Topics: Bible, closed canon
Author: Board of Managers of the Albany Bible Society
Title of Book: Anniversary Report of the Board of Managers, of the Albany Bible Society, February, 1819.
Title of Article:
Title of Periodical:
Place of Publication: Albany, NY
Publisher: G.J. Loomis
Date of Publication: 1819
Nature of Source: This is the eighth annual report of the Society for the year of 1818, given in February of 1819. The report is followed by a lengthy move for acceptance by B.F. Butler, a speech by Mr. A. Townsend and a treasurers account.

Comment: References to the topic at hand are found in the move for acceptance by B.F. Butler. In extolling the virtues of the Bible society and the world-wide dissemination of unannotated Bibles, Butler affirms the all-sufficiency of the Bible alone.
Researcher:     Date:
Excerpt (pages): "Another feature of this system, which calls for our warmest commendation, is the wise resolution to send forth the Scriptures without note or comment. For all the purpose of general and gratuitous circulation, the Bible is already perfect and complete. No comments are required to give it additional value. It is a gem too high to need the tinsel ornament of fancy, or the polish of human wisdom" (20).
Length of Relevant Material: 7 pp.
Hard Copy (pages): 17-25
Date When Photocopying Was Completed:
Comment:
Excerpt (pages):
Length of Relevant Material:
Hard Copy (pages):
Date When Photocopying Was Completed:

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**Topics:** Redemption; Salvation; Universalism  
**Author:** John Cleaveland. 1722-1799.  
**Title of Book:** *An Attempt to nip in the Bud, the unscriptural Doctrine of Universal salvation, and some other dangerous errors connected with it; which a certain stranger, who calls himself John Murray, has, of late, been endeavoring to spread in the First Parish of Gloucester, to draw disciples after him. In a letter addressed to one of those that are drawn away; if possible to reclaim him and the others. To this end and in hopes that it may by the blessing of God serve also to confirm all in some of the most important doctrines of God's word, it is made public, in answer to the desire of a very respectable number of persons of reputation and influence in said paris. To which is subjoined, the dying testimony for the truth, and against error, of their worthy minister, the Reverend Mr. Samuel Chandler, lately deceased. By John Cleaveland, A.M. Pastor of the Second Church in Ipswich.*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Salem.  
**Publisher:** E. Russell.  
**Date of Publication:** 1776.  
**Library Location:** HBLL Library; Evans Collection (Early American Imprints); Call Number: 080 sh64 Evans 14684  
**Nature of Source:** A pamphlet published in an attempt to counter one "John Murray," a "stranger" who had been wander the countryside preaching the "unscriptural Doctrine of Universal Salvation."  
**Comment:** According to Dan Vogel (in *Religious Seekers and the Advent of Mormonism*), the case Alma presents to his son Corianton is essentially anti-universalist. "Alma tells Corianton that, contrary to his Universalist beliefs, upon death there are two abodes for the spirits of God's children... Universalists who often heard the orthodox argue against their beliefs using the parable of Lazarus and the rich man (Lk. 16: 1-31) would have easily identified with this argument." To support this assertion, Vogel references this pamphlet by John Cleaveland.  
Cleaveland's anti-universalist arguments are indexed in another entry. This passage, provides a clear, brief statement of the univeralist position itself.  
**Researcher:**  
**Date:**  
**Exerpts:**  
Cleaveland's synopsis of the doctrine of universal salvation:
"Christ, by making complete atonement for sin by the sacrifice of himself, has made up the breach between God and fallen men, so that all men are now pardoned, all are justified, and all will finally be saved . . . Some, indeed, speak of application to Christ as necessary, but my bible knows of no such application as necessary to our being pardoned" (22)

"Therefore, he that believeth not shall be damned, must signify no more than this, he shall be condemned in his own mind, and suffer the loss or want of that comfort, which such enjoy, as believe; it doth not mean that he shall be damned forever; yea though such as die in unbelief may go to hell, or to an intermediate state, where Judas went, when he went to his own place, which may be a state of inquietude, or perplexity, yet they shall in due time be finally released from that state and be blessed in heaven forever" (23).

Topics: restoration; sectarian strife; apostasy
Author: Editor
Title of Book: "Notes on a Tour."
Title of Article: The Christian Baptist (Vol. 3, No. 5)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher: Buffaloe, (Bethany) Brooke Co. VA
Date of Publication: Dec. 5, 1825
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Editor comments on the state of Christianity based on his observances from recent travels across America. Stresses the spirit of religious inquiry that prevails among all the people, along with the great diversity of sects and denominations. Author sadly notes the profound emphasis placed on "sound doctrine," even more than morality. Compare with the religious environment Joseph describes in his history.
Researcher: Date: Excerpt (pages): "We are happy to find that, in spite of the reigning doctors of traditions, the people are gradually awaking to a sense of their religious rights and privileges. We find a large majority of most religious communities are quite unsettled in their views of religious principles and practices. They have lost the greater part of that confidence of being the most reformed christians, and the wisest in the world, which was the characteristic of every sect some quarter of a century ago. Many who thought their church almost infallible, now readily admit that she not only may, but that she actually does, frequently err. And there is a spirit of inquiry marching forth, before which, most assuredly, the rotten systems of tradition and error must and will fall. . . . in my late tour of a thousand miles I was reminded of what I had before discovered, that religious sects and forms cover the earth as the different sorts of timber the soil. . . . But one of the most prominent signs of the times, and one of the most significant. . . is this: The people every
where have an insatiable appetite for sound doctrine. They eat whole sermons after sermons, and run after this and that preacher sound doctrine, and are as hungry as before. Is he sound --is he sound in the faith? This is the all important question, on the solution of which depends the character of the preacher for orthodoxy or heterodoxy -- and his reputation is all in all to him. . . . sound doctrine is made, like charity, to cover a multitude of sins. . . Errors of opinion become in many places the cause of ecclesiastical degradation and of exclusion from the church, while immoralities are overlooked" (28-29 or 198-199).

Length of Relevant Material: 2 cols.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: revelation; basis of authority
Author: Dr. Watts
Title of Book:
Title of Article: "Revelation"
Title of Periodical: The Candid Examiner (Vol. 2, No. 3)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Jul. 17, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment:
Researcher: Date:
Excerpt (pages): "There is no reason whatsoever, that can prove or establish any authority so firmly, as to give it power to dictate in matters of belief, what is contrary to all the dictates of our reasonable nature. God himself has never given us any such revelations: and I think it may be sad, with reverence, he neither can nor will do it. . . ."
(23)
Length of Relevant Material: 1 para.
Hard Copy (pages):
Date When Photocopying Was completed:

Topics: Spirit, Soul, and Body
Author:
Title of Book:
Title of Article: "Life and Writings of Emanuel Swedenborg"
Title of Periodical: Christian Examiner and General Review
Place of Publication: Boston
Publisher: James Munroe and Co.
first called the *Christian Disciple*, the *Christian Examiner* "promoted 'spiritual and moral improvement,' [and] focused mainly on religious topics, and included some book reviews, religious news, and poetry." It was a "tower of strength for Unitarians . . . waging war against the *Spirit of the Pilgrims*, an anti-Unitarian magazine." In 1857 it adopted more liberal ideas and became completely absorbed by transcendentalism. (*Index to American Periodicals* 53)

Comment: this passage contains several accounts of Swedenborg's visionary powers. He had the ability to recount accurate details that he never witnessed.

Researcher: Date:

Excerpt (pages): "M. Thiebault says, I know not on what occasion it was, that, conversing one day with the Queen on the subject of the celebrated visionary, Swedenborg, we (the members of the Academy) expressed a desire, particularly M. Merian and myself, to know what opinion was entertained of him in Sweden. I on my part related what had been told me respecting him by Chamberlain d'Hamon, who was still alive, and who had been ambassador from Prussia both to Holland and France. It was, 'that his brother-in-law, (the Count de Marville,) Ambassador from Holland to Stockholm, having died suddenly, a shopkeeper demanded of his widow the payment of a bill for some articles of drapery, which she remembered had been paid in her husband's life-time; that the widow, not being able to find the shopkeeper's receipt, had been advised to consult with Swedenborg, who, she was told, could converse with the dead whenever he pleased; that she accordingly adopted his advice, though she did so less from credulity than curiosity; and at the end of a few days Swedenborg informed her, that her deceased husband had taken the shopkeeper's receipt for the money on such a day, at such an hour, as he was reading such an article in Bayle's Dictionary in his cabinet; and that his attention being called immediately afterwards to some other concern, he had put the receipt into the book to mark the place at which he left off; where in fact it was found, at the page described!'" (334)

Length of Relevant Material: 3 pp.

Date When Copying Was Done: pp. 333-335

Topics: spirit and matter; intelligence and intelligences

Author: notes and translation by Brian P. Copenhaver

Title of Book: *Hermetica* (The Greek *Corpus Hermeticum* and the Latin *Asclepius* in a new English translation)

Title of Article:

Title of Periodical:

Place of Publication: New York, Cambridge

Publisher: Cambridge University Press

Date of Publication: 1992

Library Location: BF 1600 .H475 1992
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchrydion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Comment: the sixteenth hermetic dialogue is entitled "Definitions of Asclepius to King Ammon on god, matter, vice, fate, the sun, intellectual essence, divine essence, mankind, the arrangement of the plentitude, the seven stars, and mankind according to the image" (58).

Researcher:                             Date:
Excerpt(s): "Look in the middle most parts of the earth at the many founts of water and fire gushing forth. IN the same place, one observes three natures, those of fire, of water and of earth, depending from one root. Hence, the earth has been believed to be a storehouse of all matter, sending forth supplies of matter nad in return receiving substance from above. IN this way, the carstman (I mean the sun) binds heaven ot earth, sending essence below and raising matter above, attracting everythign toward the sun and around it, offering everything from himself to everything, as he gives freely of the ungrudging light. Fir it is the sun whence good energies reach not only through sky and air but even to earth and down to the nethermost deep and abyss.
"But if there also exists some intellectual essence, it is the sun's mass, whose receptacle may be sunlight. Only the sun knows . . . of what this essence is composed or whence it flows since by location and anture it is near to the sun. . . . {We, who are forced to understand by guesswork, do not observe it.} But a vision of the sun is not a matter of guesswork. Since it is the visual ray itself, the sun shines all around the cosmos with the utmost brilliance, on the part above and on the part below. For the sun is situated in the center of the cosmos, wearing it like a crown. Like a good driver, it steadies the chariot of the cosmos and fastens the reins to itself to prevent the cosmos going out of control. And the reins are these: life and soul and spirit and immortality and becoming. The driver slackens the reins to let the cosmos go, not far away (to tell the truth) but along with him. IN this way are all things crafted. The sun portions out eternal permanence to the immortals and feeds the immortal part of the cosmos with the rising light emitted from its other side, the one that faces heavenward. But, with the light held in confinement as it shines all around inside the hollow of water and earth and air, the sun enlivens and awakens, with becoming and change, the things that live in these regions of the cosmos. It brings transmutation and transformation among them, as in a spiral, when change turns ont hitng to another, form kind to kind, from form to form, carfting them just as it does
the great bodies. For the permanence of every body is change: in an immortal body the change is without dissolution; in a mortal body there is dissolution. And this is what distinguishes immortal from mortal, mortal from immortal.

"Just as the sun's light is continuous, so also—both in location and supply—does its fecundity continue on and on without cease. Around the sun are many troops of demons looking like battalions in changing array. They are not far from the immortals though they dwell <with mortals>. From on high, they have assigned the territory of mankind, and they oversee human activity. What the gods enjoin them they effect through torrents, hurricanes, thunderstorms, fiery alterations and earthquakes; with famines and wars, moreover, they repay irreverence. Irreverence is mankind's greatest wrong against the gods: to do good is the gods' affair; to be reverent is mankind's; and the demons' is to assist. Whatever else humans dare to do—out of error or daring or compulsion (which they call fate) or ignorance—all these the gods hold guiltless. Irreverence alone is subject to judgment.

"For every kind, the sun is preserver and provider. Just as the intellectual cosmos that encompasses the sensible cosmos fills if by making it solid with changing and omniform appearances, so also the sun that encompasses all things in the cosmos strengthens and makes solid all of them that are generated, as it takes I those that are spend and dwindling away. The sun sets in array the troop, or rather, troops of demons, which are many and changing, arrayed under the regiments of stars, an equal number of them for each star. Thus deployed, they follow the orders of a particular star, and they are good and evil according to their natures—their energies, that is. For energy is the essence of a demon. Some of them, however, are mixtures of good and evil.

"They have all been granted authority over the things of the earth and over the troubles of the earth, and they produce change and tumult collectively for cities and nations, individually for each person. They reshape our soul to their own ends, and they rouse them, lying in ambush in our muscle and marrow, in veins and arteries, in the brain itself, reaching to the very guts.

"The demons on duty at the exact moment of birth, arrayed under each of the stars, take possession of each of us as we come into being and receive a soul. From moment to moment they change places, not staying in position but moving by rotation. Those that enter through the body into the two parts of the soul twist the soul about, each toward its own energy. But the rational part of the soul stands unmastered by the demons, suitable as a receptacle for god.

"Thus, if by the way of the sun anyone has a ray of shining upon him in his rational part (and the totality of those enlightened is a few), the demons' effect on him is nullified. For none—neither demons nor gods—can do anything against a single ray of god. All others the demons carry off as spoils, both souls and bodies, since they are fond of the demons' energies and acquiesce in them {And it is the love that} misleads and is misled. So, with our bodies as their instruments, the demons govern this earthly government. Hemeres has called this government "fate."

"This intelligible cosmos, then, depends from god and the sensible cosmos from the intelligible, but the sun, through the intelligible cosmos and the sensible as well, is supplied by god with the influx of good, with his craftsmanship, in other words. Around the sun are the eight spheres that depend from it: the sphere of the fixed stars, the six of the planets, and the one that surrounds the earth. From these spheres depend the demons, and
then, from the demons, humans. And thus all things and all persons are dependent from
god.
"Therefore, the father of all is god; their craftsman is the sun; and the cosmos is the
instrument of craftsmanship. Itelligible essence governs heaven; heaven governs the gods;
and demons posted by the gods govern humans. This is the army of gods and demons.
Through them god makes everything for himself, and all things are parts of god. But if all
things are part of god, then all things are god, and he makes himself in making all things.
His making can never cease because he is ceaseless. And as god has no end, so his
making neither beginning nor end" (59-61).

Length of Relevant Material: 4
Hard Copy (pages): 58-61
Date When Photocopying Was Done:

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Topics: spirit and matter; intelligence and intelligences
Author: notes and translation by Brian P. Copenhaver
Title of Book: Hermetica (The Greek Corpus Hermeticum and the Latin Asclepius in a
new English translation)
Title of Article: 
Title of Periodical: 
Place of Publication: New York, Cambridge
Publisher: Cambridge University Press
Date of Publication: 1992
Library Location: BF 1600 .H475 1992
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes
Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian
god, Thoth), Corpus Hermeticum was actually a combination of treatises written by
various Greek authors from the first and second century A.D. Early Christian thinkers,
like Lactantius and Augustine, validated the text as Christian because of its references to
"God the Father" and "the Son of God." It was revived during the Renaissance when
Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy
and a hermetic tradition of magical and alchemical practices (drawn from other texts such
as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and
Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England
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with hermetic philosophical and practical ideas available in works like d'Espagnet's
Enchydion and movements like Paracelsus's alchemical medicine. Hermeticism
emerged in Joseph Smith's world through the migration of groups such as the Quakers,
Baptists, Pietists, and perfectionists.
Comment: the sixteenth hermetic dialogue is entitled "Definitions of Asclepius to King
Ammon on god, matter, vice, fate, the sun, intellectual essence, divine essence, mankind,
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(58).

Researcher: Date:
Excerpt(s): "Look in the middle most parts of the earth at the many founts of water and fire gushing forth. IN the same place, one observes three natures, those of fire, of water and of earth, depending from one root. Hence, the earth has been believed to be a storehouse of all matter, sending forth supplies of matter and in return receiving substance from above. IN this way, the craftsman (I mean the sun) binds heaven to earth, sending essence below and raising matter above, attracting everything toward the sun and around it, offering everything from himself to everything, as he gives freely of the ungrudging light. Fir it is the sun whence good energies reach not only through sky and air but even to earth and down to the nethermost deep and abyss.

"But if there also exists some intellectual essence, it is the sun's mass, whose receptacle may be sunlight. Only the sun knows . . . of what this essence is composed or whence it flows since by location and nature it is near to the sun. . . . {We, who are forced to understand by guesswork, do not observe it.} But a vision of the sun is not a matter of guesswork. Since it is the visual ray itself, the sun shines all around the cosmos with the utmost brilliance, on the part above and on the part below. For the sun is situated in the center of the cosmos, wearing it like a crown. Like a good driver, it steadies the chariot of the cosmos and fastens the reins to itself to prevent the cosmos going out of control. And the reins are these: life and soul and spirit and immortality and becoming. The driver slackens the reins to let the cosmos go, not far away (to tell the truth) but along with him. IN this way are all things crafted. The sun portions out eternal permanence to the immortals and feeds the immortal part of the cosmos with the rising light emitted from its other side, the one that faces heavenward. But, with the light held in confinement as it shines all around inside the hollow of water and earth and air, the sun enlivens and awakens, with becoming and change, the things that live in these regions of the cosmos. It brings transmutation and transformation among them, as in a spiral, when change turns one thing to another, form kind to kind, from form to form, crafting them just as it does the great bodies. For the permanence of every body is change: in an immortal body the change in without dissolution; in a mortal body there is dissolution. And this is what distinguishes immortal from mortal, mortal from immortal.

"Just as the sun's light is continuous, so also-both in location and supply-does its fecundity continue on and on without cease. Around the sun are many troops of demons looking like battalions in changing array. They are not far from the immortals though they dwell <with mortals>. From on high, they have assigned the territory of mankind, and they oversee human activity. What the gods enjoin them they effect through torrents, hurricanes, thunderstorms, fiery alterations and earthquakes; with famines and wars, moreover, they repay irreverence. Irreverence is mankind's greatest wrong against the gods: to do good is the gods' affair; to be reverent is mankind's; and the demons' is to assist. Whatever else humans dare to do-out of error or daring or compulsion (which they call fate) or ignorance-all these the gods hold guiltless. Irreverence alone is subject to judgment.

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Thus deployed, they follow the orders of a particular star, and they are good and evil according to their natures—their energies, that is. For energy is the essence of a demon. Some of them, however, are mixtures of good and evil. "They have all been granted authority over the things of the earth and over the troubles of the earth, and they produce change and tumult collectively for cities and nations, individually for each person. They reshape our soul to their own ends, and they rouse them, lying in ambush in our muscle and marrow, in veins and arteries, in the brain itself, reaching to the very guts. "The demons on duty at the exact moment of birth, arrayed under each of the stars, take possession of each of us as we come into being and receive a soul. From moment to moment they change places, not staying in position but moving by rotation. Those that enter through the body into the two parts of the soul twist the soul about, each toward its own energy. But the rational part of the soul stands unmastered by the demons, suitable as a receptacle for god. "Thus, if by the way of the sun anyone has a ray of shining upon him in his rational part (and the totality of those enlightened is a few), the demons' effect on him is nullified. For none—neither demons nor gods—can do anything against a single ray of god. All others the demons carry off as spoils, both souls and bodies, since they are fond of the demons' energies and acquiesce in them {And it is the love that} misleads and is misled. So, with our bodies as their instruments, the demons govern this earthly government. Hermes has called this government "fate." "This intelligible cosmos, then, depends from god and the sensible cosmos from the intelligible, but the sun, through the intelligible cosmos and the sensible as well, is supplied by god with the influx of good, with his craftsmanship, in other words. Around the sun are the eight spheres that depend from it: the sphere of the fixed stars, the six of the planets, and the one that surrounds the earth. From these spheres depend the demons, and then, from the demons, humans. And thus all things and all persons are dependent from god. "Therefore, the father of all is god; their craftsman is the sun; and the cosmos is the instrument of craftsmanship. Intelligible essence governs heaven; heaven governs the gods; and demons posted by the gods govern humans. This is the army of gods and demons. Through them god makes everything for himself, and all things are parts of god. But if all things are part of god, then all things are god, and he makes himself in making all things. His making can never cease because he is ceaseless. And as god has no end, so his making neither beginning nor end" (59-61).

**Length of Relevant Material:** 4
**Hard Copy (pages):** 58-61
**Date When Photocopying Was Done:**

**Topics:** spirit and matter; intelligence and intelligences
**Author:** notes and translation by Brian P. Copenhaver
**Title of Book:** *Hermetica* (The Greek *Corpus Hermeticum* and the Latin *Asclepius* in a new English translation)
**Title of Article:**
Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchyridion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

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Excerpt(s): "Look in the middle most parts of the earth at the many founts of water and fire gushing forth. IN the same place, one observes three natures, those of fire, of water and of earth, depending from one root. Hence, the earth has been believed to be a storehouse of all matter, sending forth supplies of matter and in return receiving substance from above. IN this way, the craftsman (I mean the sun) binds heaven to earth, sending essence below and raising matter above, attracting everything toward the sun and around it, offering everything from himself to everything, as he gives freely of the ungrudging light. Fir it is the sun whence good energies reach not only through sky and air but even to earth and down to the nethermost deep and abyss. "But if there also exists some intellectual essence, it is the sun's mass, whose receptacle may be sunlight. Only the sun knows . . . of what this essence is composed or whence it flows since by location and nature it is near to the sun . . . . {We, who are forced to understand by guesswork, do not observe it.} But a vision of the sun is not a matter of guesswork. Since it is the visual ray itself, the sun shines all around the cosmos with the utmost brilliance, on the part above and on the part below. For the sun is situated in the center of the cosmos, wearing it like a crown. Like a good driver, it steadies the chariot of the cosmos and fastens the reins to itself to prevent the cosmos going out of control. And the reins are these: life and soul and spirit and immortality and becoming. The driver slackens the reins to let the cosmos go, not far away (to tell the truth) but along with him. IN this way are all things crafted. The sun portions out eternal permanence to the immortals and feeds the immortal part of the cosmos with the rising light emitted from its...
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awakens, with becoming and change, the things that live in these regions of the cosmos.
It brings transmutation and transformation among them, as in a spiral, when change turns
one thing to another, form kind to kind, from form to form, crafting them just as it does
the great bodies. For the permanence of every body is change: in an immortal body the
change in without dissolution; in a mortal body there is dissolution. And this is what
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and they oversee human activity. What the gods enjoin them they effect through torrents,
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moreover, they repay irreverence. Irreverence is mankind's greatest wrong against the
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Thus deployed, they follow the orders of a particular star, and they are good and evil
according to their natures-their energies, that is. For energy is the essence of a demon.
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of the earth, and they produce change and tumult collectively for cities and nations,
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reaching to the very guts.

"The demons on duty at the exact moment of birth, arrayed under each of the stars, take
possession of each of us as we come into being and receive a soul. From moment to
moment they change places, not staying in position but moving by rotation. Those that
enter through the body into the two parts of the soul twist the soul about, each toward it
own energy. But the rational part of the soul stands unmastered by the demons, suitable
as a receptacle for god.

"Thus, if by the way of the sun anyone has a ray of shining upon him in his rational part
(and the totality of those enlightened is a few), the demons' effect on him is nullified. For
none-neither demons nor gods-can do anything against a single ray of god. All others the
demons carry off as spoils, both souls and bodies, since they are fond of the demons'
energies and acquiesce in them {And it is the love that} misleads and is misled. So, with
our bodies as their instruments, the demons govern this earthly government. Hermes has
called this government "fate."
"This intelligible cosmos, then, depends from god and the sensible cosmos from the intelligible, but the sun, through the intelligible cosmos and the sensible as well, is supplied by god with the influx of good, with his craftsmanship, in other words. Around the sun are the eight spheres that depend from it: the sphere of the fixed stars, the six of the planets, and the one that surrounds the earth. From these spheres depend the demons, and then, from the demons, humans. And thus all things and all persons are dependent from god.

"Therefore, the father of all is god; their craftsman is the sun; and the cosmos is the instrument of craftsmanship. Intelligible essence governs heaven; heaven governs the gods; and demons posted by the gods govern humans. This is the army of gods and demons. Through them god makes everything for himself, and all things are parts of god. But if all things are part of god, then all things are god, and he makes himself in making all things. His making can never cease because he is ceaseless. And as god has no end, so his making neither beginning nor end" (59-61).

Length of Relevant Material: 4
Hard Copy (pages): 58-61
Date When Photocopying Was Done: 

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Topics: temple
Author: Captain William Morgan
Title of Book: The Mysteries of Free Masonry
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: Wilson and Company
Date of Publication: 1830
Library Location: BYU Microfiche
Nature of Source: Morgan, an ex-Mason wrote this expose of Freemasonry; and consequently disappeared after divulging the secrets of the Masons. His 1826 disappearance sparked a flood of anti-Masonic sentiment which spread across New England until about 1840. Morgan was never heard from again, and when a body was found floating in a nearby river, the Freemasons were blamed for his death.
Comment: part of the lecture on the Royal Arch Degree
Researcher: Part of the Royal Arch Degree lecture Morgan records. Masons learned secret passwords as the rose in degrees, and the password of this degree was the name of God, as rediscovered in Solomon's temple.
Excerpt (pages): "Q. Where was you made a Royal Arch Mason?
A. In a just and legally constituted Chapter of Royal Arch Masons...assembled in a room or place representing the tabernacle erected by our ancient brethren, near the ruins of King Solomon's temple.
Q. Where is the High Priest stationed, and what are his duties?
A. He is stationed in the sanctum sanctorum. His duty, with the King and Scribe, to sit in the Grand Council, to form plans and give directions to the workmen...."
Q. The Royal Arch Captain's station and duty? A. At the inner veil, or entrance of the sanctum sanctorum, to guard the same, and see that none pass but such as are duly qualified, and have the proper pass-words and signets of truth."

Tells story of three Masons entering in through different veils of the temple, during which they discover "to the inmost recesses of the vault...a small chest, or box, curiously wrought...On examination, the Grand Council pronounced it to be the are of the covenant, which was deposite in the vault by our ancient Grand Master, for safe keeping. On inspecting it more closely, they found a key with which they opened it. The High Priest then took from it a book, which he opened, and read as follows: [Genesis 1:1-3](55).

Q. Was there anything further found in the ark? A. There was a key to the ineffable characters belonging to this degree, as follows: [a key with signs corresponding to the alphabet is printed].

Q. What further was said to you? A. The High Priest read the following passage, [Exodus vi, 2,3]... He then informed us that the name of Deity, the divine Logos, or word, to which reference is had in John I. 1, 5...That this Logos, or word, was ancienly written only in these sacred characters, and thus preserved from one generation to another. That this was the true Masonic word, which was lost in the death of Hiram Abiff, and was restored at the re-building of the temple, in the manner we had at that time assisted to represent.

Q. What followed? A. We were reminded of the manner in which we had sworn to give the Royal Arch word; were instructed in the manner and finally invested with the all-important word in due form.

