from which he has borrowed arguments, style, manner, and diction. And throughout his fruitless and vain attempts, he has manifested the most perfidious, wicked, and heaven-daring course that his satanic majesty could invent. For the benefit of honest men, we will give a few extracts from the life of John C. Bennett, that the public may know what kind of a character he was that circulated these

falschools, which are so greedily swallowed. We also wish the public to know the depth of the arguments that are brought against the truth, "for they have made lies their refuge, and under falsehood have they hid themselves." Now, if our doctrines are false, why not prove them so by the Bible, and not resort to such foul means? These are no arguments for a thinking man. If Mormonism is half the imposition which it is represented to be, it would be quite an easy matter to prove it so by the BIBLE, the great standard of truth and correct principles. Why judge us by *vile* newspaper satire, which has been put in circulation by our enemies, too contradictory and corrupt for intelligence to be blended with? Have they got nothing better to satisfy a discerning public than such stuff? What would have become of Christianity with such a test? You *modern Christians*, you *Dissenters*, you that are styled *Heretics* by your *Mother Church*, have you forgotten the pit from whence you were dug, and the rock from whence you were hewn? If you cannot put down the Doctrine which we teach by the Bible, come out like honest men, and acknowledge it and embrace the truth, for your errors will never save you in the Kingdom of God:—

"As John C. Bennett and the *Sangamo Journal* have called upon several persons in this city (Nauvoo) to come out and make disclosures relative to the things about which they have been writing, they have responded to the call, and published the following:—

"(*Extracts from the 'Times and Seasons.'*)

"Nauvoo, Illinois, July 25, 1842.

"Inasmuch as John C. Bennett has referred the people to me for testimony against President Joseph Smith, I take this opportunity to state before the public, that I know nothing derogatory to his character, either as a Christian or a moral man. Mr. Bennett made use of my name without my knowledge or consent.

(Signed) "PAMELA M. MICHAEL."

CERTIFICATE OF SYDNEY RIGDON.

"As there seems to be some foolish notions that I have been engaged with John C. Bennett in the difficulties between him and some of the

citizens of this place, I merely say in reply to such idle and vain reports, that they are without *foundation* in truth.

(Signed) "SYDNEY RIGDON."

CERTIFICATES OF WILLIAM AND HENRY MARKS.

"Inasmuch as John C. Bennett has called upon me, through the *Sangamo Journal*, to come out and confirm the statements which he has made concerning Joseph Smith and others, I take this opportunity of saying to the public, that I know many of his statements to be false, and that I believe them all to be the offspring of a base and corrupt heart, and without the least shadow of truth. And further, that he has used my name without any permission. I believe him to be a vile and wicked man, who pays no regard to the principles of truth or righteousness, and is unworthy the confidence of a just community.

(Signed) "WILLIAM MARKS.

"Nauvoo, July 26, 1842."

"Inasmuch as the *Sangamo Journal* has called upon me to come out, and make an exposé against Joseph Smith, this is to certify that I know nothing derogatory to the character of Joseph Smith, neither in a religious or a moral point of view; and that General Bennett, and the journal, used my name without my knowledge or consent; and further, that I believe Doctor Bennett to be a bad man, and unworthy of public confidence.

(Signed) "HENRY MARKS.

"Nauvoo, July 28, 1842."

"Mr. Bennet seems to place very much confidence in the veracity, integrity, and honour of the above individuals; we hope that he will now believe their testimony. The readers of the *Times and Seasons* are probably aware that all those articles signed JOAB, GENERAL IN ISRAEL, are from the pen of the Doctor, (Bennett.) We will therefore compare some of his last acts with his present proceedings. We wonder, whether he was under DURESS when he made the following:—

BENNETT AS HE WAS.

"How a man can talk with the livery of heaven on, to serve the devil."

(*From the Times and Seasons, Oct. 1840.*)

"Fudge! We report Smith and Rigdon should not be given up. The law requiring the Government of our State to deliver up fugitives from

justice is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a State to resent a tyrannical and oppressive Government, so there are occasions, when it is not only the privilege, but the duty of the Governor of the State to refuse to surrender the citizens of this State upon the requisition of the executive of another. And this we consider is the case with Smith and Rigdon.—*Quincy Whig.*

"The foregoing article, from the pen of the Editor of the *Quincy Whig*, reflects great credit on the head and heart of the writer. The sentiments it contains are liberal, noble and just, the offspring of wisdom and understanding. It completely uses up the *uncircumcised Philistines of Missouri*, and places the *Mormon* people just where they have ever taken shelter, *under the broad folds of the constitution*. And I therefore commend it to the favorable consideration of all the Saints of light. The grievances of this people must be redressed, and my hands shall help to do it, should they have to reach to the highest courts of heaven, dig to the lowest bowels of hell, or encompass the broad expanse of the universe of God, to consummate so desirable a result.

"JOAB, GENERAL IN ISRAEL,"

(ALIAS JOHN C. BENNETT.)

BENNETT AS HE IS.

(From the *Sangamo Journal*.)

"ST. LOUIS, MISSOURI, JULY 5, 1842.

"To the Editor of the *Journal*.

"All who now remain in the Church must be regarded as *particeps criminis* in the new doctrine; their wives defiled, their daughters debauched, their sisters outraged, and their mothers polluted!!! Can men who have a just sense of honor, and their duty to themselves and families, longer follow a base deceiver and teacher of such a system of licentiousness and debauchery as is Joe Smith? They cannot, without being partakers with him in his hellish deeds. The HISTORY OF THE SAINTS, which I am about to publish, will develop wonders. I told you before, however, that most of the *Mormons* would do, say, and swear to any thing that Joe Smith directed, and you now see it. Are you not now satisfied, that most of them (though there are some purely honest in all these things, who are kept in ignorance,) are liars, thieves, robbers, murderers, and every thing that is vile, low, and grovelling?

"Yours respectfully,

"J. C. BENNETT."

BENNETT AS HE WAS.

(*From the Times and Seasons, Feb. 1, 1842.*)

" I stood upon Mount Zion, by the Temple of the Great King, and looked down through the vista of time, and saw people like great waters, for they were many gathered from all nations under the whole heavens; and I saw mighty chieftains upon noble steeds, and armies of chariots and horsemen, and strong cohorts of footmen, great and terrible, with spears and banners, and the implements of war, forming to the sound of a clarion. And a great shout was heard in the camp of the Saints, and the voice like the sound of a mighty trumpet, saying, ' Go and possess your inheritances, and avenge the wrongs of your progenitors,' and the battle was set in array, and the armies of the Saints moved forward, attended by thunder, and hail, and fire, and storm, conquering and to conquer. And the armies of the Aliens trembled at the voice, like Belshazzar at the hand-writing on the wall, and the hearts of their great warriors and valiant men fainted within them, and they fled like grasshoppers, and were consumed like stubble before the devouring flame. The plains were bleached with the bones of the slain, and the rivers flowed with blood. The fierce anger of the Lord returned not until he had done, nor until he had performed the intents of his heart.

(Signed) " JOAB, (ALIAS) J. C. BENNETT,

" *General in Israel.*"

" Dr. Bennett professed then to be a good, virtuous man; to feel indignant at oppression, and ready to step forward in defence of the innocent, the injured, and oppressed. How has the scene changed, and how truly he figures in the character of an apostate."—*Times and Seasons, March 15, 1842.*

" Let the friends of freedom arise and utter their voice, like the voice of ten thousand thunders—let them take every *constitutional means* to procure a redress of grievances—let there be a concerted effort, and the victory is ours. Let the broad banners of freedom be unfurled, and soon the prison doors will be opened, the captives set at liberty, and the oppressed go free. Missouri will then remember the unoffending Mormons in the days of their captivity and bondage, when murder and rapine were her darling attributes. Why, my heart is filled with indignation and my blood boils within me, when I contemplate the vast injustice and cruelty which Missouri has meted out to that GREAT PHILANTHROPIST and

DEVOUT CHRISTIAN, GENERAL JOSEPH SMITH, and his honest and faithful adherents, the *Latter-day Saints, or Mormons.*

(Signed) "J. C. BENNETT."

"If an ordinance had not been passed in this city, prohibiting brothels and disorderly houses, and assessing a fine upon the frequenters of such places, perhaps the Doctor and some of his satellites might have considered this to be a paradise yet, and the 'Zion of God.' We noticed that he squirmed very much at its passage, but as he was always so virtuous a man, of course it would not do for him to oppose it; we must confess that we have no fellowship with such unfruitful works of darkness, and it is in opposition to this, and other acts of iniquity, that has brought out their '*Wonderful disclosures.*' In regard to all his witnesses, they are all exploded, but one or two of known ill fame; of course their proceedings or testimony are of no amount against us, nor would it be of any use if in our favor. And in regard to the proceedings of the *Sangamo Journal*, we know that the Editor of that paper looks upon Bennett as a villain; his own publications show this; and he has coudescended to act the hypocrite and make a POLITICAL cat's-paw of him, in the present CRISIS. Oh! Shame, where is thy blush."—*Times and Seasons.*

OPINIONS OF THE PRESS.

