

THE REV. C. W. LAWRENCE'S
 "FEW WORDS FROM A PASTOR TO HIS PEOPLE
 ON THE SUBJECT OF THE
 LATTER-DAY SAINTS,"
 REPLIED TO AND REFUTED
 BY JAMES LINFORTH.

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"Such hath been the corrupt inclination of man, ever superstitiously given to make new honouring of God of his own head, and then to have more affection and devotion to keep that, than to search out God's holy commandments, and to keep them. And furthermore, to take God's commandments for men's commandments, and men's commandments for God's commandments, yea, and for the highest and most perfect and holy of all God's commandments."—*Hom. on Good Works. Ed. Soc. Prom. Chris. Know.*

THE Rev. C. W. LAWRENCE, of St. Luke's, Liverpool, has discovered that the LATTER-DAY SAINTS are busy in the neighbourhood of the said church; and to warn "his people" against, what he terms, "the grossest falsehoods which they are spreading among them, some knowingly and some doubtless ignorantly," has turned a stream of muddy water direct down Bold Street from the fountain-head on the hill, and is conveying it into the dormitories of "his people," by small appliances to his apparatus in the shape of tract distributors. Were it not for the bare-faced untruths contained in his little tract, the pastors of that church he seeks to misrepresent would scarcely leave the performance of their high and holy duties to the flock of Christ Jesus—over whom the Holy Ghost has made them overseers—to attempt to turn the current; but the public imperatively demand from them a refutation of falsehoods so gross. Neither do they wish the Rev. C. W. Lawrence to consider himself flattered by the notice here bestowed upon him; for, it is more for the sake of those whom he is pleased to term "his people," but who, by-the-bye, do not all aspire to so distinguished an honor as to be "his people," for among them are Latter-day Saints, Roman Catholics, Methodists, Infidels, &c., who are content to be the people of Jesus Christ, of the Pope, of Wesley, of Voltaire, of Rousseau, &c. But, notwithstanding the efforts of Mr. Lawrence, his colleagues, and their friend Mr. Hepburn, who, with the clergy of Chester is doing us such distinguished service, to retard the progress of Divine Truth, the Latter-day Saints will continue to scatter among all people the pearls of great price; will continue to carry the banner of Christ through the disordered ranks of Satan's kingdom, till the knowledge of the Lord shall cover the earth, as the waters the great deep.

Says Mr. Lawrence, "Mr. Smith, commonly called 'Joe Smith,' was a vicious and dishonest man, the debauchery in which he lived is scarce to be described." No reference is made to the decision of any court or tribunal, before which Mr. Smith was criminated, indeed such a thing is impossible to be done, although his enemies dragged him before them upwards of forty times. But I suppose he considers his ipse dixit a sufficient voucher for the statement. Now were I to denounce the statement as untrue and leave it there, it would be sufficient, as, in the absence of proof, my statement is as good as his; and even a little better, for although I had not the distinguished honor of a personal acquaintance with that exalted, and justly revered man of God, I am personally acquainted with eight of the Twelve Apostles, with two of whom I have lived; for the purity of whose characters and lives I can vouch—who were personally acquainted with him, had lived with him, had been imprisoned with him, and one of them shot with him at Carthage, and their testimony to me is, that he was a man of God, upright and pure as any prophet that ever lived upon the earth. That is sufficient for me and all consistent men. I will, however, give a few testimonies to his character from various sources, and shall consider them superior to Mr. L.'s statements until they be disproved. In Mr. Smith's early career he was persecuted, and an attorney who defended him on one occasion, (J. S. Reed, Esq.) in a speech delivered before the Illinois State Convention in 1844, spoke as follows:

"I do know that his character was irreproachable; that he was well known for truth and uprightness; that he moved in the first circles of community, and he was often spoken of as a young man of intelligence, and good morals, and possessing a mind susceptible of the highest attainments."

And in speaking of the trial at which he defended him, said:

"Yes Sir, let me say to you, that not one blemish or spot was found against his character; he came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt."—*Times and Seasons, Vol. V, p. 549.*

The next testimony is from J. C. Bennett previous to his apostasy :

"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 devoted christian, Joseph Smith, and his honest and faithful adherents, the Latter-day Saints, or Mormons." *Times and Seasons*, Vol. III, p. 724.