Q. What is the Grand Royal Arch word? A. JAH-BUH-LAN." (55-6)

"Each Son of Adam Is My Brother":
Gender and Ritual in Nineteenth-Century Secret Societies
David A. Allred

In the nineteenth century, secret societies like the Freemasons, Odd Fellows, Red Men, and others saw their combined membership swell from approximately 2,500 to 6 million. Experiencing their greatest growth beginning in the 1840s, these groups performed rituals that invoked the learning and imagery of obscure alchemists, classical scientists, Native Americans, Old Testament patriarchs, and even medieval knights. This fascination with the mythic past seems out of place in a century that defined itself by technological advancement and modern "civilization." In response to this paradox, one nineteenth-century scholar of fraternities questioned "whether the mystical side to our natures has not expanded more rapidly than that which looks mainly to material comfort."

However, recent scholars have explained these groups' remarkable growth in other ways, suggesting that the concept of masculinity accounts for the explosion of secret society activity. For example, historian Mark Carnes argues that secret societies were men's unofficial response to changing gender relations. By the mid-nineteenth
century, industrialization was forcing more men to work away from the home, giving women more influence in the domestic sphere. Additionally, Protestant churches were also becoming a feminized social space both because women were participating more in these churches and because the theology was becoming increasingly liberal, a trend that softened God's image and emphasized traditionally feminine attributes like love and charity. In Carnes's analysis, a feeling of alienation from traditionally masculine arenas led men to the lodge, where, by seeing "each son of Adam [as a] brother," they built brotherhood and enacted masculine ritual. In the lodge room, men could initiate young men into manhood on their terms. In Carnes's words, "[secret fraternal ritual] could literally give voice to sentiments that would otherwise remain unexpressed. Its dramaturgical devices enabled elderly sachems and patriarchs to adopt and love as their own the younger brethren of the order, who were in turn assured of paternal approval and affection."

For Mormon historians this rise of secret societies in the 1840s is significant because at the same time, Mormons saw the emergence of secret societies of their own. Five Mormon organizations could be classified in this way. First, in 1838 the Danites organized to expel dissenters and defend Mormon settlements in northwest Missouri. Three years later, Mormons in Nauvoo petitioned to organize a Masonic lodge, which was officially set up in March 1842. In May of the same year, Joseph Smith began to perform endowment ceremonies, and those endowed members made up the Holy Order or Anointed Quorum. Finally, in 1844, Joseph organized the Council of Fifty to act as the political arm of the church and to promote his presidential campaign. Even the Relief Society, organized two days after the Masonic lodge in 1842, had some characteristics of a secret society, and can be compared with the female auxiliary lodges that began to appear in the 1850s. With the exception of Nauvoo Freemasonry, each of these groups had no direct relationship with national secret societies. Also, each of these groups developed for disparate reasons. However, in spite of their very different purposes, participants, and actions, each of these groups was essentially a secret society with initiation rituals, oaths of secrecy, and signals of recognition.

This parallel rise of secret societies provides an opportunity to compare the phenomenon of Mormon secret groups with a larger national trend. This paper will discuss Carnes's functional model of secret societies and compare it to the Danites, the Council of Fifty, and the Holy Order. The paper will also examine claims that the Relief Society was a secret organization by comparing it to women's auxiliaries to fraternal orders. A close analysis of the function of these groups and the ideology behind their actions suggests that the phenomenon of Mormon secret societies diverged decidedly from their American counterparts. Furthermore, this analysis affirms the uniqueness of the temple endowment and its central role in Mormon ritual.

**Carnes's Functional Model of Secret Societies**

For scholars like Carnes, the key to understanding the appeal of secret societies lies in the lodge ritual. The initiation and degree ceremonies were some of the most important attractions for prospective members. Granted, some secret societies had other appeals, like life insurance or a temperance advocacy, but the most popular groups, especially the Odd Fellows and Freemasons, spent much of their time inducting initiates and obtaining higher degrees.
Lodge rituals were often revised as new secret societies were established (and Stevens counted six hundred different secret societies in the nineteenth-century.) and as existing groups tried to attract more members. These revisions often produced innovative ceremonies that appealed to men and their social concerns, even if the ritual writers did not know it. Carnes explains, "The ritualists were probably not consciously aware of the psychological needs of American men, but they did understand that certain dramatic themes could 'give satisfaction' or 'fully gratify' the desires of members." As this marketplace of ritual developed, writers searched for appealing imagery in modern and ancient sources (everything from the Cabala and Indian Vedas to contemporary literature like Ben Hur), and they felt free to borrow or adapt other's rituals. Since Freemasonry was the largest and one of the oldest secret societies, the lodge rites of various groups often had a Masonic feel.

**Fraternal Ritual and the Function of Brotherhood.** The Improved Order of Red Men was one group whose revised rituals addressed men's social concerns. The Red Men, whose membership in the 1840s and 50s lagged behind Masons and Odd Fellows, revised their rituals five times between 1850 and 1868. The 1868 revision finally succeeded, and the society that only had 3,000 members in 1850 was initiating 10,000 per year by the 1870s. The 1868 ritual was more elaborate than the previous ones, and, unlike the 1864 ritual, the new version required the "pale-face" initiate to prove himself fearless. In the initiation ceremony, lodge members, who acted the part of braves, called the initiate a squaw and an intruder and threatened him with torture and death until a brave intervened and declared the pale-face courageous. Given an eagle feather as a token of his valor, the initiate was led on a metaphorical journey around the lodge and ultimately found himself at the tent of the Sachem, or lodge leader. In the ritual, as the Sachem emerged from the tent, he would begin to throw a tomahawk at the unrecognized pale-face before being stopped by the braves, who vouched for the initiate's courage. Only then could the pale-face become adopted into the tribe and be reconciled with the Sachem. In his analysis of this 1868 revision, Carnes notes that the ceremony was popular because "the paternal character of the Sachem ... had become explicit." The ceremony was relevant to the lives of the members because in the larger society young men were alienated from fathers who held diminishing influence in the home. This condition changed in the lodge, where "the emotional orientations instilled by maternal nurture would give way to the sterner lessons of ... savage chieftains."< Significantly, these chieftains ultimately reconciled with their metaphorical sons. Thus, through brotherhood, the Red Men initiation enabled its new members to cope with anxieties about their own absent fathers.

**Fraternal Ritual and a Revised Theology.** An 1845 revision of the Odd Fellows's ritual also produced a masculine ceremony, one that subverted the feminized liberal theology of contemporary Protestantism. While early forms of Odd Fellows ritual were in line with liberal Protestantism, the 1845 ritual distanced itself from that ideology. At the same time liberal theologians were leaving behind Calvinistic themes of depravity and sin by emphasizing Christian forgiveness and charity, the 1845 Odd Fellow ritual omitted several key references to Christ. The revised rituals also reversed the softening of liberal theology by emphasizing one's inevitable death, the difficulty of life's journey, and the distant and solemn nature of God. The portrayal of God especially moved away from the nurturing, feminine, God of liberal thought. Carnes explains, "the
easy-going God . . . had been replaced by a 'Supreme Intelligent Being' whose 'holy name' was to be mentioned only with 'that reverential awe which is due from the creature to the Creator.' Thus as religion lost some of its masculine appeal, lodge ritual produced an alternate theology that imagined the cosmos in masculine terms.

**Mormon Secret Societies Compared National Trends**

The rapid expansion of secret societies in the 1840s also manifests itself in Mormonism. This was true most obviously when a Masonic lodge was organized in Nauvoo, and Mormon men became Masons in large numbers. However, other Mormon organizations were also essentially secret societies. The Danites, the Council of Fifty, and the Holy Order all initiated new members and administered oaths of secrecy. Even the Relief Society was an exclusive group that voted in new members and was asked to keep secrets like "good Masons." Still, focusing on these similarities conceals important differences between Carnes's portrayal of fraternal organizations and the way Mormon secret groups functioned. One reviewer has suggested that Carnes's conclusions may need modification for the complexities of local variation, and Mormon groups are a good example of this need. Also, Carnes's analysis is most helpful for a narrow range of secret fraternal groups, and Mormon groups don't fit nicely into Carnes's portrayal of secret groups. Other secret societies also vary from Carnes's model. Some nineteenth-century secret societies modified the focus on brotherhood by including women, such as the Order of Patrons of Husbandry, or the National Grange. Other groups, like the National Farmer's Alliance, spent more of their energies on political or economic issues and de-emphasized the primacy of lodge ritual. Therefore, the example of Mormon secret groups may suggest ways in which localized groups strayed from the norms of groups like the Freemasons.

**The Danites and the Council of Fifty.** Even if on the surface Mormon secret groups resembled other American secret societies, their purposes, activities, and structures were very different. The Danites and the Council of Fifty are two important secret Mormon groups (Mormon even though three of the Council of Fifty were not LDS). In sensationalized accounts, their sinister and subversive nature may represent the epitome of what Anti-masonry was fighting against. However, both groups had little in common with Freemasonry or other ritual societies. Granted, both groups initiated new members and learned secret gestures, and like Freemasonry, both groups borrowed imagery from the Old Testament. However, the Danites, which were organized as a reaction to internal dissent and external threats in Northwest Missouri, were more concerned about the state of the Mormon War than enacting ancient myths. They are better compared to a militia group than a ritual society. Similarly, the Council of Fifty's reason for being, especially in the early 1840s, was to act as the political arm of the Church and to support Joseph Smith's presidential campaign. One historian compared this group to present-day special interest lobbies. With both of these groups, comparisons are superficial at best to fraternal societies and their hierarchy of degrees, benevolent rhetoric, and esoteric ideology. Rather than participating in recreational, evening activity at the lodge, members of the Danites and the Council of Fifty worked to promote and defend what they saw as the Kingdom of God on the earth.

**The Holy Order and the Endowment.** The Holy Order, which was made up of the first individuals to receive their endowments, has been compared to American secret societies most often because of the temple ceremony's similarities with Masonic ritual
and because Joseph began giving endowments six weeks after becoming a Master Mason. However, the endowment also differs significantly from the fraternal ritual of Masonry and other groups, and the temple ordinances especially resist Carnes's masculine reading of the function of secret ritual.

Carnes's model depends on the assumption that fraternal members lived in an industrializing culture where men worked outside of the home and where a feminized liberal Protestantism held social power. However, Mormon men in the 1840s were largely farmers or artisans who worked near the home and influenced the upbringing of their children, including their sons. Furthermore, Mormonism was patriarchal and at odds with liberal Protestantism, and by virtue of the priesthood, Mormon men presided over their homes and were deeply involved in the Church. In sum, Carnes's assumptions are not relevant to Mormonism in the 1840s. Therefore, it should come as no surprise that Carnes's conclusions reflect Protestant men's experience with Odd Fellowship in Boston rather than Mormon men's experience with the endowment in Nauvoo.

Several differences make the temple ceremony essentially different from American secret societies. By definition, secret fraternal societies were composed entirely of men. The Holy Order, however, was made up of both men and women who had received their endowments. By June 1844, sixty-five men and women been endowed, and that number grew to over five thousand men and women by February 1846. Clearly, many women participated alongside the men in these rituals. Furthermore, not only were women allowed access to the secret and sacred ritual, but thirty-six women also performed ritual ordinances that were part of the endowment in Nauvoo. More differences are evident as well. While in Carnes's model, the secret ritual was designed to reconcile fathers and sons in brotherhood. On the other hand, the endowment was designed to unite couples and families, and as part of the temple rituals in Nauvoo, three thousand living couples were sealed in celestial marriage. The contrast between Carnes's model and the Mormon experience here is stark. Carnes's research into American secret societies shows that initiation was a symbolic rebirth of the man's soul into a life without feminine influence, a type of alternative domesticity. Conversely, the temple ordinances, the most significant rituals for Mormons, sealed men and women together and made eternal, those social conditions that other secret societies were resisting.

**The Relief Society in Relation to Secret Women's Auxiliaries**

A fourth distinctively Mormon group, the Relief Society is occasionally seen as a type of secret society or as a Masonic auxiliary, even though the best comparison is to nineteenth-century women's benevolent societies. Mormon historian Jill Derr posits the soft version of the secret society thesis. Although not directly connecting Masonry and the Relief Society, she points out that "the organization of priesthood quorums, Masonic lodges, and the Nauvoo Legion strengthened brotherhood among Latter-day Saint men, and the women may well have felt the need for a sisterly counterpart." Other scholars connect the Relief Society with Masonry more directly. For example, Durham argues, "there are few significant developments in the Church that occurred after March 15, 1842 [the day in which the Nauvoo Masonic lodge was established], which did not have some Masonic inner dependence. . . . [The Relief Society] was the Prophet's intentional attempt to expand Masonry to include the women of the Church."

Scholars like Durham who take this position, can find at least four pieces of circumstantial evidence to bolster their claims of a relationship between Masonry and the
Relief Society. First, the Relief Society was organized two days after the Nauvoo lodge was formed and a day after Joseph Smith became a Master Mason. Second, the Relief Society was organized in the upper room of the Joseph's Red Brick store, the same room that had served as the Masonic lodge room the day before. Third, some of the procedures of the Relief Society resemble Masonic procedures—women were admitted by unanimous vote and the group was exclusive, beginning with only twenty-six women, many of whom were among the elite of Nauvoo. Finally, Joseph's rhetoric in the meetings he held with the women contained what some have seen as Masonic terminology. One example is his statement that "the Society should grow up by degrees."

However, each of these arguments can be countered. First, the correlation of the organization dates may be a red herring. The Relief Society had its start in early March 1842 and began with the efforts of Sarah Granger and Margaret Cook to combine their talents to provide help to Temple workers; thus Joseph had nothing to do with the organization of the Relief Society, just in its reformulation as part of the Church's structure. On the other hand, Masonry in Nauvoo was being planned eight or nine months earlier, as early as the summer of 1841, when a group of Mormons first petitioned the Quincy lodge for permission to start a lodge in Nauvoo. If one accepts that John C. Bennett and James Adams were driving forces behind introducing Masonry to Nauvoo, then the impetus may even be earlier, since they both joined the church in 1840. Second, the significance of meeting in the same room as the Masons may have more to do with the room being the best space for meetings rather than it being significant Masonic space. Indeed, the Freemasons in Nauvoo soon began construction of a Masonic hall, whose space would have been more uniquely Masonic. Third, although some of the procedures of the Relief Society seem similar to Masonry, significant differences in ideology and activities exist. In Relief Society meetings, there were no elaborate rituals or a hierarchy of degrees. The Relief Society spent more time in benevolent work than enacting mythic scenes. Finally, terminology like "grow up in degrees" must be considered in context, and thus various interpretations are possible. For example, the phrase "growing up by degrees" could refer instead to the doctrine of receiving line upon line.

**Fraternal Auxiliaries and the Relief Society.** Just as the Relief Society doesn't reflect an "effort to expand Masonry to include the women of the Church," it is also differs from the secret women's auxiliaries that began appearing in America a decade after Emma Smith began leading the Relief Society. Beginning in the 1850s many secret societies, which admitted only men, began organizing separate and dependant orders for women. These groups include the Order of the Eastern Star, a Masonic auxiliary, and the Degree of Rebekah, an Odd Fellow auxiliary. Eventually, the Red Men also formed such a group, named the Degree of Pocahontas. According to Carnes, this development was concession to growing criticism of secret societies from the National Christian Association, a liberal Protestant group, and from women in general. Schuyler Colfax, the writer of the Degree of Rebekah, confessed that he developed the 1851 ritual to "lessen and ultimately destroy the prejudice felt against the Order by many of the fairer sex." Carnes argues that these auxiliaries were "founded upon an elaborate but seemingly transparent deception," even if these female degrees were popular. Thus, he titles his section on auxiliaries, "Deceiving the Ladies." Clawson takes a less conspiratorial view, but still argues that auxiliaries "were [designed] to reconcile the claims of domesticity and brotherhood."
The auxiliaries, which were often merely shells of the richer male organizations, shared common characteristics. The auxiliaries were decidedly dependant on the male lodges. A woman could join only if her husband or father was already a member of the male lodge, and if that man was expelled from the lodge, his daughter or wife was automatically expelled as well. Even though women could still not attend Odd Fellow meetings, ceremonies of the Degree of Rebekah were presided over by the Worshipful Master of the male lodge. Furthermore, one book review's synthesis of Clawson's and Carnes's auxiliary discussion explains that women's degrees were non-hierarchical, with limited if any degrees to obtain. Thus, Royal Arch Masonry had thirty-three degrees, while their auxiliary, the Order of the Eastern Star had only five. Also, the auxiliaries omitted the "testing element" in the initiations that required neophytes to prove their bravery and ability to be a trustworthy member. Rather, entry into membership was effected, in the words of Carnes, through "dull recitations of Biblical parables." Finally, the rituals were more "word-oriented." There were more discourses and less enactment of mythic pasts.

The Relief Society and the Endowment. Again, the Relief Society in Nauvoo, with its female leadership and largely independent status, does not closely resemble secret auxiliary groups, and thus the argument that the Society was a Masonic auxiliary also falls short. This being true, however, there was some conflation of the Relief Society and Freemasonry (consider the comment about women being admonished to be good Masons in keeping secrets). Seeing the Relief Society as inhabiting a liminal position between service organization and secret society lends credence to the idea that the group's formation, in the words of Mormon historian Carol Cornwall Madsen, "was but another step toward preparing the women to receive the fullness of the gospel" in the temple endowment. As seen above, in the temple, the most significant Mormon rituals took place, and these rituals defied the gender-exclusive rites of most secret societies.

Conclusion

Carnes's depiction of secret societies as a construction of masculinity works with the evidence that Carnes marshals. However, a significant variation on his thesis comes from Mormonism in Nauvoo. Carnes is at least acquainted with Mormonism, because he spends a paragraph of his prologue on Nauvoo, pointing out the well-worn argument that Joseph borrowed Masonic ritual for the endowment. He concludes, "quasi-Masonic ritual figured prominently in the lives of most Mormon men." With this statement, Carnes misses the important fact that "quasi-Masonic" ritual also played an important function for Mormon women. This omission is symptomatic of the way Carnes's model fails to account for 1840s Mormon organizations, which ultimately revolved around temple ordinances and celestial marriage. The Odd Fellow maxim, "each son of Adam is my brother," which invokes the imagery and the brotherhood of many nineteenth-century secret societies does not apply to the most important Mormon secret society. In the endowment the imagery includes not just Adam, but also Eve. The ultimate aim is not brotherhood, but eternal families.

Endnotes

2 Stevens, *The Cyclopædia of Fraternities*, xvi.


5 D. Michael Quinn draws several comparisons between the Danites, the Council of Fifty, the Holy Order, and Nauvoo Freemasonry, including shared purposes, participants, and ideology. D. Michael Quinn, *Mormon Hierarchy: Origins of Power* (Salt Lake City: Signature, 1994), 113-17, 130-133. For example, he points out how the membership in these groups often overlapped: "At least 15 percent of Smith's [Council of] Fifty were bound by four different oaths of secrecy: Danite, Masonic, endowment, and Council of Fifty." Quinn, *Mormon Hierarchy*, 131.

6 The Mormon participation in Freemasonry makes this group unlike the others, since Masonry originated outside of Mormonism. However, Durham points out that Joseph's use of Masonry was innovative and was at odds with mainstream American Freemasonry. Reed C. Durham, "Is There No Help for the Widow's Son," typescript of MHA Presidential Address, 4, 6, 20 April 1974, Nauvoo, Illinois, 3, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.

7 Stevens, *The Cyclopædia of Fraternities*, xvi.

8 Carnes, *Secret Ritual and Manhood*, 123.


10 Clawson, *Constructing Brotherhood*, 128. Seen as part of this larger secret society movement, the temple endowment's similarity with Masonry is not surprising.


12 Carnes, *Secret Ritual and Manhood*, 99-101. In many ways, this Red Men initiation is similar to other group's initiations. Carnes summarizes common motifs in fraternal ritual: "In every major order at least one ritual developed each of the following themes: (1) an initiate at the outset of his task was portrayed as immature or unmasculine, (2) he overcame obstacles as he embarked on a difficult journey through the stages of childhood and adolescence, (3) the journey or ordeal reached a climax when he was killed (or nearly killed) by angry father figures, (4) he was reborn as a man into a new family of approving brethren and patriarchs." Carnes, *Secret Ritual and Manhood*, 125.


18 Godfrey shows that "within five months the Nauvoo lodge initiated 256 candidates and raised 243 more, six times the number of initiations and elevations from all the other lodges in the state combined." Kenneth W. Godfrey, "Joseph Smith and the Masons," *Journal of the Illinois Historical Society* 65, no. 1 (1971): 85. By the time the
Saints left Nauvoo, they had initiated well over a thousand men. Durham lists the number as 1366. Hogan gives an even higher number-1529. Durham, "Is There No Help for the Widow's Son," 3; Mervin B. Hogan, *The Official Minutes of Nauvoo Lodge U. D.* (Des Moines: Research Lodge No. 2, n.d.), 81. By way of comparison, Godfrey reports that in 1840, United States Masonic membership stood at 2,072. Godfrey, "Joseph Smith and the Masons," 84. It should be noted that by the summer of 1842, the Masonic hierarchy in Illinois was moving to suspend all Masonic activity in Nauvoo for alleged irregularities in procedures. Thus, this rapid influx of Mormon Masons was invalid in the eyes of Freemasonry.


20Masur writes, "One must wonder about the age of these initiates, about regional variations in membership, and about the meaning of initiation to members of the separate auxiliary female orders." Louis P. Masur, review of *Secret Ritual and Manhood in Victorian America*, by Mark C. Carnes, *The American Historical Review* 96 (April 1991), 592.


22Stevens, *The Cyclopaedia of Fraternities*, 385-88. Additionally, Carnes's model doesn't leave room for spiritualists and occultists, groups whose ideology sometimes merged with secret societies. These groups experienced great growth in the nineteenth-century and were also reactions against Protestantism. Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972), 488-89, 1044-45. Despite being part of a similar reaction against Protestantism, spiritualism and Masonry have significant differences. For a discussion of some differences, see Moore, "The Masonic Lodge Room," 35.


The spring of 1842 figures in the history of several of these secret groups. Joseph Smith became a Mason on March 15 and two days later organized the Relief Society. The next month, on April 7, he received the revelation about the Council of Fifty. A month later, on May 4, he began performing endowments. While being suggestive, this chronology does not provide conclusive proof of a direct relationship between these four organizations.

Much has been written about the similarities between the temple endowment and Freemasonry. However, many scholars admit that significant differences exist. For example, Quinn has written, "the Mormon endowment or Holy Order had the specific purpose of preparing the initiate for 'an ascent into heaven,' where as Freemasonry did not." Quinn, *Mormon Hierarchy*, 115, 352-53. See also Kenneth W. Godfrey, "Freemasonry and the Temple," *Encyclopedia of Mormonism*, ed. Daniel H. Ludlow, 5 vols. (New York: Macmillan, 1992): 2:528-29.


Derr also sees the influence of Masonry in the Nauvoo Temple, polygamy, prayer circles, the Council of the Fifty, and the Jupiter talisman Joseph owned. Durham, "Is There No Help for the Widow's Son," 1-7. Interestingly, Roger D. Launius has also questioned whether Carnes's model for secret societies could be used to explain the acceptance of polygamy in Nauvoo. Roger D. Launius, "From Old to New Mormon History: Fawn Brodie and the Legacy of Scholarly Analysis of Mormonism," *Reconsidering No Man Knows My History: Fawn Brodie and Joseph Smith in Retrospect*, ed. Newell G. Bringham (Logan: Utah State University Press, 1996), 214.

40 Madsen, "Mormon Women and the Temple," 80; Derr, Women of the Covenant, 27. This room would also be the venue for initiations into another secret society, the endowment, six weeks later. See Roberts, History of the Church, 5:1-3. Elizabeth Rollins Lightner even called it the Masonic Lodge Room. Mary Elizabeth Rollins Lightner, Article-Relief Society, 17 March 1914, 1, Mary Elizabeth Lightner Collection, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.


42 Relief Society Minutes, quoted in Buerger, The Mysteries of Godliness, 51. Buerger writes, "During the organization of the Female Relief Society [. . .] Smith filled his address with Masonic allusions: 'Let this Presidency serve as a constitution'; Smith 'proposed that the Society should go into a close examination of every candidate. . . that the Society should grow up by degrees. . . he was going to make of this Society a kingdom of priests as in Enoch's day' [. . .] [Buerger also quotes] an epistle signed by Joseph smith [sic], Brigham young [sic], and four others: 'there may be some among you who are not sufficiently skill'd in Masonry to keep a secret. . . Let this Epistle be had as a private matter in your Society, and we shall learn whether you are good Masons.'" Buerger, The Mysteries of Godliness, 51.


44 Godfrey, "Joseph Smith as a Mason," 83.

45 Quinn Mormon Hierarchy, 537; Walgren, "James Adams," 127. Walgren suggests that Adams could have joined the church as early as 1835, but that he most likely joined in 1840.


48 Carnes, Secret Ritual and Manhood, 85.

49 Carnes, Secret Ritual and Manhood, 81, 88.

50 Clawson, Constructing Brotherhood, 193.

51 Carnes, Secret Ritual and Manhood, 86.

52 Carnes, Secret Ritual and Manhood, 86.

A Brief Description of the Christian Examiner
David Allred
9 July 2002

The Christian Examiner and General Review (as it was called from 1829-1844) was an important religious periodical and served as a leading voice for Unitarianism. Founded in 1813 by William Channing, the Christian Examiner (then known as the Christian Disciple), ran until 1869. For the years 1841-42, the editor was either Rev, William Ware or A. Lamson and E. S. Gannett. Published in Boston, the periodical was closely allied with Transcendentalism and often waged war with The Spirit of the Pilgrims, an anti-Unitarian periodical. (American Periodicals, 1741-1900: An Index to the Microfilm Collections, ed. Jean Hoornstra and Trudy Heath [Ann Arbor: University Microfilms International, 1979]).

The articles in the periodical were often book reviews in which the author took a recently published book, commented on it, and used it as a springboard for what he wanted to say on the subject. Some of the reviews were as short as a paragraph, and others were 20-30 pages long. As a religious periodical the Christian Examiner was deeply interested in religious topics, and perhaps half of the articles deal with theology in general or Unitarian doctrine. Often the articles responded to a sermon that had recently been delivered and published.

Still, the Christian Examiner by no means focused only on religion, strictly defined. Reading the periodical, one gets the sense that its function was to be a source of intellectual stimulation for its readers. Or better yet, that its readers looked to it not only for doctrine and devotions (an emphasis that at times was lacking), but also for literature, science, politics, history, and so forth. In the years I examined, the periodical included articles on geology, horticulture, politics, poetry, fiction, philosophy, and others disciplines. Often the inclusion of subjects from this expansive list was justified by an appeal to "civilization." For example, an article about China and Great Britain begins, "The English war with China is an object of interest to the civilized world, on political, commercial, and philanthropic grounds" (Vol 33, July 1842, pg. 281). This rhetorical stance is not surprising since one can easily argue that Protestantism and "Civilization" were conflated in nineteenth-century America.