BENNETT.

The following from the *Missouri Reporter*, shows Bennett's decline in the western market. It is reported that Greenbush, New York, has to be smuttled with his dust among other unfortunate places:—

(*Times and Seasons.*)

[FROM THE MISSOURI REPORTER.]

"We must confess, however, that we place no great confidence in the statements of *Bennett, Rigdon and Co.* They have been active prominent men at Nauvoo, and must have been aware of any villainous act, which may have been practised by the prophet for a number of years. They have remained silent during all this period, and suffered their leader to impose upon his deluded followers, without making known to them how grossly they were deceived. If Bennett had appeared before the public, under more favorable circumstances, we might have been induced to give some credit to his pretended disclosures. He has been *ruled out* of the *Church of the Saints*, and stripped of his power and office, and it may be that he is now endeavoring to glut his revenge upon the prophet."

(*From the Bostonian.*)

" Right. The papers from one end of the country to the other are rejoicing in prospect of a split in the ranks of the *Mormons* at Nauvoo. The story runs, that ' Major General John C. Bennett is about making an exposé of Joseph Smith and the *Mormons*.' The facts are these: John C. Bennett went amongst the *Mormons* and professed their religion; great confidence was placed in him by the people, and several high offices were given him, among which was Mayor of Nauvoo, General of the Nauvoo Legion, &c., &c. Bennett was soon found to be guilty of gross improprieties, such as living in open fornication, &c., for which he was frequently reasoned with by the brethren, but all to no effect. He was threatened, but it done no good. Finding all remonstrance in vain, and having their name and religion frequently sneered at on his account, the ' Quorum of the twelve' excommunicated him *for his wickedness*. They did perfectly right, and if all our Churches would mete out the same reward to backsliders, there would not be half the scoffers and revilers of religion there now is."

(*From the Times and Seasons.*)

JOHN C. BENNETT.

" He professed the greatest fidelity, and eternal friendship, yet was he an adder in the path, and a viper in the bosom. He professed to be virtuous and chaste, yet did he pierce the heart of the innocent, introduce misery and infamy into families, revelled in voluptuousness and crime, and led the youth, that he had influence over to tread in his unhallowed steps; he professed to fear God, yet did he desecrate his name, and prostitute his authority to the most unhallowed and diabolical purposes; even to the seduction of the virtuous, and the defiling of his bed. He professed indignation against Missouri, saying, ' My hand shall avenge the blood of the innocent;' yet now he calls upon Missouri to come out against the Saints, and he ' will lead them on to glory and to victory.' It may be asked, why it was that we would countenance him so long after being apprised of his iniquities, and why he was not dealt with long ago? To this we would answer, that he has been dealt with from time to time, when he would acknowledge his iniquity, ask and pray for forgiveness, beg that he might not be exposed, on account of his mother, and other reasons, saying, he should be ruined and undone. He frequently wept like a child, and begged like a culprit for forgiveness, at the same time promising before God and Angels to amend his life, if he could be forgiven. He was in this way borne with from time to time, until forbearance was no longer a virtue."

Now, agreeably to our promise, we will proceed to consider—First—*Is the doctrine of polygamy, or plurality of wives, a Scriptural doctrine?* In answer to this question, I can say with the utmost assurance, and without the slightest fear of truthful contradiction, yes! As far back as Lamech, we can find the system of plurality of wives, for the inspired historian says, “And Lamech took unto him two wives, the name of one was Adah, and the name of the other Zillah.” (Genesis, chap. iv., v. 19.) Now the Scriptures do not condemn Lamech for this thing; there is not a word of censure upon Lamech for his having more wives than one.

The next person we come to in the Sacred History is one of the most noted of all men of God whose names are recorded on the inspired page, Abraham, the father of the faithful, the friend of God.

The Lord promised Abraham that he would make his seed as the dust of the earth, so that if a man could number the dust of the earth, then should Abraham’s seed be numbered. (Genesis, chap. xiii., v. 16.) But Sarah, Abraham’s wife, was barren; how then was his seed to become as the sands on the sea-shore, for multitude?

When Sarah saw she bare Abraham no children, she besought him to take Hagar, her Egyptian handmaid, to wife, and said to him, “Behold now the Lord has restrained me from bearing, I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai, and Sarai, Abram’s wife, took Hagar, her maid, the Egyptian, after Abram had dwelt ten years in the Land of Canaan, and gave her to her husband Abraham, to be his wife. And he went in unto Hagar, and she conceived.” (Genesis, chap. xvi., vs. 2 to 4.) Did the conduct of Abraham and Sarah, and Hagar, in this matter, please the Lord? Yes! most assuredly. When Hagar found that she had conceived, she naturally enough felt proud of it, and in the pride of her heart despised her mistress, who was not so fortunate. When Sarah saw that

she was despised, she dealt hardly with Hagar, until Hagar fled from her face into the wilderness. And the Angel of the Lord met and counselled her to return to her mistress. What ! the Angel of the Lord visit and speak to one of the wives of a polygamist ? Most certainly ; the Lord sent His angel to do it. Shocking ! horrible !! exclaims a pious, one-wifed, Church or Chapel-going Christian ; what awful blasphemy ! says another, to represent the Lord as the sanctioner of bygamy !! But “facts are stubborn things ;” no matter how shocking, horrible, or awfully blasphemous it may appear to the morbid imaginations of over-pious religionists, still the Lord actually approbated it ; the fact of His doing so stares us sternly and uncompromisingly in the face ; it meets us every way ; we cannot flee from it, turn where we will ; if we deny it, we must discard the Bible altogether and seek some other guide. We must look upon that sacred book, which we have been taught to consider as containing the revealed will of God and His dealings with our ancestors, and His design in reference to ourselves, and the earth we stand upon ; we must look upon that sacred book as a batch of falsehoods, a collection of cunningly devised fables, more flighty, absurd, and unreal, than those of the *Arabian Nights* or *Gulliver's Travels*, or *Don Quixote* or *Baron Munchausen*, if we intend to maintain that God did not approve of Abraham's polygamic career.

But what more did the Angel of the Lord say unto Hagar ? He said, “I will multiply thy seed exceedingly, that it shall not be numbered for multitude. Behold, thou art with child, and shall bear a son, and shall call his name Ishmael.” (Genesis, chap. xvi., vs. 10 and 11.) And when Hagar was sent away another time, the Angel of the Lord told her not to fear, for her son Ishmael should become a great nation ; and so it was that God was with the lad, and he grew and dwelt in the wilderness, and became an Archer.” (Genesis, chap. xxi.) Here is still further proof that the Lord approbated Hagar's conduct in becoming one of Abraham's wives.

Was Sarah, for giving Hagar to Abraham's bosom, and Abraham for receiving her, blessed of the Lord? Most certainly they were; thirteen years after Ishmael's birth, the Lord appeared to Abraham, and made a covenant with him, that he should be exceedingly fruitful, and become the father of many nations and kings; that Ishmael, his son by Hagar, should be blessed and become fruitful, and multiply exceedingly, and beget twelve princes, and be made a great nation. The Lord also promised Abraham, that his wife Sarah should be blessed, and bear a son, and become the mother of nations and kings. (Genesis, chap. xvii.) Now, at this time, Sarah was ninety years old, and Abraham ninety-nine, and they both laughed at the idea of a child being born unto them at that age, considering the improbability of such an occurrence at that advanced age, especially, as Sarah had been barren during the whole of her former life. Abraham besought the Lord, that Ishmael might live to continue a seed upon the earth, through which the Lord might fulfil his former promise to him. "And God said, Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." (Genesis, chap. xvii., v. 19.) Here it is manifest that the Lord approbated Sarah in giving Hagar to Abraham. When Sarah was the only wife of Abraham, she was barren, and continued so until she gave her husband another wife. After she gave Hagar to him to wife, not only did Hagar conceive and bring forth, but the Lord condescended to visit Sarah, and signified His approbation of her conduct "by opening her womb;" and Sarah conceived and bore her lord a son, even in her old age, when it had "ceased to be with Sarah after the manner of women." When Abraham had one wife like pious Christians of our day, the Lord denied him the fruit of the womb, although He had promised it to him; but immediately upon his taking a second wife, like the people of our day called Heathens or Mahomedans,

the Lord blessed him with a posterity, and that not only by his second wife, but also by his first. The reader can make what comments he may please upon this ; any how, it is a rotten argument for the *one-wife system*. I will merely say, and I do it with reverence, that if the Almighty were to treat men now as He treated Abraham, that is, withhold posterity when they have only one wife, and bless them with children immediately upon their taking a second wife—if the Almighty were to do this, Christendom must speedily renounce its present marriage policy, and adopt a more liberal and more scriptural one, or in a few years it would be blotted out of existence, and a “dark age” of polygamy prevail ; and as Christians have not any prophets among them, they do not know whether this is among the “Secrets of the Lord” or not.