The next is an affidavit made by the same person before the municipal court of Nauvoo.

"State of Illinois, } Personally appeared before me, Daniel H. Wells, an alderman of said city
City of Nauvoo, } of Nauvoo; John C. Bennett, being duly sworn according to law, deposed and said: That he never was taught anything the least contrary to the strictest principles of the Gospel, or of virtue, or of the laws of God, or man, under any circumstances, 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 whatever, either in public, or private; and that he never did teach him in private that an illicit intercourse with females was, under any circumstances, justifiable, and that he never knew him so to teach others. JOHN C. BENNETT.

"Sworn to and subscribed before me this 17th day of May, 1842. DANIEL H. WELLS, Alderman."—*Times and Seasons*, Vol. III, p. 840.

On one occasion when an attempt was made to take him to Missouri upon old and false charges, the Hon. O. H. Browning held the following language in a speech delivered at Monmouth Warren, Co. Illinois, June 9th, 1841.

"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 to be heard in this cause, gladly would I stand alone and proudly spend my latest breath in defence of an oppressed American citizen."—*Times and Seasons*, Vol. II, p. 446.

Add to these the testimony of 20,000 persons constantly around him, who beheld him in his public and private life, and saw no evil in him, but always the same undeviating friend, pious and "devoted christian," and I think it will be sufficient testimony as to his character. Of course it has been to the interest of his enemies to defame him, as it was to the enemies of the Saviour and the apostles. Shall we judge a man from the statements of his avowed enemies? Such a course would not be tolerated in our common courts of law; even the vilest criminal may object to any of the members of the jury to sit upon his case, if he suppose they are prejudiced against him, and may call witnesses to speak in his behalf; then let me say to the public, read Joseph Smith's autobiography in the "*Times and Seasons*;" examine the principles taught in his public discourses, and then ask yourselves where is all the immorality charged upon him; all the obscenity he is accused of! If it were right to judge a man by what his enemies say of him, without hearing him for himself, what a fearful climax all *religious* society might be brought to, and indeed society of every kind!

Our pious calumniator next says: "Popular indignation at last become so violent against him, that he fled to prison for shelter. But there the populace followed him, and murdered him by what is termed 'Lynch law' in that country while attempting to defend himself with double-barrelled pistols, which failed him in his time of need." Than this a greater untruth could not be uttered by any minister, however sanctified he might be.

When Mr. Lawrence wrote this he did not look through the right "spectacles," or he might have seen some official statements on this subject, that would have saved him the epithet all who have, and shall read them, will bestow upon him, until he withdraw the statement. I will quote a little to enable the reader to judge for himself.

A short time previous to Joseph and Hyrum Smith's assassination, a newspaper, called the "Nauvoo Expositor," edited by a set of unprincipled men, who sought to defame the characters of the most virtuous of the citizens, of their wives, and of their daughters, arrived at such a pitch that the municipal court adjudged it a nuisance, and by power of the rights invested in them, by their city charter from the Illinois Legislature, ordered the marshal to suppress it. This was done. The sheriff of the county was then applied to by the proprietors, who issued a writ for the arrest of Joseph Smith and nineteen others on a charge of riot, "for destroying the press, type, and fixtures of the Nauvoo Expositor." But no one around Nauvoo would serve the writ, knowing that it was only a pretext to get him away to Carthage, where their hellish purposes could be executed, as the sequel fully proved. (See *Times and Seasons*, Vol. V, p. 564.) Even the Governor of the State went to Nauvoo in person, and saw and took counsel with Joseph Smith upon the matter, and advised him to stand a trial, of course knowing that the charge would fall to the ground, inasmuch as the municipal court was backed in its proceedings by its chartered rights. This Mr. Smith wished to do, that the public might see the propriety of the step taken, and

that he might, as on former occasions, show that he never feared a legal trial, knowing himself to be innocent of the charge preferred against him. The Governor then promised that the militia of the State should protect him, and it was called out for that purpose: and on Monday the 24th June, 1844, Mr. Smith, his brother Hyrum, and ten or twelve others, set out for Carthage. I now make an extract from the statement of His Excellency Gov. Thomas Ford, which will show the promise I have just spoken of.

