

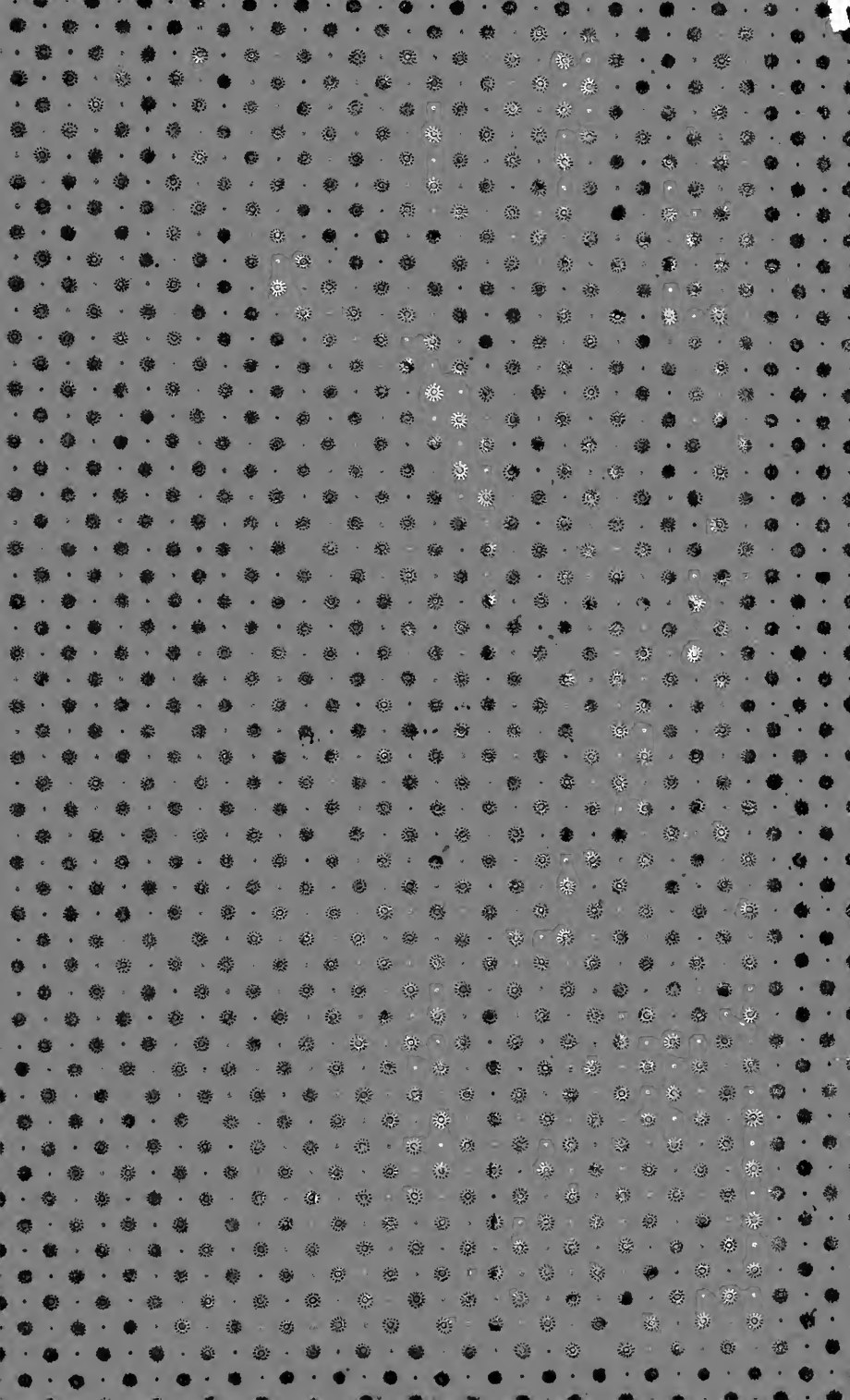


HISTORICAL

Church of Jesus Christ of Latter-day Saints

77 E. South Temple

SALT LAKE CITY, UTAH



Elder Andrew Jensen,  
Asst. Church Historian,  
Salt Lake City, Utah.