There is another testimony that God was pleased with Abraham. Why did the Lord bless Hagar’s son, Ishmael ? The Lord said to Abraham, “And also of the son of the bond-woman will I make a nation, *because he is thy seed!*” (Genesis, chap. xxi., v. 13.) This, to Christendom, must appear most astounding ; the Lord actually blessing Ishmael, because Abraham begat him by having more wives than one !

The Lord blessing a man’s children because he had two wives !! If the Lord blessed Hagar’s child, because, to obtain that child, she gave herself to Abraham, though as a second wife, we must very naturally conclude, that if Hagar had stayed in the land of Egypt, and become the only wife of an Egyptian, her first-born would not have been entitled to the blessings which the Lord promised unto him, in consequence of his being Abraham’s seed.

In the first verse of the twenty-fifth chapter of Genesis, it is recorded that Abraham took another wife, whose name was Keturah, and in the sixth verse it is recorded that Abraham had several concubines ; and yet the blessing of the Lord was upon him, and he earned the reputation of being one of the most faithful men that ever lived. Doubtless, some of these

concubines were the Egyptian maid-servants, which Pharaoh gave unto Abraham, when he took his wife Sarah from him. (Genesis, chap. xii.) Now if the Lord abominated the doctrine of polygamy as much as modern Christians profess to do, can we imagine for one moment, that he would have chosen Abraham, that noted polygamist, from all the families of the earth, to be his especial friend, and to receive the blessings, that his seed should eternally increase, and become as the sands on the sea-shore, and as the stars of the heaven for multitude ? Can we imagine that God disapproved of Abraham's conduct, when we recollect that he forbore to fulfil the promise of posterity, whilst he was the husband of only one wife, and immediately commence to fulfil it, when Abraham took a second wife ? If God was displeased with Abraham's method of raising and increasing his family, would He have told Abraham, that in his seed all the nations of the earth should be blessed ? What ! bless all the nations of the earth through the family of a man, who kept many wives and concubines ? How strange and startling to the Christian ear ! Oh ! how contrary, how directly opposite to the ideas which have been instilled in our minds from our infancy, by those who read the Bible as a sealed book. We can now see very plainly that Abraham's conduct was not disapproved of God ; on the contrary, he possessed the entire confidence of God, insomuch, that when God was about to destroy Sodom and Gomorrah for their wickedness, he said, " Shall I hide from Abraham that thing which I do ; seeing ' that Abraham shall surely become a great and mighty nation, ' and all the nations of the earth be blessed in him ? For I ' know him, that he will command his *children and his household after him*, and they shall keep the way of the Lord to do ' justice and judgment, that the Lord may bring upon Abraham ' that which He hath spoken of him." (Genesis, chap. xviii., vs. 17, 18, and 19.) And the Lord told him ! think on this a moment. The Lord made Abraham His confidant, because He knew him, that he would command his children and his household after

him, *to keep the way of the Lord.* The Lord was well pleased with the fashion of Abraham's family order and government, that He chose him upon that very account. Here is most conclusive proof, that the Lord was well pleased with Abraham's family arrangements. If the Lord had disapproved of Abraham's having many wives and concubines, can we suppose for one moment, that He would have chosen him to be a Pattern and Instructor to all future generations? Can we imagine that the Lord would have said, "Abraham commanded his house well," if polygamy had been as obnoxious to him as our modern divines represent it? It is folly to urge that polygamy was an established usage among the nations in the days of Abraham, and that it would have been more difficult for a man of God to confine himself to one wife then, than it is now for Christians to take two or more, for Abraham was so faithful to the Lord, that he spared not his only son, the child of promise, the heir of the greater blessing, but freely offered him as a sacrifice, which was as great a trial to his feelings, as it would be to Christians now, to have more than one wife. If it had been the will of the Lord for Abraham to have only one wife, he would have cheerfully obeyed it, though it had been contrary to established usage. But in the passage I have just quoted, the Lord expressly declared that he knew that Abraham would command his children and his household after him, *to keep the way of the Lord.* Abraham then must have been walking in the "way of the Lord," as the husband of several wives. Now, we have no alternative; we are irresistibly driven to the conclusion, that instead of the Lord being displeased with the polygamy of Abraham, it met with His *highest approbation*, and He was so well pleased with it, that He chose Abraham to bless the nations with this principle, for He knew that he would teach it to his posterity, as the subsequent history of the children of Israel abundantly testifies. I might say that Abraham, having more wives than one, not only pleased the Lord, but was by His direct appointment. If the Lord be

more pleased with the modern Christians who has only *one wife*, than He was with Abraham who had *many wives*, how is it that the Lord visited Abraham and his wives, and sent His angels to visit them, and blessed them so abundantly, whilst he never condescends to reveal Himself, or send His angels, or promise blessings to the modern Christians ? for the Christians of our day declare that the Lord has not spoken to man, or sent His angels to him for seventeen hundred years ! If God hated polygamy and loved monogamy, why did He walk and talk with the ancient polygamist, as a man talks with his friend, and now refuses to manifest Himself to the modern monogamist ? Are we to suppose that the visits of the Lord and His angels, and the promises of great blessings from His hands, are marks of disapprobation ; and the withholding of these things, marks of approbation ? Must we believe that the presence and oral instruction and blessing of the Lord and His angels, are signs of His disfavour and non-acceptance ; and the absence of these things, signs of favour and acceptance ? We cannot so delude ourselves. The society of the Lord and His angels is the great boon for which Jesus died ; to bring men to the enjoyment of it is the great end of salvation, the acme of the ambition of every righteous man that has lived since the foundation of the world. No monogamist, since the days of Abraham, ever received such signal blessings at the hand of the Lord, and such indubitable tokens of the divine favour, as that ancient polygamist received. And if the polygamist enjoyed more of the divine presence and favour than the monogamist does, the course and conduct of the former must have been more in accordance with the will of the Lord, than the course and conduct of the latter are. We cannot conclude otherwise.

Jacob, the grandson of Abraham, was a polygamist, and was highly favoured of the Lord. His father Isaac blessed him, in the name of the Lord, with the blessing of Abraham, and sent him away to take a wife of the daughters of

Laban, his mother's brother. And as Jacob journeyed to Padan-aram, where Laban lived, he laid himself down to sleep ; and the Almighty appeared to him in a dream, and renewed the blessing which his father Isaac had pronounced upon his head. When Jacob awoke, he vowed to serve the Lord, and went on his journey, and came to the house of Laban, and agreed to serve Laban seven years for his daughter Rachel. At the expiration of the seven years, Laban deceived Jacob by giving him his daughter Leah to wife instead of Rachel. When Jacob discovered the deception, he agreed to labour other seven years for Rachel ; and when the seven years were expired, Laban gave Rachel to him to wife. (Genesis, chap. xxix.) But this is not all. Leah bare children, Rachel was barren. Rachel therefore said unto Jacob, "Behold ' my maid Bilhah, go in unto her ; and she shall bear upon my ' knees, that I may also have children by her. And she gave ' him Bilhah, her handmaid, to wife ; and Jacob went in unto ' her. And Bilhah conceived, and bare Jacob a son." (Genesis, chap. xxx., vs. 3, 4 and 5.)

Leah acted in a similar manner to what Rachel did. "When Leah saw that she had left bearing, she took Zilpah, her maid, and gave her Jacob to wife. And Zilpah, Leah's maid, bare Jacob a son." (Genesis, chap. xxx., vs. 9 and 10.) Now, here was Jacob, to whom God had promised the blessings of Abraham, having four wives at one and the same time. Did the Lord revoke His covenant with Jacob, and cease to bless him for having four wives ? No ; quite the contrary. Rachel, his second wife, was denied children, until he had taken his two maids, Bilhah and Zilpah, to wife ; and then "God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son ; and said, "God hath taken away my reproach." (Genesis, chap. xxx., vs. 22 and 23.) Afterwards Rachel bare another son. Now, what was the reproach of Rachel ? That she was childless. A reproach that clave to her whilst her husband had only two wives, but

which was taken away by the Lord after her husband had taken four wives. And the four wives of Jacob were blessed with children. Here we see that God blessed Jacob abundantly with the fruit of the womb, although his peculiar domestic relations were at variance with modern Christian notions of purity and righteousness.

Did God bless Jacob in his flocks and in herds ? Yes, in a most extraordinary manner. When Rachel had borne Jacob a son, Jacob wished to go to the Land of Canaan, where his father dwelt, that he might properly provide for his fast increasing household. Laban besought him not to go, "for," said he, "I have learned by experience that the Lord hath blessed me for thy sake." (Genesis, chap. xxx.) Does it not appear strange that the Lord should bless a man with *one wife*, for the sake of one who had *four wives* ? It does to Christendom ; but, nevertheless, the good book declares it. Jacob agreed to stay with Laban, and the Lord blessed him abundantly, insomuch, that he "increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses."