"To the people of the State of Illinois. I desire to make a brief, but true statement of the recent disgraceful affair at Carthage, in regard to the Smiths, so far as circumstances have come to my knowledge. The Smiths, Joseph and Hyrum, have been assassinated in jail, by whom it is not known, but will be ascertained. I pledged myself for their safety, and upon the assurance of that pledge, they surrendered as prisoners. (This does not much look like fleeing to "prison for shelter.") The Mormons surrendered the public arms in their possession, and the Nauvoo Legion submitted to the command of Capt. Singleton of Brown County, deputed for that purpose by me. *All these things were required to satisfy the old citizens of Hancock that the Mormons were peaceably disposed; and to allay jealousy and excitement in their minds. It appears however that the compliance of the Mormons with every requisition made upon them, failed of that purpose.* The pledge of security to the Smiths, was not given upon my individual responsibility. Before I gave it I obtained a pledge of honor, by a unanimous vote from the officers and men under my command, to sustain me in performing it. If the assassination of the Smiths was committed by any portion of these, they have added treachery to murder, and have done all they could to disgrace the State, and sully the public honor. Head Quarters, Quincy, June 29th, 1844."—See *Times and Seasons*, Vol. V, p. 564.

We see the chief magistrate and first military commander of an earthly state or government here deprecating the lawless act just referred to, but a minister of the meek and lowly Jesus, "whose kingdom is not of this world," can speak of it in a manner that would lead one to suppose he saw little or no evil in it, and that he was not altogether displeased with the manner in which the world was rid of him. But let all who speak thus lightly of his murder beware, lest they participate in the crime of shedding innocent blood, for, although they had no hand in it personally, yet they may implicate themselves in the same manner as the millions of Jews who had no hand *personally*, in the crucifixion of our Saviour Jesus Christ, by silently acquiescing in the deed, instead of raising their voices in utter denunciation of such proceedings.

Thus died on the 27th June, 1844, the greatest man from Jesus Christ to the present time, with his brother Hyrum, by a lawless band of ruffians, who, painted red, black and yellow, and armed—

"Surrounded the jail, forced in—poured a shower of bullets into the room where these unfortunate men were held in 'durance vile,' to answer the laws of Illinois; under the solemn pledge of the faith of the State, by Gov. Ford, *that they should be protected!* but the mob ruled!! They fell as martyrs amidst this tornado of lead, each receiving four bullets! John Taylor was wounded by four bullets, but not seriously."—*Times and Seasons*, Vol. V, p. 560.

I have given testimony to his character, in early life, and just previous to his death, and the opinion of Gov. Ford, of his assassination. Now judge between it and Mr. Lawrence.

At page 3, Mr. L. says, "Their object at present is either your money, or to swell the numbers of their colony abroad, so that they may be received and recognized as a branch of the great Federal Union of the United States of America. Probably both objects are contemplated." I have in this instance to say that the two objects are quite correct. The first one needs a little explanation nevertheless, as it is a commodity the Church of England has little use for, and, consequently, cannot be supposed to know what we do with it. The voluntary donations of the people are applied to the spread of the Gospel by printed tracts, &c.; the building of temples for the worship of God in; and for the succour of the poor Saints among all nations! The perpetual Emigrating Fund, of which the newspapers have spoken, is designed to gather, eventually, every poor and worthy Latter-day Saint to the Gathering-place of the Saints. The following quotations will convince the public that the poor are cared for by us.

"We are under obligation by covenant, firstly to apply the Perpetual Funds, gathered in this country, to bring home the poor Saints who were driven from Nauvoo; and as soon as this shall be accomplished, we shall be ready to extend our exertions to other places and countries."—*Fourth Gen. Epistle*, Sept. 27th, 1850, see *Star*, No. 4, Vol. XIII, for Feb. 15th.

This Fund already amounts to above £5000, although commenced but a year and a half ago; and it is expected a ship-load, and perhaps two of the poor Latter-day Saints of this country will leave for America by its assistance next year. As to how they are cared for in the Great Salt Lake Valley, let the next extract suffice.

