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Abstract: This series is a response to a polemical pamphlet against several aspects of Mormonism. Pratt defends Joseph Smith's use of the Urim and Thummim, discusses the meaning of "other sheep" and "fold," and of the Book of Mormon as a covenant. The fourth and final part concludes the series.

The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 9.

MAY 1, 1849.

VOL. XI.

REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED
"REMARKS ON MORMONISM,"

Said to be printed with the approbation of Clergymen of different denominations.

"He that speaketh lies shall perish."—*Prov. xix, 9.*

(Concluded from the last number.)

Isaiah not only speaks of the overthrow and utter abolishment of "the multitude of all the nations that should fight against Mount Zion," but also very clearly describes the wickedness and gross darkness in which all these nations should be involved. He declares they should "be drunken, but not with wine,—they should stagger but not with strong drink;" "For," continues he, "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 is become unto you as the words of a book that is sealed, which men deliver to one that is learned," &c. Here we perceive, that the multitude of all the nations who fight against Zion were to be so completely enveloped in darkness, that they would be drunken and stagger, their eyes should be closed, and they should be in a deep sleep; the prophets and seers were to be covered, or not acknowledged among them: and finally, "THE VISION OF ALL" were to be as the words of a sealed book. The vision of all the prophets and seers who had spoken since the world began, was to be unintelligible—not understood by those corrupt benighted nations. It is true they have multiplied millions of copies of the Bible. But so great is their wickedness, that the powers, gifts, and blessings of the Bible are unknown among them. Having closed their eyes in a profound, deep, and drunken sleep, the vision of all, or the inspired writings of all the prophets and seers with which they are acquainted are not understood,—they are not the words of a sealed book, but AS the words of a sealed book which are given to a learned man who is unable to read them. So the vision of these inspired prophets and seers contained in the Bible has been presented to the nations, but they are unable to understand it. As Professor Anthon, though a learned man, was not able to comprehend or read the words transcribed from the sealed book of Mormon, so the present generation, though learned as to the wisdom of the world, are, in consequence of wickedness, unable to comprehend "the vision of all." As well might Professor Anthon undertake to translate unknown Egyptian characters by his learning, as for a wicked generation who are in a "deep sleep," to undertake to understand "the vision of all," without the aid of inspired men.

Mr. Paton asserts, that "Isaiah says, the sealed book was given to the learned." We wish Mr. Paton to understand distinctly, that Isaiah says no such thing. Isaiah speaks of the "WORDS" of a book being presented to the learned, and not the book itself. Mr. Paton enquires, "Why did not he (Smith) give the book, or plates, (to the learned) as he ought to have done, to fulfil the terms of the prophecy?" I answer that if he had sent the book to Professor Anthon, instead of some of the transcribed words it would not have been a fulfilment of the terms of the prophecy; for Isaiah expressly says the "words," and not the book, were to be delivered to the

learned. And Isaiah also says, the "BOOK," (not the words of a book, "is delivered to him that is not learned, saying, Read this I pray thee, and he saith, I am not learned." To the learned is presented the "*words of a book*:" to the unlearned is delivered the "*book*" itself. The former says, "*I cannot*" read it: the latter says, "*I am not learned*;" Mr. Paton says, that neither could read it. But Isaiah says that, "*In that day, shall the deaf hear the words of the book*," consequently, it must be read by some one. And as the Lord declares in the same connexion that he would "*proceed to do a marvellous work and a wonder*" which should "*cause the wisdom of the wise to perish*," we have every reason to believe that he causes the unlearned to read it, which would indeed be a marvellous work and a wonder, and a very effectual way of causing the wisdom of the wise to perish.

Mr. Paton thinks it very strange, that none of the inspired writers of the Old or New Testaments should predict any thing about the Urim and Thummim by which the Book of Mormon was translated. On the same principle we ask, why did none of the inspired writers predict, that the Lord Jesus Christ should appear to Saul of Tarsus; or that a great vision should be shown to John on Patmos? Why did not Isaiah or Ezekiel predict that a "white stone" (not "*specs*") should be given to those who overcame with a new name written in it? (See Rev. ii., 17.) When Mr. Paton has satisfactorily answered these questions, we presume that he will be perfectly able to understand why the prophets did not mention every minute circumstance connected with the coming forth of the Book of Mormon.