At another time God commanded Jacob to return to the land of his fathers, and promised He would be with him ; and as he journeyed, Laban pursued him, but God appeared to Laban in a dream of the night, and warned him not to hurt Jacob, saying, "Take thou heed that thou speak not to Jacob, either good or bad." And the angels of the Lord escorted Jacob and his wives and servants, and the Lord gave him favour in the eyes of Esau, his brother ; yea, God at this very period, condescended to wrestle with him all night, and wrought a miracle upon him, and blessed him, saying, "As a prince hast thou power with God and with men, and hast prevailed." (Genesis, chaps. xxxi. and xxxii.)

But the most notable and unanswerable evidence, that God approved of Jacob's having more wives than one, lies in the fact of his choosing the twelve sons of Jacob's four wives to be the fathers of the twelve tribes of Israel. If

polygamy were in opposition to the will of God, why did God choose the twelve sons of a polygamist to become the fathers of his peculiar and chosen people? Why did He not charge Jacob to have no more than one wife, if that would have been more pleasing to Him than his having four wives? Jacob would, doubtless, have confined himself to one wife, like good Christians now-a-days, if the Lord had commanded him, for he made a vow to serve the Lord. Why did the Lord give so direct and unmistakeable a sanction to polygamy, as to name His people after such a celebrated polygamist as Jacob? The decree that Jacob's twelve sons should be the heads of the twelve tribes of Israel, was not an insignificant or transient decree, but one which has left its imprint on all succeeding time, and will mould the features of society in and after the resurrection from the dead; for the Lord has promised to gather Israel together in the restitution of all things, and unite them under one national standard, upon the very land where their fathers practised the polygamic order of domestic relations. And the land will be specifically divided amongst the twelve tribes; and the chief city will have twelve gates, guarded by twelve angels, with the names of the twelve tribes of Israel written on the gates. (Ezekiel, chaps. xlviij. and xlviii.—Rev., chap. xxi.) Nothing could more fully and satisfactorily prove that polygamy is in perfect accordance with the law of the Lord, than the fact of the Lord's choosing such a family as that of Jacob to be the head of His chosen people. All the blessings of salvation, received by the rest of the world, must come through this polygamic family, throughout all generations. The inscription of the names of the twelve tribes of Israel upon the gates of the city of the Holy Jerusalem, the city of God, will declare to all eternity the purity, the righteousness, and the divine ordination of polygamy, and even now it foretels the everlasting perpetuity of the principle. Though Christian Divines of our day affect to despise the family order of Abraham, Isaac, and Jacob, yet God honored them in it,

and He has declared He will honor them to all generations. When Moses asked the Lord what His name was, that he might tell it unto the children of Israel, if they asked him, the Lord told him to say unto the children of Israel, "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me unto you, *this is My name for ever, and this is My memorial to all generations.*" (Exodus, chap. iii., v. 15.)

Speaking of Moses, he taught the children of Israel the principle of polygamy, and the laws regulating it are among the statutes of the Lord delivered by Moses unto them. (Exodus, chap. xxi.—Numbers, chap. xxxi.—Deut., chap. xx., vs. 21—25.) Now let us go a little further and look into the moral character of Elkanah and his two wives. Was Elkanah, the father of Samuel the prophet, a good man? Were Elkanah's wives good women, that gave themselves in perpetual wedlock to one and the same man, and had many children by him? Now Hannah, one of his wives, was barren, and had no children; yet Hannah was a firm believer, and she knew the Scriptures; and she knew that children were the heritage of the Lord, and the thought of being deprived of that heritage grieved her soul, and made her spirit sorrowful continually before the Lord. She knew that her barrenness would be ascribed by her sisters to some displeasure which the Lord entertained towards her, because that, one of the greatest blessings which the Lord could confer upon a woman, would consist in making her a mother of nations, like Sarah of old; therefore she gave the Lord no rest, till she obtained the promise made to Abraham and Sarah, and bore Samuel, and lent him to the Lord, according to her promise and covenant, all the days of his life. Her faith and her conduct so pleased the Lord, that He blessed her more abundantly than she first dared to ask. He gave her three more sons and two daughters.

Who now, after reading this history, can ever doubt for a moment, that Elkanah's wife ranked with holy women, and

Elkanah, the husband of two wives, ranked with holy men ? And God not only authorized the marriage of one man to several women, but also blessed all concerned in it, even with the greatest blessings, as we shall soon discover.

Well, says one, did God really give some of the greatest and best of men many wives, because He was pleased with that domestic order and plan for holy and righteous purposes, whereby the righteous would out-number the wicked and surpass them in wisdom, might, happiness, and dominion ? Or did He barely suffer it as a contingent weakness of nature, without really justifying the practice ?

We reply, He not only permitted it, but He actually revealed it as an abiding and everlasting law of His kingdom. He, Himself, the Great Jehovah, commanded in the beginning, that man should marry and multiply ; and He prescribed the penalty for violating a marriage contract. He joined men and women through an appointed and consecrated order of things, and no man *could* take the honour and office of marrying a couple without His authority. The Lord has told us that He gave the wives of King Saul into David's bosom, to become the wives of David. Why did He do so ? Because Saul broke His commandment and became wicked, the Lord took the wives of Saul and gave them to David, whom Saul sought to kill. But David also, after a time, forgetting the strictest mandates of God in regard to marrying, and the everlasting shield of protection thrown around his neighbour's wife, took the wife of Uriah to his bosom, without the approbation of God or His Prophet Nathan, and then sought to cover his crime by blood-guiltiness. But God cursed him for it, and then took away *his wives*, and gave them to another. He, in reproving David, told him that He would have *given him more wives* if he had asked Him. Hereby we learn that God himself gives men many wives that are faithful and obedient, and takes them away from transgressors. If King Saul had been allowed to keep his many wives after death, he would still have the signal bless-

ings of such good men as Abraham, Isaac, and Jacob. We will now give a summary of what we have shown.

You Bible-Christians and Chapel-going Professors, that sing the Psalms of David in your religious assemblies, and have metred his sacred orisons into Songs of Praise, and cannot even at this day speak of, or read them without the most holy and profound reverence, as it steals upon the sensations of the mind, and arouses that soul-stirring spirit of the great and immortal David, that man of God, as he danced in holiness before the Lord, that warrior and poet of Israel, as his consecrated fingers sounded the golden notes from his immortal harp, to be reiterated throughout all time as the sublime and prophetic declarations dictated by the God of Heaven. Now, O Christians ! Christians ! as you pay a tribute of gratitude to his lasting and precious memory, call to mind the FACT, that he too was a POLYGAMIST, and in this was honored of God, insomuch, that He covenanted with him, that through his polygamic family organization, his seed should be blessed. Was not Solomon honored with the privilege of building a house in honor to the God of his fathers ? It will be remembered that Solomon was the son of the wife of Uriah, and through this lineage the Messiah, the Saviour of the world, has come, agreeably to the covenants of God. Nor is this all. What could we say of the great and venerable Moses, that servant of God, that wise legislator, prophet, and law-giver to Israel, and to all the world, whose wisdom is to this day sought for, and is the pedestal upon which the superstructure of all the laws in the governments of the earth are founded ? Verily, here shines the wisdom and virtue of a great man, a statesman and servant of the Most High, in the establishment of such wise and judicious laws as those regulating the domestic and social relations of the people of God, with regard to the institution of Heaven, the ordinance of marriage, which was delivered unto him, amongst the statutes of Israel, and laws of the Lord, the study of which would teach the great men in high

places of our day, that virtue will exalt a nation, and sin is a reproach to any people, and the judges upon the bench can here learn wisdom, knowledge, and discretion ; all legal departments may learn the salutary lesson, that all truth remains the same, unchanged and unaltered, whether it be as a pearl, chronicled in the archives of Israel, or exemplified by the bereft Mary at the tomb of Jesus, or concealed as a gem by the Prophet Moroni in America. The Clergy can also read it with much profit, and draw from this source the sublime conclusion, *that he, too, was a polygamist*, and practised it under the sanction and command of the God of Heaven. But, says the objector, that law was given under the Mosaic dispensation, and is not binding upon us Christians now, for Christ came to fulfil that law and introduce the Gospel. Let me here appeal to the sayings of Paul, the law "which stood only in meats and drinks, and divers washings and carnal ordinances," (Hebrews, chap. ix., v. 10) "which was added because of transgression." (Gal., chap. iii., v. 19.) For, says the Apostle, "the Gospel was preached unto them as well as unto us, but the word preached did not profit them, not being mixed with faith in them that heard it." (Hebrews, chap. iv., v. 2.) *Polygamy* existed before this law was given ; it was an ordinance of the Gospel as preached to Abraham, and practised by him and his posterity. There were many laws and ordinances which the children of Israel observed, while under the law of Moses, which were not carnal commandments, and were no part of the law to be fulfilled, consequently were not done away in Christ ; for instance, were the ten commandments done away in Christ ? Again, the Aaronic priesthood, with its powers and callings, existed before the law, also under it, and after it was fulfilled. The same can be said with the institution of marriage ; prayers which were practised under the law was also necessary under the Gospel ; the law against adultery was not abolished by the Gospel ; the Gospel did not abolish the law against stealing, against killing, against taking the name of the Lord in vain, against false witnesses,

against drunkenness, or against any other abomination ; Christ did not do away with the law of doing good to one's neighbour, the law of uprightness and honesty, which should characterize their dealings one with another ; hence there were hundreds of commands and laws under the Patriarchal and Mosaic dispensations, which Christ did not come to do away.