"On the 13th of May we located a farm, one mile by two, near Jordan Bridge, for the benefit of

the poor, designing to build houses for the accommodation of all such as were not able to build for themselves; but on investigation we learned there were only two persons in the valley who were unable to provide for themselves."—*Ibid.*

For a few reasons why the Latter-day Saints gather from all nations as soon after their conversion as possible, see an article entitled, "Why do you gather?" *Star*, No. 7, Vol. XIII, for April 1.

As it is likely to be supposed that the converts of such a "vicious and debauched" man as Joseph Smith, would follow his example, therefore I make the following extracts from the opinions of men standing high in the United States.

The first is from the appendix to a discourse delivered before the Historical Society of Pennsylvania, March 26th, 1850, by T. L. Kane, Esq., son of Judge Kane, of Philadelphia, and not a Latter-day Saint.

"I have been annoyed by comments this hastily written discourse has elicited. Well-meaning friends have even invited me to tone down its remarks in favor of the Mormons, for the purpose of securing them a readier acceptance. I can only make them more express. The Truth must take care of itself. I not only meant to deny that the Mormons in any wise fall below our own standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment, and purity of character, above the average of ordinary communities."—p. 85.

There is a proverb that says, "Error stalks through the world before Truth gets its boots on;" and lest Mr. Lawrence should make an error in this case, and start it from his pulpit, for lies always fly faster when the projectile force is seated in the pulpit, I will just quote Mr. Kane's opinion of the present prophet and seer of the church of Christ. In speaking of the overland journey to the G. S. Lake Valley, he says:

"They are the men whom I saw on the prairie trail, sharing sorrow with the sorrowful, and poverty with the poor;—the chief of them all a man of rare natural endowment, to whose masterly guidance they are mainly indebted for their present prosperity, driving his own ox-team, and carrying his sick child in his arms."

And in a note says:

"This was BRIGHAM YOUNG, the choice of the Mormons for Governor of Deseret.* As this man, together with Heber C. Kimball and Willard Richards, nominees of the same people for Lieutenant-Governor and Secretary, have been singled out as objects of libel, it is right I should state that I knew them intimately. I found Mr. Kimball a man of singular generosity, and purity of character, and Dr. Richards a genial gentleman, and pleasant scholar of the most varied attainments: the integrity of all three altogether above question."—p. 87.

Again:

"What they were in Illinois, or what some of their predecessors were there, it will not be difficult for those to learn who are curious after the truth: the Hon. Stephen A. Douglas, who, as presiding Judge of the circuit in which they lived, was often called upon to dismiss idle charges against them, is now at Washington, an honorable member of the Senate of the United States. His personal testimony, I am assured, has always vindicated his judicial action."—p. 89.

I shall close this part of the subject with an extract from the speech of the Hon. Truman Smith, delivered in the senate of the United States, July 8th, 1850, published in Washington, Gideon & Co., printers. After having spoken of the prosperity of the Latter-day Saints at G. S. Lake Valley, he read the following letter from General John Wilson, dated at Salt Lake City, Sept. 5th, 1849.

"A more orderly, earnest, industrious, and civil people I have never been amongst than these (meaning the inhabitants of Great Salt Lake City), and it is incredible how much they have done here in so short a time. In this city, which contains now, as I believe, about four to five thousand inhabitants, I have not met in a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see that cannot be equalled in any city of any size that I have ever been in, and I will add, not even in Old Connecticut! Gen. Wilson is now navy agent at San Francisco, and is a citizen of the first respectability."—p. 26.

Will not these statements have more weight with a discerning public than the unaccredited assertions of Mr. Lawrence!

Next we are served with the old appeal, "Do not be so foolish, so wicked, as to forsake the Gospel of the Lord Jesus Christ and the Holy Bible, (both of which you do forsake if you take up this Mormonism which professes to be a new revelation from God) for a cunningly devised lie." This is a kind of scare-crow to frighten people, and is adopted by many clergymen for they know that the names of the Blessed Redeemer and the Sacred Scriptures are dear to the hearts of Englishmen, and think, by assuring them that the Latter-day Saints know nothing of either, they will be able to continue their deception and

* Since created Governor of Utah or Deseret, by the President and Senate of the United States.