Dear Brother:—Your letter of March 26th was received in due time. I have considered your request carefully, and have concluded that it will be best to file the book of my father's publications in India permanently with your office, with the understanding that it shall always be accessible to myself or any of my father's descendants, or an authorized representative..

Will you therefore kindly acknowledge receipt of this letter, and insert this condition, and also kindly enumerate the pamphlets the book contains, to be kept for reference by any one who may wish to consult it, and oblige,

Yours, very truly,

J. Ballard

Valley  
BOOKS  
7208  
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Rigby Idaho, April 1st 1932

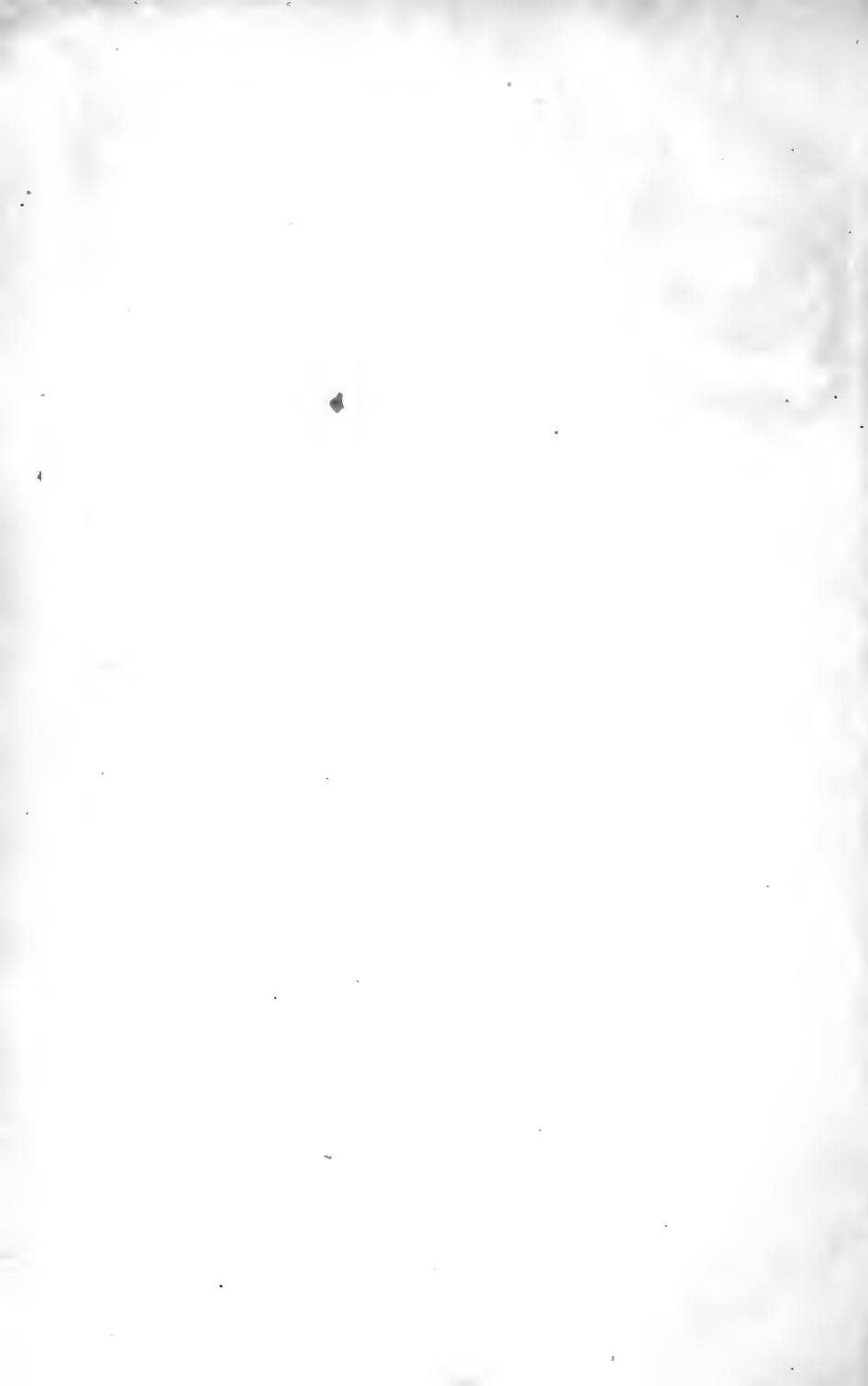
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Presented to