It is well known to every student of the Bible, that when a man died among the people of God, leaving his wife a childless widow, according to the law of the Lord, it was the duty of the *nearest* of kin to the deceased to take the woman to his home to wife,—although he might, at the same time, have a wife, or wives of his own,—and raise up seed to the name of her proper husband, that his house might not become extinct. Neither was this a Mosaic institution merely ; for Judah, one of the twelve sons of Jacob, had a childless daughter-in-law, Tamar, whose husband was dead ; and Judah commanded his son Onan to take Tamar to wife. Onan took her to wife, but, knowing that the seed would not be his, he wickedly prevented her conceiving ; and the Lord was so angry with Onan for this, that he slew him. Tamar finally succeeded in obtaining offspring for her husband, though by a stratagem which appears exceedingly disreputable to those who forget, that to “be fruitful and multiply” was the first great universal command given to mankind. (Genesis, chap. xxxviii.) Lot’s daughters, too, when they dwelt in a cave along with their father, and saw that there were no men to perform the part of a husband to them, scrupled not to go to their father, in order that his posterity might continue upon the earth. They obeyed the great law of increase, in the only way they could, however repugnant to their feelings it might have been. (Genesis, chap. xix.)

We will next see what proof can be obtained from the New Testament, in favor of this holy order, (polygamy.) This law of building up a man’s family by proxy, when necessary, commenced under the Gospel, continued through the Mosaic dispensation, and was not annulled when Jesus came : for certain

Sadducees came to him, representing a case of a woman who was taken to wife by seven brothers successively, and neither of them left seed. (Mark, chap. xii.—Luke, chap. xx.) Now, when this polygamic question was thus plainly put to Jesus, He did not make any remarks deprecating it; but knowing that the Sadducees came merely to catch Him in His words, He answered them evasively; and it certainly could not be expected that He would deprecate a Gospel institution. But the Saviour does say, in answering His disciples, “Verily ‘I say unto you, there is *no man* that hath left house, or ‘brethren, or sisters, or father, or mother, *or wife or children*, ‘or lands, for My sake and the Gospel’s, but he shall receive an ‘*hundred-fold now in this time*, houses and brethren, and sisters, ‘and *mothers and children*, and lands, with persecutions, and in ‘the world to come *eternal life*.” (Mark, chap. x., vs. 29 and 30.) See also Matt., chap. xix., v. 29, and Luke, chap. xviii., vs. 29 and 30. Every man, therefore, who has lost his wife through the influence of wicked spirits of wicked men, is to have an *hundred-fold* restitution. This will be a tremendous blow at Satan’s kingdom, and will establish the truth, that the wrath of men is turned to the praise and glory of God, and to the exaltation and happiness of the righteous.

But you may say, does not St. Paul tell Titus, in the Epistle to him, (chap. i., vs. 5 and 6) that he should ordain Elders in every city, providing they be individually blameless, the husband of *one wife*. And does he not, in his first Epistle to Timothy, (chap. iii.) tell Timothy, that “a bishop must be blameless, the husband of *one wife*,” and that “the deacons be the husbands of *one wife*? ” Most assuredly he does; but saying that a man must be the husband of one wife, in order to be qualified for a certain office, is not saying that he shall have no more wives than one. Instead of St. Paul’s instructions to Timothy and Titus, restricting a man to one wife, they made it incumbent upon those two men to see that none should fill the offices above named, excepting they

had married at least one wife ; and this is in perfect accordance with his declaration to the Corinthian Church. (1st Epistle, chap. xi., v. 11.) " Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord."

St. Paul, in his first Epistle to Timothy, (chap. v., v. 14) says, " I will, therefore, that the younger women marry, bear children, guide the house, &c."

I have thus shown that polygamy is a principle of the everlasting Gospel, and that, consequently, the New Testament favors it. I will proceed to show that it has been foretold that this principle should prevail on earth, *i. e.*, in the Church of Christ, in the last days.

Isaiah, in his fourth chapter, speaking of the work of the Lord in the last days, says, " And in *that day*, *seven women* shall take hold of *one man*, saying, we will eat our own bread and wear our own apparel, only let us be called by thy name, to *take away our reproach*." Now, I have before stated, that the reproach of a woman in Israel was being childless, and thus failing to answer the purpose of her creation. Elizabeth, the wife of Zacharias the Priest, and the mother of John the Baptist, was for a long time barren ; but, according to the promise of the Lord, she eventually bore a son, and she said, " Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men." (Luke, chap. i., v. 25.) When Rachel, Jacob's wife, gave birth to a son, after many years of barrenness, she said, " God hath taken away my reproach." (Genesis, chap. xxx., v. 23.) When Jephtha's daughter knew that she was devoted to be sacrificed to the Lord, in consequence of her father's rash vow, she besought him to allow her " to go up and down among the mountains two months," not to bewail that she was to be sacrificed merely, but to " bewail her virginity," or in other words, to lament that she was about to be cut off in the flower of her youth without having the privilege of obeying the great law of increase. (Judges, chap. xi., v. 37.) David, speaking of the Lord's

anger upon Israel, says, "The fire consumed their young men, and their maidens were not given in marriage." (Psalms, lxxviii., v. 63.) And again, he says, "Lo ! children are an heritage of the Lord, and the fruit of the womb is His reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them." (Psalms, cxxvii., vs. 3, 4 and 5.)

Now if these doctrines are contrary to the spirit and genius of the Gospel, as modern Christians say, why were they sanctioned by our Saviour and His Apostles ? Where is the prohibition against a man having more wives than one ? It is nowhere to be found, only in the imaginations of such men as are righteous above that which is written. Jesus promised those that left wives and children for His sake and the Gospel's, that they should receive *many-fold now, in this present time*, and in the world to come everlasting life. Paul could prohibit men from receiving certain orders of the priesthood, unless they were the husbands of one wife at least, and were not forbidden to have a plurality of wives. That the principle of proxy was taught in the days of the Patriarchs, as an institution of the Gospel, and practised under the law, and not forbidden under the Gospel 1800 years ago, I have clearly shown.

I have now proved, that polygamy, or plurality of wives, is pre-eminently a scriptural doctrine ; that it is a part and parcel of the Gospel of salvation ; that the most noted righteous men in ancient days practised it, under the express sanction and appointment of the Almighty ; and also, that according to prophecy, the same principle must be again in operation in the latter times, when the earth shall be filled with the glory of God as the waters cover the face of the mighty deep.

Agreeably to our arrangement, we now proceed to consider No. 8, "Mormon Miracles." In so doing, we will only refer to a few of such miracles as has been performed by the Elders of our Church, together with the dates and names of the witnesses,

both in and out of the Church ; and as for the miracles of Moses and others, of which we have treated upon in a previous part of this work, to which we refer the reader.

A GREAT MIRACLE.

Narrative of Reuben Brinkworth.

" On the 2nd July, 1839, I entered on board the *Terror*, Commander Sir J. Franklin, being then about to set out on a voyage of discovery for a north-west passage to India. Upon returning to England, we landed at Bermuda on the 16th of July, 1843, and in the afternoon of the same day a terrible thunder-storm occurred, in which I was suddenly deprived of my *hearing* and *speech*. At the same time, five of my comrades, viz., John Ennis, William Collins, John Rogers, Richard King, and William Simms, were summoned into eternity. I remained insensible fifteen days, perfectly unconscious of all that was passing around me ; but upon the return of reason, came the dreadful conviction that I was deprived of two of my faculties. I well remember the period, and shall for ever continue to do so—language cannot describe the awful sensations that pervaded my mind, when I became fully sensible of the reality of my condition. I will here remark that the subject of religion had never troubled my mind, nor did the calamity I was called to suffer, awaken any feeling akin to it; nevertheless, I felt a certain feeling of gratitude, that I had not met with the same fate as my more unfortunate companions ; yet I must say to my shame, that it was not directed to the Great Disposer of all events, who could have taken my life as well as those of my companions, had He willed it. But it was not His design. I was spared, and am now a living witness of His loving-kindness to the most abandoned sinners, if they will turn and seek His face. At that time I was about nineteen years old. After remaining at Bermuda for about three weeks, we again set sail for England, and reached Chatham on the 14th December. I remained there only fourteen days, after which I went to London, and by the kind assistance of some gentlemen, entered the deaf and dumb school in old Kent Road, where I remained for ten weeks ; but not liking the confinement, and being from home, I became dissatisfied and unhappy, and resolved to leave it, and accordingly did so. I then went to George Locks, Oxford-arms, Silver-street, Reading, with whom I lived eighteen months, supporting myself the whole of that period upon the wages I earned on board the *Terror*. I afterwards went to Rugby, not to remain there, but on the way to my mother at Stroud, Gloucestershire.

