

darkness and of light, when death itself shall be conquered and immortality alone endure. When he came to dwell on the second resurrection, the new heavens and the new earth, the whole congregation seemed for a moment to forget that they were listening to a poor despised Latter-day Saint or Mormon, and tears of joy fell from their eyes in abundance, that plainly indicated they were wrapped up in the subject before them. He then sweetly spoke of the bringing back of the tree of life, that caused many hearts to rejoice.

In the evening he preached on the reorganization of the Church of Christ and the marriage supper of the Lamb, showing that the Church of Christ had been disorganized and driven in the wilderness, and the priesthood or authority by which men act in the name of Jesus Christ had been caught up unto the throne of God, until the dispensation of the fulness of times should be ushered in by the ministry of angels in fulfilment of many prophecies of the scriptures. He then set forth the scarlet coloured beast and her daughters, who compose the present sectarian world. He also showed that every sect on earth at the present time received their priesthood or authority through the Church of Rome or nowhere, for they all deny a later revelation than eighteen hundred years ago. He then appealed to the people, declaring that the Latter-day Saints were the only people on earth that believed in revelations in this age, and that they were the only society on earth that were contending for the faith once delivered to the saints—and that the sects of the present time plainly told the people that the gifts of God could not be enjoyed, “for they were all done away in this enlightened age.” He then declared that God had, in fulfilment of his word, reorganized the church with all the offices, ordinances, gifts, and blessings, according to the New Testament pattern; that the bride, the Lamb’s wife, that is the church, should make herself ready to enter in at the marriage supper of the Lamb.

At the close a gentleman arose and told Mr. Adams that if he would work a miracle he would believe and be baptized, for all the servants that God ever sent worked miracles to convince the people. Mr. Adams then arose and said

he thought God had sent many prophets that did not work miracles, and named Noah and about a dozen others; he then showed that Christ said a wicked and an adulterous generation seek after a sign—that the devil was the first sign-seeker in the days of Christ. He then held up the bible and said, if the gentleman would show him one place in the New Testament that a servant of God ever gave a sign to make a man believe, he would do the same sign forthwith—this the gentleman failed to do, and so the matter ended. In conclusion, I must say, that notwithstanding I am no Mormon, yet as far as I have heard them, they preach the truth.

A LOVER OF TRUTH.

From the Weekly Bostonian, July 9.

Mr. Editor,—You will doubtless recollect that some two or three weeks ago I gave you a short sketch of the lectures delivered by Elder G. J. Adams, at the Boylston Hall, and also promised if he produced anything worthy of notice in his forthcoming lectures, that you should hear from me again. The reason of my so long delaying to notice this subject, is not that there was nothing worthy of notice in the lectures; but about the time I should have written, Mr. Adams and his society were charged with *blasphemy, lying, fraud, treason, and murder*; and I thought if they were guilty of these heavy charges, they were unworthy of anything but the *halter and hangman*; however, since that time Mr. Adams has nobly met the man that made the heavy charges above named, and entirely freed himself and the society to which he belongs, of every vestige of said charges; and the opposers of the Mormons, are left in shame, confusion, and disgrace, and “the wonders of the new and everlasting covenant,” as Adams calls it, is the great exciting subject in Boston at the present time; and truly it can be said, they that turn the world upside down have come hither also, and the general cry among *sectarians* is, “how shall we put them down; if we let them alone our societies will be shaken to their narrow foundations, and already they begin to tremble. Some of our best and most devoted members are leaving us and joining them.”

Before I enter upon a short descrip-

tion of the lectures, I wish to notice one important item in the discussion lately held in the Marlboro' Chapel; it is relative to the bible being the rule or standard of evidence in their decisions on points of doctrine and principle. On the last evening but one of the discussion, to save time and come directly to the point it was moved by Mr. Seaver, (who is a Free Enquirer) that the disputants, Dr. West, and elder Adams take the bible as the standard of evidence. To this proposition Adams, the Mormons, and the Free Enquirers agreed, but Dr. West and his sectarian friends would not agree to it, and being most in number they voted down the proposition; yes, those very men that are continually crying "the bible! the bible! give us the bible!" actually voted against the bible; yes, voted it down for no other reason that the writer knows, only that it condemns them and their creeds. From the moment that vote was taken, I have been a determined opposer of sectarianism and priestcraft in all its monstrous and soul-killing forms, but a friend to the bible, and bible religion. The three lectures that I alluded to in my previous communication were on the subject of the Book of Mormon, the building of Zion, and the pouring out of the vials of the wrath of God, in the last days. On the subject of the Book of Mormon his arguments were clear and conclusive, plainly proving by many prophecies in the bible that such a record must come forth before God could gather the Jews from their long dispersion. He particularly dwelt on the 29th chap. of Isaiah and the latter part of the 37th chap. of Ezekiel, commencing with the 15th verse. He then clearly proved the Book of Mormon to be the stick, record, or history of the descendants of Joseph that dwelt in this land (America), separate from their brethren, in fulfilment of the predictions of Jacob and Moses, see Gen. 48th chapter, also part of chapter 49, from verse 22 to 26; also Deut. chap. 33rd, verses 13, 14, 15, 16, 17. He argued from the above and many other passages of scripture, that the descendants of Joseph were to become, "a multitude of nations," and "inhabit the utmost bounds of the everlasting hills,"—"the earth and the fulness thereof." He introduced an