Mary Bacon

by her son Jeremiah

by  
Richard Bacon

of  
January 15<sup>th</sup> 1857

Y. S. Liberty

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TRACTS, &c.  
**PUBLISHED**

BY

RICHARD BALLANTYNE,  
ELDER IN THE CHURCH OF JESUS CHRIST

OF

**LATTER-DAY SAINTS;**

CONSISTING OF :

- ✓ 1st A Proclamation of the Gospel.
- ✓ 2nd The Only Way to be Saved.
- ✓ 3rd A Reply to the Rev. J. Richards.
- ✓ 4th A Second Reply to do.
- 5th Millennial Star for April 1854.
- 6th Do. do. for May „
- 7th Do. do. for June „
- 8th Do. do. for July „
- ✓ 9th A Dialogue on Polygamy.

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PRICE ONE RUPEE.

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MADRAS, HINDOSTAN, 1853-1854.

A REPLY TO A TRACT WRITTEN BY THE REV. J. RICHARDS,  
M. A., GIVING A MORE CORRECT ANSWER TO THE QUESTION  
“WHAT IS MORMONISM?”—PURPORTING TO BE ANSWERED  
BY HIM.—BY RICHARD BALLANTYNE, ELDER IN THE  
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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PART I.

In writing the following reply to the Rev. J. Richards' Tract, I am actuated by a love of the truth, by a consciousness of the responsibility resting on me as a servant of Jesus Christ and the welfare of my fellow men. And knowing also that a defence of the Gospel, as now restored by an angel, is required at my hands in this place.

Having a great aversion to controversy, nothing but a strict sense of duty, would, or has induced me to write in opposition to my fellowmen. But as the Tract referred to is a compilation of error and misrepresentation, and has a tendency to blind the minds, even of the pure, honest, and virtuous, and to hide from them the glories of the new and everlasting Covenant, and the only way of salvation now revealed to man, I am imperatively bound to remove, as God shall give me ability, every impediment to the free dissemination of the principles of life and truth.

The first argument taken up by Mr. Richards relates to the coming forth of the Book of Mormon, or Record of the house of Joseph. He attributes its origin to a romance written by the Rev. Solomon Spaulding, in America. But, unhappily for Mr. Richards, he says on page fifth of his Tract, that the “Manuscript was traced into the possession of Sidney Rigdon, who afterwards became the principal accomplice of Joseph Smith in setting on foot the Mormon imposture.” But what does this prove. Sidney Rigdon had never seen the Prophet Joseph Smith till more than six months after the book of Mormon was published to the world. The Church of Jesus Christ of Latter-Day Saints was organized on the sixth day of April 1830—Sidney Rigdon had no connection with the Church at that time, but was a Campbellite preacher, in the State of Ohio, United States of America. The Gospel was first preached, and the book of Mormon presented to him, containing the fulness of the Gospel of Jesus Christ, by P. P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer, in October 1830, while they were journeying on a mission to the State of Missouri. I will here give an extract from their testimony concerning this matter as published in 1843. It is as follows—“This being the first time (October 1830) he (Sidney Rigdon) had ever heard of or seen the Book of Mormon, Mr. Rigdon felt very much prejudiced at our assertions, and replied that he had one Bible with which he pretended to have some acquaintance; but with respect to the Book of Mormon which they had presented to him, he must say he had considerable doubt. But, he added, I will read your book, and see what claim it has upon my faith, and will endeavour to ascertain whether it be a revelation from God or not. He shortly afterwards expressed his belief that it was a divine Record, and was baptised for the remission of his sins, and received the Holy Ghost by the laying on of hands.”