" I will here relate a circumstance of cruelty, of which I was made the

sufferer : being thirsty, I stepped into a public house to get something to drink ; there were gentlemen in the parlour, who, seeing that I was dumb, motioned me to them, and put many questions in writing, which I answered in the same manner. While I was thus being questioned, one of the men went out and brought in a policeman, who hauled me away to the lock-up, in which place I was kept all that night, the next day, and following night ; and on the morning of the second day I was taken before a Magistrate, who ordered me to be taken to a doctor, where I underwent an operation, namely having my tongue cut in two places ; he became satisfied that I was both deaf and dumb, and then I was discharged. From the treatment I had received, I was determined to go to another of the Magistrates of that town, to whom I related, by writing, what had transpired. He said very little to me, more than that he would write to London respecting it, and I have since learned from a gentleman, that the Magistrate who examined me has been removed from his office. I then continued my journey to Strand, which I reached without any other inconvenience, and remained there two days. I then went to Newport, Monmouthshire, and occupied my time in teaching the deaf and dumb alphabet for about three years, at the end of which I became acquainted with the Latter-day Saints. At that time I was lodging at a public house, kept by James Durbin, sign of the 'Golden Lion,' Pentonville, one of the customers of this house became acquainted with me, and prevailed upon me to go and live with him and his brother, who was a member of the Latter-day Saints' Church. There I first became acquainted with the doctrines taught by this people, by reading, and by means of the finger alphabet. I continued to investigate them for about three months, when I felt convinced of the truth of those doctrines, which have since become so beneficial to my temporal and eternal welfare. On the 22nd September, I had been, by the means of the deaf and dumb alphabet, conversing freely with some of the Saints, and had fully determined to be baptized that evening ; therefore I expressed my desire to receive the ordinance of baptism, and was taken to the canal early on the morning of the 23rd, and baptized in the name of the Father, Son, and Holy Ghost ; and upon my head emerging from the water, I heard the voices of persons upon the towing path, singing ; this was the first sound I had heard since my deprivation upon the island of Bermuda, in 1843. With my hearing came also my speech, and the first words that I uttered were, ' Thank the Lord, I can speak and hear again, as well as any of you.' I scarcely need state my own surprise at the moment, but such it was, and it appears marvellous in my own eyes, not that God is possessed of such power, but that He should manifest it in my behalf. I have much cause to praise

Him and glorify His holy name, for in obedience to His divine commands I not only received the remission of my sins, which I esteem above all earthly blessings, but also the removal of my deafness and dumbness; and now I can hear as distinctly, and speak as fluently as I ever did, although I had been deprived of both these faculties for upwards of five years, not being able to hear the loudest noise, nor to use my tongue in speech.

"There is a mistake in the *Merlin* of the date of my landing at Bermuda; it should have been 1843, instead of 1840. The same error appeared also in the *Millennial Star*, in No. 22, Vol. X, and which was caused by extracting the account from that paper. The following individuals are witnesses to my baptism:—

" HENRY NAISH, " JOHN ROBERTS, " JOHN WALDEN, " JANE DUNBIN, " THOMAS JONES, " JACOB NAISH,	} Members of the Church. } Non-Members."
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HEALING OF ONE BORN BLIND.

"Bristol, November 25, 1849.

"DEAR PRESIDENT PRATT,—As you were so kind as to publish the letter I sent you, dated July 9, 1849, containing an account of the miraculous power of God, displayed in the healing of Elizabeth Ann Bounsell, which made quite a stir among the pious Christians of this city, I now venture to write to you again, and say that the above circumstance caused many to call at the house to see if it were true. And upon seeing, many rejoiced, others mocked, saying, 'She would have got well if the Elders had not laid their hands upon her.' Amongst the latter was one *would-be* great man, by the name of Charles Smith (who has written a *flimsy* tract against the Saints,) who said it was not enough to satisfy him. So the mother took another of her daughters, and put her upon his knee, and said 'Sir, is that child blind?' And after he had examined her eyes, he said, 'She is.' 'Well,' said the mother, 'she was *born blind*, and she is now four years old; and I am going to take her to the Elders of our Church, for them to anoint her eyes with oil, and lay their hands upon her; and you can call again, when you have time, and see her with her eyes opened; for I know the Lord will heal her, and she will see.' Accordingly, the mother brought the child to the Elders, and Elder John Hackwell anointed her eyes, and laid hands upon her, only once; and the Lord heard his prayer, so that the child can now see with both her eyes, as

well as any other person, for which we all feel thankful to our Heavenly Father, and are willing to bear testimony of it to all the world.

“ Yours, in the kingdom of God,

“ GEORGE HALLIDAY.

“ P. S.—We, the father and mother of the child, do here sign our names to the above as being true.

“ WILLIAM BOUNSELL.

“ ELIZABETH BOUNSELL.

“ No. 12, Bread-street, Bristol.”

BONES SET THROUGH FAITH.

“ Rumford, May 1, 1849.

“ DEAR BROTHER GIBSON,—At your request, I now sit down to give you a short account of the goodness and power of God, made manifest on my behalf. About two years ago, while working at my trade of coach-builder, while assisting in removing a railway carriage, I dislocated my thigh, and was conveyed home; and my parents not being in the Church, and no Elders in the town, (viz., Sterling) medical skill was called in, but from the swelling it could not be set. I was again examined by a Doctor Jeffrey, and one Taylor of Glasgow, who said that a kind of jeal had gathered in the hip-joint, and before it could be set, this must be removed by cupping; so I was cupped with twenty-four lances, but it did no good, and I lingered in great pain for three weeks, when it was proposed that I should again be cupped; but I was determined that it should not be; and hearing from you, that Elder Samuel W. Richards, from America, was coming to Sterling, I told my friends that when he came, they would see the power of God, and I should be healed. Accordingly, when he came, he anointed me in the name of the Lord, and the bone went into its place, and I got up in the morning, and went to my work, to the astonishment of doctors and friends. I am now a travelling Elder, and have a great deal of walking, but experience no inconvenience from it. I can get a dozen of witnesses to attest to the truth of this cure, both in and out of the Church.

“ I remain your Brother,

“ JAMES S. LOW.”

LEPROSY HEALED.

These signs shall follow them that believe.

Mark, chap. xvi.

“ No. 9, Guardian Street,

“ Springfield Lane, Salford, May 9, 1849.

“ Last winter, a young woman addressed me in the Carpenter’s Hall, the daughter of a fustian cutter, named Lea, residing in Cook-Street, Salford, and said her parents were desirous that I should go and see her brother,

who was very bad with a leprosy. I went in company with one or two of my brethren. I think I never saw anything so bad as the boy was (the small-pox excepted); the whole of the lower part of his face and under his chin, as well as the backs of his hands and wrists, were one entire mass of scabs; indeed, you could not have inserted a needle's point, they were so thick. He was eight and a half years of age, and had been afflicted since he was six months old; they had him at the Manchester Infirmary and the Salford dispensary, and are at this time paying the surgeon's bill, who attended him as a private patient. The surgeon told his parents he could do nothing for him, as the disease was too virulent for medicine to reach it. His parents told me they did not know what it was to get a regular night's rest with him, and that it frequently took three hours to wash him. The first night we went, they were not disturbed during the night, and in three weeks he was entirely free, and his flesh was renewed like that of a young child.

“ JOHN WATTS.”

A CASE OF MIRACULOUS HEALING.

“ *Dundee, February 8, 1850.*

“ DEAR BROTHER PRATT,—If you deem the following worthy a place in the columns of the *Millennial Star*, it is at your disposal. I have a girl, aged three years, who had for eighteen months been severely afflicted with convulsive fits, to the loss of all the powers of body, and even the mind seemed in the thraldom of some great power. I had tried the wisdom of the faculty, but without effect, till the child was, fearful to behold, almost in continual convulsions by night and day. On the 25th of December last, Elder Hugh Findlay called and anointed her with oil in the name of the Lord, and prayed over her, and from that day until now she has never had a fit, but has increased daily in strength of body and mind. These facts are known to many not belonging to our Church, and for the truth of which, witness our hands.

“ JAMES DAVIDSON.

“ MARIA DAVIDSON.

“ HUGH FINDLAY.”

WONDERFUL MANIFESTATION OF THE POWER OF GOD.

Visions, healing lameness and internal tumors of five years' standing.