hypocrisy. But how delusive! Englishmen are not to be frightened by such a bug-bear, they will know for themselves. And hence it is that amidst all the calumny and “cunningly devised lies” of clergymen and editors, the church of Christ continues to gather within her bosom thousands of honest-hearted men every year, in this land of parsons and tract societies. But the case really stands thus: The Latter-day Saints take up the Bible, and find a perfect system established by Jesus Christ in the Gospel, and find no repeal thereof; and therefore do not consider themselves justified to alter or mutilate anything framed by a hand “so divine.” The consequence is they call upon all men to Believe on the Lord Jesus Christ; to Repent of their sins; to be Baptized for the remission of them; and then to receive the Holy Ghost by the imposition of hands: afterwards to contend earnestly for the best gifts but rather that they may prophesy, see Acts ii, 37, 38; viii 17; Mark xvi, 16; 1 Corin. xiv, 1. This is the Faith St. Jude exhorts us to contend earnestly for, see 3rd verse. This is the doctrine the apostles and primitive saints taught, and of which St. Paul says, “though we or an angel from Heaven preach any other Gospel unto you, let him be accursed.” Gal. i, 8. St. John says, “Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God; if there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds.”—2, 9—10. Moreover the “Prayer Book” says we are not to believe anything as an article of Faith, or as necessary to salvation that may not be read in the Bible, or may be proved thereby.”—Art. vi. Will Mr. Lawrence be so callous as to say that the above doctrine is not the doctrine of Christ, or may not be read in the Bible, or proved thereby? I caution him to beware how he runs against the buckler of the Lord Omnipotent. Then if it be the doctrine of the Scriptures, and he be unable to quote a repeal of it from the same standard, and if he have not had a revelation from God to alter it, I ask him in the name of all that is holy to consider his position before too late, for woe be to him that is found fighting against God.

Will the public any longer believe that it is necessary to forsake the Lord Jesus Christ and the Holy Bible to embrace “Mormonism,” or will they not rather believe that a “cunningly devised lie” has been palmed upon them, by this man who seeks to lead them in blindness as to what is really taught, and verily believed by the Latter-day Saints. The Homily quoted at the commencement of this tract explains how it is that men cannot see what doctrine the Bible teaches, “Such hath been the corrupt inclination of man, ever superstitiously given to make new honouring of God of his own head, and then to have more affection and devotion to keep it, than to search out God’s holy commandments and keep them.” For taking the advice here indirectly given, that is to take the Bible for our guide, we are belied, hated, murdered, and clergymen stand behind the scenes and pull the wires.

Mr. Lawrence next seeks to throw discredit upon the testimony of Joseph Smith; how he obtained the plates on which the Book of Mormon was written; and the statement as to what language it was written in, viz:—the Reformed Egyptian, and thinks by giving Prof. Anthon’s letter to “his people” to convince them for ever that the Book of Mormon is a “cunningly devised lie.” But here, again, he proves too much, as the following extract from No. 6 of the Divine Authenticity of the Book of Mormon, by Orson Pratt will show. I regret I have not space to give the Professor’s letter in full, but the principal items are contained in the extract.

“19.—After obtaining the Book of Mormon through the ministry of the angel ‘out of the ground,’ Mr. Smith transcribed some of the original characters upon paper, and sent them by the hands of Martin Harris, a farmer to the city of New York, where they were presented to Professor Anthon, a man deeply learned in both ancient and modern languages. Mr. Harris very anxiously requested the learned professor to read it, but he replied that he could not. None of the learned have as yet been able to decipher the characters and hieroglyphics which are found among the ancient ruins, in almost every part of America. The written language of ancient America is a sealed language to this generation. In the year 1841, Professor Anthon wrote a letter to an Episcopal minister in New Rochelle, Westchester county, near New York, in answer to an inquiry made by the minister in reference to the words or characters said to have been presented to him. Professor Anthon’s letter was written with permission to publish; its avowed object being to put a stop to the spread of the fulness of the gospel, contained in the Book of Mormon. We here give a short extract from it, taken from a periodical entitled ‘The Church Record.’—Vol. I, No. 22.

“‘Many years ago, the precise date I do not now recollect, a plain looking countryman, called upon me with a letter from Dr. Samuel L. Mitchell, requesting me to examine, and give my opinion upon a certain paper, marked with various characters, which the Doctor confessed he could not decipher, and which the bearer of the note was very anxious to have explained.’