Here then is a refutation of Mr. Richards' first argument. Sidney Rigdon was not a Member of this Church and had never seen nor heard of the

book of Mormon till more than six months after it was published to the world. Mr. Richards does not pretend to say that the "Manuscript" was traced to Joseph Smith, for he very well knows that this he could not prove; neither has he given any evidence that it ever was in the hands of Sidney Rigdon; but even if he had, it would not have altered the state of the question.

On the same page Mr. Richards quotes an extract from the Book of Mormon and says "here behold the substance of Solomon Spaulding's novel." But how does Mr. Richards know that the extract alluded to is the "substance" of the novel? Did Mr. Richards ever read the novel? Was it ever published to the world? It was not. How then comes he to make such an affirmation concerning a matter of which he is ignorant? Dr. Hurlburt, and certain other noted enemies of this cause, having heard that such a manuscript existed, determined to publish it to the world, in order to destroy the book of Mormon, but after examining it, found that it did not read as they expected, consequently declined its publication. But why has this notable romance of Solomon Spaulding's never been published to the world? Simply because it did not read as *they* expected. Its publication would have been a refutation of its pretended similarity to the book of Mormon. But like the Scribes and Pharisees who told the Soldier's to deny the resurrection of our Lord, and say that "his disciples stole Him away while they slept" so do Modern Priests think to blind the minds of the people by circulating this Spaulding lie.

But says Mr. Richards on page 5th "happily we have the testimony of the Author's wife &c" and gives what he calls the testimony of Spaulding's brother, and adds "such then is the origin of a book which comes to us pretending to be a new revelation from God." As Mr. Richards has modestly declined publishing Mrs. Spaulding's testimony I will here give it, in connection with the testimony of her daughter. The testimonies I am about to give was taken by Mr. Jesse Haven, a man of unblemished character, in presence of Dr. Ely, Mrs. Davidson, and Mrs. McInstry, and consists of questions and answers as follows.

Question.—Did you, Mrs. Davidson (widow of Spaulding) ever read the Book of Mormon? Answer; I have read a little of it. Question—Is there any similarity between Mr. Spaulding's Manuscript and the Book of Mormon? Answer: Not any, with the exception of some names something similar the one to the other. Question—Where is the Manuscript? Answer; Mr. Hurlburt came here and took it away, promising to publish it, and said that I should have half the proceeds. Question—Did Hurlburt publish the manuscript? Answer: No! he informed me by letter, that the "manuscript" after being examined, did not read as they expected, and that they would not publish it. Question—What is the size of the Manuscript? Answer: about the *third* part of the Book of Mormon.

Such is the evidence of Spaulding's widow. The Manuscript was in her possession till after the Book of Mormon was published. Dr. Hurlburt in order to destroy that Book, contrived to get the manuscript into his hands, but being disappointed in finding it not to read as he expected wrote to Mrs. Spaulding that they would not publish it. In the testimony here given we find no resemblance either in the contents, or size of the manuscript, to the Book of Mormon, with the exception of some names, not alike, but something similar, as might reasonably be expected: for where are the Books containing names of many persons but you will find a similarity among many of them.

The next testimony is that of Mrs. McInestry, the daughter of Solomon Spaulding, whose testimony, in connection with her mother's will entirely destroy the assertions respecting the similarity of the Spaulding Manuscript and the Book of Mormon. It is as follows.

Question.—Did you, Mrs. McInestry, ever read the Manuscript? Answer: when I was about twelve years of age I used to read some parts for pleasure. Question.—Do you think there is any similarity between the Manuscript and the Book of Mormon? Answer: No; not a word.

We have given this evidence from the widow, and daughter of Spaulding, not because the Book of Mormon is in any respect dependant upon it, for the true origin of that Book is well authenticated, but to show the Public that the allegations which have been made concerning the Book, being compiled from the novel, is utterly without foundation, in truth.