Some assumptions of the Christian Examiner were very clear. One was an emphasis on reason and a distrust of emotion. In an article critiquing the writings of those advocating the Oxford Movement, the editor writes, "We might even wish, that they had less faith; for an excess of faith seems, after all, to play fool with their reason. (Vol 30, March 1841, pg 42). Furthermore, the periodical had a definite Unitarian bias. Several articles were critiques of where other denominations were going wrong (often denominations outside mainstream Protestantism) or responses to attacks on Unitarianism. At times, however, there is a tolerance for other Christian faiths in the
sense that the periodical at times presented other doctrines in a relatively objective fashion. One catches glimpses of the ideal of disinterested scholarship in the *Christian Examiner*.

In the issues published in 1841-42, there are no direct references to Mormonism, but as my archive entries show, there were several points of common concern. Still, these points are often on topics that concern many religions (but topics that Mormons understood fairly uniquely). Therefore, there are no references to topics like Kolob, magic, Mother in Heaven, or temple rituals. Rather, the points of common interest are more often on subjects like sacrament, scripture, authority, or Atonement.

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**Index Entry**

**Topic(s):** One true church, Basis of authority, Revelation  
**Author:** N/A (see Nature of Source below)  
**Title of Book:** -  
**Title of Article:** "Reasons for becoming a Roman Catholic; addressed to the Society of Friends. By Frederick Lucas, Esq., of the Middle Temple, Barrister-at-Law, London. Cincinnati: Published by the Catholic Society for the Diffusion of Religious Knowledge. 1840."  
**Title of Periodical:** *The Christian Examiner and General Review* (vol 30, no. 34)  
**Place of Publication:** Boston  
**Publisher:** James Munroe and Company  
**Date of Publication:** March 1841  
**Library Location:** American Periodical Series, BYU Microfilm, FILM 051 B #453.  
**Nature of Source:** This article appears in a scholarly religious periodical published every two months. The periodical focuses on a variety of topics: the 1841 volume includes discussions of poetry, the history of Harvard, medieval church history, geology, and Emerson's writing. Each issue tends to includes 4-5 articles, which are often long reviews of works published elsewhere, followed by several "Critical Notices," which are shorter reviews of books. Thus, the articles have no definite author and are summaries and responses to the writings of others.  
**Comment:** The discussion of Lucas' book reveals the reasons why one man changed religious affiliation and highlights two issues that Lucas used to used to justify one faith as superior to another. His argument hinges on the idea that Catholicism and Quakerism are very similar and that they avoid the pitfalls of Protestantism. Interestingly, this discussion of the merits of Catholicism (and Quakerism) is discussed in a Unitarian periodical. The writer seems to value the argument itself, but is also defending Unitarianism. The writer comments that Lucas' "remarks are ingenious and plausible, but we should suppose little likely to satisfy any one but himself: They are however novel so far as this point is concerned, and on that account perhaps, their appearance is worthy of being chronicled" (110). The pronoun references in the passage are unclear, and there seems to be contradictions in the second quoted excerpt.  
**Researcher:** David Allred  
**Excerpt (pages):** Passage on the one true church: "According to him [Frederick Lucas], the Quakers and Catholics, although they differ as to what the true church is, agree that there is but one true church. Quakerism, like Catholicism, does not regard itself as a
fragment of the Christian body, one among other sects, but as the one true church. . . .
The same reasons which caused the Friends to reject the lifeless forms of Protestantism,
would have led them, had they understood their nature, to adopt those of the Romish
church. . . ." (110).

Passage on the basis of authority: " . . . . The Friends differ from all Protestants not
merely in believing them in error as to their creeds, but in the conviction that they
fundamentally in the means they adopt to arrive at truth. Not less than the Catholics, they
utterly reject the right of private judgment as an arrogant pretense to make the human
understanding the judge and censor of the divine counsels. With the Catholics, they reject
as absurd and monstrous this great fundamental principle of Protestantism. They agree
with the Catholics in recognizing the necessity of an infallible guide in faith and practice.
But where shall this be found? Whatever may be the value of the Scriptures as an
instrument or means, they cannot, in their estimation, be regarded as the ground rule of
faith. With them the infallible rule is the testimony of the spirit within,- divine, inward
revelations from God. This, and this only, is the infallible guide to each individual and to
the church in all ages, and if its teachings be sincerely obeyed, it will infallibly lead the
seeker after divine knowledge into all truth. The Friends and Catholics, according to the
author of this work, do not begin to differ in fundamental principles, till the question
arises as to how true revelations are to be distinguished from false - the inward teachings
of God's spirit, from the mere imaginations of man. The Quaker answers; 'By their
conformity with the Holy Scriptures.' The Catholic answers 'By their conformity with the
faith and discipline of the Catholic Church'" (111).

Length of Relevant Material: 3 pp.

Index Entry
Topic(s): Revelation
Author: -
Title of Book: -
Title of Article: "Transcendental Theology."
Title of Periodical: The Christian Examiner and General Review (vol 30, no. 35)
Place of Publication: Boston
Publisher: James Munroe and Company
Date of Publication: May 1841
Library Location: American Periodical Series, BYU Microfilm, FILM 051 B #453.
Nature of Source: This article appears in a scholarly religious periodical published
every two months. The Christian Examiner was a strong advocate for the Unitarian faith
and often opposed the anti-Unitarian paper Spirit of Pilgrims. The periodical focuses on a
variety of topics: the 1841 volume includes discussions of poetry, the history of Harvard,
medieval church history, geology, and Emerson's writing. Each issue tends to includes 4-5
articles, which are often long reviews of works published elsewhere, followed by
several "Critical Notices," which are shorter reviews of books. Thus, the articles have no
definite author and are often summaries and responses to the writings of others.
Comment: This passage represents, in some respects, a very different model of
revelation than was viewed by early Saints. The impersonal, highly rational concept of
Deity revealing information to humans is at odds with the visions of Joseph Smith (i.e.
accounts of the First Vision when he sees God and Jesus and is told his sins are forgiven.)
On the other hand, the emphasis on believing the authority of others fits with what some
Mormons would have felt in regards to Joseph's teachings or the witnesses of the Book of
Mormon, for example. At any rate, this idea of revelation suggests how, in Unitarian
circles at least, the concept revelation would carry a different connotation.

Researcher: David Allred
Excerpt (pages): "We now come to the second mode in which the proposed problem
may be solved; that is, the supposition, that the Deity may announce through some fact in
the external world, that he is the author of the moral law within us. Such an
announcement would constitute a revelation properly so called, and the system of religion
founded upon it may be far more comprehensive than the natural scheme already
explained, since it is at least conceivable, that through the same external fact may be
communicated to us, not merely the primal truth respecting the origin of the moral law,
but a multitude of others, relating both to doctrine and practice. It may be necessary to
remark again, that the principles to be laid down are not meant to be applied specially to
Christianity, or to any other revelation in particular, but to all possible revelations.

To reveal is to make known. By the very idea of a revelation, therefore, it is
supposed, that something is to be made known to us which we did not know before. Now
all knowledge that exists a priori,- in other words, all knowledge obtained without the aid
of experience,- such as the theorems of the geometer and the original dictates of
conscience,- is derived, or pointed out; it cannot be revealed. All propositions, the truth of
which, depending on the very constitution of our minds, may be demonstrated, rest on the
evidence of that demonstration, and can in no proper sense be said to be made known to
us. Only historical knowledge, or facts perceived by sense, can be made known, since the
evidence here rests [page 202 ends] upon authority; that is, upon our confidence in the
veracity and the means of observation of the individual who discloses them to us. And
farther, it is not the perception itself that is revealed, but the fact that another has
experienced that perception. If, for instance, another person gives me a rose to smell of,
he does not reveal to me the truth that the rose smells sweet; I find that out myself. But if
there be no means of getting the flower in question, and he assures me from his previous
experience that the odor is pleasant, then the fact is revealed to me, since I receive it on
his authority. Such an assurance may be handed down from one person to another in long
succession, and the fact revealed is then said to rest upon tradition." (202-203).

Length of Relevant Material: 4 pp. (Entire article 34 pgs)
**Place of Publication:** Boston  
**Publisher:** James Munroe and Company  
**Date of Publication:** September 1840  
**Library Location:** American Periodical Series, BYU Microfilm, FILM 051 B #453.  
**Nature of Source:** This article appears in a scholarly religious periodical published every two months. The *Christian Examiner* was a strong advocate for the Unitarian faith and often opposed the anti-Unitarian paper *Spirit of Pilgrims*. The periodical focuses on a variety of topics: the 1841 volume includes discussions of poetry, the history of Harvard, medieval church history, geology, and Emerson's writing. Each issue tends to include 4-5 articles, which are often long reviews of works published elsewhere, followed by several "Critical Notices," which are shorter reviews of books. Thus, the articles have no definite author and are often summaries and responses to the writings of others.  

**Comment:** This article, which is a review of two recent publications on missionary work, makes the case that the religion in the modern world is flourishing by using evidence of missionary work in foreign lands. The article also reviews some of the problems of missionary work throughout the world, especially the financial costs of such an undertaking. Several themes seem especially relevant to the Restoration, including the discussions below about conversion by violence, the relationship of evangelizing to the Second Coming, and locations in which missions were being established. The Restoration differs in missionary ideology from this article in the lack of ecumenical cooperation. Many of the early missions of the Church went to locations which are mentioned in this article, but several years later. In 1840, Great Britain was receiving the bulk of Mormon foreign missionary efforts.  

**Researcher:** David Allred  

**Excerpts (pages):** 

"It [foreign missionary work] is in a singular degree a work of faith,-faith in religion,-or less abstractly, the promises of God. . . . It is no longer the work of the church as such, acting with unquestioned views and authority; it is the spontaneous effort of the mass of the Christian world, at least in protestant countries, and is essentially a popular movement. Thence it affords an obvious proof not only that religion has not suffered any decay in its spirit and essence, but that it acts with greater power, and that man's need of it is felt more deeply than ever" (52).  

"The very magnitude of the object, which is nothing less than to convert the whole world simultaneously, and which by its vastness and grandeur, recommends itself so powerfully to many minds, will be found, we believe, to be in a great degree a source of disappointment and defeat, unless the Deity should choose by some irresistible influence to renovate the world at once without human instrumentality. The means to be used are comparatively very limited, while the object is not so. If it were proposed only to convert the world by slow stages, in conformity with the law of progress by which society has always been governed, the case might not seem so hopeless; but "the coming of the Lord" must be hastened, and the regeneration of every part of the globe must go on with equal steps. And not only is it proposed to make disciples of the Jew, the Mohammedan, and the Pagan, but strenuous efforts are making to convert the doubtful Christians of Asia and even to re-christianize, or as it is termed evangelize some of the most refined nations of Europe" (54).  

In a report from the Madura Mission: "... 'Does not the providence of God point the church to India as a promising field to cultivate? But alas, we have neither the means
nor the men to occupy it, and the prospect is that, in spite of all we can do, another
generation, ready for the reception of gospel must go down to the grave before the land
will be fully occupied" (55).

"Something [conversions in Europe] also was accomplished by the sword, far
more indeed than the Christian world has ever been willing to acknowledge" (60).

"With the missionary of our times the case is widely different. He is the
representative of a vastly more intelligent an refined age. He cannot use the sword, nor,
except in the very feeble and imperfect manner, the civil power. Interpreting Christianity
in the light of a highly cultivated period, if he is faithful to his trust, he can tolerate none
of the immoral practices of paganism, much less make use of any. He demands more of
the pagan than the ancient missionary did, because he carries with him not only a severer
code of morals, but one which extends to a greater variety of social relations, while he is
himself forbidden to in that hard ascetic mode, by which his predecessor of the olden
time frequently recommended himself as being the model of mortal sanctity (61).

Length of Relevant Material: 12 pgs.

Index Entry

Topic(s): Baptismal covenant, Mode of baptism
Author: -
Title of Book: -
Title of Article: "Tracts for the Times, by Members of the University of Oxford. Vol II.
Part II., IV., and V. 1839, 1840. London."
Title of Periodical: The Christian Examiner and General Review (vol 30, 3d series,
volume 12)
Place of Publication: Boston
Publisher: James Munroe and Company
Date of Publication: March 1841
Library Location: American Periodical Series, BYU Microfilm, FILM 051 B #453.
Nature of Source: This article appears in a scholarly religious periodical published
every two months. The Christian Examiner was a strong advocate for the Unitarian faith
and often opposed the anti-Unitarian paper Spirit of Pilgrims. The periodical focuses on a
variety of topics: the 1841 volume includes discussions of poetry, the history of Harvard,
medieval church history, geology, and Emerson's writing. Each issue tends to includes 4-
5 articles, which are often long reviews of works published elsewhere, followed by
several "Critical Notices," which are shorter reviews of books. Thus, the articles have no
definite author and are often summaries and responses to the writings of others.
Comment: This review of the doctrine of baptism as set out by the Oxford movement is
valuable because it reveals the Oxford argument (at least hints of it) and a reaction of a
Protestant, "low church" view. The scorn with which the reviewer treats the Oxford tracts
is comparable to the tone of only a few of the other reviews in the periodical, and the
allusion to electric shocks from Dr. King's machines seems to be a rhetorical attempt to
further dismiss the tracts. One wonders if the tract was so badly written that it deserves
such a stinging treatment; if this is not the case the rhetoric of this review may be the
most interesting aspect of it. Furthermore, it is interesting to note that the fragments
quoted contain Old Testament allusions (i.e. Holy of Holies, the flood) to explain the
importance and meaning of baptism. Reading the tract itself would make it clearer
whether the author is using a typological approach or perhaps locating Christian ritual in
the Old Testament. Finally, in 1841 Joseph Smith has expanded the importance of
baptism in Mormon theology by revealing the ordinance of baptism for the dead. The
emphasis on the ordinance places closer to the Oxford school than the Unitarian school.

Researcher: David Allred

Excerpts (pages): "The only one of the tracts, which bears the name of its author, is that
by Dr. Pusey, on "Scriptural Views of Holy Baptism." It extends to four hundred octavo
pages and we use no figure of speech when we say, that more than two-thirds of its
contents are positively unintelligible to us. That the human souls are regenerated from the
effects of their original sin by baptism, is the point from which the argument of the tracts
proceeds to pile up texts of Scripture, and extracts from the Fathers, which, when thus
printed, page after page, have no more meaning to us than would so many sheets printed
from types arranged for Walker's Dictionary, but thrown into confusion by an electric
shock from one of Dr. King's best machines. That baptism is essential to salvation is the
only intelligible statement of doctrine contained in the volume. Some of the other
propositions, for which Scripture and tradition are adduced, as proofs of these; "baptism
acts on implanted feeling, to guard what we have;" "baptism the source of an
illumination;" "a life-giving mark in the name of the Trinity;" "our approach to our Holy
of Holies, and High Priest;" "miracle of the iron axe in Jordan typical;" "the flood, the
type of the restoration of man and destruction of sin, by baptism." After this, there will be
no need of a tract to vindicate "Reserve in communicating Religious Knowledge."

Length of Relevant Material: 1 pg (entire review of the Oxford tracts is 8 pgs).

Index Entry

Topic(s): Prophets, Christianization of the Old Testament
Author: -
Title of Book: -
Title of Article: "A Discourse on the Transient and the Permanent in Christianity;
preached at the ordination of Mr. Charles C. Shackford, in the Hawes Place Church in
Boston, May 19, 1841. By Theodore Parker, Minister of the Second Church of Roxbury.
Title of Periodical: The Christian Examiner and General Review (vol 31, 3rd series, no
1)
Place of Publication: Boston
Publisher: James Munroe and Company
Date of Publication: September 1841
Library Location: American Periodical Series, BYU Microfilm, FILM 051 B #453.
Nature of Source: This article appears in a scholarly religious periodical published
every two months. The Christian Examiner was a strong advocate for the Unitarian faith
and often opposed the anti-Unitarian paper Spirit of Pilgrims. The periodical focuses on a
variety of topics: the 1841 volume includes discussions of poetry, the history of Harvard,
medieval church history, geology, and Emerson's writing. Each issue tends to includes 4-5
articles, which are often long reviews of works published elsewhere, followed by
several "Critical Notices," which are shorter reviews of books. Thus, the articles have no
definite author and are often summaries and responses to the writings of others.
Comment: The author of this article argues against the secular position of Parker, who believes that the scriptures are not always derived from prophecy. The author/reviewer writing in the *Christian Examiner* makes a conservative argument for the reality of Old Testament prophecy of Christ and his mission. His assertion of the "gospel of the prophets" compares with how Joseph imagined the Old Testament. However, one should not that the author's statement is qualified with the phrase "we have sometimes imagined" and the conditional verb "could." After the excerpted discussion of the Old Testament, the article soon turns to the supposed "transitoriness" of the New Testament.

Researcher: David Allred

Excerpts (pages): "After some general and on the whole just remarks concerning the changeableness of theological doctrines from age to age, Mr. Parker selects two from "many instances," in illustration of "this transitoriness of doctrines." "First, the doctrine respecting the origin and authority of the Old and New Testament." The Old Testament is first spoken of; and so lamentable are the evils, that have flowed from a belief in its infallible inspiration, "that it makes one weep to think of the follies deduced therefrom"! *Praecipe lugubres cantus, Melpomene.* These authors in fact, "had only that inspiration which is common to other men equally pious and wise." But widely and sadly different has been the general faith of the Christian church. "The most distant events, even such as are still in the arms of time, were supposed to be clearly foreseen and foretold by pious Hebrews several centuries before Christ. It has been assumed at the outset, *with no shadow of evidence,* that those writers held a miraculous communication with God, such as he has granted to no other man." We are amazed at the rashness of this assertion. What? Has it been *with no shadow of evidence,* that the church universal have believed in the spirit of prophecy? Have the vast labors, which have been expended by so many of the choicest minds of our race upon the visions of Isaiah and of Daniel, upon the divine mission of Moses, and the higher than human [page 100 ends] origin of the Jewish law, amounted to no more than baseless *assumption?* Did Jesus *assume at the outset without a shadow of evidence,* that the Scriptures testified of himself, that things were written concerning him "in the Law, and in the Psalms, and in the Prophets?" For it surely will not be pretended that those old writers knew intuitively that Jesus would come, or that they could have had any knowledge of him except by "miraculous communication with God." Is it modest, is it ingenuous to treat alleged fulfillems of prophecy, which so many generations of holy men have regarded as the pillar and groundwork of the faith, as if they were the mere day-dreams of irresponsible fanatics? For ourselves, we have not yet come out of the darkness. We are still so superstitious as to suppose ourselves reading of the veritable Jesus of Nazareth in books written centuries before he was born; nay we have sometimes imagined that we could select and arrange a *gospel according to the prophets,* which should agree marvellously with the narratives of Matthew, Mark, Luke, and John" (100-101)

Length of Relevant Material: 17 pgs.
Title of Article: "A Sermon preached before the First Congregational Society in Burlington, Vt. By their Minister, George G. Ingersoll, and published at their request. Burlington: Chauncey Goodrich. 1841. 8vo. pp.32."

Title of Periodical: The Christian Examiner and General Review (vol 31, 3rd series, vol 13, no. 1)

Place of Publication: Boston
Publisher: James Munroe and Company
Date of Publication: September 1841

Library Location: American Periodical Series, BYU Microfilm, FILM 051 B #453.

Nature of Source: This article appears in a scholarly religious periodical published every two months. The Christian Examiner was a strong advocate for the Unitarian faith and often opposed the anti-Unitarian paper Spirit of Pilgrims. The periodical focuses on a variety of topics: the 1841 volume includes discussions of poetry, the history of Harvard, medieval church history, geology, and Emerson's writing. Each issue tends to includes 4-5 articles, which are often long reviews of works published elsewhere, followed by several "Critical Notices," which are shorter reviews of books. Thus, the articles have no definite author and are often summaries and responses to the writings of others.

Comment: The reviewer in the Christian Examiner quotes at length Ingersoll's sermon and approves of it. The excerpt below are Ingersoll's quoted words. The emphasis on the true nature of God in this metaphor reminds one of the King Follett discourse. Ingersoll presents with metaphor a very anthropomorphic conception of God as a being with feelings, offspring, moral dilemmas, etc. In some respects, this passage matches Joseph's teachings of the Fatherhood of God. However, one wonders how much Ingersoll's statements are meant to be taken figuratively. If he is not speaking literally, here he diverges from Joseph's teachings. Furthermore, Ingersoll, unlike Joseph does not deal with what happens when the children of God "grow up." Joseph's teaching of deification takes surpasses Ingersoll's anthropomorphism.

Researcher: David Allred

Excerpts (pages): The "popular doctrine of the atonement" is a false one that relies on pagan ideas of God: "The Pagan trembled before his god, and sought to win his favor or avert his anger. So he built his altar, and brought his sheaf, or slaughtered his victim; and as the flame ascended and the cloud of incense rolled, he felt happy in the thought that he had secured the goodwill of his deity. He went to him, as among men the feeble go to the strong, with a gift in his hands-to conciliate, to propitiate, to buy protection and kindness. He went to his God as the slave to his master, the subject to his king, and kneeled, and sung his song of praise, and offered his present, believing in his heart that his god would smile, even as the master and the king would smile. . . ."

". . . here is my answer to this doctrine. Our Father in Heaven. I ask each parent, for a moment, to imagine his child before him. That child has offended, but he, now, kneels to him for forgiveness. With streaming eyes and lifted hands, he says, Father forgive me. He weeps over his past disobedience, he promises amendment-nay, he says, take me on trial, and if I do not reform, then cast me out to die. What human parent would spurn from him a child like this? What human parent would say, I cannot forgive you; but if one of my long tried, dutiful, innocent children, will come and give his limbs to the fetters, his back to the scourge, and suffer the punishment which you deserve, then, I will forgive you and grant you my blessing. And now I ask, what child on earth would
accept a parents' blessing on terms like these? What man, with the true feelings of a man, would see his brother groan, and bleed, and faint, because, in his affection, he was willing to endure it all to save him from his father's [end of page 132] curse? Shall we dare to imagine such a situation for our Heavenly Father?" (132-33).
churches, many would feel that they have a part and an interest in religion, which they now consider as denied to them. I do not say that this is a good reason for abandoning the ordinance; but I say it is a good reason for considering most seriously the views that are entertained of it. And I do say also, that so it was not in the beginning. It is observable, indeed, that in the founder of this institution there was none of that extreme sensitiveness about its profanation, that has prevailed in later days; for he did not forbid Judas from partaking in it, though he knew that murder and betrayal were in his heart. And when it fell into the hands of the Apostles, when the early Christian congregations were gathered, we know that all who believed in Christ, and desired to place themselves under his discipline,-that is to say, that the entire company of Christian worshippers,-were communicants; that they as much and as freely participated in the act of communion, as in the act of prayer. The table of the Lord's Supper was spread; and the only condition of approach to it was faith in Christ,-a hearty reception of him as heaven-commissioned Master and Saviour. There is no evidence that there was any church vote, or any exertion of Apostolic will, in the matter. A credible expression of faith was the unquestioned passport. And when the children of these primitive confessors grew up, and took the places of their fathers, they all succeeded to the inheritance of their privileges. So it continued to be, till the time of the Reformation; so it is in the Catholic church to this day" (194-95).

After several pages describing the significance of the sacrament, the author finishes with a poem/lyrics:
"Guide me, O thou Great Jehovah!
Pilgrim through this barren land:
I am weak, but thou art mighty;
Hold me with thy powerful hand.
Bread of Heaven! Bread of Heaven!
Feed me till I want no more." (208)

**Length of Relevant Material**: 14 pgs.
5 articles, which are often long reviews of works published elsewhere, followed by several "Critical Notices," which are shorter reviews of books. Thus, the articles have no definite author and are often summaries and responses to the writings of others.

**Comment:** This review quotes a passage from Waterston's book, which is described as a volume "that may be used in the closet, by him who would fan the devotional flame on his heart's alter, or abroad, as a manual by the Christian who would carry his piety into action" (126). The treatment of children's death is comparable to the Mormon view of infant baptism because of the way the writer assumes the salvation of children, or at least their going to a "spiritual world" or the "home of the soul." However, the writer does not mention the necessity of baptism for children over age 8.

**Researcher:** David Allred

**Excerpts (pages):** "The last piece, on the "Death of Children," will go to the heart of every parent who reads it, and not of parents only. There is a principle of human nature which it will reach, a deep-seated sympathy with all holy affections, which such an eloquent appeal must touch. We cannot refrain from quoting one or two of the reflections. "If, then, a child is taken away and others are left, it throws a degree of sanctity around those who remain. They are not simply connected with this world, but with another. One has gone, and they also may go. This idea makes every child a monitor pointing to the spiritual world, and unless parents are insensible to spiritual things, they will, by these means have their strengthened, and their thoughts often led to the home of the soul. But even the parent does not lose a child, the fact that children may and do die, tends to call out the affections. If it were a fact, that no child had ever been known to die, all children would be looked upon as future men and women. But now there is uncertainty, there are vague possibilities, and the present is valued the more, because the future is unknown. Fear make Hope more beautiful."-p.289" (128).

**Length of Relevant Material:** 1 pg.

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**Index Entry**

**Topic(s):** Book of Mormon, Translation; Bible Revision, Translation

**Author:** A. P. P.

**Title of Book:** -

**Title of Article:** "On Inspiration"

**Title of Periodical:** The Christian Examiner and General Review (vol 32, 3rd series, vol 14, no. 2)

**Place of Publication:** Boston

**Publisher:** James Munroe and Company

**Date of Publication:** May 1842

**Library Location:** American Periodical Series, BYU Microfilm, FILM 051 B #454.

**Nature of Source:** This article appears in a scholarly religious periodical published every two months. The Christian Examiner was a strong advocate for the Unitarian faith and often opposed the anti-Unitarian paper Spirit of Pilgrims. The periodical focuses on a variety of topics: the 1841 volume includes discussions of poetry, the history of Harvard, medieval church history, geology, and Emerson's writing. Each issue tends to includes 4-5 articles, which are often long reviews of works published elsewhere, followed by
several "Critical Notices," which are shorter reviews of books. Thus, the articles have no
definite author and are often summaries and responses to the writings of others.

**Comment:** This article on the reality of inspiration frames itself with questions of
Biblical accuracy and truth. While there are portions of the Bible that seem to be
mundane and common writings rather than spiritual truths (the writer does not fully
delineate what constitutes each category), the record, they maintain, is still inspired from
God.

The author acknowledges that God can on occasion inspire men (and women?),
and presents a model of revelation that can be compared to how Joseph produced
scripture. One can assume that the author of this piece would not consider Joseph Smith a
"sacred writer," but Joseph's claims to know the mind and will of God fit within the
framework of inspiration below. Still, this article does not mention the use of seer stones
or the Urim and Thummin. Additionally, Joseph's revision of the Bible could be seen as
an attack on the inspiration of the scriptural writers, even if others would see it as only an
attack on translators and scribes.

**Researcher:** David Allred

**Excerpts (pages):** "But what is inspiration? We mean by this word, in its application to
the Scriptures, a divine influence exerted upon the minds of the sacred writers, to aid
them in the exhibition of truth, and to save them from hurtful error. No one we presume,
at the present day, would maintain that the very words of Scripture were dictated by the
divine spirit; that the genealogies in the first book of Chronicles were breathed by heaven
into the author's mind; that there was anything supernatural in Paul's sending for his cloak
and parchment; in fine, that the sacred writings were the mere channels of revelation. . . ."
(205).