"Here, then, is the testimony of the learned, that a man did call upon him with 'the words of a book.' But the learned professor continues: 'A very brief examination convinced me that it was a mere *hoax*, and a very clumsy one too. The characters were arranged in columns, like the Chinese mode of writing, and presented the most singular medley that I ever beheld. Greek, Hebrew, and all sorts of letters, more or less distorted, either through unskilfulness or from actual designs, were intermingled with sundry delineations of half moons, stars, and other natural objects, and the whole ended in a rude representation of the Mexican Zodiac.'

"Professor Anthon, no doubt, thought that his statement would militate against the Book of Mormon; but we consider it a great acquisition of evidence, confirmatory of the truth of that book, when compared with the recent discoveries of the glyphs, and characters among the ancient ruins of America. The celebrated antiquarian, Professor Rafinesque, in speaking of the glyphs, discovered on the ruins of a stone city, found in Mexico, says: 'The glyphs of Otolum are written from top to bottom, like the *Egyptian*, and the Demotic Lybian. Although the most common way of writing the glyphs is in rows, and each group separated, yet we find some formed, as it were, in oblong squares or tablets, like those of *Egypt*.'—*Atlantic Journal* for 1832, by *Professor Rafinesque*.

"Two years after the Book of Mormon appeared in print, Professor Rafinesque, in his *Atlantic Journal* for 1832, gave to the public a fac-simile of *American glyphs*, found in Mexico. They are arranged in columns, being forty-six in number. These, the learned professor denominates 'the elements of the glyphs of Otolum,' and he supposes that by the combination of these elements, words and sentences were formed, constituting the written language of the ancient nations of that vast continent. By an inspection of a fac-simile of these forty-six elementary glyphs, we find all the particulars which Professor Anthon ascribes to the characters, which he says 'a plain-looking countryman' presented to him. The 'Greek, Hebrew, and all sorts of letters,' inverted and in different positions, 'with sundry delineations of half-moons,' planets, suns, 'and other natural objects are found among these forty-six elements. This 'plain looking countryman,' according to Professor Anthon's testimony, got some three or four years the start of Professor Rafinesque, and presented him with the genuine elementary glyphs, years before the *Atlantic Journal* made them public; and what is still more remarkable, 'the characters,' Professor Anthon says, 'were arranged in columns, like the Chinese mode of writing,' which exactly corresponds with what Professor Rafinesque testifies, as quoted above, in relation to the glyphs of Otolum. We see nothing in Professor Anthon's statement, that proves the characters presented to him to be a 'hoax,' as he terms it; unless, indeed, he considers their exact resemblance to the glyphs of Otolum, and their being arranged in their exact columns,—is a 'hoax.' But, as Joseph Smith was an unlearned young man, living in the country, where he had not access to the writings and discoveries of antiquarians, he would be entirely incapable of forging the true and genuine glyphs of Ancient America; therefore we consider this testimony of Professor Anthon, coming, as it does from an avowed enemy of the Book of Mormon to be a great collateral evidence in its favor. Professor Rafinesque says, as we have already quoted, that 'the glyphs of Otolum are written from top to bottom, like the *Chinese*, or from side to side, indifferently, like the *Egyptian*.' Now the most of the book of Mormon was written from side to side, like the *Egyptian*. Indeed, it was written in the ancient *Egyptian*, re-formed by the remnant of the tribe of Joseph.

"Isaiah says, as we have already quoted, that 'The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee: and he saith, I cannot; for it is sealed, (xxix, 11, 12.) Mark this prediction; the Book itself was not to be delivered to the learned, but only 'the words of a Book;' this was literally fulfilled in the event which has already been described, as clearly testified of, not only by the 'plain-looking countryman,' namely Martin Harris, but by the learned professor, Anthon himself."

The reader would do well to possess himself of this work complete, it contains an abundant supply of incontrovertible evidence in support of the divinity of the Book of Mormon; and if read with a desire to obtain correct information, and without prejudice, will, under the Divine blessing, lead to conviction that the Book is what it purports to be. "An abridgment of the record of the people of Nephi, and also of the Lamanites," also, "An abridgment of the Book of Ether, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven," and not "a New Bible," neither to supersede the Bible, but to stand in its place as the Records of Ephraim, while the Bible remains in its place the Records of Judah, see Ezekiel, xxxvii, 15, 20.