Mr. Richards on page 14 speaking concerning the plates and the evidences by which their genuineness is substantiated, enquires "where are the plates now? Where are they? Why are they not forthcoming? Why are they not submitted to men of acknowledged piety and learning?" To this we reply, why could not the tables of stone on which was written the Law of Moses be shown to the people in all ages. They were put into the ark and it was death even to look therein? But such infidel writers as Mr. Richards would have exclaimed, why are they not forthcoming? Why are they not submitted to men of acknowledged piety and learning who could vouch for their genuineness? Truly God's ways are not as man's ways. But again; why did not Jesus shew himself after his resurrection to the learned Pharisees—men of "acknowledged piety and learning" who might be able to vouch for the genuineness of his resurrected body? He showed himself, not to all the people, but to chosen witnesses. But said "men of acknowledged piety and learning" in that day, why did he not shew himself to us? Let him be forthcoming and we will believe. O the blindness, presumption and infidel daring of "men of acknowledged piety and learning," who make void the Law of God through their traditions, and demand that which the Lord will never grant unto them. If any man is disposed as a little child to be instructed of God I will here give the testimony of the witnesses whom God made choice of to bear record of the plates and their genuine translation to the world. Let such examine the evidence with care and a prayerful heart, asking the Father, in the name of His Son, if these things are not so. And He will witness, unto such as seek in faith, and with a pure heart, that the testimony is true. The Apostle says "the Spirit beareth record, and we know that His record is true;" but let not such as have not faith in God think that they shall receive anything at His hands.

#### *The Testimony of Three Witnesses:*

"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, which is a record of the people of Nephi, and also of the Lamanites, their Brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the Engravings which are upon the Plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an Angel of God came down from Heaven, and 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 marvellous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the Command-

ments 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 honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY—MARTIN HARRIS and DAVID WHITMER."

*Also the Testimony of Eight Witnesses :*

"Be it known unto all nations, kindreds, tongues, and people, unto whom this Work shall come, that Joseph Smith, Jr., the Translator of this Work, 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 unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,

PETER WHITMER, Jr.

HIRAM PAGE,

HYRUM SMITH,

JACOB WHITMER,

JOHN WHITMER,

JOSEPH SMITH, Sen.

SAMUEL H. SMITH."

The reader may now judge whether it was with the "eye of faith," only, that the witnesses saw the Plates, as Mr. Richards falsely asserts, or whether they had not the most positive evidence of their existence, even to the handling of them with their hands. At the end of the Pamphlet will be found an account of how the Plates came into the hands of Joseph Smith, the great prophet of this dispensation—and by what authority they have been translated and published to the world.

But to proceed.

Had Mr. Richards been as well acquainted with his Bible, as many of our little children, he would not have seen so much inconsistency, as he speaks of on page sixth, in seeing how the descendants of Joseph could emigrate directly from Jerusalem to America. For we find in the reign of Asa, King of Judah, that many of the descendants of Manasseh and Ephraim left their inheritances in the Kingdom of Israel, and came to Jerusalem. See 2d Chronicles 15th chapter. Also during the various reigns of the other Kings of Judah remnants of other tribes settled in Jerusalem.

Mr. Richards thinks it utterly inconsistent that Christ should appear to his people on the continent of America after His ascension into heaven, and tries to prove that neither to them, nor any other of his servants, did he appear after his ascension into heaven. But had Mr. Richards examined his Bible with a little more care he would have found a passage in John 10th ch. verse 16 where Jesus says to His disciples "Other sheep I have which are not of this FOLD: them also I must bring, and they shall hear my VOICE: and there shall be one FOLD and one shepherd" It may be said these other sheep were the Gentiles. But Jesus says again "I am not sent but unto the Lost sheep of the House of Israel" His Mission was not to the gentile nations, neither did they hear his voice. But here another remnant of the Lost sheep of the house of Israel is alluded to that were to hear His Voice.