account of many American antiquities together with the discoveries lately made by Mr. Stevens, that all go to prove that the American Indians were once an enlightened people and understood the arts and sciences, as the ruined cities and monuments lately discovered fully prove. He then declared that this record had not come forth in the place of the bible, but in fulfilment of the bible; that its coming forth clearly demonstrated that Jesus has been as good as his word, viz.: he told his disciples he had other sheep that were not of that fold (in Jerusalem) and they also should hear his voice, for he was sent to the lost sheep of the house of Israel,—and some of the lost sheep of the house of Israel, viz.:—of the tribe of Joseph, being in America, it was necessary Jesus should visit them, as also the ten tribes in the "north country." He declared that Jesus did visit both the above named branches of the house of Israel during the forty days before his final ascension from the Mount of Olives,* and that the Book of Mormon was not only a history of the dealings of God with the descendants of Joseph on this continent, previous to the crucifixion of our Lord, but also an account of the gospel as established among them by the personal appearance of Christ on this continent; and that the account of the gospel in the Book of Mormon agreed with the account in the bible, thereby proving that the gospel of Christ is the same in every nation, composed of the same eternal truths, the same gifts, the same offices, the same ordinances, and everything the same as when Christ has an organised church on the earth; and that the Book of Mormon had come forth as an "ensign to the nations," containing an account of the gospel in much plainness, being translated by the gift and power of God by the use of the Urim and Thummim, that had come forth with the plates that contain the record. He also stated that the plates, containing the record, had been hid up unto the Lord by Moroni the son of Mormon, the last prophet among the descendants of Joseph on this continent; that about the time this event took place, they had

* This is a mistake, the Book of Mormon gives us to understand that it was not during the forty days, but afterwards, that Christ visited the Nephites. See, Book of Mormon, page 512, European Edition.—ED.

fallen into sin, and great wickedness; many of their cities had been overthrown by earthquakes, and they left to fall in ignorance and unbelief, until the "dispensation of the fulness of times," and that now their record had come forth, throwing a flood of light on the early history of this continent, and would yet be hailed by every lover of truth as one of the most glorious events of the nineteenth century.

A LOVER OF TRUTH.

GREAT DISCUSSION ON "MORMONISM,"

BETWEEN DR. WEST AND ELDER ADAMS, AT THE MARLBORO' CHAPEL, BOSTON.

From the Weekly Bostonian, July 2.

Mr. Editor,—In the haste of my remarks last week, I briefly referred to the proceedings of the first three evenings of the discussion, but necessarily omitted several interesting features which I wish now to notice. The last paragraph of my communication which was inserted as the paper was going to press, stated, that the discussion closed on Friday night; but for want of time and room in your columns, my sketches of the last two evenings were reserved till this week. Dr. West spent much of the second and third evenings in reading from a Mormon pamphlet, containing a history of the rise of their church, of Smith's finding the plates and translating the Book of Mormon, and the testimony of the eleven witnesses, who say they saw and handled the plates, three of whom vouch for the correctness of the translation. All this the doctor pronounced a humbug, and all pretension to revelations or miracles in this age, blasphemy! This was sufficient, he said, to fix upon Mormonism his charges of *lying, fraud, and blasphemy*. This he relied on as one of his strong holds, and often referred to it, though he brought no scripture to prove his assertion. On the third night elder Adams answered it as follows: He thanked the doctor for introducing the narrative and the testimony of the witnesses, &c., as it saved him the trouble. The whole he said was correct and true, but why it was introduced at this stage of the discussion in proof of the charges, he could not imagine. If the ground the doctor assumed be conceded, it of course fixed upon Mormonism the charges of lying and fraud, but that was the

contested point which remained to be proved, and his assumptions were not arguments. Here the Rev. E. T. Taylor, chairman, and many of the audience made themselves ridiculous by calling aloud for his proof in its favour. Mr. Adams replied, it was already proved if they would admit the power of testimony. No court of justice could require more than eleven positive witnesses to convict a man or establish any fact. Their testimony must be impeached and proved false, before the Doctor's charge can be fixed upon them. The Dr. contended that they were interested witnesses and therefore not to be believed. Mr. A. contended that if wordly interests were in view instead of honour, they had received calumny and detraction,—instead of wealth and influence, stripes and imprisonment; but if eternal interests were before them, he said no consistant man could be a disinterested witness of the things of God, none could say the eight writers of the New Testament—on whose authority we believe that book—were not interested in the things to which they affirm. Elder Adams referred to four or five prophecies in the bible, as parallel testimony in favour of the Book of Mormon, and his reasoning on them was very plausible. Father Taylor called him to order once, because he thought he had made a wrong application of one of the prophecies: the merits of his argument not being a point of order, Mr. Adams very significantly replied, he would discuss the subject with the chairman when he had done with his present antagonist. But the chairman became so interested that he forgot that Dr. West had spoken three times, and Mr. Adams twice, and was very anxious to adjourn; but after several remonstrances from different parts of the house, he put on his thinking cap, and concluded that Mr. A. was entitled to another speech; but as it was late Mr. Adams said that he should detain them but a few moments, and give in the rest of his time, which he did, and the meeting adjourned. Previous to the adjournment, however, Father Taylor resigned the chair, because the audience were disposed to be noisy, and some thought him partial, but he was forthwith re-elected, and on Thursday evening he again took the chair. Dr. West's chief effort the first part of the