"But, while we believe that the sacred writers wrote each in his own style, and
with a large degree of freedom, we maintain that they were inspired, that their minds
were preternaturally enlightened and guided, that holy men wrote as they were moved by
the Holy Spirit. For, in the first place, the idea of inspiration is in strict accordance with
reason and intrinsic probability. We cannot deny to the Father of man's spirit that power
of direct and recognized communication with it, which he has granted to fellow men. We
cannot suppose that God has opened the soul to the inbreathings of other souls, and left
us no avenue for the entrance of his own voice. No; if man has a soul, God must have the
key to its every apartment, and must needs have at his command even those modes of
access and forms of speech, which, for good reasons, he rarely sees fit to use." (206).

**Length of Relevant Material:** 14 pgs.

**Index Entry**

**Topic(s):** Second Coming, Preparations of the earth and preceding events

**Author:** -

**Title of Book:** -

**Title of Article:** "A Critical and Historical Interpretation of the Prophecies of Daniel.
By Nathaniel S. Folsom. Boston. 1842. 12mo."

**Title of Periodical:** The Christian Examiner and General Review (vol 33, 3rd series, vol
15, no. 1)

**Place of Publication:** Boston

**Publisher:** James Munroe and Company
Comment: This review of Folsom's book treats Millerism and millennialism with scorn. However, the author seems to imply that millennialism is "perplexing" or even influencing some Unitarians, which calls forth questions of how millennialism was a folk belief, existing, perhaps, in some cases outside of the official doctrines of established religions.

Researcher: David Allred

Complete Excerpt (pages): "This is not a book for critics and theologians, and the author does not claim, we believe, to have made any discoveries in the difficult art of interpreting Prophecy. He was induced to undertake the work of exposition, it would seem, in consequence of the new interest awakened on the subject of Scripture prediction, in a portion of the community, by the foolish fancies recently broached, and which, strange to say, find advocates, about the approaching end of the world, and personal advent of Christ, to take place in 1843. The common reader, who sits down to study the book of Daniel, we think, will find the volume a help, and we commend it especially to the attention of such as allow themselves to be perplexed by those who are [page 123 ends] crying, lo here, or lo there, and who confidently predict that the world is to speedily end" (123-24).

Length of Relevant Material: 1 paragraph (quoted completely above)
in a discussion of the meaning of the atonement of Jesus Christ. Their discussion argues for a finite atonement, applicable only to the elect, and not to all.

**Researcher:** Brigham Bowen

**Excerpt (pages):** "The atonement . . . when by that term is intended the ground, or meritorious cause of actual reconciliation, was frequently spoken of in the bible as the righteousness of one, which came upon all men that ever were justified, unto justification of life, and any obedience unto death, which had not secured unto all for whom that obedience was rendered actual justification unto life, would not have been any efficient, adequate, or real atonement" (30).

"Since I arrived in heaven I have learned, that to represent the atonement as having been sufficient for purposes for which it was never intended by God, is derogatory to the wisdom of our Heavenly King. . . (31).

**Length of Relevant Material:** 6 pp. (28-33)

**Hard Copy:**  
**Date when Photocopying was Completed:**

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**Topics:** Afterlife; Three degrees of glory

**Author:** Ann Phillips

**Title of Book:** A vision of heaven & hell

**Title of Article:**

**Place of Publication:** Barnard, Vt.

**Publisher:** Dix, Joseph

**Date of Publication:** 1812

**Library Location:** BYU HBLL Microform area; Early American imprints. Second series; no. 26456 (Shaw & Shoemaker): [080 Sh64a no. 26456]

**Nature of Source:** An account of a vision experienced by the author, in which she is shown heaven and hell.

**Comment:** This is largely a traditional account, with a view of heaven as a place of eternal worship of deity and hell as a site of endless torment. Where this narrative is unique is in Phillips' declaration that the condemned "said Amen to their own Condemnation, for they knew they had Justice done them" (2), and in a brief mention of differing glories. In the latter case, the reference is not completely clear, as it could be interpreted as referring either to actual stars or to the "Scripture Worthies" (Enoch, Elijah, etc.).

**Researcher:** Brigham Bowen

**Excerpt (pages):** "From this I was taken to Heaven, where I say a winged Seraph flying through the midst of HEAVEN crying, HOLY, HOLY, HOLY, LORD GOD ALMIGHTY; and my Soul joined the whole HEAVENLY ARMIES in Amen, and Amen." (2-3)

"I saw GOD's Throne, and the GLORY that issued from it. I also saw the HEAVENLY HOSTS continually falling before the Throne, crying, Worthy, Worthy is the LORD GOD ALMIGHTY. I had a desire to see Enoch and Elijah, and a number of
other Scripture Worthies, and was indulged so far as to see them. I saw that one Star differeth from another in Glory, although every vessel was full." (3)

**Length of Relevant Material:** 4 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Afterlife; Three degrees of glory

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**Title of Book:** A vision of heaven & hell

**Title of Article:**

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**Length of Relevant Material:** 4 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Afterlife

**Author:** James Richards
Title of Book: A discourse, delivered 14th January, 1810, at Newark [microform] : occasioned by the death of Lewis Le Conte Congar, A.M., a member of the Theological Seminary at Andover : who died at that place 6th January, 1810 / by James Richards.
Title of Article:
Title of Periodical:
Place of Publication: Newark, N.J.
Publisher: E.B. Gould
Date of Publication: 1810
Library Location: BYU HBLL Microform area; Selected Americana from Sabin's Dictionary of books relating to America ; fiche 29,279: [Z 1201 .S32 Unit 213 29279]
Nature of Source: A Presbyterian funeral sermon delivered in Newark, N.J. in 1810.
Comment: This sermon argues that heaven is a social paradise of sorts, where souls who have had meaningful relationships in mortality continue those associations as they spend the eternities worshiping God. Richards also postulates that deceased spirits may be assigned as ministering spirits or guardian angels over those with whom they had relationships before death.
Researcher: Brigham Bowen
Excerpt (pages): "It is but a little while and we shall follow them. Our dust will soon mingle with their dust, and our spirits join with their spirits. We shall meet them on a deathless shore—meet them refined from the dross of this world; and ... we shall tread the fields of light and glory together. We shall stand with them on Zion's everlasting hills, to look back on the course we have held across this wilderness, to converse of all the events, which have befallen us in our pilgrimage state, and to shout together in one eternal song, the praises of him, who loved us and washed us in his own blood." (13)
"Who knows but he [the deceased] may be employed as a ministering spirit, or a guardian angel to those whom he loved? Who can tell but he may be present in this assembly, or be looking from the battlements above, to witness the manner in which his departure affects the church and congregation once so dear to him?" (15)
Length of Relevant Material: 6 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Afterlife
Author: S.C. Pomroy
Title of Article:
Title of Periodical:
Place of Publication: Augusta (Me.)
Publisher: Eaton and Severance
Date of Publication: 1831
Library Location: BYU HBLL Microform area; Selected Americana from Sabin's Dictionary of books relating to America ; fiche 26,484: [Z 1201 .S32 Unit 205 26484]
Nature of Source: A Congregational funeral sermon delivered in Bangor, Maine in 1831, attempting to console friends and family with the promise that the righteous dead enjoy a blessed state with Christ in the afterlife.

Comment: This sermon posits heaven as a place of release from sin and tribulation, but primarily as a site for the worship of deity. As such, it is a firmly traditional interpretation of the heavenly state.

Researcher: Brigham Bowen

Excerpt (pages): "they who have died in the Lord are blessed, because they are with Christ, and shall live and reign with him forever and ever. I might speak of the general assembly and Church of the first born—the spirits of the just made perfect—the glorious company of the redeemed. I might point you to the countless multitude of heavenly angels-sons of the morning, who never sinned—for the Christian, at death, goes to be a companion of these shining ones. But I pass by these, and simply say, that such as have fallen asleep in Christ, have gone to be forever with the Lord their Saviour. . . . The amazing, ineffable glories of divinity are seen concentrated in, and beaming around, his person; softened, familiarized, brought near to the delighted converse of saints and angels, by his glorified humanity. Around his throne all his saints, and angels gather; clothed in the bright and spotless and illustrious robes worn at the marriage supper of the Lamb." (9)

Length of Relevant Material: 2 pages

Hard Copy:

Date when Photocopying was Completed:

Topics: Afterlife; Eternal progression

Author: John Pierce

Title of Book: Address at the funeral of Hon. Thomas A. Davis [microform] : delivered in Central Church, on Tuesday, November 25, 1845 / by John Pierce.

Title of Article: 

Title of Periodical: 

Place of Publication: Boston

Publisher: J. H. Eastburn

Date of Publication: 1845

Library Location: BYU HBLL Microform area; Selected Americana from Sabin's Dictionary of books relating to America ; fiche 26263: [Z 1201 .S32 Unit 205 26263]

Nature of Source: Funeral sermon for the former mayor of Boston, Thomas A. Davis.

Comment: During his sermon, the author recounts various events from the deceased mayor's life, including a period of sickness, just prior to his death. During this time, according to the pastor, the mayor was particularly moved by the prospect of new "discoveries" which he would be "continually making" during the afterlife—an echo of Joseph Smith's doctrine of eternal progression.

Researcher: Brigham Bowen

Excerpt (pages): "he dwelt with great delight on the new and ever increasing discoveries, which he hoped to be continually making of the works and ways of God, and of the wonders of redeeming love." (15)
The same instant I saw a man in the room with a bright shining light around him, which appeared brighter than the sun, shining in his full strength; and he spake to me and said he knew all my vain thoughts before I told them to him; and in a moment my spirit left my body and followed my Guide, who conveyed me beyond the moon and starry regions: Then instantly I was carried to the most glorious City, which shone with such brightness that it dazzled my eyes to behold it. . . ." (4)

"... Christ turned to me with a smiling face, and said, Your sins are forgiven, and your transgressions I will remember no more. Then he shewed me, and bid me look and see the prints of the nails in his hands; this, said he, I bore for you: And at those words of his, the heavenly host sung for joy, and Christ said I was welcome as any to all the joys and pleasures of the New Jerusalem, and I could not forbear to sing among the rest." (5-6)

"The people sung after the manner of the christian churches on earth; Christ died, seemed to lead their song. I saw there, men, women and children, and heard them sing together; the little children sung a verse of the Gospel Sonnet. . . ." (6)
Comment: This vision contains the typical bright angelic guides and descriptions of heaven as a glorious place wherein the saved worship God and are happy, but it is also unique in its discussion of different "circles" of spirits, among which glory differs, depending on the spirits' various "Growths in Grace" (11). This gradation, she learns, is according to the spirits capability to receive glory, and each is "fully satisfied" with the glory s/he receives, which echoes Joseph Smith's teachings of the persistence of acquired intelligence and sociality (D&C 130). It also contains a detailed account of Miss Field's mortal acquaintances in their heavenly states, indicating a perception of heaven as a social paradise, and not only a theocentric place of worship.

Researcher: Brigham Bowen

Excerpt (pages): "I then saw Thousand Thousands of the heavenly Host, ministering unto our God, and Ten Thousand Times Ten Thousand standing before him, singing, Worthy is the Lamb, in such rapturous strains, that I longed to join with them, but found myself unable. They all appeared to be clothed in transparent Garments resembling Silver, coming down to their Feet." (8)

"I then saw a Circle of Spirits, who appeared more glorious than the rest, not far from the Throne. On which I said to my Guides, What is the Reason, that These appear far more resplendent than the other Spirits? They told me, that They were such as had gone through much Tribulation. . . . We then went on, till we came to a Place that was a little upon a Descent, where appeared a Number of Souls less glorious than the others. I asked my Guides the Reason why They did not appear so beauteous as the Rest? They told me that They had as much Glory as they were capable of receiving. Whereupon I thought within myself, I had rather be nearer my God, than with those Spirits; yet they all appeared fully satisfied with what they enjoyed." (9-10)

Length of Relevant Material: 14 pages

Hard Copy:
Topics: Afterlife; Eternal progression; Three degrees of glory
Author: J.J. Kerr
Title of Book: Future Recognition; or, The Blessedness of Those Who Die in the Lord
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Herman Hooker
Date of Publication: 1847
Library Location: Not in BYU Library
Nature of Source: A discussion by an Episcopal minister of the future life and the prospect that friends and associates from this life will recognize each other in the hereafter.
Comment: As part of his discussion, Kerr includes an argument that the heavenly state is progressive, and that the saved will spend the eternities in a continual progress of intellectual and spiritual growth. Additionally, he argues that in heaven there are different degrees of glory among the different types of beings and saints (actually, he quotes from an earlier, unknown writer, who had himself been quoted by Thomas Dick and Isaac Watts).
Researcher: Brigham Bowen
Excerpt (pages): "Another element in the happiness of the redeemed is its progressive character. The saints above, beholding with unveiled face the glory of the Lord, 'are changed into the same image from glory to glory.' Thus they make perpetual advances towards the perfection of the great Supreme." (60)
"Man, then, is destined to unceasing advances, and innumerable stages of existence. Having attained to the resurrection, is no reason why he should advance no farther and higher. There are some infinitely lofty mansions in our Father's house; and we may rise from one to another through infinity, thus continually approximating to the nature of Jehovah, without ever attaining to his absolute perfection." (61-62)
"'That cherubim, which now appears as a god to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is; nay, when she shall look down upon that degree of perfection as much as she now falls short of it. It is true the higher nature still advances, and by that means preserves his distance and superiority in the scale of being; but he knows how high soever the station is, of which he stands possessed at present, the inferior nature will at length mount up to it, and shine forth in the same degree of glory.'" (62-63)
Length of Relevant Material: 4 pages
Hard Copy:
Date when Photocopying was Completed: __________________________
Nature of Source: Account of a series of visions experienced by the author, most significant among them being an angelically-guided journey through the heavens, in which she not only sees the celestial and hellish realms of the afterlife, but also a vision of the history of man and the life of Christ.

Comment: Cish's conception of heaven is firmly grounded in the heaven-as-worship tradition of the eighteenth century, though her visions incorporate the increasing emphasis on heavenly sociality that would reach its peak in the mid- to late nineteenth century in England and America. Important connections to Mormon thought in her visions include dressed-in-white angelic visitors (primarily her deceased mother), the ineffability of the heavenly state, a vision of human history (as in Moses and Abraham) and mandates from her guides not to relate certain aspects of the things which she sees.

Researcher: Brigham Bowen

Excerpt (pages): "We passed through [illegible] tracts of enlightened space, through many bright and glorious worlds, through many hosts of innumerable angels and [illegible] that seemed to be inexpressibly happy, and employed in celebrating the praise of their beneficent creator. We passed on to the highest heavens, where inexpressible scenes of glory opened to my view. There appeared to be an immense space or ocean, filled with glory, which appeared like substantial light. Here we stopped, and my guide left me. I stood in awful suspense, and heard and saw things which I have not liberty to relate." (5-6)

"There [Jesus] hung in the most exquisite torture, and while mortals mocked and reviled him, hosts of devils hovered around him, triumphing in malignant joy.

"Many of the inhabitants also of heaven were viewing him, and wondering at the mystery of redeeming love." (9)

Length of Relevant Material: 14 pages
Mr. Yeamans. Late student at Yale College. To and with Mr. H. Goodwin, his friend and
class-mate. : Tending to astonish, edify, and instruct. : [Three lines of quotations], 2nd ed.

Title of Article: 
Title of Periodical: 
Place of Publication: Amherst, N.H. 
Publisher: Nathaniel Coverly and Son 
Date of Publication: 1800 
Library Location: BYU HBLL Microform area; Early American imprints. First series ;
no. 37533: [080 Sh64 EVANS 37533] 
Nature of Source: An account of a vision experienced by the author, in which is visited
by a former classmate, who instructs him and describes to him his current post-mortal
state. 
Comment: This narrative contains many elements typical of the genre, including the
angelic/spirit visitor's "garments white and dazzling" (6), a description of heaven as a
place where "the spirits of just men made perfect join the innumerable company of Angels
and Arch-angels, in singing anthems and doxologies of eternal praise to GOD and
CHRIST" (7), and the promise of "the blessed company and society" (15) of deceased
friends that are typical of the genre. (The wording here, in fact, is in parts exactly the
same as that in another vision from the same period: Thomas, Eliza. A Vision; Tending to
Edify, Astonish, and Instruct. Stonington, Conn.: Printed [by Samuel Trumbull], 1800.).

Unique to this vision is a discussion of the deceased visitor's status as a
disembodied spirit. He claims communion with all the heavenly beings (angels, etc.), but
qualifies his statement by saying that "they are concealed" (10). Hence, the spirit world,
in this account, shares the same locality with the eternal realm of angels and God, but not
the same existence. 
Researcher: Brigham Bowen

Excerpt (pages): "True, said I . . . but are you indeed in heaven? He replied, Is this the
habit of hell? . . . If I instruct you in any thing, contrary to what Christ and his apostles
taught; then judge me accursed. No sir, I am now surrounded with the heavenly host,
though they are concealed." (10)

Length of Relevant Material: 15 pages 
Hard Copy: 
Date when Photocopying was Completed: 

Topics: Afterlife; Spirit world; Three degrees of glory; Glory; Throne of God (Kolob);
Plural worlds; Adam 
Author: George De Benneville

Title of Book: A true and remarkable account of the life and trance of Doctor George De
Benneville, late of Germantown, Pennsylvania ... [microform] : including what he saw
and heard during a trance of forty-two hours, both in the regions of happiness and misery :
together with a short account of his cruel persecution in France for preaching the Gospel /
translated from the French of his own manuscript ; to which is prefixed, A
recommendatory preface, by E. Winchester 
Title of Article:
Comment: The section cited here is an account of one of De Benneville's many visions, this one being one of heaven and hell, received during a particularly acute sickness. As part of his visionary journey, the author visits both the seven habitations of hell and five different "mansions" in heaven. Of significance to Mormonism is his discussion of different states/amounts of glory received by varying inhabitants of heaven's many mansions. The narrative is quite Universalist, as it describes groups of souls being intermittently taken out of hell and given glorified grace in heaven. It also includes discussion of retained social connections, multiple worlds (32), the importance of Adam (34) and a perfected form of (non-verbal) language (33).

Researcher: Brigham Bowen

Excerpt (pages): "Presently [a multitude of the heavenly host] passed through the seven habitations of the damned, and a multitude were delivered from each, and being cloathed in white robes, they followed the heavenly host, praising and glorifying the most high for their deliverance; one might know them amongst the others: they all retired by a different way than that which they came. The messenger then came and conducted us into a most wonderful place, and ordered my two guardians to conduct me into five celestial mansions, where the Lord's elect abide. . . ."

"After that my guardians conducted me into five celestial habitations, where I discovered many wonders. Some had greater brightness, glory, and majesty than others, and as the places were, so were the inhabitants; some were clothed in garments whiter than snow; others had transparent bodies, and others again had white bodies resembling chrystal."

"After that we were conducted into all the five celestial habitations, (that I was to see) where I saw many wonders, impossible to describe. First many thrones lifted up of inexpressible beauty and magnificence; upon one of these thrones I beheld the Royal High Priest, surrounded with exceeding great brightness, & clothed in most excellent majesty, being employed in kind intercession before his father, for all the human species, pleading the sufficiency of his blood-shedding to deliver and sanctify a thousand such worlds as ours. All the elect, with the heavenly spirits, joined their intercession with that of their Royal High Priest . . . this mutual intercession appeared like incence ascending on high into the sanctuary of the Lord." 

Length of Relevant Material: 15 pages (24-39)

Topics: Afterlife; Hell
The theology is strongly Calvinist, and much of the discussion is aimed at debunking Universalism. Despite its polemics, it is at times highly imaginative and includes a number of interesting ideas about heaven and hell.

**Comment:** Ely describes hell as a place wherein the eternal punishment is a lack of liberty (and unlimited freedom as a blessing in heaven). He also includes the notion that the blessed have the choice to visit the damned, if they so choose, in a similar fashion to the inter-kingdom visitation structure of Joseph Smith's heavenly theology.

**Excerpt (pages):** "The inhabitants of this dreadful department of woe [hell] had the power of moving from one relative position in immensity to another; but not the same liberty which was accorded to the saints; and so are denominated 'spirits in prison;' for while the saints could transport themselves wherever they chose . . . the damned could only accomplish their desires in part, being subject to restraints and frequent disappointments. This was part of their punishment." (5)

"If any saint, moreover, desired to see a child of wrath, he could instantly be near enough to him to converse with him; and from the knowledge thus obtained of the misery of the lost, and of the justice of God in their damnation. . . ." (9)

**Length of Relevant Material:** 4 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Afterlife; Three degrees of glory; Eternal progression

**Author:** Ezra Stiles Ely

**Title of Book:** Retrospective Theology, or the Opinions of the World of Spirits.

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** A. Finley.

**Date of Publication:** 1825

**Library Location:** Special Collections (Americana): [AC 901 .A1 no.1617]

**Nature of Source:** A speculative depiction of the afterlife by a Presbyterian minister. The theology is strongly Calvinist, and much of the discussion is aimed at debunking Universalism. Despite its polemics, it is at times highly imaginative and includes a number of interesting ideas about heaven and hell.
Comment: Ely speaks of "different degrees of honour and felicity" based on righteousness and knowledge. He also describes the afterlife as a state of continuing progression, as the blessed gain more knowledge as time goes on.

Researcher: Brigham Bowen

Excerpt (pages): "Among the happy saints in heaven, no one of whom felt the least pain of any sort, there were different degrees of honour and felicity, which corresponded exactly with the measure of each one's piety and good works, performed after he became a pardoned sinner; and among the children of the world of woe, no one of whom experienced the least particle of happiness, some were more miserable than other, exactly according to their respective degrees of criminality in the sight of the holy God." (8)

"The more eminent in knowledge and power, were ever ready to communicate, and it was the delight of all to receive streams of pleasure from the God of love, thought the instrumentality of their companions." (9)

"Those who had been longest with Jesus in the world of spirits, other things being equal, possessed the largest share of knowledge. All but God, were ever learning in glory, and ever coming to the knowledge of truth." (11)

Length of Relevant Material: 4 pages

Hard Copy:

Date when Photocopying was Completed:

Topics: Afterlife; Redemption; Infant baptism

Author: Ezra Stiles Ely

Title of Book: Retrospective Theology, or the Opinions of the World of Spirits.

Title of Article:

Title of Periodical:

Place of Publication: Philadelphia

Publisher: A. Finley.

Date of Publication: 1825

Library Location: Special Collections (Americana): [AC 901 .A1 no.1617]

Nature of Source: A speculative depiction of the afterlife by a Presbyterian minister. The theology is strongly Calvinist, and much of the discussion is aimed at debunking Universalism. Despite its polemics, it is at times highly imaginative and includes a number of interesting ideas about heaven and hell.

Comment: Ely argues that children who die "before they had actually transgressed" (25) are heirs of salvation.

Researcher: Brigham Bowen

Excerpt (pages): "As the apostle uttered these words I heard the voices of an approaching heavenly host, and lo! a choir of infant saints, innumerable as the stars in the milky way, passed before us, on a celestial tour to the new heaven and the new earth which had taken the place of the planet of their nativity. In sweet responses they sung, "Hallelujah to the Lamb, for he redeemed us from earth; and fitted us for heaven.

"I gazed with rapture on them as they passed, and when I saw my own seraphic babes were there, and sweetly smiled on me as they passed, I wished myself at the foot of"
the throne again; and instantly was there, praising him who, in his pilgrimage on earth, took little children in his arms, blessed them, and said, 'of such is the kingdom of heaven.'" (22-23)

"All infants, who had died before they had actually transgressed, I found were in the same happy situation; so that it was really a favour to them, that God made Adam their representative in the state of probation, condemned them as falling in him, and then provided for their salvation in Christ; and I could clearly see, that had any infants died in their infancy who had not been reckoned by God to have fallen in Adam, they could not have bene saved by Christ, for he came to seek and save none but those whom God reckoned to be lost. This imputation of guilt to infants, therefore, in consequence of the original sin of Adam their representative; and this actual suffering of death in consequence of their being accounted by God liable to it, is in every case overruled by God for the full and final salvation by Christ of all who die before they have been chargeable with criminality in their own personal conduct. Thus our God brings good out of that which is in itself evil, and makes the wrath of man to praise him." (25)

Length of Relevant Material: 3 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Afterlife
Author: Ezra Stiles Ely
Title of Book: Retrospective Theology, or the Opinions of the World of Spirits.
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: A. Finley.
Date of Publication: 1825
Library Location: Special Collections (Americana): [AC 901 .A1 no.1617]
Nature of Source: A speculative depiction of the afterlife by a Presbyterian minister. The theology is strongly Calvinist, and much of the discussion is aimed at debunking Universalism. Despite its polemics, it is at times highly imaginative and includes a number of interesting ideas about heaven and hell.

Comment: Ely's afterlife includes the continuation of sociality, intelligence, and personality, much in the same way that Joseph Smith's does (D&C 130:2,18; D&C 76).
Researcher: Brigham Bowen
Excerpt (pages): "The happy and the miserable immortals of the world of spirits, appeared to me to possess every mental faculty which they had in their previous state of existence. They all remembered the past, and could converse with each other concerning the events of time, and their own conduct in passing to eternity. I observed, in particular, that those in heaven and in hell who had read the Bible more or less in life, were still able to refer to its sacred contents, but while the memory of the saints was perfected, so that they could quote any part with accuracy, the wicked seemed to possess about the same knowledge of it which they did before their decease, and consequently were frequently
chargeable with such misrepresentations and erroneous views as added new energy to their hatred of God and his Christ." (6-7)

"There was a constant intercourse between heaven and hell, like that attributed by Jesus to a rich man and Lazarus, after they had both died; and I learned that the inhabitant of each state continued to possess their intellectual, sensitive, social, voluntary, and active nature. The good always found happiness to belong to all their agency; but the wicked never could obtain the least satisfaction, or respite from their pains, by any kind of activity, society, or retirement." (7)

"While the work of every citizen of the new Jerusalem was intellectual, cordial, voluntary, unintermitted, and full of praise to Jehovah, I still found that every one had some peculiarity of mental disposition; and each enjoyed and glorified God according to his former mental habits and acquirements." (9)

Length of Relevant Material: 4 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Afterlife; Resurrection
Author: Ezra Stiles Ely
Title of Book: Retrospective Theology, or the Opinions of the World of Spirits.
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: A. Finley.
Date of Publication: 1825
Library Location: Special Collections (Americana): [AC 901 .A1 no.1617]
Nature of Source: A speculative depiction of the afterlife by a Presbyterian minister. The theology is strongly Calvinist, and much of the discussion is aimed at debunking Universalism. Despite its polemics, it is at times highly imaginative and includes a number of interesting ideas about heaven and hell.
Comment: As a part of his discussion, Ely asserts a traditional, immaterial concept of the saints' resurrected bodies.
Researcher: Brigham Bowen
Excerpt (pages): "I learned by the most delightful experience that our Redeemer, seated in a body, like the bodies of his people, on a great white throne, at will passed from one planet and sun, throughout immensity, to another, with the rapidity of the light. His redeemed ones also, without weariness, could follow him . . . so that they had only to choose to be present in body with him, and their spiritual bodies were before him in an instant." (4)
Length of Relevant Material: 1 page
Hard Copy:
Date when Photocopying was Completed:
Theology is strongly Calvinist, and much of the discussion is aimed at debunking Universalism. Despite its polemics, it is at times highly imaginative and includes a number of interesting ideas about heaven and hell.