Again where is the inconsistency of his appearing to another Branch of the house of Israel after his ascension into heaven? Did he not appear to Paul, Ananias and others, after His ascension? See Acts 9th ch. also 1 Corinthians 9th ch. 1st v. where Paul says "Am I not an Apostle? Am I not free? have I not seen Jesus Christ our Lord? Again, did Jesus not appear, after, His ascension, to John on the Isle of Patmos, and give him much instruction to the seven Churches in Asia? John says I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet." Rev. ch. 1 v. 10 Also it is said in the 18th and 19th verses "I am he that liveth, and was dead,

and behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." And in the 2nd ch. Jesus says "Unto the Angel of the Church of Ephesus write." The 2nd and 3rd chapters contain the instructions which the Lord Jesus gave at that time to the seven Churches. And this be it remembered was after His ascension into heaven. But the blindness of uninspired men is such that they know not how to reconcile and harmonise the various portions of the word of God.

On page eight Mr. Richards is at a loss to understand how the plates from which the Book of Mormon was translated could contain so much matter. In the quotation he has given in the previous page, it will be observed that the "characters were small and beautifully engraved." And on the 580th page of the Book of Mormon it is said "if our plates had been sufficiently large we should have written in Hebrew." Now it is evident from this that the language in which they were engraved was remarkably brief, and that the plates in consequence of this, and the characters being "small" contained much more than they would in Hebrew, or perhaps any other language.

But how, enquires Mr. Richards, came the descendants of Joseph, whose language was Hebrew, to write in Egyptian? I would just ask Mr. Richards how came he, or any other Englishman, whose language is English, to understand French or any other dialect? When he has answered this question perhaps his eyes will begin to open.

In regard to the story of the "simple-minded farmer" on page nine of Mr. Richards' Tract, although grossly misrepresented, yet it goes to prove the words of Isaiah concerning the "sealed book" to be literally fulfilled—See Isaiah 29 ch. verses 11-12. The words of the Book were presented to the learned but they could not read them. The Book itself was delivered to the unlearned and he could not read it; therefore says the Lord in the 14th verse of the same chapter "Behold I will proceed to do a marvellous work among this people, even a marvellous work, and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." And in the 18-19 verses we read "And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy, in the Lord, and the poor among men shall rejoice in the Holy One of Israel." And in the last verse it is said "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." I would here recommend a careful study of the whole chapter.

Henry Caswell's testimony, as an avowed enemy of this work, we entirely reject as unworthy of credit. Were we to believe the testimony of the Scribes and Pharisees in the days of our Lord Jesus Christ, and their scurrilous and lying stories, what conclusion would we arrive at in regard to the character of Him who was without sin, and in whose mouth was found no guile. They represented Him as a winebibber; a friend of publicans and sinners; and says Jesus if they call the master of the house Beelzebub, how much more they of His household. It is enough that the disciple be as his master, and the servant as his Lord. The testimony of a wicked man, even should he be a learned Pharisee, is no evidence against the integrity of a man of God. Neither did the reproofs of Jesus to Peter and his other Apostles, even when he alleged that they were possessed of spirits which were not of God, destroy the truth of their proclamations. Peter cursed and swore, and even de-

nied his Lord. Judas betrayed him, yet his former testimony was true, Paul sharply reprov'd Peter because he was to be blamed. Moses was regarded by many as a murderer for slaying the Egyptian, yet the Lord spake to him face to face, and by him delivered Israel. David was both a murderer, and an Adulterer, yet formerly his ways pleased the Lord, and he had the testimony that he was a man after God's own heart. Shall we reject his inspired writings because he sinned? verily no. Hosea had a wife of whoredoms, by whom he had children. Shall we reject his prophecy, or even say that in this he sinned? When Mr. Richards reconciles these things, I shall be fully prepared to reconcile any inconsistencies that may have appeared in the lives and characters of those men of God by whom the foundation of this work was laid. With some of them I am acquainted and know them to be men of God. Men who love righteousness and hate iniquity. The prophet Joseph and his two brothers, Hiram and Samuel, I knew. They were men of God, and sealed their testimony with their blood. Those who now sustain this Kingdom are men who have many times sacrificed their all for the cause of God, and although hireling priests who know not how to sympathise with the distressed may blaspheme their names, and try to destroy their testimony, yet I know them to be men of God, virtuous, upright, and valiant even to the sacrifice of all things for the defence of this gospel, and the great last Kingdom of our Lord Jesus Christ on the earth.