On the 7th and 8th pages of the "*Divine Authority*," I have referred to the prophecy of Ezekiel, c. xxxvii., in relation to the two sticks upon which that prophet was commanded to write. I need not here repeat my remarks again; but refer the reader to what I have there said. Mr. Paton very confidently asserts that "*All the WRITING that was on the two sticks, was merely the title of each.*" But how does Mr. Paton know that it "*was merely the title of each*?" Has he ever examined the writing which Ezekiel inscribed upon them? If not, by what authority does he make this unfounded assertion? The scriptures have no where intimated that the "*title*" was the only thing written upon them. Ezekiel was commanded to write upon two sticks; upon the one he was to write "*for Judah*," and upon the other "*for Joseph*." What amount of writing he was to inscribe upon them we are not informed. Neither are we informed of the nature of the writing. Mr. Paton says, it "*was the title*," but what kind of a title he has not told us. We will suggest to Mr. Paton the following titles until he can find something more in accordance with his views, viz:—"THE SACRED WRITINGS FOR JUDAH." "THE SACRED WRITINGS FOR JOSEPH." Titles something similar to these would surely be something very interesting, and would naturally excite an enquiring spirit among the Israelites, especially when they saw them united in one, in the hands of Ezekiel. We think, however, that these inscriptions would be rather short, inasmuch, as Ezekiel was commanded to include in the two writings for Judah and Joseph something "*for all the house of Israel*," which should be respectively associated with them as "*their companions*."

Mr. Paton enquires, "*How can two sticks represent two books*?" We answer, that we see no impropriety in two sticks written upon, representing two books. There would be an impropriety in sticks without writings representing books. But both of the sticks in Ezekiel's hand had writing upon them, and therefore would be a beautiful representation of two books. Is Mr. Paton so ignorant, that he does not know that the Jews anciently wrote many things upon parchment, and rolled the same upon *sticks*? This is a practice that is still prevalent among modern nations, as is exemplified in many maps, and large documents, which for convenience, are rolled upon *sticks*. These rolls of writing were called books in the days of Jeremiah. All the prophecies of Jeremiah, from the days of Josiah down to the fourth year of Jehoiakim were written in one of these ROLLS. (Jeremiah xxxvi. 1. 2.) This "*roll*" is called a "*book*" in the 8, 10, 11, and 13 verses; hence the terms *roll* and *book* are synonymous. Sticks, containing writing, then, like the two sticks of Judah and Joseph, would not be a bad representation of the two books; indeed, they were the plainest and best representations of books of any thing that could have been exhibited before the Jews; for they were far better acquainted with books in the form of rolls than in any other form. Mr. Paton says, "*two sticks*

may represent two nations." What authority has he for this supposition? There is no example in scripture, as we recollect, where a nation is represented by a stick, Nations are frequently represented by trees, branches, and vines; and by beasts, birds, and serpents. But sticks, we believe, are never used to represent nations. Sticks, containing writings, are far better representations of books than of nations.

Mr. Paton carries the idea that the record of Joseph "*did not exist, even in its metallic state, at the time Ezekiel wrote.*" Now the last nine chapters of Ezekiel were written 25 years after the remnant of Joseph left Jerusalem for the great western continent; hence many of the writings of Joseph were in existence at the time Ezekiel spoke of the two sticks.—(See Ezekiel xl, 1; also the beginning of the first book of Nephi.) In the interpretation of the two sticks, God says, "Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." In this quotation, the word "*is*," in Italics, is a substitution of the translator according to his own opinion, there being no word in the Hebrew from which it was translated. The translator would have had the same license to have substituted the words "*shall be*," placing it in the future tense, as he had to substitute the present tense. The passage would then read thus: "the stick of Joseph, which *shall be* in the hand of Ephraim." This we conceive to be the true rendering of the passage. We are not particular, however, whether the present or future tense be used; for every one knows that many of the prophecies relating to things hundreds of years in the future were written in the present tense, and others in the imperfect or past tense, as though they had already been fulfilled. (See Isaiah liii, 3—9.)

This author further remarks, that "*Mr. Pratt's assertion as to the two sticks is a positive falsehood: the two sticks spoken of by Ezekiel neither are, nor can be, the Scriptures and the Book of Mormon.*" We ask this deceptive author, why he so often falsely accuses Mr. Pratt? Is it to deceive the public? The public, who have read Mr. Pratt's tract on "Divine Authority," know that he has not represented the Scriptures and the Book of Mormon to be the two sticks upon which Ezekiel wrote. It is true we have represented these two sacred books to be the two sticks which the Lord has said he would unite together, and has also said that, "they shall be one in mine hand," of which the two sticks in Ezekiel's hand were only a representation. After the union of these two important sticks in the Lord's hand, he declares that he will gather all the house of Israel from among the heathen, no more to be scattered, which is yet to be fulfilled, and the time is close at hand.