Now to all who shall read this, the writer wishes to say he is only actuated by a sincere and fervent desire to make known the truth, and to disabuse the public mind in reference to the numberless false statements regarding the Latter-day Saints, and he is happy that he has been able to give accredited statements, and official information respecting them; while their enemies can only use base and lying assertions. Of course it was not designed to enter deeply into the doctrines taught by the Latter-day Saints in this little sketch, but merely to correct the misrepresentation of Mr. Lawrence, and it is sincerely hoped the reader will attend a few of the Sermons of the Latter-day Saints, and if he choose purchase their works, and he will then be satisfied that neither the Lord Jesus Christ, nor the Holy Bible is forsaken by the Latter-day Saints, and if you hear the same untruth again demand proof from our own works.

To the (Rev.!) Mr. Lawrence: As you have thought proper to attack the Church of Jesus Christ of Latter-day Saints, and to call their doctrines a "cunningly devised lie," although you say we quote much from Scripture; and also to call in question the validity of Joseph Smith's mission, I purpose to put a few serious questions to you for consideration. First, your ordination; whence is it? Your answer must be, "I received it under the hands of a bishop, who derived his authority by succession from the Apostles and Jesus Christ." But, Sir, I have to refer you to your Book of Homilies, appointed to be read in churches in the time of Queen Elizabeth, page 261, On the perils of idolatry, it reads thus:

"Laity and clergy, learned and unlearned, all ages sects and degrees of men, women, and children of whole Christendom (an horrible and most dreadful thing to think,) have been at once drowned in abominable idolatry, of all other Vices most detested of God, and most damnable to man, and that by the space of eight hundred years and more."

Therefore, Sir, your ordination is useless, since the world had been in idolatry of the worst kind for eight hundred years previous to the "Reformation," for surely you will not claim it from idolators, and yet, Sir, there is no other alternative, unless you can prove a direct revelation from God to the reformers, and their ordination by angels. This you must prove, and without looking through the "spectacles," or consent to say the fathers of the reformation received their ordination from idolators, which, consequently, cuts you and all others off from the priesthood.

Archdeacon Daubeny says, "Regular mission only subsists in the churches which have preserved apostolical succession" but in the face of the above, for you unfortunate circumstance, it cannot be said the church of England has preserved it, therefore listen to what Dr. Berkley said at the consecration of Bishop Horne.

"A defect in the mission of the ministry invalidates the sacraments, affects the purity of public worship and therefore deserves to be investigated by every sincere Christian."—*Sermon at Consecration of Bishop Horne.*

This advice you must take and answer the question satisfactorily before you presume again to attack other people.

Secondly. Having shown you to be destitute of the authority for a minister of God's Church, upon the testimony of your own church, I wish now to call your attention to the "Thirty-nine articles," for they are a greater stumbling-block than the Book of Mormon. I find that previous to your ordination, it was necessary for you to be able to "yield an account of your faith in Latin, according to the Articles of Religion approved in the Synod of bishops and clergy of this realm, 1662, and to confirm the same by sufficient testimonies out of the Holy Scriptures." (Can. 34.) Also that you were required to make a solemn declaration, "that EX ANIMO (heartily) you allowed the Book of Articles; and that you acknowledged all and every the Articles therein contained, being in number 39, to be agreeable to the Word of God." (Can. 36, n. 3.) Both of these requirements you were compelled to comply with, and the first time you were admitted to preach the Act of Uniformity required you to make the next declaration, "I, C. W. Lawrence, do here declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the book, intituled, The Book of Common Prayer," &c. (13 and 14 Car. II. c. iv.)

It is, therefore, reasonable to suppose you confirmed your faith in the Thirty-nine Articles from Testimonies out of the Holy Scripture, at least such testimonies as satisfied you and the Ordinary, and that when you made oath before God that you acknowledged them all "to be agreeable to the word of God," and when you declared "your unfeigned assent and consent to all contained in them," that you were in possession of indisputable evidence from the Holy Scriptures that they were, in strict conformity, agreeable, every one of them, to the word of God. If you were all is right.— If you were not, you swore to what you did not know nor believe, and therefore perjured yourself. We shall see.