Comment: Ely posits that heaven as a place in the traditional sense is perhaps incorrect; he claims heaven to be comprehensively part of the great cosmos, and without a specific locality. For him, heaven and hell are separated spiritually, but there is not one place for either.

Researcher: Brigham Bowen

Excerpt (pages): "Over all animated matter the law of gravitation still continued in force; and the systems of suns, planets and inferior satellites, still moved on in their accustomed orbits, displaying the wisdom, power and goodness of the creator. Not one of these orbs could be said, exclusively, to be heaven; not one hell." (4-5)

Length of Relevant Material: 2 pages

Hard Copy: 

Date when Photocopying was Completed: 

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Visions, dreams, revelations; Angels; Afterlife; Spirit World; Glory

Author: Eliza Thomas

Title of Book: A vision; tending to edify, astonish, and instruct; [microform] : experienced by Miss Eliza Thomas, a young lady of respectable parents in the town of Old Fort Schuyler, state of New-York, on the night of the 16th of September, 1799.--in which she saw a departed friend, who described the pleasures of the Christians and torments of the wicked experienced in the other world, also, gave her to understand that she must soon bid an eternal adieu to all worldly and transitory things. God speaketh once, yea twice in a vision of the night. / By William Billings & Thomas Pitnam [i.e., Pitman], respectable inhabitants, who received the foregoing from Miss Thomas's own mouth just before her death. ; --To which is added--a number of excellent hymns.

Title of Article: 

Title of Periodical: 

Place of Publication: [Stonington, Conn.].

Publisher: Printed [by Samuel Trumbull]

Date of Publication: 1800

Library Location: BYU HBLL Microform area; Early American Imprints 1st Series. Evans Microfiche collection, no. 36968, 38627. [080 Sh64 EVANS 36968, 38627]
Nature of Source: Account of a vision experienced by the author, in which she is visited by a deceased friend, who opens a vision of the heavens to her and admonishes her to remain worthy and righteous.

Comment: Similar to Moroni's bedroom visit to Joseph Smith, this account includes a description of the visitor's white, "dazzling" clothing and prophetic counsel, along with a description of the afterlife. Significantly, this description emphasizes glory, not only that of deity, but also that bestowed upon heaven's inhabitants (see D&C 76). Ms. Thomas' vision also incorporates both the tradition of heaven as a site of eternal deity-worship and the Victorian concept of heaven as a social paradise.

Researcher: Brigham Bowen

Excerpt (pages): "as I lay meditating in my bed on various subjects of a worldly nature, I was suddenly alarmed by the opening of my chamber door; wither turning my eyes, to my great surprize and wonder, I beheld the appearance of a former friend and companion, Miss Polly Hunt, (who had been dead about twelve months) coming in at the door; her person seemed to be celestial and angelic, her countenance illustrious and shining, her garment white and dazzling starred with glittering wold, with a crown of unsullied gold upon her head. . . ." (3)

"In heaven my dear Eliza, the righteous enjoy the most perfect freedom and communion with the blessed and unchangeable God; there the spirits of those of the second birth, join the innumerable company of angels and arch-angels in singing anthems and doxologies of eternal praise to God and Christ our redeemer. There we are crowned with crowns of eternal honor, and decked with robes of brightest lustre, forever shining forth like so many suns in the kingdom of our heavenly father. Oh the glories, the ravishing glories of the heavenly world." (4)

"Eliza, I hope ere long to meet you in heaven, where we shall spend an eternity in the blessed company, and society of each other; and swim in those rivers of pleasure which issue from the throne of God, and flow at his right hand forever more. . . ." (6)

Length of Relevant Material: 7 pages

Hard Copy:

Date when Photocopying was Completed:

Topics: visions, dreams, revelations; angels; conversion

Author: Elias Smith


Title of Article:

Title of Periodical:

Place of Publication: Portsmouth, N.H.

Publisher: Beck and Foster

Date of Publication: 1816

Library Location: BYU HBLL Microform area; Shaw & Shoemaker microfiche collection:

[080 Sh64a no. 38947]
Nature of Source: Autobiography of well-known Vermont/New England preacher Elias Smith (1769-1846). Smith's autobiography is listed in antiquarian book dealer Grunder's "The Mormons" catalog (List 9, No. 21) as being pertinent to the study of Mormonism largely because Smith had a number of experiences parallel to those of Joseph Smith: a vision wherein he saw Jesus and the visitation of angels being most prominent among them. The book also includes Smith's reminiscences about doctrinal debates he engaged in during his life, concerning the nature of the godhead, baptism, infant baptism, and other topics.

Comment: This section is Smith's report of his childhood vision of Jesus and a dream in which he is visited by an angel. In the vision, he sees a light, similar to that reported by Joseph Smith, though in Elias' case, the light not only rests upon his body, but in his heart, as well (59). In the dream, Elias is troubled that he has been assured of his salvation, while two other boys from the area are prophesied to falter, but the visiting angel reassures him with an arm on his shoulder and with a promise that "the Lord has a great work for [him] to do in the world" (76).

Researcher: Brigham Bowen

Excerpt (pages): "I went into the woods one morning after a stick of timber; after taking it on my shoulder to bring it to the house, as I walked along on a large log that lay above the snow, my foot slipped and I fell partly under the log, the timber fell one end on the log and the other on the snow, and held me, so that I found it difficult at first to rise from the situation I was then in. While in this situation, a light appeared to shine from heaven, not only into my head, but into my heart. This was something very strange to me, and what I had never experienced before. My mind seemed to rise in that light to the throne of God and the Lamb, and while thus gloriously led, what appeared to my understanding was expressed in Rev. xiv. 1. 'And I looked, and, lo, a lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.' The Lamb once slain appeared to my understanding, and while viewing him, I felt such love to him as I never felt to any thing earthly. My mind was calm and at peace with God through the Lamb of God, that taketh away the sin of the world. The view of the Lamb on mount Sion gave me joy unspeakable and full of glory. It is not possible for me to tell how long I remained in that situation, as every thing earthly was gone from me for some time. After admiring the glory of the Lamb for some time, I began to think of the situation my body was in, and rose up to return home. Looking around me, every object was changed, and a bright glory appeared on every thing around me. All things praised God with me" (58-59).

"There were two young men who professed to be converted, and who gave me a very clear evidence that they were born of God; they often prayed and spake in public meetings. O, thought I, if my evidence was like theirs, my hope would be forever firm! About this time, I dreamed, that an angel came to me, and said, 'you often doubt whether you have passed from death to life, and think if you were as certain of your own conversion as you are of others, you should doubt no more. I am sent to try you and the other two young men, that you may know what your situation is. You and they are to be tried by fire, and those who endure the trial are right, and those who do not will not stand.' This gave my mind a shock; yet in my dream told the angel, my wish was to be right, and if I was not so, it was best to know it now. I dreamed that he put two sticks into the ground, and laid a pole across the top of the two, and made a fire under the pole
he laid across. After doing this, he took three long pieces of bark, that would go over the
pole, and each end lie on the ground; when he had done this, he made a fire under one of
the pieces which reached it and burnt it off. As it fell he said, such an one is gone, he will
fall away. This was one of the young men which gave me such an evidence of being
converted. After this, he put a fire under the second, which was the way the other young
man was to be tried. This soon burnt off, and as it fell he said, the other one would not
endure long. This in my dream filled me with great trouble, as I concluded, if these two
failed, there was no hope for me; and that I was gone forever. He then put the fire under
the third; I stood and saw the blaze touch the bark, so that it was considerable scorched;
but before it burnt, the angel threw water on, which kept it in that situation till the fire
was gone out. When the fire was done, I was in my dream so affected with what had
taken place, that I rose from the place where I sat, and wept much at the thought of being
the only one of the three that should endure. While in this weeping situation, I dreamed
that the angel came to me as I sat weeping, and putting his right hand on my shoulder, he
mildly said, 'Weep not at this, the Lord has appeared for you, and will preserve you, for
he has a great work for you to do in the world.' This affected me more than all I had seen
before. Being much agitated with what was said and done, I awoke, and was in the same
situation that I dreamed of being in. My face was bathed in tears, and my pillow was wet
with my weeping" (75-77).

Length of Relevant Material: vision: 5 pp. (56-60); dream: 4 pp. (74-77)

Hard Copy:

Date when Photocopying was Completed:

Topics: three separate beings; infant baptism

Author: Elias Smith

Title of Book: The life, conversion, preaching, travels, and sufferings of Elias Smith.
Vol. I/ written by himself.

Title of Article:

Title of Periodical:

Place of Publication: Portsmouth, N.H.

Publisher: Beck and Foster

Date of Publication: 1816

Library Location: BYU HBLL Microform area; Shaw & Shoemaker microfiche
collection:
[080 Sh64a no. 38947]

Nature of Source: Autobiography of well-known Vermont/New England preacher Elias
Smith (1769-1846). Smith's autobiography is listed in antiquarian book dealer Grunder's
"The Mormons" catalog (List 9, No. 21) as being pertinent to the study of Mormonism
largely because Smith had a number of experiences parallel to those of Joseph Smith: a
vision wherein he saw Jesus and the visitation of angels being most prominent among
them. The book also includes Smith's reminiscences about doctrinal debates he engaged
in during his life, concerning the nature of the godhead, baptism, infant baptism, and
other topics.
Comment: Here, Smith makes brief mention of some of his biblically-based beliefs, including his rejection of the trinity and infant baptism.

Researcher: Brigham Bowen

Excerpt (pages): "For the instruction of others, particularly young preachers, I here observe, that many words are now in use to describe some principal part of doctrine, which are not in the scriptures . . . . If the word and doctrine are both unscriptural, it is in vain to undertake to prove from the bible that which is not once named there. The word trinity is an unscriptural word, and so is the doctrine, and we may as well prove purgatory from the bible, as the trinity; for neither of them are mentioned there . . . . [Baptism] is in the bible; but there is no account of baptising infants there; and all said in favor of that is invention" (141).

Length of Relevant Material: 1 page.

Hard Copy:

Date when Photocopying was Completed:

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Topics: infant baptism

Author: Elias Smith


Title of Article:

Title of Periodical:

Place of Publication: Portsmouth, N.H.

Publisher: Beck and Foster

Date of Publication: 1816

Library Location: BYU HBLL Microform area; Shaw & Shoemaker microfiche collection: [080 Sh64a no. 38947]

Nature of Source: Autobiography of well-known Vermont/New England preacher Elias Smith (1769-1846). Smith's autobiography is listed in antiquarian book dealer Gruder's "The Mormons" catalog (List 9, No. 21) as being pertinent to the study of Mormonism largely because Smith had a number of experiences parallel to those of Joseph Smith: a vision wherein he saw Jesus and the visitation of angels being most prominent among them. The book also includes Smith's reminiscences about doctrinal debates he engaged in during his life, concerning the nature of the godhead, baptism, infant baptism, and other topics.

Comment: In Chapter VIII of the autobiography, Smith relates an early concern about the doctrine and practice of baptism, particularly that of infant baptism. He includes a recollection of a discussion with his uncle regarding the matter, in which the two disagree fundamentally, the uncle being satisfied with infant baptism as a practice, the nephew being opposed. In response to this conversation, Smith decided to study the New Testament, and found that infant baptism was not there. After this point, Smith became a strong opponent of the practice for the rest of his ministerial career, as we see in the second example, wherein he and one Nancy Burgin, in agreement in opposition to infant baptism, argue with another preacher concerning the practice.
Researcher: Brigham Bowen

Excerpt (pages): "I searched the new-testament carefully, and found infant baptism was not there. Being convinced that believer's baptism was the only one mentioned in the bible, I went again to converse with my uncle. After some conversation, I asked him where the place was that spake of infant baptism. He said he did not then remember. I desired him to see if he could find it . . . . I then told him that infant baptism was not in the new-testament, and that I did not believe it was in the bible, for if it was, he would at least know one place. He said he could prove it, if he had time. This he had till he died, but never told me where to read it in the bible" (79-80).

"His next subject was baptism. He made many objections against baptism as described in the new-testament, which Nancy answered in a scriptural manner. He said considerable against new-testament baptism, and in favor of sprinkling children. She urged him to produce a command or example from the new-testament, that an infant was ever sprinkled or baptised. This he could not do; but undertook to prove it from circumcision . . . . This kind of false argument looked so glaring to me, that I thought it duty to let him and the family know I was awake, and . . . stated to Mr. Remington that his propositions respecting infant baptism were false, and that they could not be supported by the scriptures, nor the rules of logic" (189-90).

Length of Relevant Material: 3 pages (78-80); 3 pages (189-91)

Hard Copy:

Date when Photocopying was Completed:

Topics: millennial conditions; mode of baptism

Author: Elias Smith


Title of Article:

Title of Periodical:

Place of Publication: Portsmouth, N.H.

Publisher: Beck and Foster

Date of Publication: 1816

Library Location: BYU HBLL Microform area; Shaw & Shoemaker microfiche collection: [080 Sh64a no. 38947]

Nature of Source: Autobiography of well-known Vermont/New England preacher Elias Smith (1769-1846). Smith's autobiography is listed in antiquarian book dealer Grunder's "The Mormons" catalog (List 9, No. 21) as being pertinent to the study of Mormonism largely because Smith had a number of experiences parallel to those of Joseph Smith: a vision wherein he saw Jesus and the visitation of angels being most prominent among them. The book also includes Smith's reminiscences about doctrinal debates he engaged in during his life, concerning the nature of the godhead, baptism, infant baptism, and other topics.

Comment: Here, Smith relates a sermon he delivered in the summer of 1792 on Ezekiel 43:10-11, in which he originally argued that the house referred to in that passage (which
Ezekiel must show and describe in detail to Israel) was a proto-Christian model for discipleship. In the book (published in 1816), he recants, arguing that the house is "one to be built in Jerusalem when Christ reigns on the earth one thousand years" and admitting to being at fault in his original interpretation (219).

**Researcher:** Brigham Bowen

**Excerpt (pages):** "My manner of speaking upon the text was this: 1. To describe the house, which I considered the church of God. 2. The pattern, which I considered the order laid down in the new-testament. 3. The coming in, which was by baptising persons giving an evidence of being born again. 4. The goings out, which was turning a person out for not walking in newness of life. 5. The ordinances of the house, which were considered to be baptism and the Lord's supper . . . . 6. The design of all this, which was that they may observe and do them.

"My propositions were in general correct; yet I do not now think that any such things were meant in the text, though many of these things are contained in the new-testament. The house spoken of in the text, is one to be built in Jerusalem when Christ reigns on the earth one thousand years. And whoever reads and understands all said of the house by the prophet, will see that it does not mean the house of God in the new-testament" (218-19).

**Length of Relevant Material:** 2 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** three separate beings

**Author:** Elias Smith

**Title of Book:** The life, conversion, preaching, travels, and sufferings of Elias Smith. Vol. I/ written by himself.

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Portsmouth, N.H.

**Publisher:** Beck and Foster

**Date of Publication:** 1816

**Library Location:** BYU HBLL Microform area; Shaw & Shoemaker microfiche collection: [080 Sh64a no. 38947]

**Nature of Source:** Autobiography of well-known Vermont/New England preacher Elias Smith (1769-1846). Smith's autobiography is listed in antiquarian book dealer Grunder's "The Mormons" catalog (List 9, No. 21) as being pertinent to the study of Mormonism largely because Smith had a number of experiences parallel to those of Joseph Smith: a vision wherein he saw Jesus and the visitation of angels being most prominent among them. The book also includes Smith's reminiscences about doctrinal debates he engaged in during his life, concerning the nature of the godhead, baptism, infant baptism, and other topics.

**Comment:** In this section, Smith relates the sermon of another preacher, one "Elder John Waldo, who lived in Vermont, or New-York." Waldo's discussion, as reported by
Smith, articulates a non-trinitarian godhead and endeavors to show how the Father and the Son are one, while being distinct personages.

**Researcher:** Brigham Bowen  
**Excerpt (pages):** "He undertook first, to shew how God and Christ were one. 1. They were one in creating the world. 2. One in ruling the world. 3. One in the work of redemption. 4. One in election, or in choosing a few to the exclusion of all others" (149-50).

**Length of Relevant Material:** 2 pages.

**Hard Copy:**

**Date when Photocopying was Completed:**

**Topics:** Afterlife; eternal progression; three degrees of glory  
**Author:** J. Edmondson  
**Title of Book:** Scripture Views of the Heavenly World  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** New York  
**Publisher:** Lane & Scott  
**Date of Publication:** 1849  
**Library Location:** HBLL 5th Floor [BT 846 .E34x 1849]  
**Nature of Source:** A Methodist discussion of the afterlife, based primarily on the Bible.  
**Comment:** Edmondson argues that heaven will primarily consist of a beatific vision of deity, but he also argues that the afterlife will include Smith-esque elements, including sociality among the saints, individual progression, and different degrees of glory (the habitations of the "lowest order" will be "perfectly glorious," as is similarly the case with Smith's Telestial Kingdom). In contrast to Joseph Smith, however, he does not postulate that access to the divine will be dependent on one's achieved glory; in his view, all the saved enjoy equal, perfect visions of God. His "degrees of glory" are not architecturally distinguished, as they are in D&C 76, for in his heaven, "every happy spirit will have a visible display of the Deity before his eyes" (52).

**Researcher:** Brigham Bowen  
**Excerpt (pages):** "there will be different degrees of glory; some apartments being vastly superior to those of others. In the heavenly house, there is room for ever soul of man. . . . But as our Lord prepares the mansions, they will be exactly suited to our circumstances; and those of the lowest order will be perfectly glorious." (41)  
"But the knowledge of angels and saints will be progressive. How they acquire knowledge is not easy to determine; but it mus be progressive, because they are finite beings. . . . Angels know more at present than they knew six thousand years ago; and saints will know much more than they do at present, after the lapse of six thousand years to come." (152)  
"Some spirits may be commissioned by the Lord to explore the remote parts of his vast empire; and they may return with most astonishing discoveries, which will enlighten all the sons of glory." (152-3)
"In the acquisition of knowledge there will be an eternal approximation to God, the fountain of wisdom; and still we shall stand at an infinite distance from his all-perfect knowledge, as well as his other infinite perfections." (153)

"There will be various ranks and orders in the heavenly society. As men who have been eminent in knowledge and holiness in this world will be rewarded according to their works, it is certain that they will be advanced to high honour and glory in the world to come." (176)

Length of Relevant Material: entire book
Hard Copy:
Date when Photocopying was Completed:

Topics: Afterlife; Throne of God (Kolob)
Author: Thomas Dick
Title of Book: The Philosophy of a Future State
Title of Article: 
Title of Periodical: 
Place of Publication: Glasgow; London
Publisher: William Collins.
Date of Publication: 1827
Library Location: Special Collections (Rare): [BT901 .D5 1827]
Nature of Source: A discussion of the afterlife by a fairly well-known Scottish theologian/philosopher, attempting to reconcile Christian theology with Enlightenment knowledge about the universe and the natural world. An important document, as it contains a number of parallel doctrines to Mormonism, and was quoted in the Messenger and Advocate. Fawn Brodie claims it to be the source for many of Joseph Smith's radical doctrines, including the eternal nature of matter, eternal progression, and his cosmological theology (No Man Knows My History 172-3).
Comment: Dick postulates that at the center of the universe, there must be a "common centre" which he calls the "throne of God" and which he also refers to as "the Capital of the universe' (242). Similarities with Joseph Smith's Kolob are numerous: all other systems revolve around it, the closer one is to it, the more holy is one's state, and Dick at one point calls it "the third heaven" (243).
Researcher: Brigham Bowen
Excerpt (pages): "It is now considered by astronomers as highly probably, if not certain, from late observations, from the nature of gravitation . . . that all the systems of the universe revolve round one common centre. . . . It may, with the most emphatic propriety, be termed the throne of God.

. . . This grand central body may be considered as the Capital of the universe. From this glorious centre, embassies may be occasionally despatched to all surrounding worlds. . . . Here, too, deputations from all the different provinces of creation, may occasionally assemble. . . . Here, may be exhibited to the view of unnumbered multitudes, objects of sublimity and glory, which are no where else to be found within the wide extent of creation. Here, intelligences of the highest order, who have attained the most sublime heights of knowledge and virtue, may form the principal part of the
population of this magnificent region. Here, the glorified body of the Redeemer may have taken its principal station. . . . In fine, this cast and splendid central universe may constitute that August mansion referred to in the Scripture, under the designation of the third heavens, the throne of the Eternal, the heaven of heavens, the high and holy place, and the light that is inaccessible and full of glory." (242-43)

Length of Relevant Material: 2 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Afterlife; Three degrees of glory; Eternal Progression
Author: Thomas Dick
Title of Book: The Philosophy of a Future State
Title of Article:
Title of Periodical:
Place of Publication: Glasco; London
Publisher: William Collins.
Date of Publication: 1827
Library Location: Special Collections (Rare): [BT901 .D5 1827]
Nature of Source: A discussion of the afterlife by a fairly well-known Scottish theologian/philosopher, attempting to reconcile Christian theology with Enlightenment knowledge about the universe and the natural world. An important document, as it contains a number of parallel doctrines to Mormonism, and was quoted in the Messenger and Advocate. Fawn Brodie claims it to be the source for many of Joseph Smith's radical doctrines, including the eternal nature of matter, eternal progression, and his cosmological theology (No Man Knows My History 172-3).
Comment: During his discussion of the future state, Dick speculates about the nature of man's intellect in the hereafter. Among his thoughts on the matter are speculations on the likelihood of different degrees of intellectual stature and on the probability that intellectual growth will continue through the eternities. He also mentions the fact that the issue of "degrees of glory" "has frequently been a subject of discussion among theologians" (191), and part of his reasoning in favor of different degrees of glory/stature is the concept that "we carry with us the moral and intellectual faculties, of which we are now conscious, and . . . all that knowledge which we acquired in the present state" (188; see D&C 130).
Researcher: Brigham Bowen
Excerpt (pages): "When we enter that world, we carry with us the moral and intellectual faculties, of which we are now conscious, and, along with them, all those ideas and all that knowledge which we acquired in the present state. To imagine that our present faculties will be essentially changed, and the ideas we have hitherto acquired totally lost, would be nearly the same as to suppose, that, on entering the invisible state [between death and resurrection], men will be transformed into a new order of beings, or be altogether annihilated. And, if our present knowledge shall not be destroyed at death, it must form the groundwork of all the future improvements we may make, and of all the discoveries that may be unfolded to our view in the eternal state."
"Again, the superior intellectual views which some individuals shall possess beyond others, will constitute the principal distinction between redeemed men in the heavenly state." (188)

"In this point of view, 'the saints in light' will make improvement in holiness throughout all the ages of eternity, though, at every stage of their existence, they will enjoy pure and unmingled bliss. Every science they cultivate, and every stage to which they advance in intellectual improvement, will enable them to discover new glories in the Divine character, which will raise their affections to God still higher, and render their conformity to his moral image more complete.

"It has frequently been a subject of discussion among theologians, 'Whether there shall be degrees of glory in heaven.' This question may easily be settled, if there be any wight in the remarks and considerations now stated. In so far as there is a difference in the vigour and expansion of the intellectual powers, and in the amplitude of objects they are enabled to embrace, in so far may there be said to be 'degrees of glory;' and a superiority, in this respect, may be considered as the natural reward which accompanies the diligent improvement of our time and faculties upon earth, though such a distinction can never be supposed to produce any disposition approaching to envy, as so frequently happens in the present state." (190-91)

"As finite intelligences, from their very nature, are progressive beings, and, therefore, cannot be supposed to acquire all the treasures of wisdom and knowledge, and to comprehend all the multifarious displays of Divine perfection, during the first stages of their existence; there may be an admirable diversity of modes, corresponding to their peculiar circumstances and stages of improvement, by which the Creator may gradually unfold to them the glory of his nature, and enable them to take a more extensive survey of the magnitude and order of his dominions. Some may be . . . but a few degrees beyond the sphere of knowledge which bounds the view of man; others may have arrived at a point where they can take a more expansive survey of the order, economy, and relations, of material and intellectual existences; while others, after having contemplated, for ages, a wide extent of creation, in one district of the empire of God, may be transported to a new and a distinct province of the universe, to contemplate the perfections of Deity in another point of view, and to investigate and admire a new scene of wonders." (223)

Length of Relevant Material: 10 pages (50-55; 188-192; 223)

Hard Copy:
Date when Photocopying was Completed:

Topics: Afterlife; Plurality of Worlds
Author: Thomas Dick
Title of Book: The Philosophy of a Future State
Title of Article:
Title of Periodical:
Place of Publication: Glasgow; London
Publisher: William Collins.
Date of Publication: 1827
Library Location: Special Collections (Rare): [BT901 .D5 1827]
**Nature of Source:** A discussion of the afterlife by a fairly well-known Scottish theologian/philosopher, attempting to reconcile Christian theology with Enlightenment knowledge about the universe and the natural world. An important document, as it contains a number of parallel doctrines to Mormonism, and was quoted in the Messenger and Advocate. Fawn Brodie claims it to be the source for many of Joseph Smith's radical doctrines, including the eternal nature of matter, eternal progression, and his cosmological theology (No Man Knows My History 172-3).

**Comment:** Here, Dick discusses the probability that many worlds throughout the universe are inhabited by various groups of God's children, and speculates as to their natures.

**Researcher:** Brigham Bowen

**Excerpt (Pages):** "The Deity, being a spiritual uncompounded substance, having no visible form, nor sensible quantities, 'inhabiting eternity,' and filling immensity with his presence, his essential glory cannot form an object for the direct contemplation of any finite intelligence. His glory, or, in other words, the grandeur of his perfection, can be traced only in the external manifestation which he gives of himself in the material creation which his power has brought into existence; in the various orders of intelligences with which he has peopled it; and in his moral dispensations towards all worlds and beings which now exist, or may hereafter exist, throughout his boundless empire." (202)

"Besides the magnificence and variety of the material structures which exist throughout the universe, the organized and intelligent beings with which they are peopled, present a vast field of delightful contemplation. On this general topic, the following ideas may be taken into consideration:

"1. The gradations of intellect, or the various orders of intelligences which may people the universal system. . . ." (211)

"2. Not only is there a gradation of intellect among superior beings, but it is highly probably, that a similar gradation or variety obtains, in the form, the organization, and the movements of their corporeal vehicles. . . ." (215)

**Length of Relevant Material:** 15 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Afterlife; Resurrection; Spirit world; Eternity of matter; Spirit, Soul and body; Spirit and matter

**Author:** Thomas Dick

**Title of Book:** The Philosophy of a Future State

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Glasgow; London

**Publisher:** William Collins.

**Date of Publication:** 1827

**Library Location:** Special Collections (Rare): [BT901 .D5 1827]

**Nature of Source:** A discussion of the afterlife by a fairly well-known Scottish theologian/philosopher, attempting to reconcile Christian theology with Enlightenment
knowledge about the universe and the natural world. An important document, as it contains a number of parallel doctrines to Mormonism, and was quoted in the Messenger and Advocate. Fawn Brodie claims it to be the source for many of Joseph Smith's radical doctrines, including the eternal nature of matter, eternal progression, and his cosmological theology (No Man Knows My History 172-3).