Letter from Elders John Van Cott and Henry Bridges.

“ *Birmingham, March 18, 1853.*

“ DEAR BROTHER S. W. RICHARD,—Having been requested, likewise feeling it our duty, we make you acquainted with a very remarkable manifestation of the power of God in behalf of a sister, twenty-eight years of age,

by the name of Harriet Beresford, of Birmingham, daughter of Thomas and Elizabeth Beresford. The following is her narrative, word for word, as she gave it:—

" I have been sorely afflicted with tumors inside for about *five years*. They would be about eighteen weeks gathering ; when gathered, they caused me to be very large ; they would then break, and discharge, and while doing so, I did not suffer from them as I did while they were gathering, but it caused me to be very weak, so that I was unable to sit up for eighteen months together, and have been confined in bed aside from that about twelve months, at different times, during the five years of my illness. Have also been unable to walk for four and a half years in consequence of having five tumours on my hip, and being otherwise affected, causing me incessant pain during that period. Was in the hospital nine months during the time ; had four surgeons and four doctors at different times to attend me, at a cost of over a hundred pounds ; and they told me that I never could be cured.

" About four months ago I heard the Latter day Saints' doctrine, and believed it ; and was baptized on the 26th day of December, 1852. Had belonged to the Wesleyans for about twelve years. On the sixth day of February, at night, while praying to the Lord to ease my pain, a messenger appeared before me ; he was of middle size, his countenance very pleasant, and the light that emanated from him was great ; he said unto me, ' Be faithful, sister, the Lord will hear and answer your prayer.' He then spake some time in a tongue I did not understand, and then said, ' Sister, be faithful, and call for Brother Bridges to anoint you with oil, Elder Van Cott to pray over you, and those tumors shall leave you in the self-same hour. He then spake again in another tongue and disappeared.

" On the following morning I acquainted Brother Bridges with my vision.

" Elder Van Cott being out of town, I was not administered to until the 17th February, when they administered to me according to the order of the Gospel, and the pain and swelling in my bowels left me in the self-same hour. But I still suffered greatly from the pain of the hip, and was unable to walk.

" On the first day of March, at night, while asleep, I was awakened by a messenger, who was of a dark complexion. But the light that emanated from him far exceeded that of the sun in brightness. He said unto me, ' Sister, be of good cheer, the Lord will give you the desire of your heart, you shall be made strong, call for the Elders again to anoint you, and pray over you, and you shall be able to arise in the morning and walk ; and that will make your heart to rejoice, and all in the house with you ; and you shall be the instrument of bringing many of your friends into the

Church and Kingdom of God. Sister, be faithful, and the Lord will abundantly bless you.' He then disappeared.

"When I had the above vision, Elder Van Cott was out of town, therefore I was not administered to until the eighth of March, at half past ten P. M., when Elders Van Cott and Bridges anointed me with oil, and prayed over me, rebuking the disease in the name of the Lord, and commanding the blessing which I desired to rest upon me. In the morning I got up and walked down-stairs alone, and have been able to walk ever since, and also to labour a great portion of each day, which makes my heart to rejoice, and thank the Lord for these blessings, for I know that it is by His power that I have been healed.

"HARRIET BERESFORD."

"We will here introduce the testimony of the father and mother, sister, and brothers, who are *not* Members of our Church. Also the testimony of two who are Members :—

"We, the undersigned, hereby certify that Harriet Beresford has been unable to walk for four and a half years; also that she has been afflicted with tumors for years; and that she was pronounced incurable at the hospital. And we now testify that she is well and can walk; and we believe it to be by the power of God.

"THOMAS BERESFORD,
"ELIZABETH BERESFORD,
"JAMES BERESFORD,
"EMMA BERESFORD,
"ALFRED BERESFORD,
"WILLIAM BERESFORD,
"SARAH ELIZABETH LLOYD."

"I certify, that I have been acquainted with Harriet Beresford for four months, she having lived with me. I know that she was unable to walk until she was administered to for her lameness. I also was well acquainted with her tumors, and that she suffered greatly from them. I was present when she was administered to in both cases, and I testify that I know she was healed by the power of God, through His servants anointing her with oil, and the prayer of faith.

"EMMA LUCAS.

"*Birmingham, March 18, 1853.*"

"We could have introduced a larger amount of testimony, but think the foregoing is quite sufficient. But as we witnessed the situation of the sister, and administered unto her, we feel it our duty to bear our testimony to the wonderful manifestation of the power of God in her behalf; for we do testify that it was by His power that she was healed.

"The residence of Harriet Beresford is 14 Court, 4 House, Bromsgrove-street, Birmingham.

"We subscribe ourselves, your brethren in the new and everlasting covenant,

"JOHN VAN COTT.

"HENRY BRIDGES."

The above are only a few of the many *thousands* which have been performed in Europe and America, and are being performed daily, amidst the society of the Saints in Utah, and follows the preaching of the Gospel in every nation and country where it has been, and is being proclaimed : by obeying the *commandments of God* through *faith*, in the *name of our Lord and Saviour Jesus Christ*, they receive the promised blessings.

Next comes Mr. Pratt's Apostacy ; this we declare is a falsehood ; he has ever been a firm supporter of the Everlasting Gospel and a man of God. Such foul insinuations upon his character could only come through the corrupt source, that the many others have, with which we have had to do, in the course of our reply. For the sake of argument, we will suppose that he did leave the Church, and let our opponent see what his arguments amount to ; even if they had been true, what would that have to do with the truth of the Gospel ? Does the belief, or unbelief, of any man change the truth of Heaven ? Did it prove the Gospel untrue, when Peter denied it ? Were the commandments and prophetic declarations of David false, after he had transgressed the laws of the Lord ? Solomon received commands and revelations from the Almighty, then, in his old age, forsook the God of Israel ; when he apostatized, were the commands of God false, that he had previously given ? If the arguments of our opponent be true, what would become of the Bible ? Do you not see that by parity of reasoning, he would destroy its authenticity, and turn the world Infidel ? Such are the *strong* arguments brought forth by our compiler. These are the only weapons which he can bring

against the truth ; he cannot meet it with the Bible, and is obliged to bring up such flimsy subterfuge as the above, or keep silent, and this in the end will recoil upon his own head, and are in perfect keeping with the elements of such men as Mr. Sunder and his colleagues. In reply to the writings of Mr. Pratt, which has been before referred to, we need say nothing, and will only give way for an extract from his pen, published in the SEER, Washington City, D. C., U. S. A.

A LAST WORD WITH OUR OPPONENTS.

“ We should be pleased to have some of the wise theologians of our day bring forward even one passage, from either the Old or New Testament, to prove that the plurality of wives is an evil. Let them produce some passage, if they can, to show that such a practice was sinful, either under the Patriarchal, Mosaic, or Christian dispensations. Let them show that the practice was not continued under the Christian dispensation. Where, and when did our Saviour ever condemn it ? Where, and when did His Apostles ever condemn it ? Here, then, ye Ministers of Christendom, are some grave questions for you to settle. Would you convert the Mormons of Utah territory from this practice—show them that it is sinful or unscriptural. No sooner was it sounded abroad, through the columns of the SEER, that the Saints in Utah believed in, and practised the plurality of wives, than the whole army of Editors and Ministers throughout Christendom formed themselves in battle array—the thunder of their artillery is heard reverberating from nation to nation, as though they would annihilate the poor citizens of Utah with one tremendous onslaught—curses, denunciations, and ridicule are poured out like a flood upon their heads. The whole English Vocabulary is exhausted to find epithets and reproaches sufficiently expressive of their holy horror. But in this holy war, where is the Editor or Minister that can brandish the sword of

‘ truth against that which he condemns ? Where is the theological Goliath of modern Christendom that can stand before the sling stones of Truth, as they are hurled by the power of Israel’s God into the midst of the enemy’s camp ? Denunciations are not arguments—curses and vile reproaches will not convince the judgment, nor enlighten mankind. Editors and Ministers will find some wise men yet left on the earth, who are not afraid of the Bible, nor of Bible truths ; by that sacred volume, they will form their judgment, and not upon popular traditions, nor the denunciations of the bigoted wise men of Babylon wonder. Editors are astonished—Ministers are amazed—priest-craft trembles to its very centre—and the devil and his angels are mad to think, that, after all their united exertions to put a stop to the spread of this ‘awful delusion’ as it is denounced, it still prospers with unparalleled success among every nation to which it has been published. How is it, inquires the wise statesman, that such a bare-faced imposition converts its tens of thousands annually among the most civilized nations of the earth ? What is the secret of its prosperity ? We will tell you, Mr. Statesman,—there are many tens of thousands of honest, upright men, who, in despite of priest-craft, will investigate for themselves, and in so doing, they find that ‘Mormonism,’ which is called by Editors and Ministers a ‘bare-faced imposition,’ has never as yet been proved to be such ;—they find that the cry of delusion is one thing, and the proof of delusion is another ;—they reason within themselves, that if ‘Mormonism is such a base imposition,’ why has not some giant theologian been able, after a score of years, to prove it to be such ? They find the world flooded with books, pamphlets, periodicals, Editors, Ministers, mobs, and murderers, all crying, ‘ Beware of Mormonism ! ’ ‘ Beware of that soul-destroying imposition ! ’ ‘ Beware of the wicked, beastly, licentious Mormons !!! ’ ‘ Beware of Mormon polygamy !!! ’ ‘ The Mormons of Utah are polygamists !!! ’ ‘ O awful ! ’ ‘ O horrible ! ’ ‘ O abominable ! ’ ‘ Who could