The sixth Article reads thus: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation," &c.

Now, Sir, it is first necessary for you to prove that "all things necessary to salvation are contained in Holy Scripture," and afterwards that, "nothing need be received as an article of Faith or as necessary to salvation, unless it can be read in the Holy Scriptures, or may be proved thereby?" Both of these assertions have to be proved from Holy Scripture before this article can be received. You may bring some exterior or foreign evidence, but

that will not do, the evidence must come alone from the Bible or this article must be rejected on its own merits.

Thirdly. The Twenty-seventh Article concludes thus: "The Baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ." Now, Sir, where is it READ IN HOLY SCRIPTURE, or how may it be *proved thereby*, that the Baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ? For Jesus, when commissioning his apostles to baptize all nations, commanded them first to teach them: "Go ye therefore and teach all nations, baptizing them, &c." (Matt. xxviii, 19). And to show them that belief was necessary before Baptism, said, "He that believeth and is baptized, shall be saved." Belief is expressly mentioned previous to Baptism, and prefixed to it. Now, "infants" can neither be taught, nor exhibit belief. How will you, then, "prove from Holy Scripture," that it is "most agreeable with the institution of Christ," for you certainly cannot read it, nor anything like it therein. Furthermore, Luther, one of the Fathers of the "reformed church," said, "It cannot be proved by the Sacred Scripture, that infant baptism was instituted by Christ," and Dr. M'Neile said, lately, "Concerning the baptism of Infants at all—I do not know any one word of God. It is never once mentioned in Scripture!" Drs. Luther and M'Neile are unable to prove "it agreeable with the institution of Christ; perhaps you are capable of doing so: but if not, you are called upon by the Sixth Article of your religion, to reject this Twenty-seventh Article, because it requires you to believe that necessary to salvation which cannot be "read in Holy Scripture, nor proved thereby," and the Sixth Article expressly excludes belief in everything except what may be read in Scripture or proved thereby. You must reject the Twenty-seventh Article, or disbelieve the Sixth.

These are some of the inconsistencies of the not "Cunningly enough devised" Articles and there are more I can point out when you have answered these; but as you declared that you believed every one of them "to be agreeable to the word of God," and were satisfied by "Testimonies from the Holy Scripture" that they were so indeed, you will perhaps be good enough to give to "your people" those reasons or Testimonies that satisfied you of their conformity to the word of God, that peradventure they also may be blessed with the same unerring certainty as yourself; but allow me to remind you that the Sixth Article describes the source from whence ALL your "sufficient Testimonies" must be drawn, viz. the Holy Scriptures.

Lest in your reply you should say as some other ministers of your church have,—that so perfect a concession to, and profession of faith in, these Thirty-nine Articles as I have pointed out are not necessary, I will refer you to the 5th Canon of your church passed in convocation in 1603. "Whosoever shall hereafter affirm, that any of the nine-and-thirty Articles are in any part Superstitious, ERRONEOUS, or such as he may not with a good conscience subscribe unto; let him be EXCOMMUNICATED *ipso facto*, and not restored but by the Archbishop, after his repentance, and public revocation of such his *wicked errors*."

In conclusion Sir, you will not presume to say I have used unjust weights and measures, in examining your calling and religion, for I have disproved your ordination i.e. your ordination by any person who held any authority except that received from idolatry, to ordain you, and have shown you to be as destitute of the sacred authority and character of a minister of God as any other layman from your own admitted works, unless you prove a direct revelation from God to the founders of your "Reformed Church" and their ordination by angels!

I have also examined two of the Articles of your faith by the Standard put into my hands for that purpose by your church. viz. the Holy Bible, and find that one of them disagrees with the Bible; and of the other, the 6th, nothing at all is said in the Bible, and that the two disagree with each other, I therefore conclude that the spirits of the framers come under that class spoken of by St. John I, iv, 1, viz. False Spirits, who are out in the world to deceive many.

Now, Sir, be good enough to apply to yourself the words of Jesus, (Matt. vii. 3, 4, 5.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold a beam is in thine own eye? Thou hypocrite, *first* cast out the BEAM out of thine own eye; and then shalt thou see clearly to cast out the *mote* out of thy brother's eye."