**Comment:** In this section Dick claims that the resurrected bodies of the saints will be physical bodies, and that during the intermediate spiritual state between death and the resurrection, the disembodied spirits of men will be in a "state of imperfection, and in some respects, an unnatural state.

**Researcher:** Brigham Bowen

**Excerpt (pages):** "All that are in their graces shall be raised to life; and that, however different the constitution of these new-modelled bodies may be from their present state of organization, they will still be material vehicles, furnished with organs of sensation as the medium of perception to the immaterial spirit. In what manner the disembodied spirit views material objects and relations, and applies the knowledge of them which it acquired while united to an organical structure, we can have no conception, whatever, till we be actually ushered into the separate state . . . . The observations already made . . . are not intended to apply to the intermediate state of the spirit of good men. That state, whatever may be the modus of perception and enjoyment in it, is a state of imperfection, and in some respects, an unnatural state, if we suppose that the spirit is not connected with any material vehicle." (180-1)

**Length of Relevant Material:** 2 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Afterlife; Renewal of the earth  
**Author:** Thomas Dick  
**Title of Book:** The Philosophy of a Future State  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Glasgow; London  
**Publisher:** William Collins.  
**Date of Publication:** 1827  
**Library Location:** Special Collections (Rare): [BT901 .D5 1827]  
**Nature of Source:** A discussion of the afterlife by a fairly well-known Scottish theologian/philosopher, attempting to reconcile Christian theology with Enlightenment knowledge about the universe and the natural world. An important document, as it contains a number of parallel doctrines to Mormonism, and was quoted in the Messenger and Advocate. Fawn Brodie claims it to be the source for many of Joseph Smith's radical doctrines, including the eternal nature of matter, eternal progression, and his cosmological theology (No Man Knows My History 172-3).

**Comment:** Here, Dick speculates as to the location of the "new heaven and a new earth . . . 'wherein the righteous shall dwell.'" One of his possibilities is that the earth will simply be the original in a redeemed state, but he also considers other planets as a possible
location for heaven and/or an exploratory, progressive heaven wherein the righteous, when they have spent a time in one spot, move on to another one.

**Researcher:** Brigham Bowen

**Excerpt (pages):** "... while we are informed that the elementary parts of our globe shall be dissolved, we are at the same time assured, that 'new heavens and a new earth' shall be prepared, 'wherein the righteous shall dwell;' that is, a world purified from physical and moral evil, and fitted to the renovated faculties of the redeemed, will be prepared in some part of the universe, for the residence of the just. In reference to the locality, and circumstances of our future destination, there appear to be only four or five suppositions that can be formed. Either, 1. The world we now inhabit will be new modelled, after the general conflagration, and furnished as a proper place of residence for its renovated inhabitants; or, 2. Some of the globes now existing in other regions of space, to which the holy inhabitants of our world will be transported, may be allotted as the more permanent habitation of the just; or, 3. Some new globe or world will be immediately created, adapted to the circumstances of redeemed men, and adorned with scenery fitted to call forth into exercise their renovated powers; or, 4. The redeemed inhabitants of heaven may be permitted to transport themselves from one region or world to another, and be furnished with faculties and vehicles for this purpose; or, 5. After remaining for a certain lapse of ages in that particular world to which they shall be introduced immediately after the resurrection, they may be transported to another region of the universe, to contemplate a new scene of creating power and intelligence, and afterwards pass, at distinct intervals, through a successive series of transportations, in order to obtain more ample prospects of the riches and glory of God's universal kingdom.

"In all these cases, what ever supposition we may adopt as most probably, the general laws which now govern the universe, and the general relations of the great bodies I the universe to each other, will remain, on the whole, unchanged. . . ." (181-82)

**Length of Relevant Material:** 2 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

**Topics:** Afterlife; Hell; Eternal punishment; Three degrees of glory

**Author:** Thomas Dick

**Title of Book:** The Philosophy of a Future State

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Glasgow; London

**Publisher:** William Collins.

**Date of Publication:** 1827

**Library Location:** Special Collections (Rare): [BT901 .D5 1827]

**Nature of Source:** A discussion of the afterlife by a fairly well-known Scottish theologian/philosopher, attempting to reconcile Christian theology with Enlightenment knowledge about the universe and the natural world. An important document, as it contains a number of parallel doctrines to Mormonism, and was quoted in the Messenger and Advocate. Fawn Brodie claims it to be the source for many of Joseph Smith's radical
doctrines, including the eternal nature of matter, eternal progression, and his cosmological theology (No Man Knows My History 172-3).

**Comment:** In his discussion of hell and its torments, Dick argues that one of the primary limitations of hell will be the fact that its inhabitants will be limited in their capacity to move, to progress, or to enjoy the contemplation of the universe that the saved will enjoy. This description bears a minor resemblance to Smith's concept that the terrestrial kingdom will not include access to the divine.

**Researcher:** Brigham Bowen

**Excerpt (pages):** "From the preceding details we may also learn, what will form one constituent part of the misery of the wicked in the future world. As one part of the happiness of the righteous will consist in "seeing God as he is," that is, in beholding the Divine glory as displayed in the physical and moral economy of the universe; so it will, in all probability, form one bitter ingredient in the future lot of the unrighteous, that they shall be deprived of the transporting view of the Creator's glory, as displayed in the magnificent arrangements he has made in the system of nature. Confined to one dreary corner of the universe, surrounded by a dense atmosphere, or a congeries of sable clouds, they will be cut off from all intercourse with the regions of moral perfection, and prevented from contemplating the sublime scenery of the Creator's empire." (251-52)

**Length of Relevant Material:** 2 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Native Americans as Israel; Ten Tribes

**Author:** Charles Crawford

**Title of Book:** An essay on the propagation of the gospel : in which there are numerous facts and arguments adduced to prove that many of the Indians in America are descended from the ten tribes. The 2d ed.

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** James Humphreys

**Date of Publication:** 1801

**Library Location:** BYU HBLL Microform area; Shaw & Shoemaker microfiche collection:

[080 Sh64a no. 370]

**Nature of Source:** This essay in an attempt by the author to prove that many Native Americans are descendants of the lost ten tribes of Israel.

**Comment:** Crawford's arguments are largely borrowed from other sources (descriptions of Indian life, other tracts arguing the same thesis, etc.), and center primarily on Native American ceremonial practices, such as sacrifice and female isolation during menstruation and after childbirth. He also discusses possible links between Africans and ancient Israel.

**Researcher:** Brigham Bowen
Excerpt (pages): "Some customs seem also well authenticated among some Indians that appear to be remains of the Jewish religion, as roasting a fawn, and eating it with blankets girded around them, and carefully not breaking a bone of it through religious devotion; which seems clearly to be the Hebrew Passover, though they cannot explain it, but say 'their forefathers did so, and all good Indians ought to do so.' Some of them also report that their forefathers had books to read. Another custom, in which they resemble the Jews is, 'that they have women mourners for the dead . . ." (20).

Length of Relevant Material: 25 pp (1-25).

Hard Copy:

Date when Photocopying was Completed:

Topics: Afterlife; Glory

Author: Charles Buck

Title of Book: Serious enquiries, or, Important questions relative to this world and that which is to come [microform] : to which are added, reflections on mortality, occasioned by the death of the Rev. Thomas Spencer ... / by Charles Buck..

Title of Article:

Title of Periodical:

Place of Publication: Philadelphia

Publisher: Printed for and sold by W.W. Woodward, 1813 ([Philadelphia] : A. Dickinson)

Date of Publication: 1813

Library Location: BYU HBLL Microform area; Early American imprints. Second series ; no. 28040. Shaw & Shoemaker 28040 [080 Sh64a no. 28040]

Nature of Source: A funeral sermon, in which Buck argues against the contemporary notion of heaven as a place for "the enjoyment of sensual, rather than spiritual pleasures" (99).

Comment: Buck argues for a more traditional concept of heaven, in which worship is the primary activity. He also incorporates, though, emerging theories about the social aspect of the afterlife, combining eternal praise of the divine with social interaction. Additionally makes it a point to illustrate the Revelation-derived concept of the elect as "kings and priests unto God" and as inheritors of glory. In this sense, his vision of the afterlife correlates with Joseph Smith's early doctrine of heaven, minus the three degrees of glory and Smith's notion of eternal progression.

Researcher: Brigham Bowen

Excerpt (pages): "There, not only the Saviour reigns in all his glory, but the saints sit on his throne with him. . . . [There,] it is said, they shall be kings and priests unto God forever. Never shall they be conquered again, nor disinherited of their crown. . . . the saints, in a better world, shall be arrayed with the righteousness of the Redeemer; and purified by the divine Spirit; they shall shine forth as the sun for ever." (99-100)

". . . our sun will never decline; our atmosphere will be perpetually serene; our prospects unbounded; our treasures inexhaustible; our society delightful, and our liberty secured forever.
"... Here all the citizens of heaven unite in adoring and praising their glorious king." (101)
"There, too, shall the saints hold communion with each other, and with the angels of God. . . . With the patriarchs and prophets, martyrs and confessors, apostles and ministers, and all the useful servants of the Most High, shall we dwell for ever. There we shall mingle our services with theirs, and ascribe glory and praise to him that sitteth on the throne, and to the Lamb for ever." (105)

Length of Relevant Material: 8 pages (99-106)
Hard Copy:
Date when Photocopying was Completed:

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Topics: Afterlife
Author: Richard Baxter
Title of Book: The saints everlasting rest: or, A treatise of the blessed state of the saints, in their enjoyment of God in glory. [microform] / Extracted from the works of Mr. Richard Baxter, by John Wesley, M.A. late fellow of Lincoln College, Oxford.
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Printed by Henry Tuckniss, for Ezekiel Cooper, no. 118, North Fourth Street, near the Methodist Church.
Date of Publication: 1800
Library Location: BYU HBLL Microform area; Early American imprints. First series ; no. 36910 (Evans); [080 Sh64 EVANS 36910]
Nature of Source: First published in 1650, this popular treatment of the afterlife is one of the first major texts to argue that the saints will recognize each other in heaven. For Baxter, the afterlife consists primarily of worshiping and singing hymns to God, but he also says that the saved will enjoy each other's company in a blessed social state.
Comment: Baxter's discussion includes a comment about the nature of our physical bodies in the resurrection. Here, Baxter argues for a traditional "spiritual body," fundamentally different from the "frail, noisome, diseased lumps of flesh that we now carry."
Researcher: Brigham Bowen
Excerpt (pages): "We may then say much more, This is not the body I had, and not the senses I had. Yet because we have no other name for them, let us call them senses: call them eyes and ears, seeing and hearing: but conceive, that as much as a body spiritual, above the sun in glory, exceedeth these frail, noisome, diseased lumps of flesh that we now carry about us; so far shall our senses of seeing and hearing exceed these we now possess." (19-20)
Length of Relevant Material: 2 pages
Hard Copy:
Date when Photocopying was Completed:
Topics: Bible - revision of

Author: Richard Brothers

Title of Book: *A Revealed Knowledge of the Prophecies and Times*
Title of Article:
Title of Periodical:
Place of Publication: Albany, NY
Publisher: Charles R. and George Webster
Date of Publication: 1796
Nature of Source: This is a work of scripture explication based primarily on the author's revelations. It was also published in London, Philadelphia, and West-Springfield, MA. The Albany edition was distributed in Albany, Schenectady, Hudson, Johnstown, Lansingburgh, and in Cooperstown (by E. Phinney).
Comment: The author quotes lengthy passages from the prophetic books of the Bible, often interjecting his own interpretations. He establishes a time for the Restoration of Israel to Jerusalem (1798) and advances his claim that he will reign as the latter-day David in this restored Jerusalem. He also makes a detailed comparison between the prophecies in the Book of Revelation and the political scene of his time. In the following excerpt Brothers indicates that he had made some inspired revisions in the Bible passages he quoted. The researcher may wish to compare Brothers' Bible quotes with the King James Version and also with the Joseph Smith Translation.

Excerpt (pages): "The alteration I have made in copying some of the prophecies, is by the direction and command of the Lord God" (47).
Length of Relevant Material: 1 sent. (and many pages of quoted prophecies)
Hard Copy (pages): 47
Researcher: Don Bradley
Date When Photocopying Was Completed: ______________

Topics: Consecration

Author:

Title of Book: 
Title of Article: "The Missionary Cause"
Title of periodical: *Recorder and Telegraph*
Place of Publication: Boston, MA
Publisher:
Date of Publication: Jan. 1, 1825
Nature of Source: Founded as the *Recorder* in 1816, this Congregationalist magazine presented moral exhortations, religious news, including the proceedings of religious societies, and nonreligious news. The magazine's name varied over time. The *Recorder*
and Telegraph superseded the Boston Recorder and later carried other names, including the Congregationalist and Herald of Gospel Liberty.

**Comment:** The article "The Missionary Cause" expounds the doctrine of Christ's Atonement and uses the doctrine to exhort Church members to proselyte.

**Excerpt (pages):** "Can we allow of apathy and indifference in a cause in which the Son of God saw fit to make a sacrifice of himself? Can we withhold a portion of our time, our talents or our property, for that object for which our Savior poured out his blood?"

**Length of Relevant Material:** 2 cols.

**Hard Copy (pages):** 1

**Researcher:** Don Bradley

**Date When Photocopying Was Completed:**

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**Topics:** corruption of the biblical text; Bible - revision of

**Author:** Richard Brothers

**Title of Book:** A Revealed Knowledge of the Prophecies and Times

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Albany, NY

**Publisher:** Charles R. and George Webster

**Date of Publication:** 1796

**Nature of Source:** This is a work of scripture explication based primarily on the author's revelations. It was also published in London, Philadelphia, and West-Springfield, MA. The Albany edition was distributed in Albany, Schenectady, Hudson, Johnstown, Lansingburgh, and in Cooperstown (by E. Phinney).

**Comment:** The author quotes lengthy passages from the prophetic books of the Bible, often interjecting his own interpretations. He establishes a time for the Restoration of Israel to Jerusalem (1798) and advances his claim that he will reign as the latter-day David in this restored Jerusalem. He also makes a detailed comparison between the prophecies in the Book of Revelation and the political scene of his time.

**Excerpt (pages):** "Length of time, change of countries and governments, corruption of language, and hasty copies in writing . . . has been the means of not only introducing, without design, into the Hebrew Bible, an insertion of some new words, but likewise an expulsion of some of the old, which produces disagreement in some few parts, and makes it differ now from what it originally was in the times of David, Solomon, and at the commencement of the Babylonian captivity: some parts of the English translation are, consequently, erroneous: but they are so immaterial, as not to affect, in the least, the truth of its sacred Records, or the tendency of its divine instruction."

"The few parts of the English translation, which I am instructed to alter in my writings, the propriety will be allowed by every person that has discernment to perceive, or conviction to believe: beyond the limits of my own authority, for it is prescribed, I am not suffered to proceed in any word or in any way whatever."

"The following are the words which the Lord God spoke to me in a vision . . . - There is no other man under the whole heaven that I discover the errors of the Bible to,
and reveal a knowledge how to correct them, so that they may be restored as they were in the beginning, but yourself."

**Topics:** corruption of the biblical text; Bible - revision of

**Author:** Richard Brothers

**Title of Book:** *A Revealed Knowledge of the Prophecies and Times*

**Place of Publication:** Albany, NY

**Publisher:** Charles R. and George Webster

**Date of Publication:** 1796

**Nature of Source:** This is a work of scripture explication based primarily on the author's revelations. It was also published in London, Philadelphia, and West-Springfield, MA. The Albany edition was distributed in Albany, Schenectady, Hudson, Johnstown, Lansingburgh, and in Cooperstown (by E. Phinney).

**Comment:** The author quotes lengthy passages from the prophetic books of the Bible, often interjecting his own interpretations. He establishes a time for the Restoration of Israel to Jerusalem (1798) and advances his claim that he will reign as the latter-day David in this restored Jerusalem. He also makes a detailed comparison between the prophecies in the Book of Revelation and the political scene of his time.

**Excerpt (pages):** "

**Topics:** Ephraim; Israel - descent from

**Author:** Richard Brothers

**Title of Book:** *A Revealed Knowledge of the Prophecies and Times*

**Place of Publication:** Albany, NY

**Publisher:** Charles R. and George Webster

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Nature of Source: This is a work of scripture explication based primarily on the author's revelations. It was also published in London, Philadelphia, and West-Springfield, MA. The Albany edition was distributed in Albany, Schenectady, Hudson, Johnstown, Lansingburgh, and in Cooperstown (by E. Phinney).

Comment: The author quotes lengthy passages from the prophetic books of the Bible, often interjecting his own interpretations. He establishes a time for the Restoration of Israel to Jerusalem (1798) and advances his claim that he will reign as the latter-day David in this restored Jerusalem. He also makes a detailed comparison between the prophecies in the Book of Revelation and the political scene of his time.

Excerpt (pages): "I am not in the least acquainted with the man I have mentioned ["Ponsonby"] . . . but although our names are different, he is, as well as myself, descended from David, king of Israel. The Countess of Buckinghamshire, whom I am no more acquainted with than the stranger I mentioned before, is likewise descended from David, king of Israel: the family she is married into are also of the Hebrews, and are descended from Joseph, the once president of Egypt."

"There are many families of the same origin as those three I have named, made known to me by revelation, but I am forbid to mention any of them at present for public knowledge" (50).

Length of Relevant Material: 2 pp.

Hard Copy (pages): 49-50

Researcher: Don Bradley

Date When Photocopying Was Completed:

Topics: latter-day David

Author: Richard Brothers

Title of Book: A Revealed Knowledge of the Prophecies and Times

Title of Article:

Title of Periodical:

Place of Publication: Albany, NY

Publisher: Charles R. and George Webster

Date of Publication: 1796

Nature of Source: This is a work of scripture explication based primarily on the author's revelations. It was also published in London, Philadelphia, and West-Springfield, MA. The Albany edition was distributed in Albany, Schenectady, Hudson, Johnstown, Lansingburgh, and in Cooperstown (by E. Phinney).

Comment: The author quotes lengthy passages from the prophetic books of the Bible, often interjecting his own interpretations. He establishes a time for the Restoration of Israel to Jerusalem (1798) and advances his claim that he will reign as the latter-day David in this restored Jerusalem. He also makes a detailed comparison between the prophecies in the Book of Revelation and the political scene of his time. In the following excerpt, Brothers quotes Ezekiel 34:22-24 and adds parenthetical comments by way of explanation.
Excerpt (pages): "... I will save my flock ... And I will set up one shepherd over them and he shall feed them, and he shall be their shepherd."

"24 And I the Lord (meaning Christ) will be their God, and my servant David (meaning his descendant) a Prince among them: I the Lord have spoken it" (33)

Length of Relevant Material: 2 para.
Hard Copy (pages): 32-33
Researcher: Don Bradley
Date When Photocopying Was Completed:

Topics: Missionary Work - Reasons for

Author:

Title of Book:
Title of Article: "The Missionary Cause"
Title of periodical: Recorder and Telegraph
Place of Publication: Boston, MA
Publisher:
Date of Publication: Jan. 1, 1825
Nature of Source: Founded as the Recorder in 1816, this Congregationalist magazine presented moral exhortations, religious news, including the proceedings of religious societies, and nonreligious news. The magazine's name varied over time. The Recorder and Telegraph superseded the Boston Recorder and later carried other names, including the Congregationalist and Herald of Gospel Liberty.

Comment: The article "The Missionary Cause" expounds the doctrine of Christ's Atonement and uses the doctrine to exhort Church members to proselyte. The following excerpt should be compared to D&C 18:10-15.

Excerpt (pages): "If it was the Son of God that suffered on the cross, it must have been to accomplish an end of infinite importance, or infinite means would not have been used; and the end accomplished must have been of infinite value, or it would not have required an infinite sacrifice. ... We are bound to estimate the worth of the soul as he estimated it, and like him, make the salvation of our fellow creatures the business of life."

Length of Relevant Material: 2 cols.
Hard Copy (pages): 1
Researcher: Don Bradley
Date When Photocopying Was completed:

Topics: Restoration of Israel; Aaronic Priesthood

Author: Robert Adam
Title of Book: The Religious World Displayed; or, A View of the Four Grand Systems of Religion, Judaism, Paganism, Christianity, and Mohammedism . . .

Title of Article:

Place of Publication: Philadelphia, PA
Publisher: Moses Thomas
Date of Publication: 1818

Nature of Source: This lengthy work provides a Christian (Episcopal) view of Judaism, "paganism," Christianity, Islam, Deism, and atheism.

Comment: The following excerpt presents the views of Christian ministers on the nature and timing of the restoration of the Jews. "Mr. Faber's" use of Daniel 7:25 and 12:7 to predict the timing of the Millenium should be compared to Joseph Smith's similar use of these passages.

Excerpt (pages): "Most Christian divines suppose that they will be actually called to inhabit their own land, and their opinion is well founded on several texts of scripture:*
others, as Dr. Dodd, & c. contend, that there shall be only a general conversion of the Jews in the countries where they respectively dwell, without emigration"

"*[footnote:] Among others, see Jerem. xvi. v.15 Ezek. xxxvii. v.21.25. and chap. xxxix. v.28. Dr. Priestley, in a work published in 1800, announced the restoration of the Jews in about fifty years; but Mr. Faber, in his Dissertations on the Prophecies, and in his work just published, entitled, A General and Connected View of the Prophecies, & c. supposes that Daniel's grand period of 'time, times, and an half," (chap.vii. v.25 and xii. v.7.) or 1260 years, will expire in 1866; - that the 30 years immediately succeeding that era will be occupied in the restoration of Judah, and that other 45 years will be taken up in that of Israel; - after which, i.e. in the year 1941, will commence the reign of the Millenium, when Palestine will again be occupied by the Jews . . . " (109-110).

Length of Relevant Material: 2 pp.
Hard Copy (pages): 109-110
Researcher: Don Bradley
Date When Photocopying Was completed: ________________________________

Topics:Visions
Author: Richard Brothers

Title of Book: A Revealed Knowledge of the Prophecies and Times
Title of Article: 
Title of Periodical: 
Place of Publication: Albany, NY
Publisher: Charles R. and George Webster 
Date of Publication: 1796 
Nature of Source: This is a work of scripture explication based primarily on the author's revelations. It was also published in London, Philadelphia, and West-Springfield, MA. The Albany edition was distributed in Albany, Schenectady, Hudson, Johnstown, Lansingburgh, and in Cooperstown (by E. Phinney). 

Comment: The author quotes lengthy passages from the prophetic books of the Bible, often interjecting his own interpretations. He establishes a time for the Restoration of Israel to Jerusalem (1798) and advances his claim that he will reign as the latter-day David in this restored Jerusalem. He also makes a detailed comparison between the prophecies in the Book of Revelation and the political scene of his time. In the following excerpt Brothers reports two visions. These visions occurred shortly after he received a revelation announcing the imminent destruction of London. Brothers also reports many other visions, which I have not included in this database. I included these because they are visions of Deity.

Excerpt (pages): "After intreating for the persons I have set down . . . I was . . . carried up to heaven in a vision, and saw on my right side, at a small distance, a beautiful silver white bird in shape of a Dove, but a little larger; it was the Holy Ghost, and was the very same that descended on the head of my blessed Saviour, when he came up from being baptized in the river Jordan; he kept between me and Satan, who was then revealed that I
might witness it, and great power given him to visit the earth. - The Lord God then spoke to me from the middle of a white shining cloud.

... [Thirteen days later] I was in a vision, and being carried up to heaven, the Lord God spoke to me from the middle of a large white cloud, and said in a strong clear voice - All, All, I pardon London and all the people in it for your sake: there is no other man on earth that could stand before me to ask for so great a thing" (50-52).

Length of Relevant Material: 2 para.
Hard Copy (pages): 50-52
Researcher: Don Bradley
Date When Photocopying Was Completed:

Topics: agency
Author: Editor
Title of Book: "Extract from Appendix."
Title of Periodical: The Christian Baptist (Vol. 7, No. 1)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher: 
Date of Publication: Aug. 3, 1829
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Campbell arguing against the position of a Mr. Robert Own that man is not a moral agent. Campbell believes that it is absurd to equate the actions of inanimate things, such as a tree, with those of humans. Compare with the Book of Mormon's teachings on the moral agency given to man. (2 Nephi 2:26, Alma 12:31).
Researcher: Allison Clark
Excerpt (pages): "From the whole scope of Mr. Owen's discussion, and most unequivocally from his appendix, it appears that his whole scheme of things is founded upon one fundamental position. This position is; - MAN IS NOT A FREE AGENT. That no man forms his own character but that every man's character is formed for him, is one of his consequences from this position - Another is, that merit and demerit, praise and blame, reward and punishment belong not to man, nor, in truth, to any being in the Universe. Such is the soul or life of his whole system. . . That there is no moral difference on Mr. Owen's hypothesis between the actions of a machine and those of King Solomon, sir Isaac Newton, and the apostle Paul; that a man, a fish, an oyster, a tree, a watch, are equally voluntary agents, alike praiseworthy, blameworthy, virtuous, vicious, good or evil, was repeatedly shown during the discussion. The tree that cools us with its shade, that refreshes us with its fruit, and that kills us by its fall, is neither praiseworthy nor blameworthy. So the patricide, the matricide, the homicide, and the philanthropic, the affectionate, kind, and benevolent son, daughter, brother, neighbor, are alike praiseworthy, alike blameworthy - in truth, neither to be praised nor blamed at all. . . . The materialist, or philosophic necessarian, who says that the earth is an immense prison,
and the laws of nature so many jailors, and all mankind prisoners bound in chains which cannot be dissolved; or, to speak without a figure, who says that the actions of all men are as unavoidable as the ebbing and flowing of the sea, or the waxing and waning of the moon, can never rationally be a reformer. For what could he reform? He could not pretend to reform nature, nor any of its laws. On Mr. Owen's principles the present state of the world is perfectly natural and unavoidable" (576-577).

**Length of Relevant Material:** 3 cols.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** angels; premortal existence

**Author:** Editor

**Title of Book:**

**Title of Article:** "Christian Morality. -- No. I."

**Title of Periodical:** *The Christian Baptist* (Vol. 3, No. 9)

**Place of Publication:** Buffaloe, (Bethany) Brooke Co. VA

**Publisher:**

**Date of Publication:** Apr. 3, 1826

**Nature of Source:** Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

**Comment:** Within the context of discussing human alienation from God, author believes that reconciliation cannot be coerced through fear, only through love. He uses as an example the fallen angels referred to in Jude 1:6 "which kept not their first estate."