' have believed it ! ' ' Cannot General Pierce do something to
 ' put a stop to this dreadful evil ? ' ' To avert the calamities
 ' of civil war, the Mormons should be made to obey the laws ! '
 ' Such are the arguments, Mr. Statesman, that wise and can-
 ' did men hear against the so-called delusion. They again
 ' reflect, if ' Mormonism ' is really such a dreadful delusion,
 ' and if a plurality of wives is, indeed, so sinful and unscript-
 ' ural, why are not some candid arguments, some scriptural
 ' evidences, forthcoming to convince the judgment and en-
 ' lighten the mind, and to show the nature of the delusion,
 ' and why, and wherein it is a delusion ? Why, say they, are
 ' all these denunciations heaped upon the Latter-day Saints,
 ' without one logical argument, or scriptural evidence, to sus-
 ' tain them.

" If Editors and Ministers wish to put a stop to the rolling of
 ' the great wheels of ' Mormonism,' we advise them to try
 ' another plan. You have found that evil epithets and the cry
 ' of imposture have been tried in vain. Such empty trash is
 ' becoming stale ; it is not received as evidence by a thinking
 ' public. They do not greedily swallow it down ; they want
 ' something more substantial. Let theologians back up their
 ' cry of delusion by good sound reasoning—by evidences from
 ' the Word of God. Let Editors and Authors, for once, show
 ' themselves men of sense ; let them, for once, appeal to the
 ' law and testimony, and expose ' Mormonism ' scripturally ;
 ' let them, for once, prove to the world, that the doctrines of
 ' the Latter-day Saints are false ; let them show from the Word
 ' of God, that a plurality of wives is sinful or unscriptural.
 ' If they will, for once, adopt this plan, they will find that it
 ' will have more weight in the minds of an intelligent, think-
 ' ing public, than all the ridicule, vile reproaches, and popular
 ' denunciations that the devil can invent. Try it and see.
 ' If you will prove ' Mormonism ' to be a delusion—if you
 ' show by the Word of God, that a plurality of wives is not
 ' sanctioned under the Gospel as it was under former dispensa-

sations, you will greatly enlighten the minds of the people of Utah. Think not that the descendants of the pilgrim fathers, the intelligent sons and daughters of the New England states, the citizens of this great Republic, educated under the salutary influence of American institutions, who now dwell in exile in the mountain territory, are so lost in the depths of barbarism, so engulfed in the fatal vortex of delusion, so impenetrable to sound arguments and logical reasoning, so blind to the great truths contained in the Word of God, that they are beyond all hopes of recovery. At least, make the exertion once; convince them of their errors of doctrine, or errors of practice. Let Missionaries be sent among them, they shall be *treated* with the highest *respect*; meeting-houses shall be opened to them free of all expense; the people will turn out by tens of thousands to hear their strong reasonings; and if they are able to prove 'Mormonism' a delusion, they will convert the great majority of the territory. Here, then, is a splendid field for Missionary enterprize. But let us notify you to send men who are not afraid of the word of God. Let men be sent who will make no denunciations, only such as they are able to prove; for the inhabitants of Utah have too much sense to be thus gulled and duped; they have too much experience to believe all that Missionaries and Editors say *without proof*; they have too much honesty and desire for the truth, to believe a thing to be true or untrue, because long-established customs and popularity sanction it; the people of Utah hear and then judge; they think for themselves, and do not *hire* Ministers and Editors to think for them. Come, then, you Missionary Societies, whose bosoms yearn over the dark and benighted Heathen in foreign climes, awake to the awful condition of the poor and out-cast Latter-day Saints in your own land; send forth your master spirits—your Calvins—your Luthers—your Wesleys; let the thunder of their eloquence be heard upon the mountain tops; let the vales of Utah be refreshed by their sublime effusions; let the hills and moun-

tain gorges re-echo the glad tidings, till every ear shall hear,
 and every heart be penetrated. A voice is heard from Utah,
 saying, 'Come over and help us; teach us of our errors; con-
 vince us of our delusions, if we have any; set us in the good
 old paths of ancient Christianity, if we are not already walk-
 ing therein; take us by the hand and lead us into the light,
 if you consider us in darkness; prove to us that the *Book of*
Mormon is an imposition, that we may be justified in reject-
 ing it; convince us that a plurality of wives is contrary to
 the Gospel; let your light shine upon the mountains and
 upon the highest places of the earth, that Utah may, perad-
 venture, become enlightened, at least, that she may be able
 to see some of the beauties of civilized society.' The inhabi-
 tants of that dark and benighted land are so far sunk in the
 depths of barbarism, that they will not suffer a public pros-
 titute to live in the territory: an adulterer or seducer is not
 considered fit to live in that barbarous land. These orna-
 ments of civilized and Christian nations do not yet adorn
 the cities and towns of Utah. Cursing, swearing, gambling,
 drunkenness, stealing, brother going to law with brother,
 fighting, quarrelling, and such like specimens of civilized
 society, have not yet been introduced to polish and refine the
 manners of that deluded, benighted people. Missionaries,
 therefore, will have a great work to perform to reclaim the
 'Mormons' from all their barbarous and degrading customs,
 and polish and adorn them with all the beauties of civiliza-
 tion. But let them not be discouraged. If they can prove
 that they have greater light than the Saints, they may be as-
 sured of success, and that the people *en masse* will be con-
 verted.

"But 'the people of Utah should be made to obey the laws,
 in order to avert the calamities of civil war.' We hope that
 Priests and Editors will not marshal the whole nation against
 them. At least, show them some little mercy, by first inform-
 ing them what laws of God or man they have broken. Before

' you blot their names out from under Heaven, give them one
' chance of repentance and reformation, by sending wise men,
' and judges, and lawyers, to point out to them what law of the
' United States they have violated, or what law of Utah Territory
' they have transgressed. If it be contrary to the laws of the
' United States for the citizens of Utah to have a plurality of
' wives, they are certainly ignorant of the existence of such laws.
' None of the lawyers or judges, who have been sent among
' them, have ever pretended that the United States have passed
' any laws upon that subject. And as for the laws of the indi-
' vidual states and other territories, Utah is not aware that she
' is amenable to them. Each state and territory passes its own
' laws to regulate its own domestic relations and internal affairs,
' and is not under the jurisdiction of any other. If Utah has
' become a transgressor of any laws to which she is amenable,
' let the judges of the Supreme Court appointed for that terri-
' tory take cognizance of the same, and punish her citizens by
' law. This will ' avert the calamities of civil war,' which Editors
' and religious bigots are so fearful of. We ask the citizens of
' the Northern States, if their state laws authorize them to regu-
' late the policy of the Southern States in regard to slavery,
' have they the right to say that the Southern States must, and
' shall abolish slavery? The state laws of the North have no-
' thing to do with the domestic relations of the South. So it is in
' regard to Utah ; she asks not the interference of any state of this
' union to dictate to her what kind of policy she must adopt
' in her legislative enactments ; if she choose to adopt slavery
' in her midst, the organic law of the territory gives her the
' privilege ; if she choose to practise a plurality of wives, she
' has the most unbounded right to do so, until prohibited by
' law ; if she choose to pass laws authorizing her citizens to
' marry a hundred or seven hundred wives, it would be a viola-
' tion of no law or constitution of the general Government.
' If enthusiasts and religious bigots are not pleased with the
' liberties guaranteed in the great constitution of this country,

' let them petition Congress for a different kind of Government—
' one that shall combine the ecclesiastical with the civil power
' —one that shall incorporate the Holy Inquisition for the
' punishment of all heretics who dare think or act for them-
' selves—one that shall issue a bloody edict for the extermi-
' nation of the Latter-day Saints wherever they can be found :
' such a Government would be much better adapted to their
' wants ; such a Government would enable them to rule over
' the consciences of men by the sword, the faggot, and the
' fire ; such a Government would enable them to effectually
' demolish all delusions and heretical opinions, by physical
' arguments, instead of mental. O, how beautiful ! how logi-
' cal ! how powerful in its applications would such an order
' of things be ! Before such irresistible logic, the poor ' Mor-
' mons' would stand no chance at all ; they would be over-
' powered, butchered, roasted alive, as an unequivocal testimo-
' ny of their gross delusions !'