Mr. Paton next refers to the 6th and 7th verses of the 14th chapter of John's Revelations, which read thus: "*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: FOR THE HOUR OF HIS JUDGMENT IS COME: and worship him that made heaven, and earth, and the sea, and the fountains of water.*" And Mr. Paton intimates that the "*EVERLASTING GOSPEL was and is preached to all nations and people: for God is no respecter of persons; and whosoever fears him shall be accepted of him.*" But we ask Mr. Paton, was the everlasting gospel, which he says "was and is preached to all nations and people," brought by an angel and preached by an angel, as he asserts that it must be, on the 15th page of his "REMARKS?" The everlasting gospel which "*was preached to every creature which is under heaven,*" in Paul's day, (see Col. i, 23,) was not brought from heaven by an angel, but was introduced by the person of Christ himself. The second preaching of the same gospel to all nations was placed in the future by John. It was said to him, "*I will shew thee things which must be hereafter.*"—(Rev. iv, 1.) Mr. Paton cannot point out any time since the prediction of John was uttered, that an angel has brought the gospel from heaven and preached it himself to all nations, declaring that "*THE HOUR OF GOD'S JUDGMENT IS COME.*" If no such event has ever taken place, he must admit, according to his own assertions, that it is still in the future. But he says, the gospel which "*the angel brought with him and preached*" * * * "*was and is preached to all nations and people.*" Now, what does this mean? Does it mean that the clergymen of different denominations are the other angel that John saw fly in heaven? If they are, they have very much perverted their message since they left

heaven, and will surely come under the curse of Paul for preaching another gospel. The message that they bring us at the present day scarcely bears one feature of the gospel preached anciently. One thing is certain, that if ever they preached the everlasting gospel, they do not preach it now. It is true, the nations have had the history of the gospel as it was anciently preached, but its powers, gifts, blessings, and authority to administer its ordinances and establish the church of Christ, they have not had, neither they, nor their fathers, nor their fathers' fathers, for many generations past. When we say that the nations have been destitute of the everlasting gospel for centuries, we mean, not destitute of its ancient history, but destitute of its powers, gifts, blessings, authorities, and church. Now, the history of hungry men feasting upon loaves and fishes anciently will not satisfy nor save hungry men in these days: neither will the history of the ancient church, with its ordinances, gifts, powers, and blessings, satisfy nor save the nations now.

Before the everlasting gospel can be preached in such a manner as to put mankind in possession of its blessings and powers, men must be authorized to administer its ordinances. If John's angel were himself to preach the everlasting gospel to every nation, it would be of no benefit to any man, until some one was authorized to administer baptism for the remission of sins, and the laying on of the hands for the gift of the Holy Ghost; for without the remission of sins and the gift of the Holy Ghost, what benefit would the gospel be, though John's angel himself proclaimed it? Now, it is not to be expected that an angel from heaven is to come down, and go forth upon the earth from multitude to multitude, and from nation to nation, preaching, baptizing, confirming, administering the Lord's supper, and all other ordinances and blessings which are included in the everlasting gospel. This angel was to fly, "*having the everlasting gospel to preach,*" not that he himself should preach and administer its ordinances, but he introduces to the knowledge of faithful men that with which he is entrusted, and they, being authorized, carry it to all nations. Whether this everlasting gospel, with which the angel was to be entrusted, was to be on parchment, plates, tables of stone, or paper, John has not informed us: he only informs us that he should have such a gospel for the benefit of all nations. Mr. Smith and others, who were eye-witnesses of the angel as well as John, testify that it was recorded on plates. And where is there a man in the present generation that can disprove it? Can any man prove that Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris, did not see the plates in the hands of the angel, and that those plates do not contain the "*everlasting gospel?*"

There is one grand event connected with the preaching of the "*everlasting gospel to all nations,*" which the angel has not yet fulfilled. He is yet to cry "*WITH A LOUD VOICE, SAYING, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME,*" &c.—(Rev. xiv, 7; also see Doctrine and Covenants, sec. vii, par. 31.) This part of his message he will not fulfil until the everlasting gospel, which he has introduced on earth, shall first be preached unto all nations; after which the "*loud voice*" of the angel will be heard, proclaiming that "*the hour of God's judgment is come,*" &c., immediately followed by the cry of another angel, saying, "*Babylon is fallen,*" &c.