**Researcher:** Allison Clark

**Excerpt (pages):** "All the terrors of the Lord cannot produce love in any creature alienated from him, else those evil spirits which kept not their first estate would long since have been reconciled to him. Nothing but the exhibition of love can destroy enmity" (56 or 226).

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** apostasy; new scripture

**Author:** Editor

**Title of Book:**

**Title of Article:** "A more minute History may yet be given."

**Title of Periodical:** *The Millennial Harbinger* (Vol. 1, No. 5)

**Place of Publication:** Bethany, Brooke Co. VA

**Publisher:** Editor (Alexander Campbell)

**Date of Publication:** May 3, 1830
**Nature of Source:** *The Millennial Harbinger*, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, *The Christian Baptist* (1823-1830). *Like The Christian Baptist, The Millennial Harbinger* is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, *The Millennial Harbinger*, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

**Comment:** Author mentions the "Great Apostacy" which had expelled pure New Testament teachings from Christianity. There is a great optimism behind the restoration effectuated by Campbell that is also seen in the early LDS Church: what God has begun cannot be stopped by human efforts.

**Researcher:** Allison Clark

**Excerpt (pages):** "My theological system is the Sacred Writings of the Apostles and Evangelists of Jesus Christ. It is an old system; but because the Man of Sin, during the Great Apostacy, banished it from Christendom, it is now called a new system. This old thing has, indeed, become new; and from an endemic in its influences, it is fast becoming an epidemic. All the Doctors of Divinity on the continent cannot stop its progress. It is now spreading with incredible rapidity over this country" (227).

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

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**Topics:** apostasy; restoration

**Author:** Editor

**Title of Book:**

**Title of Article:** "Concluding Remarks."

**Title of Periodical:** *The Christian Baptist* (Vol. 7, No. 12)

**Place of Publication:** Buffaloe, (Bethany) Brooke Co. VA

**Publisher:**

**Date of Publication:** Jul. 5, 1830

**Nature of Source:** Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

**Comment:** In his closing statement, Campbell recounts his personal history and efforts to preach and live according to the New Testament Primitive Church. He rejoices over his successes to reform the christian churches from their apostasy.

**Researcher:** Allison Clark

**Excerpt (pages):** "The success attendant on this effort has produced a hope which once I dared not entertain, that a blissful revolution can be effected. It has actually begun, and such a one as cannot fail to produce a state of society far surpassing in the fruits of righteousness, and peace, and joy any result of any former religious revolution, since the great apostasy from christian institutions" (661).

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**
Topics: apostles, bishops; office of bishop; lay priesthood and preaching, call to preach, educated ministry; paid clergy; principles of church government

Author: Editor

Title of Book:

Title of Article: "A restoration of the Ancient Order of Things. No. XII. The Bishop's Office. --No. 1."

Title of Periodical: The Christian Baptist (Vol. 3, No. 9)

Place of Publication: Buffaloe, (Bethany) Brooke Co. VA

Publisher:

Date of Publication: Apr. 3, 1826

Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

Comment: Author comments on the office of bishop, its origin, function, and the necessary qualifications for a bishop. Campbell views the office of bishop as fundamentally different from the preacher or minister. The former is chosen by the congregation to teach and preside over them, and thus deserves financial renumeration. Campbell equates preachers and ministers of various denominations and sects with "hirelings," those who learn the art of preaching as a trade and make their living in this way, which he vigorously opposes. He views the office of bishop as a temporary position to which one is called by "the brethren." In contrast, preachers call themselves, through an inward call and education. Compare with Joseph Smith's concept of the office of bishop and lay priesthood (D&C 20:67; 51; 107:68-74; 114:1-2).

Researcher: Allison Clark

Excerpt (pages): "the apostolic writings are as plain as the dictates of common sense upon this subject. They teach us that the office of bishops was the last thing instituted, or, in other words, that the apostles and evangelists, had fulfilled their commission, I. e. had proclaimed the gospel, made disciples, baptized them, convened them, and taught them the christian doctrine, before they suggested them the necessity, utility, and importance of the office of a bishop. Thus we find the apostles in their subsequent or last visits to the congregations which they had planted, instituting, appointing, and giving directions concerning the bishop's office. . . . necessarily the bishop's work is different from that of a missionary, a preacher, an evangelist, in the New Testament import of these terms. That the work of a bishop is different from every other work requisite to forming a congregation is self-evident from one fact, viz: That this work or office did not originate until congregations existed.

. . . . The apostles and evangelists had converted, baptized, and convened the disciples in those places, had opened to their minds the christian doctrine. In process of time they had so far progressed in this doctrine, as to be able to edify one another; some, as in all societies, progressed faster and farther than others. Some were better qualified to preside, to rule, and to teach, than others; and the constitution of man as an individual, and of men in society, is such as to require, for the sake of intelligence, order, peace, harmony, and
general good, that there be persons set apart or appointed to certain functions, which are
necessary to the good of the whole associate body. The exigencies of the congregations
required this, both with regard to themselves and to others. Thus originated the bishop's
office. . . . The qualifications which the bishop must possess show what was expected
from him. He must be qualified to teach, and be able by sound teaching both to convince
and exhort those who oppose the truth. He must feed the flock of God with all those
provisions which their exigencies require, or with which God has furnished them in the
christian institution. He must preside well. . . .
. . . . The bishop of a christian congregation will find much to do that never enters into
the idea of a modern preacher or 'minister.' The duties he is to discharge to Christ's flock
in the capacity of teacher and president, will engross much of his time and attention.
Therefore the idea of remuneration [sic] for his services was attached to the office from
its institution. This is indisputably plan, not only from the positive commands delivered
to the congregations, but from the hints uttered with a reference to the office itself. Why
should it be so much as hinted that the bishops were not to take the oversight of the flock
'for the sake of sordid gain,' if no emolument or remuneration [sic] was attached to the
office? The abuses of the principle have led many to oppose even the principle itself. . . .

A hireling is one who prepares himself for the office of a 'preacher' or 'minister,' as a
mechanic learns a trade, and who obtains a license from a congregation, convention,
presbytery, pope, or diocesan bishop, as a preacher or minster, and agrees by the day or
sermon, month or year, for a stipulated reward. . . . He intends to make his living in
whole, or in part, by making sermons and prayers, and he sets himself up to the highest
bidder. . . . But there are other hirelings not so barefaced as these, who pretend to be
inwardly moved by the Holy Spirit to become ministers. . . . I do not think we will err
very much in making it a general rule, that every man who receives money for preaching
the gospel, or for sermons, by the day, month, or year, is a hireling in the language of
truth and soberness -- whether he preaches out of his saddlebags, or from the immediate
suggestions of the Holy Spirit.

The christian bishop pleads no inward call to the work, and never sets himself to learn it.
The hireling does both. The christian bishop is called by the brethren, because he has the
qualifications already. The minister says he is inwardly called, and prepares himself to
be called and induces others to call him. . . . The former [the christian bishop] considers
himself the overseer or president of the one congregation only who called him to the
office, and that when he leaves them he resigns the office and is no longer president. The
latter [the hireling] views himself as a bishop all his life. He was one before he got his
present charge, and when he abandons it he is one still. He has been called by God as
Aaron was, and remains a priest for ever. The christian bishop was chosen and ordained
from his outward and virible [sic] qualifications which the apostles described and
required. The 'minister' is licensed because of some inward impressions and call which
he announces; or because he has been taught Latin, and Greek, and divinity. . . . (61-63 or
231-233).

Length of Relevant Material: 3 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

_______________________________________________________
Topics: baptismal covenant; Christianization of the Old Testament

Author: Editor
Title of Book: 
Title of Article: "Ancient Baptisms."
Title of Periodical: The Christian Baptist (Vol. 7, No. 6)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher: 
Date of Publication: Jan. 4, 1830
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

Comment: Author traces two events in Old Testament history that provide types of the Christian ritual of baptism. Author argues that baptism is such an important and crucial institution that God provided "resemblances of it" before even the birth of Christ.

Compare Campbell's notion of Christian types with Joseph's revelation that the gospel of Christ, along with its ordinances and institutions, existed from the beginning of the earth, long before the birth of Jesus.

Researcher: Allison Clark

Excerpt (pages): "those great events which the Mosaic history records, are, of all others, the most instructive, if we except the eventful history of the New Testament. But there is one peculiarity in the characters and events recorded in the Mosaic history which I wish to notice here, because it proves the authenticity of the sacred volumes, while it greatly illumines the pages of the apostolic writings. I allude to their emblematic reference. No pencil but that guided by an eye which penetrates all futurity, could have in ten thousand instances painted out the Christian institution, with all its influences, moral and religious, ages before its author was born - Adam the first, and Adam the second - the Fall, and the Resurrection of man - Hagar and Sarah - Ishmael and Isaac - Jacob and Esau - Elijah and John - Moses, Aaron, Joshua, and Jesus - circumcision and baptism - the passover and the Lord's supper - and a hundred other allusions, symbols, and emblems, need only be mentioned to revive the remembrance of the exact adaptation of Jewish and patriarchal history to the development of the divine philanthropy in the Christian scriptures. . . . The first preacher, not only of the New Testament, but of the Old, was what some now call a Baptist. I allude to Noah and John. Noah preached reformation or drowning to the Antediluvians. John preached reformation or burning to his contemporaries. Noah was saved by water, and the old world was baptized in water without a resurrection, because it would not reform. . . . After the resurrection of the earth Noah was born of water. The waters which drowned the sinners saved the righteous Noah, and made him the father of a new world. The heavenly proclamation believed brought him into the ark, and God's promise brought him out. After his baptism, or second birth, God promised him life, and enlarged his privileges. Water translated him from the old world into the new; and while it purified the earth for him, it fitted him for the earth. But he was born of promise too. . . . As water saved Noah, so baptism saves us. He had faith in the resurrection of the earth; and we have faith in the resurrection of Jesus. He believed God's promise of bringing him out of the water, and we his promise of raising us from the dead. . . . As Noah entered a new world by being born of water and
the promise, so we enter the kingdom of heaven by being born of water and the Spirit. . . . The baptism of the Israelites is the next event of this sort to which we now allude. . . . Faith in God's promise had brought the Israelites from their houses and their homes into one assembly, on the coast of the Red Sea. Faith in the divine call and mission of Moses, had induced them to put themselves under his conduct and guidance. But notwithstanding this faith, they could not leave the land of their nativity and get on the way to Canaan until they were baptized into Moses and born of water as Noah was. Hence they could not cross the Red Sea in ships. They must descend into the bottom of the Red Sea before they could ascend into the relation of the saved people. . . . But the water which saved Israel drowned the Egyptians. . . . The christian institutions were thus pictured out to us by the pencil of Omniscience ages before the founder of our religion was born. We should not have ventured to trace these analogies had not the apostles Peter and Paul directed us. Following their guidance, we cannot but see that the one baptism of christians is an institution of so great moment as to have had two resemblances of it in the two most extraordinary events in Jewish and Patriarchal history - the one baptism of the fathers of the once baptized earth, and the one baptism of the once baptized fathers of the Jewish people" (616-617).

Length of Relevant Material: 2 cols.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: basis of authority
Author: Christian Union
Title of Book:
Title of Article: "Christian Union. - No. II."
Title of Periodical: The Christian Baptist (Vol. 3, No. 1)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Aug. 1, 1825
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: The basis of authority for religious creeds is Christ alone. Humans have no authority or right to establish creeds, thus all sectarian creeds are wrong. The New Testament is the only authoritative source for statements of Christian doctrine.
Researcher: Allison Clark
Excerpt (pages): "...in his church he [Christ] is himself the only sovereign and head; that he only has power to decree articles of faith and the authority thereof, and that he alone has a right to ordain rites and ceremonies, and to fix the terms of communion and of church membership; and consequently that no ecclesiastics or earthly princes have power to make laws in his kingdom. . . . the very existence [of human creeds] is an abomination: they produce divisions, and are to be opposed every where" (2 or 172).
Length of Relevant Material: 1 col.
Hard Copy (pages):
Author, with the stated intent of defending the society of Friends, believes that revelation as personal inspiration exists and that humans do not have the authority to effectuate salvation, hence missionary work is useless. Compare with Joseph's belief in revelation and his emphasis on the salvific human role in the plan of salvation through both missionary and temple work.

Researcher: Allison Clark

Excerpt (pages): "But, sir, many think that you go too far, and condemn all, because you do not, as such ones cannot, agree fully and exactly with any one of the sects - because, say they, you seem to condemn all the sects, except perhaps the society of the Friends, called Quakers; and that you seem rather to bear on them, by suggesting that revelation is full (by which I understand you to confine your ideas essentially to scripture revelation, or the like,) whereas they avow a belief that they are, by times, under the monitions of the Spirit, which I am inclined to believe of some of them. . . . For I fully believe that, in this respect, God is the same, to his true and faithful followers, at least, as he was in the days of Abraham, Isaac and Jacob, Joseph and others, and that he still, by times, reveals certain things to some men and women, and points out to their understandings certain things which are, and things which shall come to pass - I say, I believe this, because my experience has proved it . . . priestcraft is at its very wit's end and in the very raving paroxysms of desperation, for fear of the loss of its empire over the understandings of the multitude. It fears that people will begin to use their brains properly, and to thing and reflect on the nonsense of their arrogant pretensions, as though God had given them a power which mortal never had, namely, to be the real and efficient cause of the salvation of others, which would leave this plain and horrid inference as an inevitable result, namely, that if by their presence and exertions many souls would actually be saved, that it is hence most clearly and fairly deducible that, by their absence or remissness, many souls would be lost. This, although not perceived by many truly honest and religious minded persons (who are therefore zealous to send missionaries out to all the world) is a most horrid and abominable doctrine" (26-27 or 196-197).
Author: Editor
Title of Article: "Reply."
Title of Periodical: The Christian Baptist (Vol. 3, No. 9)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Apr. 3, 1825
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: In a reply to a letter, Campbell denounces preachers receiving payment.
Researcher: Allison Clark
Excerpt (pages): "I have not arrived in my course of essays on "the Restoration" to that place which would lead me to exhibit what I deem the views of the New Testament on the bishop's office, call, ordination, and support. That any man is to be paid at all for preaching, i.e. making sermons and pronouncing them; or that any man is to be hired for a stipulated sum to preach and pray, and expound scripture, by the day, month, or year, I believe to be a relic of popery" (61 or 231).

Length of Relevant Material: 1 par.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: bishops; apostles; elders; lay priesthood and preaching; office of bishop; principles of church government
Author: Editor
Title of Book:
Title of Article: "A Restoration of the Ancient Order of Things. No. XIII. The Bishop's Office. -- No. II."
Title of Periodical: The Christian Baptist (Vol. 3, No. 11)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Jun. 5, 1826
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Author discusses the nature of the office of bishop, distinguishing it from preachers, ministers, and elders. Although many shrink from the term bishop, because of its Catholic connotations, author believes that the office of bishop is clearly sanctioned in
the New Testament. The term elder does not signify any priesthood office, but only refers to the age of an individual. Bishops ought to be elders and reflect a greater maturity. Compare with Joseph's ideas about priesthood offices (D&C 20:38-67; 107:11-12).

**Researcher:** Allison Clark

**Excerpt (pages):** "Some of the populars sneer at the term bishop, as if the Spirit of God had not chosen it to designate the only legitimate 'officer' in a christian congregation, who is, from office, to teach and rule. . . . Some again, because of the impieties of England and Rome in appropriating this term to a man who wore a wig, and a gown, and trappings, have considered it very profane indeed, to call any man a bishop who does not wear a wig and kiss the pope's toe. But to those who have got an apostolic taste, the title or name of office which Paul and Peter adopted and designated is incomparably preferable to the prescriptions of Geneva or Westminster. . . . the fact is, very generally, that few of the leaders of religious assemblies seem to know, or are able to decide, whether they should be called evangelists, preachers, elders, bishops, or ambassadors; but the term minister or divine seems to embrace them all. . . . To many of them it seems but of little consequence to be tenacious of the name. . . . let the names which the apostles adopted be used in their own acceptation, and let those things, persons and offices which the apostles said nothing about, be named or styled as the inventors please, but call not bitter sweet, nor sweet bitter. Let us not call the messenger of a congregation, an elder. Let us not call a preacher, a bishop. Let us not call a bishop, a divine; nor a deacon, a ruling elder. In a word, let us give to divine institutions divine names, and to human institutions human names . . . If they are sent to preach, let them go to preach - but they can plead no right to officiate as bishops under the call to preach. For amongst all the qualifications by which Paul would have a bishop chosen - the modern special call is not to be found. . . . The bishops of apostolic creation are sometimes called elders - because they were generally aged persons, and always amongst the oldest converts in the community in which they officiated. But the office is no where called the elder's office. There is nothing in the term elder, which can designate the nature of any office. . . . While on the term elder, it may be remarked, that there is no greater incongruity than to see a stripling or a young man from twenty to thirty, styled elder; and if the name does not suit his years, it is a very strong reason in favor of the conclusion that the office of a bishop does not" (72-73 or 242-243).

**Length of Relevant Material:** 3 cols.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** bishops; elders; order; lay priesthood and preaching; women's role; Primitive Church; basis of authority; plural marriage; principles of church government

**Author:** Editor

**Title of Book:**

**Title of Article:** "A Restoration of the Ancient order of Things. No. XXXII. Official Names and Titles."
The religious theatre of public actors is crowded. To find suitable names to designate them all would be a desideratum. We have Ministers, Divines, Clergymen, Elders, Bishops, Preachers, Teachers, Priests, Deans, Prebendaries, Deacons, Arch-Bishops, Arch-Deacons, Cardinals, Popes, Friars, Priors, Abbots, Local Preachers, Circuit Preachers, Presiding Elders, Missionaries, Class Leaders, Licentiates, *cum multis alis*. I do not know what to do with them all. I would call them all by scriptural names if I could find them. But it is very difficult to find scriptural names for unscriptural things. . . I find the following are the nearest approach I can make: Deacons, Bishops, Preachers, Evangelists, Antichrists. . . The term preacher will hardly apply to any of them, in its scriptural import. Christian mothers who make known to their children the glad tidings, or the facts concerning the Saviour, are the most worthy of this name of any persons now on earth. Evangelists will not strictly apply to any, in its primitive use. Though the printers of the history of Jesus Christ, and those who proclaim the ancient gospel, in the capacity of public speakers, may, of all others, deserve to inherit this name with the most reasonable pretensions. Elders will apply to old men, only, whether they are official or unofficial members of society. Overseers or Bishops will apply to all, and to none but those who have the presidency or oversight of one congregation. Deacons, to those males who are the public servants of the whole congregation. Deaconesses, to those female public servants, who officiate amongst the females. Teacher, is a generic term which will apply to all men in the capacity of public instructors. As for the others, I cannot classify them. The word antichrist covers a goodly number of them. . . The officers of the christian congregations found in the *New Institution* were overseers and public servants, or bishops and deacons. - Every well ordered congregation was supplied with these. They had one, or more, male and female deacons, who served the congregations in performing such service or ministry to the male and female members of their respective communities, as circumstances required; but all these official duties were confined to one single congregation. Such a thing as a bishop, over two, three, or four congregations, was as unknown, unheard of, and unthought of in the primitive and ancient order of things in the christian communities, as a husband with two, three, or four living wives. There is just as much reason and scripture for one pope and twelve cardinals, as for one bishop and four congregations. A bitter sweet or a sweet bitter is no more incongruous than a young elder, or to see a young stripling addressed as an elder. . .

call no man a *bishop* or overseer, who has not a flock or an oversight; call no man a
deacon who is not the public servant of a community; call those who proclaim the ancient gospel evangelists. . . . the office of evangelist, as a proclaimer of the gospel, was always contingent. He was needed only in some places, and at some times, and was not a permanent office of the Christian church. His office now answers to that of the prophets of old. The prophets as extemporaneous and occasional teachers became necessary. When, then, any congregation has a brother well qualified to proclaim the gospel, and when there is, in the vicinity, a people in need of such a service, let the person so sent by them, be called an evangelist. Perhaps the present distress requires such persons as much as any former period. But when Christian congregations cover the country, and walk in the instituted order of the new constitution, such persons will not be necessary. . . ." (585-586)

Length of Relevant Material: 2 cols.
Hard Copy (pages): 
Date When Photocopying Was Completed:

Topics: Christianization of the Old Testament
Author: Editor
Title of Book: 
Title of Article: "Essays on Man in his Primitive State and under the Patriarchal, Jewish, and Christian Dispensations. - No. X. Jewish Age.- No. II."
Title of Periodical: The Christian Baptist (Vol. 7, No. 1)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher: 
Date of Publication: Aug. 3, 1829
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Campbell comments on the tendency of Christians (in this instance Regular Baptists) to read Christianity into the Old Testament, and make the Old Testament law binding on Christians. For Campbell, the Old Testament is a political constitution or covenant that has no bearing on Christians today.
Researcher: Allison Clark
Excerpt (pages): "I remember well when I was about to be cut off from a Baptist association for affirming that this covenant or constitution at Sinai was not the Moral Law of the whole universe, nor the peculiar rule of life to Christians. . . . But I have said it was a political constitution, though religion and morality are delineated in it" (7 or 575).
Length of Relevant Material: 1 par.
Hard Copy (pages): 
Date When Photocopying Was Completed:

Topics: Christianization of the Old Testament; baptismal covenant; basis of authority; dispensations
Comment: In arguing against those who desire to read Christianity into the Old Testament, author suggests a dispensational-like reading of biblical history. John ended the Jewish age and thus his baptism is fundamentally different from the Christian baptism in authority, in the name one is baptized into, in the faith on which it is based, and in the kingdom into which it introduces the individual.

Excerpt (pages): "John appeared in the conclusion of the Jewish age to prepare the way of the Lord. . . . Those who confound and jumble every thing to make a system of their own, can never understand these sacred writings. Some make christianity as old as the creation, and teach that Moses was in reality as much a christian as Paul or John. There is infancy, childhood, and manhood in religion, as well as in human life. There is starlight, moonlight, twilight, and sunlight in religion, in the moral, as in the natural world. And he that objects against this economy might as well object that we are infants before we are men, or that Spring must precede Summer, and seed time harvest. . . . [John] immersed in the name or by the authority of God, and not in the name or by the authority of the Lord. No act in religion, from the beginning of the world until Pentecost, was ever done by any other name or authority, than the simple name of God. By the authority of Jesus or the Messiah, no act had ever been performed until in his own person he appeared in Judea, and until he declared that authority was given he commanded no man to perform any act by his authority. He immersed into no name. . . . The Jews at this time had but the knowledge of God common to the nation, and it was therefore simply by the authority of the God of Abraham the Jews were immersed; and as they had always professed that name, there was neither need for, nor propriety in, their being immersed into that name. . . . he did not immerse into the christian faith. . . . To believe that Jesus is the Lord of all, that he died as a sin offering, and that he arose from the dead, was impossible to any of John's cotemporaries [sic]. For Jesus was not made Lord, as Peter imparted on Pentecost, until he ascended into heaven. . . . John's immersion brought no man into the kingdom of heaven. The reason is obvious: no person could come into a kingdom which was not set up. . . . Christian immersion, then, differs from John's in four great and important particulars: - First, in the name, or by the authority, by which it is done. Second, into the name, into which it is done. Third, the faith upon which it is done; and fourth, the kingdom or institution into which it introduces us" (647-648).
Topics: Christianization of the Old Testament; dispensations; baptism for the dead; fate of those without gospel; baptismal covenant
Author: C. F.
Title of Book: 
Title of Article: "To the Editor of the Christian Baptist."
Title of Periodical: The Christian Baptist (Vol. 7, No. 7)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher: 
Date of Publication: Feb. 1, 1830
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Author believes that faith in Jesus Christ and his sacrifice forgives the sins of all believers without the necessity of performing any baptism. To make this case, author points out how those living on the earth before the coming of Christ received remission of their sins through faith. Faith in Christ's sacrifice is the only way appointed, in all the dispensations, to redeem humans from sin. Compare with Joseph’s teachings on the salvation of those living before Christ, specifically the retroactive effects of the atonement on those in previous dispensations. Author implies, as Joseph taught, that faithful followers of God whose lives are recorded in the Old Testament, knew of and looked forward to Christ's sacrifice, which belief was the basis for the remission of their sins. However, author believes that such persons did not need to perform any work, contrasting with Joseph's teachings on the essentialness of baptism for all those who have lived on the earth, and thus the imperative to perform baptisms for the dead.
Researcher: Allison Clark
Excerpt (pages): "That Jehovah, in all ages and at all times, under all dispensations, appointed but one way of redeeming guilty man, to wit, the sacrifice of his own Son. He, though pointed out in various manners, was to all, by faith, the only sovereign relief. Abel, and all the descendants of Adam down to John the Baptist, were directed to look forward to the blood of Christ which was to be shed, and the Bible gives the assurance that whoever understood this subject and cordially believed God's testimony concerning it, had their sins pardoned, and all who shall live upon the earth from the day of the resurrection until the last trumpet shall sound to call the dead to life and the living to immortality, who shall believe God's testimony concerning this fact, shall receive the remission of all their sins, peace with God, and the hope of eternal glory. This all without the performance of any work, or without the loss of a moment of time" (628).
Length of Relevant Material: 3 cols.
Hard Copy (pages): 
Date When Photocopying Was Completed:
Author makes the distinction between precepts or commandments governing Old Testament worship and principles that govern Christian worship according to the New Testament. Compare with Mosiah 13:27-32, which suggests that the Jews were given the Law of Moses, "a law of performances and of ordinances," because of their wickedness, while freedom from the law comes through Christian redemption. Christians must follow the three institutions in the Christian economy, namely immersion, the weekly participation in the Lord's supper, and observance of the Sabbath. While only the principles, not precepts or specific commandments on how to perform these institutions, are incumbent on the Christian, following the New Testament will likely create uniformity of practice.

Researcher: Allison Clark

Excerpt (pages): "The Jews were under a government of precepts - we are under a government of principles. Hence all was laid down to them in broad and plain commandments; and the book which contained their worship was a ritual, a manual of religious and moral duties, accurately defined to the utmost conceivable minutia: insomuch that nothing was left to discretion - nothing to principle. There is nothing like this in the New Institution. We have no ritual, liturgy, nor manual. The New Constitution and Law of Love does no more than institute the converting act, the Lord's supper, and the Lord's day. . . . In this christians are left to the discretion of full grown men to the government of principles. All things are to be done decently and in order: but the modes of decency and order in the celebration of these christian institutions are no where pointed out. . . . no code of law, no enumeration of ceremonies, no forms of observance are suggested. There is nothing in the christian economy of the nature of ceremony - nothing for the sake of form. There is a principle in every thing instituted. . . . It is not alleged by me that there are no divinely instituted acts of christian worship nor ordinances in the christian church; nay the contrary I have undeviatingly affirmed. These are a part, an essential part of the Institution of Favor. . . . different communities might, in following up their own sense of propriety attend upon some of the institutions of the christian worship in the christian assemblies differently, and yet be equally acceptable to God and profitable to men. But the great principles of christian morality never can legitimately issue in a different practice no more than the great law of attraction can produce antagonist results or opposing effects at the same time and in the same place. I would also add, that a hearty and unreserved submission to the authority of Jesus Christ,
will generally, and, perhaps, universally, issue in a uniformity of practice as respects even
those discretionary matters" (655-657).