Mr. Richards' story respecting the "man in grey clothes" and other ludicrous and wicked statements are unworthy of consideration.

In relation to professor Anthon's testimony concerning the Urim and Thummim, by which the Book of Mormon was translated, I will here give an extract to show what the Urim and Thummim was. "With the Records was found a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This was used, in ancient times, by persons called Seers. It was an instrument, by the use of which, they received revelation of things distant, or of things past or future." Such is Joseph Smith's description of this holy instrument. These are the spectacles so ludicrously spoken of on page eleven of Mr. Richards' Tract. But Mr. Richards honestly acknowledges that he knows but little about such matters; and for a good reason as Isaiah says ch. 29. v. 10 "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered." And the vision of all the prophets, as written in the Bible, is become unto you as the words of a Book which is sealed, which could not be read by the learned nor unlearned and had to be translated by the gift and power of God, through the use of the Urim and Thummim.

On page twelfth Mr. Richards says "I confess I feel humbled as a man, when I reflect that thousands, yea, it seems, hundreds of thousands of my fellow-men can be found so degraded, morally and intellectually, as to receive such detestable trash, as unquestionable verities." But what is the trash which the prophet of God now dares to "practise upon the credulity of the people?" It is Baptism by immersion for the remission of sins; the laying on of hands for the gift of the Holy Ghost; the resurrection of the dead: the second coming of Christ in this generation; the restoration of the Gospel by an Angel. See Rev. 14-6; a universal reign of peace and righteousness on the earth for a thousand years, See Rev, 20th ch. also Zachariah 14th ch.; the overthrow of the wicked as in the

days of Noah at the time of His coming, see Matthew 24th also Luke 17th, 22nd v. to the end; the literal gathering of Israel, and Judah to their own lands, See Jer. 16 and 14th v. to the end, also Ezek. 20th ch. 33 v. to the end; the raising up of a standard of truth to the nations, by the Union of the Records of Judah and Joseph, See Ezek. 37th ch. 15th and 20th verses inclusive, also 18th ch. of Isaiah; the setting up of the Kingdom of God on the earth as spoken of by Daniel 2nd ch.; the gathering of the Saints out of Babylon the Great, See Rev. 18th ch, 4th verse; also Psalm 50th to the 7th verse; the building of the house of the Lord on the tops of the mountains, to which all nations will flow; for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem, See Mic. ch. 4th; also Joel 2nd ch. 28th v. to the end of the chapter.

Such doctrines as these, I suppose, the Rev. Mr. Richards considers trash, and especially obnoxious is the command of our Saviour, "take neither purse nor scrip, neither two coats, for the labourer is worthy of his hire." Let the Lord, or the English Parliament, or the Home Missionary Societies, strictly enforce this law, and India, would be deserted of Priests, except perhaps by a few Latter day Saints Elders, and a few others who may love the souls of men better than the fleece of the flock.

Mr. Richards thinks it incredible that two translators should be able to translate alike, and wonders that the Book of Mormon should contain precisely the same doctrines as is contained in the Bible. But Mr. Richards should understand that Joseph Smith translated the Book of Mormon by revelation and not by the accidental wisdom and learning of man. If the Book of Mormon contained doctrines different from the teachings of our Lord in the land of Judea, we might well consider it a lie; but it only shows that the same salvation is taught by Him in one nation, or country, as in another, and that connected with the administration of the Gospel, are men qualified to act as Apostles, Prophets, Evangelists, Pastors, Teachers, Deacons, Bishops &c.