Mr. Paton enquires, "*How could this (Christ's) Church become extinct?*" We reply, that it has not become extinct; for it still exists in heaven with the twelve apostles whom Jesus said he would be with "*always even unto the end of the world.*" Mr. Paton quotes the words of our Saviour, "*upon this rock will I build my church, and the gates of hell shall not prevail against it.*" But we ask, does this convey the most distant intimation that Christ's Church should always continue on the earth? No; for the powers of the earth made war with the saints and overcame them, and destroyed the last vestige of the church from among the nations; but though they were destroyed and martyred, the gates of hell did not prevail against them; they survived the destruction of the body, and will reign triumphantly in the presence of their Great Redeemer. Since the church was taken to heaven men have built upon sandy foundations, and the Lord has never promised that the gates of hell should not prevail against such; the promise is only to his church which should be built upon the rock. Those who slide from the rock by apostacy, or who build upon any other foundation, have no right to claim protection from the gates of hell. Mr. Paton well knows that Christ has had no church

on the earth for many centuries organised according to the New Testament pattern, with inspired apostles, prophets, and other officers, administering all the ordinances of the gospel with its miraculous gifts and blessings. If, then, such a church has not been among the nations for many centuries past, the Church of Christ has not been among them; and they are in "*gross darkness*," "*tossed to and fro, and carried about by every wind of doctrine*," invented by uninspired men, without revelations, visions, angels, or the Holy Ghost which guides into all truth. Such was to be, and such is, the awful condition of the inhabitants of the earth at the time the angel introduces the "*everlasting gospel*" again among men, through the preaching and administering of which the church or kingdom of God should once more appear on earth, according to the pattern of former ages.

Mr. Paton seems to think that Moroni, who lived as a prophet in ancient America, about 400 years after Christ, and deposited the sacred records of his nation, could not be the angel that John saw while on Patmos; for he (Moroni) was not then born. What are we to understand by this assertion of this author? Are we to understand that John could not see in vision a person until he was born? John says he "*saw the dead small and great stand before God, and the books were opened*," and the dead were judged, &c. According to Mr. Paton's ideas, the dead of all future generations could not be seen by John, for they were not yet born. But we think, if John could see the shipmasters and sailors before they were born, casting dust on their heads, and weeping and wailing over the downfall of Babylon, (Rev. xviii., 17, 18, 19), then it would not be impossible for him to see the angel Moroni upwards of seventeen hundred years in the future, returning again to the earth to reveal the records of Joseph, containing the everlasting gospel for the benefit of all nations. If Moroni had charge of those sacred records, when his nation were destroyed, and by the command of God deposited them in the ground, with a promise that they should be revealed in latter-times,—why not also be entrusted with the charge of bringing them forth in the capacity of the ministering angel, of whom John speaks? Surely there is nothing impossible, unreasonable, nor absurd in all this; neither is there anything unscriptural.

This pious lover of falsehoods says, that "Mr. Pratt also speciously insinuates that the *young man*, spoken of by Zachariah, ii., 4, is *Joseph Smith*, whom the angel Moroni was to speak to." Now Mr. Pratt has never said any such thing, neither in public, nor in private, nor in any of his writings. But what more can be expected from an author like Mr. Paton, who delights in falsehoods and misrepresentations?

We have followed this Scottish author through his "*REMARKS ON MORMONISM*," and have found that he, like many of his contemporaries, is not particular as to the weapons he uses against the doctrine of this Church. Glaring falsehoods and the most wilful misrepresentations, seem to be the principal weapons of his choice. A semblance of reason and argument occasionally manifests itself for a moment, but is of short duration; he discovers that reason and argument are not the weapons to be used against what he calls "*Mormonism*." Truth cannot be brought to bear against truth. Falsehoods, with a plenty of denunciations, mixed with the old popular cry of "*delusion*," "*deeply damnatory doctrines*," "*blasphemy*," and a host of other evil epithets, are considered the most successful means of blinding the eyes of the public, and covering up the truth from their gaze for a season. And then this is the most popular way of protecting priestcraft. "*Clergymen of different denominations*" will lend their influence, and will approbate anything that will save their rotten, crumbling systems from speedy ruin. But poor, Mr. Joseph Paton! What could he do more? It was in vain to attack the Saints with truth. He has done the best he could, considering the hard task he has undertaken. But Mr Paton will find "*Truth is mighty and must prevail*," notwithstanding the mighty efforts of himself and associate clergymen to hinder its progress.

Truth is eternal — truth is divine,
 Truth like the Sun in splendor shall shine.
 Truth is the armour — truth is the shield,
 Truth is the weapon — error shall yield.