Mr. Richards again says "we would ask the impostor's adherents how came the Breastplate with the Urim and Thummim into America." And adds, "there was never but one such Breastplate in the world." Mr. Richards don't know how many such Breastplates there has been in the world. But we will answer his question. The Urim and Thummim, used by Joseph Smith, was not the same that the Jewish high Priests, or seers among the Jews made use of, but was prepared by the Lord, and given to the brother of Jared, about the time the languages were confounded, and was preserved from generation to generation, till, in connection with the Records, they were put into the hands of Joseph Smith by the Angel.

A word in regard to what is contained at the end of the Revelations of the Lord to John—See last chap verse 18. "For I testify unto every man that heareth the words of the prophesy of *this* book, if any man shall add unto these things God shall add unto *him* the plagues that are written in this book" Truly this is solemn and awful language. But what does the Apostle mean? Does he mean that the Lord was not again to speak—that there would be no more revelation given, or does the anathema relate to the alteration of his writings only? It is evident that it relates to that revelation alone and that no man has a right to add to that revelation, words, or sentences, to alter the sense of it, or to take from it any word or sentence, and thereby destroy or change its meaning. But is the Lord forbidden to add to it when he pleases? He is not. Was the different books



which now compose the Bible compiled in one volume at the time John finished his prophesy? They were not. The curse then relates to adding to his prophecy, or taking from it, thereby destroying the sense of his revelation.

But the compilers of the sacred record, after ignorantly, and I may add blasphemously asserting that no more revelation was to be given, in the arrangement of the compilation, put the Revelation of John at the end of the sacred volume, and ever since have taught the people that the Canon of Scripture is full—O blind guides! Did not John himself add to the sacred writings after he wrote the Revelation? He did. Does he not speak in that Revelation, of the Gospel being restored again to the earth by an angel, and how could that be done without more revelation? But with that awful sanctity, characteristic of hypocrites and deceivers, do uninspired teachers of the present day, say that the Canon of Scripture is full. The Lord, according to them, is to reveal no more truth. There is to be no more prophecy. No more mighty displays of the power of God. No more Fishers or Hunters sent by revelation. No standard of truth, other than the corrupt systems and multifarious Creeds of men, raised, to gather into one the people of God, and introduce the millenium. Does not Isaiah, Jeremiah, Ezekiel and all the holy prophets speak of the restitution of all things. Do they not say that more truth is to be revealed, See Jeremiah 33 Ch. v. 6. That the Lord will send fishers and hunters to gather Israel? See Jer. 16. Ch. 16. v. But I need not multiply references on this subject. Let the reader carefully examine the Texts referred to in a previous page and inasmuch as his eyes are enlightened by the spirit of truth, he will discover that it is not only reasonable, but necessary to the fulfilling of the word of God, that more revelation be given, without in the least altering the sense or destroying the literal meaning of what we already have.

A word more in regard to adding to the word of the Lord. Moses says in Deut. 4 Ch 2. v. "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that he may keep the Commandments of the Lord your God which I command you." But was not all the writings of the Prophets and Apostles in the Old and New Testaments given after Moses had forbidden any one from adding to, or diminishing from his words? They were. But according to the interpretation of modern teachers the Canon of Scripture was full in the days of Moses. The prophets did not so understand his command, and consequently, without altering his law they received many glorious visions, and revelations for themselves, and those who should follow after. So did John understand his own words, for he added to the sacred writings his gospel, after he wrote his visions on the Isle of Patmos.—Let the people understand the words of God for themselves and not be blinded by false teachers.

As we are accused of teaching another gospel I have added the following Tract entitled "the only way to be saved," Also "a Proclamation of the Gospel" that the people may judge whether we, or Mr. Richards and others are guilty of this charge. Also that the people may judge whether we bring "any other doctrine" than was taught by the ancient Apostles and Prophets. But if we bring the same gospel, then will the people be damned if they reject our testimony, refusing to "bid us God Speed" and excluding us from their houses; and the pious Counsels of a learned priest will not save them in that day.