Length of Relevant Material: 3 cols.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Christianization of the Old Testament; Melchizedek priesthood; fate of those
without gospel

Author: Editor

Title of Book:
Title of Article: "Essays on Man in his Primitive State, and under the Patriarchal,
Jewish, and Christian Dispensations. - No. XII. Jewish Age. - No. IV."

Title of Periodical: The Christian Baptist

Place of Publication: Buffaloe, (Bethany) Brooke Co. VA

Publisher:

Date of Publication: Mar. 1, 1830

Nature of Source: Religious periodical edited by Alexander Campbell based on a strict
belief in the teachings of the New Testament and the rejection of all other sects, creeds,
and beliefs.

Comment: Author takes position that the Law of Moses was never meant to be the only
means toward salvation, either before, during, or after its time. It is a temporal law that
no longer serves a purpose now that the spiritual law has been revealed in Christ. Author
argues that those living prior to the Mosaic law, such as Melchizedek, or those living in
another nation, such as the children of Edom, equally share in salvation. Thus the Mosaic
law serves no special salvific purpose. Compare author's comment that Melchizedek was
more righteous than Aaron with Joseph's distinction between the Melchizedek and
Aaronic priesthods. Author's argument has implications for the question of the fate of
those who live without the gospel.

Researcher: Allison Clark

Excerpt (pages): "The Jewish religion as instituted by Moses, as recorded by Moses in
the five books, has not a single promise, nor a single curse which looks beyond time.
Whatever previous or subsequent revelations may have taught - whatever the Patriarchs
before Moses, or the Prophets after him, may have taught, one thing to me, at least, is
certain - that Moses, in originating or instituting the Jews' religion, taught nothing
concerning a future state - not a word concerning eternal salvation, or future and eternal
punishment in the Jewish religion... then it must follow that the design of the Jewish
religion and the design of the Christian are not the same. The former looked exclusively
to this present world; the latter primarily, and almost exclusively, looks to the next....
They read these records and consider the history of this people - they study this
institution and examine this religion with very little profit, who do not view it thus. To
think that the law of Moses, or the institution from Mount Sinai - to think that the whole
or any part of this economy had for its object the eternal salvation of the people under it,
is not only to think without reason and contrary to authority, but it is to confound the
whole oracles of God, and to make christianity a mere continuation of the principle of
law amended and improved. There were saints before Moses, cotemporary [sic] with Moses, and after Moses, in the other nations, under the constitution given to Noah and his descendants after the flood. Salvation was accessible to the nations who held fast the traditions derived from the family of Noah, as it was to the Jews, who most exactly complied with all the national institutions. . . . Melchizedek was as illustrious a saint as ever Aaron was, and of a much more illustrious office. The children of Edom and of the surrounding nations long retained the knowledge of God among them, and even down to the days of John the Harbinger, there were men of other nations who feared the God of heaven, many besides the eastern magi who looked for the coming of the Just One. Submission to the institution of Moses was not 'essential,' as some would have it, to the salvation of the world, neither was circumcision the door of salvation to the human race. But this only by the way. We are warranted in saying that the enjoyment of eternal salvation was not derived to the Jews from any thing in their religion but what was prospective in it; and that it was not instituted for that purpose" (633-634).

**Length of Relevant Material:** 2 cols.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** common property in the New Testament

**Author:**

**Title of Book:**

**Title of Article:** "A Restoration of the Ancient Order of Things. No. X. The Fellowship."

**Title of Periodical:** *The Christian Baptist* (Vol. 3, No. 6)

**Place of Publication:** Buffaloe, (Bethany) Brooke Co. VA

**Publisher:**

**Date of Publication:** Jan. 2, 1826

**Nature of Source:** Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

**Comment:** Exegesis on the word *koinonia* and its various translations as found in Acts 2:42; 1 Corinthians 1:9; 2 Corinthians 6:14; Galatians 2:9; Philippians 3:10; 1 John 1:3; 2 Corinthians 8:4; 1 Corinthians 10:16; 2 Corinthians 13:14; Hebrews 13:16; 2 Corinthians 9:13; Romans 15:26. Author discusses it in the context of distribution of goods and property.

**Researcher:** Allison Clark

**Excerpt (pages):** "the term *koinonia* imports a joint participation in giving or receiving. . . . As Christians, in their individual and social capacity, are frequently exhorted by the apostles to contribute to the wants of the poor, to distributed to the necessities of the saints; as the congregation at Jerusalem continued steadfastly in this institution; and as other congregations elsewhere were commended for these acceptable sacrifices, it is easy to see and feel that it is incumbent on all Christians as they have ability, and as circumstances require, to follow their example in this benevolent institution of him who became poor that the poor might be made rich by him. *The contribution*, the weekly
contribution -- the distribution to the poor saints, we contend is a part of the religion of Jesus Christ" (39-40 or 209-210).

**Length of Relevant Material:** 2 cols.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
Publisher:  
Date of Publication: Apr. 5, 1830  
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.  
Comment: In this article outlining the essentialness of the Bible to the Christian religious life, the author argues that the Bible is the only basis of authority and is uncorrupted and true. The uniformity of the Bible ensures that all people in all places and in all times, receive the same undiluted message from God. Author argues that each believer is a saint and equally responsible in preaching the gospel and instructing/edifying converts and members of the church.  
Researcher: Allison Clark  
Excerpt (pages): "God's instrument of instruction is the only one that can be relied on as perfectly fit for its purpose. In it we are sure that there is no deficiency to be found. . . . Its declarations are all true, whether yet accomplished or unaccomplished. Its declarations are clear, just, beneficent. . . . God's instrument of instruction is alone safe. When we resort to any human composition, written or spoken, for religious information, we are in constant and imminent danger of imbibing more or less of that soul-destroying error from which no human production is exempt. . . . God's instrument of instruction is alone authorized. For the employment of any other have neither precedent nor command within the Book of God. . . . Nor under his new institution did God intrust the religious instruction of his perishing creatures to any but men rendered infallible by the gifts of his spirit, till he had caused an inspired system of religious information to be committed to writing, and so rendered permanent, uniform, and transmissible to all parts of the world and to all generations of men: a device by which, as we shall soon see, the continuance of immediately inspired instructors became necessary. As, then, we have no precedent to authorize us to employ any other instrument of religious instruction than that which God has himself directly furnished us; so we have no command. . . . God's instrument secures to inspired instruction both perpetuity and uniformity. By this glorious contrivance the instruction offered to God's ignorant creatures is, in respect of certainty and substance, the same in all places, and at all times. . . . Like its unchangeable author, it is the same today, yesterday, and forever. Here the never changing nature of God shines forth in all its unclouded majesty. How unlike that discordant and ever changing instrument of religious instruction invented by men. It displays the uniformity of the divine conduct towards all God's rational offspring. . . . It qualifies, or rather puts it in the power of the saints to execute the office, and discharge the great and difficult task devolved on them. . . . the saints are charged with the work or labor, called the service, and the building up of the body of Christ, language which figuratively denotes the further instruction of converts already made, and the augmentation of their number. Now who are the saints and faithful men, on whom this great, important, and honorable labor is devolved? . . . Is not every believer one of this happy and honorable number? Is not every believer equally a member of this blessed society? equally entitled to all its privileges, and equally bound to perform all its duties? Has Christ made odious and offensive distinctions among his friends? Is not each dear and acceptable to him in proportion to the zeal which he manifests in his Master's service" (641-642).  
Length of Relevant Material: 2 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: descent of authority
Author: Christian Union
Title of Book:
Title of Article: "Christian Union. - No. II."
Title of Periodical: The Christian Baptist (Vol. 3, No. 1)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Aug. 1, 1825
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Within the context of a rejection of Protestant creeds (the Westminster), the author believes that Protestants would be more true if they joined to the Roman Catholic church, rather than forming their own creeds based on human authority. Compare with Joseph's rejection of sectarian creeds formulated by humans.
Researcher: Allison Clark
Excerpt (pages): "I am aware of the prejudices which each christian sect feels for their own name and creed, and of the great difficulty there will be in getting them to drop them, or to exchange them for the name of Christian and the word of God. I fear that there are many professing christians among what are called Protestant sects, who, rather than make this exchange, would unite with the Roman Catholics in defense of human authority, in legislating for, and dictating to the consciences of men in religion. . . . They ought, however, in that case to be consistent throughout, and to join themselves to the church of Rome. For if any church or people have authority from God to form creeds and confessions in religion, (and without divine authority there is no right,) the church of Rome had it before, and, as the elder and mother church ought to have been obeyed; and consequently the Reformation, as it has been called, was a rebellion against superiority, a disobedience of the divine authority vested in that church, and caught as such to be renounced by returning to it" (1-2 or 171-172).
Length of Relevant Material: 2 pp.
Hard Copy (pages):
Date When photocopying Was completed:

Topics: dispensations; Christianization of the Old Testament
Author: A. Campbell
Title of Book:
Title of Article: "To Mr. Eli S. Bailey. One of the Editors of the Seventh Day Baptist Magazine."
Title of Periodical: The Christian Baptist (Vol. 3, No. 1)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Aug. 1, 1825
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: The primacy of the New Testament over the Old is asserted in response to a letter to the editor.
Researcher: Allison Clark
Excerpt (pages): "But if you ask, Where do the Scriptures of the prophets or apostles declare that the apostolic writings are to be our exclusive guide in the christian religion, I am prepared to say that we are expressly and repeatedly taught, in all the matters of religious observance or of christian obedience, to be guided by Jesus the Messiah, and not by Moses - by the apostles, and not by the Jewish prophets" (7 or 177).
Length of Relevant Material: 1 col.

Hard Copy (pages):
Date When Photocopying Was Completed: ____________________________________________

Topics: dispensations; spiritual gifts
Author: Editor
Title of Book: 
Title of Article: "Reply."
Title of Periodical: The Christian Baptist (Vol. 3, No. 9)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Apr. 3, 1826
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: In a response to a letter, Campbell clarifies his view that the Old Testament holds the same divine authority as the New, although today Christians are subject only to the New. Campbell draws a distinction between "spiritual gifts" as exercised in the New Testament and devotional practices under the influence of the spirit.
Researcher: Allison Clark
Excerpt (pages): ". . . . with reference to 'casting off the Old Testament,' I will just observe that I know not of one sentence in the Christian Baptist that holds out such an idea. As to divine authority I have at all times viewed it and represented it as equal to the New. But that christians are not under it, but under the New, I have contended, and must still contend. And as to the present existence of 'spiritual gifts' in the church, in the New Testament sense of these words, I do not believe that any such exist. But if you mean call preaching, teaching, praying, praising, exhorting, and ruling, spiritual gifts, I do believe that such gifts do exist, and there is sufficient room for a very liberal exhibition of them in the present day" (60-61 or 230-231).
Length of Relevant Material: 1 par.
"The fiercest contention between the assembly and parliament arose upon the power of the keys, which the former had voted to be in the eldership or presbytery, in these words: "The keys of the kingdom of heaven were committed to the officers of the church, by virtue whereof they have power respectively to retain and remit sins, to shut the kingdom of heaven against the impenitent both by the word and censures, and to open it to the penitent by absolution; and to prevent the profanation of the holy sacrament by notorious and obstinate offenders, the said officers are to proceed by admonition, suspension from the sacrament of the Lord's supper for a season, and by excommunication from the church, according to the nature of the crime and demerit of the person." The Independents claimed the like power for the brotherhood of every particular congregation. . . .'

'. . . ruling elders are to be joined with the pastors; now in some country villages and congregations, perhaps they may not be very learned, and yet the authority given them is very great; the word elders, amongst the Hebrews, signified men of the greatest power and dignity; so it was amongst the Romans, whose senate was so called, from senes, elders. The highest title amongst the French, Spaniards, and Italians, seigneur and seigniori, is but a corruption of the latin word senior, elder. The same may be observed in our English corporations, where the best and most substantial persons are called aldermen or eldersmen. Thus the title of elders may be given to the chief men of every presbytery; but if the power of excommunication be given them, they may challenge the title of elders in the highest signification" (16-17 or 186-187).
Hard Copy (pages): 16-17 or 186-187  
Date When Photocopying Was Completed: ____________________________________________________________________________

Topics: fate of those without gospel; redemption; baptismal covenant; infant baptism; atonement  
Author: Editor  
Title of Book:  
Title of Article: "Reply to C. F."  
Title of Periodical: The Christian Baptist (Vol. 7, No. 7)  
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA  
Publisher:  
Date of Publication: Feb. 1, 1830  
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.  
Comment: In his reply to a letter that asserts that faith, not baptism, is the basis for the remission of sins, Campbell responds emphatically that baptism is necessary. Campbell concedes that although many groups of unbaptized people (heathen, infants, etc.) will be saved in the kingdom of God, it is not an excuse for those who understand Divine Will. Campbell does an exegesis of several New Testament passages to prove that the early church understood baptism as necessary for salvation. Campbell is clear to underline the fact that baptism does not replace the sacrificial blood of Christ, nor the exercise of faith, nor grace freely flowing from God to humans. Baptism is a medium. Campbell engages the faith-works dialectic, arguing for the necessity of both. Grace is exhibited and faith shown in the act of baptism. Just as confession and prayer are necessary for forgiveness of sins committed by christians, likewise is baptism necessary for the remission of sins by those who desire to become christians.  
Researcher: Allison Clark  
Excerpt (pages): "What portion of the human family may attain to the resurrection of the just, I presume not to say. How many Antediluvians, Patriarchs, and Jews - how many of the Pagan nations, before or since the Christian era - how many infants, idiots, and deaf and dumb persons - the testimony of God says not. But the intervention of the Mediator, the 'obedience to death' of the Messiah, whether with faith or without it, whether with circumcision, baptism, or the law, or without them, is declared to be the ground and reasons which will render their salvation possible. . . . Not an instance do I know of the pardon of sin by faith only. Without 'shedding of blood,' without attendance upon the altar, without obedience to the appointed means of pardon, 'there was no remission.' We know that neither animal blood nor the element of water, per se, could take away sin. But under the former economy blood was necessary to forgiveness; and under the new economy water is necessary - faith is the principle of action in both - and they are the means, not 'agents,' through which God imparted remission. . . . the blotting out of sins is not connected simply with faith, but with an act called turning to God, or conversion. . . . no man could be called a disciple or a convert - no man could be said to be discipled or converted until he was immersed. Whatever inward change might have
taken place, still the person was not, in the estimation of those who acted under the commission, converted, until he was immersed. That was the act by which the command given to convert the nations was to be obeyed. . . . in one instance in the New Testament, is remission connected with faith alone. . . . The super-excellency of christianity is, that it makes the conscience perfect. The Jews, and the Gentiles too, many of them at least, were saved without any distinct knowledge of the sacrifice of Jesus. And I have much reason to think that infants dying will be citizens of the kingdom of glory, without, in this life knowing, or believing any thing of the sacrifice of Christ, of faith, or immersion. And I doubt not but such Paidobaptists as simply mistake the meaning and design of the christian institution, who nevertheless are, as far as they know, obedient disciples of Jesus, will be admitted into the kingdom of glory. But what has this to do with our obedience who are better instructed? If we profess to know our Master's will, or profess to know it better than others, and do it not, shall we compare ourselves to Jews, Pagans, Paidobaptists, infants, and all other uninstructed persons? To do so would be to prove ourselves hypocrites. . . . the act by which we put on Christ, the act by which we come to Christ, the act by which we confess Christ, the act by which we become disciples of Christ, the act by which we receive the pardon of our past sins, the act by which we come into the actual enjoyment of the salvation of Christ in this present life - is the act of immersion into the name of Christ: which act presupposes faith in him. . . . while I contend that salvation is of grace, proceeding from the pure, unbought, and unsolicited philanthropy of God, exhibited in the mission and gift of his Son, the only begotten, I do not suppose it to be in reason, nor according to scripture, incompatible with the idea of pure favor, that we must receive the salvation, or that we cannot be saved. And as to grace, if we must receive it by any act at all, it matters not what that act be, if it is one which is in the compass of our faculties. . . . To graft religion upon a natural principle was exceeding gracious; but I cannot see the grace in grafting it upon a supernatural principle. - Now it is grafted upon a natural principle that it might be grace. . . . salvation must be received before it can be enjoyed. What then is the action by which it is received? Whatever it may be, it cannot deprive the salvation of the attribute of grace. It is faith, say the, by which we receive the salvation. Then faith ceases to be a principle of action, if it be the action itself. But 'faith, works' and is not itself the work. Faith can receive a promise or a truth, and then the promise or the truth becomes the principle of action. Now if there was a promise that I should be pardoned the moment I believe that promise, then I might have a pardon through faith. But if the promise of pardon is connected with any other action than believing, then it is only when I perform that action that I can be assured of pardon. Pardon is ascribed to the blood of Christ as the worthy cause; but it is connected with, because promised through, certain actions. . . . if neither our confession nor our prayer, nor our forgiving those who trespass against us, precludes the idea of grace, nor impairs the value of faith in obtaining remission, baptism can impair neither the one nor the other, when proclaimed for the remission of sins. Nay, it is an act of grace to appoint some act of ours as a medium of remission, that we might have the assurance of forgiveness, and know when we are forgiven. . . . We do not, then, make water prayer, confession, and faith, saviours - Jesus is our Saviour. 'Tis he forgives our sins. And these are the means through which, by faith, we are forgiven" (629-632).

Length of Relevant Material: 5 cols.

Hard Copy (pages):
**Comment:** Author interprets happiness as love for God and fellow man. This is the basis of true Christian morality and exaltation. The degree of human perfection and progression is measured by love. Language of exaltation is couched in terms of rationality and refinement. Author uses word "intelligences" to describe exalted souls.

**Excerpt (pages):** "To bring man to love God and one another, is the high end of the christian religion. This is happiness. The happiness of heaven is the happiness of perfect love. The intelligent christian expects to be introduced into a society of the most refined and exalted intelligences, whose love to each other will be incapable of augmentation. Hence the standard of christian perfections is graduated by love to the brethren -- and just in so far as we have progressed in the cultivation of complacent affection and benevolence, so far have we obtained a taste for the society of the saved. . . . One leading design of the institution called the church, was to give its members a taste of the society of heaven; for the fact is, but very few have any taste for such a society. . . . They think more upon being safe than upon the high enjoyments, and talk more on escaping the burning lake than on all the rational delights of pure and exalted spirits before the throne of the Almighty. . . . we are to be . . . fellow citizens with all the pure and exalted intelligences in the universe in one enraptured throng forever." (56-57 or 226-227).

**Length of Relevant Material:** 3 cols.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** hell; endless punishment; judgment; evil spirits; spirit world; new scripture; visions, dreams, revelations

**Author:** Editor

**Title of Book:**

**Title of Article:** "Universalism."

**Title of Periodical:** *The Christian Baptist* (Vol. 3, No. 5)

**Place of Publication:** Buffaloe, (Bethany) Brooke Co. VA
There is a great deal said in this age upon the universal restoration of all demons and wicked men to the eternal happiness of saints and angels. It is true that the demons are yet in purgatory, and that those that die in their sins are to go through a purgatorial punishment proportioned to the number and magnitude of their sins. We have had for the last year, so many questions proposed to us from correspondents on this system. We can only, in a summary way acknowledge the receipt of them. Some indeed speak with as much certainty upon this subject as if they had just finished and gone through this purgatorial chastisement, and visited our world fraught with intelligence from Hades. They have discovered that all the caveats and threats in the New Testament are like the bugbears, and stories of ghosts and witches, which nurses tell to their peevish children when they would scare them to sleep. They tell lies; but it is with a good intention. They know there are no ghosts nor witches to disturb the children; but it would not be safe to tell them so. It is necessary to lie. Just so, when the apostles and the Saviour spoke of aionion or everlasting punishment, and of aionion or everlasting destruction, they knew there was no such thing; but they found that men could not be governed or managed without those bugbears, and were under the necessity of doing as he nurses aforesaid. They were under the necessity of telling lies from a good intention. They used such words and phrases in representing the duration of the punishment of the wicked, as they used in representing the continuance of the happiness of the righteous; yet they knew that the one was to terminate some fifty thousand years hence, while the other would never end. I have sometimes thought that it was exceedingly ungrateful in those knowing ones to disclose the secret. For if God was so kind to them to disclose the secret. For if God was so kind to them a special revelation for their own comfort, while he evidently holds out tremendous prospects to the wicked in terrorem, it is unkind on their part, to blab out the secret, and thus divest the governor of the world, of the most puissant means of keeping it safe for the righteous to live in it.

I do not, however, think that the Universalists are sinners above all others, in that they have run to one extreme, because some sectaries have run into the opposite. I view them both alike -- each mounted on his winged horse, and attempting to soar beyond the regions of revelation. we are very sure that all the Universalists on earth cannot produce one sentence in all the revelation of God that says any thing about the termination of the punishment of the wicked. The bible often tells us of its commencement; but not once of its end. It is wise for us not to live upon conjectures, nor to build systems upon dreams and visions. " (32-33 or 202-203).
Topics: Holy Ghost; laying on of hands for the gift of the Holy Ghost
Author: Editor
Title of Book:
Title of Article: "The Confirmation of the Testimony."
Place of Publication: Bethany, Brooke Co. VA
Publisher: Editor (Alexander Campbell)
Date of Publication: Jan. 4, 1830

Nature of Source: The Millennial Harbinger, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The Millennial Harbinger is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

Comment: Campbell argues that the confirmation of testimony is only available through visible, audible, or sensible demonstration of the Holy Spirit. The infusion of the Holy Spirit into the heart comes only after belief and obedience, and not as a confirmation of belief. The necessity of tangible evidence or proof for belief stems from Campbell's rationalism, and is fulfilled in the Biblical record. While the many signs and wonders performed by the apostles served as these external proofs for people of the time, Campbell seems to suggest that the Bible serves the same function today. He places a premium on obedience to gospel truth in order to know it. Compare with the distinction Joseph teaches between the Light of Christ given to all in order to accept truth, and the Gift of the Holy Ghost given only to obedient believers. The rational nature of Campbell's proof for belief contrasts with the spiritual witness many early Saints received prior to joining the church.

Researcher: Allison Clark
Excerpt (pages): "To those desirous to understand this subject, an examination of this first letter to the Corinthians cannot fail to be instructive; for it most clearly and unequivocally teaches us that the visible, audible, sensible demonstration of the Spirit and of power was that supernatural attestation of the testimony of Christ which made it credible, so that no man could have acknowledged Jesus of Nazareth to be the Almighty Lord but by this demonstration of the Holy Spirit. . . . Some mystics in ancient times, and some of the moderns yet affirm that the infusion of the Holy Spirit into the hearts of disciples as the spirit of adoption - as the Spirit of Christ - is that demonstration of the Spirit which enables men to believe. But this is as unreasonable as it is unscriptural. . . . none of the converts to christianity in the New Testament are represented as converted but by what they saw and heard; and the Spirit of Holiness was a gift promised to them, and to them only when they believe. A demonstration that cannot be seen or heard, is, in
our mother tongue, no demonstration at all; and a faith that rests upon any thing called demonstrations of the Spirit and of power which are only felt in the heart, is a faith resting upon itself. . . . The testimony which God has given, or the testimony which the Apostles gave concerning Jesus, as the Messiah, the Son of God, and the all-sufficient Saviour of the World, is a credible testimony, a well confirmed testimony; and as confirmed by the demonstrations of the Spirit and power of God, worthy of all acceptation; and by it men, otherwise without strength, are made able to believe. Hence all who wait for the testimony to be specially confirmed to them, wait for what they have no promise nor right to receive. . . . Peter never commanded any man to narrate his own feelings as a reason of the hope which he had in the Messiah, in preference to, or in competition with, the confirmed testimony. No, the best reason of faith is a well authenticated testimony, or confirmed evidences. . . . As the first christians were convinced by the Holy Spirit and enabled to believe by the attestations which he gave; so, after they believed and obeyed the gospel, they had the Holy Spirit infused into their hearts; and were then, because they were sons enabled by the spirit imparted to them to say, Our Father - so will it be with them who now believe and obey the same gospel upon the same evidences and for the same reasons" (11-14)

Hard Copy (pages):
Date when Photocopying was Completed:

Topics: infant baptism; mode of baptism; baptismal covenant
Author: Editor
Title of Book:
Title of Article: "Reply to Robert B. Semple."
Title of Periodical: The Millennial Harbinger (Vol. 1, No. 3)
Place of Publication: Bethany, Brooke Co. VA
Publisher: Editor (Alexander Campbell)
Date of Publication: Mar. 1, 1830
Nature of Source: The Millennial Harbinger, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The Millennial Harbinger is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.
Comment: In a reply to a letter, Campbell comments on his beliefs regarding baptism that are in agreement with his correspondent.
Researcher: Allison Clark
Excerpt (pages): "The sprinkling of a speechless and faithless babe never moved it one inch in the way to heaven, and never did change its heart, character, or relation to God and the kingdom of heaven. But not so a believer, immersed as a volunteer in obedience of the gospel. . . . You and I agree that we have righteousness, or pardon; that we have all
the blessings of salvation through Christ; that his blood cleanses from all sin; and that the reign of God is righteousness, peace, and joy in a holy spirit" (136).

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** justification; atonement

**Author:** Philip.

**Title of Book:**

**Title of Article:** "Election. - No. IV."

**Title of Periodical:** The Christian Baptist (Vol. 7, No. 3)

**Place of Publication:** Buffaloe, (Bethany) Brooke Co. VA

**Publisher:**

**Date of Publication:** Oct. 5, 1829

**Nature of Source:** Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

**Comment:** In the context of discussing election and God's foreknowledge, the author discusses the various terms used in the scriptures for forgiveness of sins. He argues that justification is the remission of sins through baptism which is predicated on faith. Faith is the principle of God's election of human beings. Compare with Joseph's understanding of the relationship between justification and remission of sins through baptism.

**Researcher:** Allison Clark

**Excerpt (pages):** "the following phrases are used in scripture to mean the same thing: 'justification from sin,' 'righteousness of God,' 'righteousness of faith,' 'forgiveness of sins,' 'remission of sins.' . . . . the same sentiment comes to be varied into five different expressions by the scripture's writers. . . . the phrase 'forgiveness of sins' was the expression used among the vulgar of the Jewish nation. The doctors and teachers of law, more affected and technical, varied from the civil style, for the more learned and juridical expressions, 'justification from sins,' 'remission of sins.' The Doctors, then, in speaking of the officers at the Temple, pronounced them 'justified,' and again they said they were constituted 'righteous' according to law, i.e. in offering they had done just what the letter of the law demanded. . . . Now the Apostle being a Jew, and infinitely skilled by his education in the technia of the Jewish lawyers, adopts their own phrases indiscoursing with them on the subject of forgiveness. . . . And as the lawyers made use of the word 'righteousness' in reference to remission, or to describe a person whose sins had been forgiven: so the Apostle, speaking of the baptized believer whose sins had been forgiven, and was justified by the language of the law, calls this the righteousness of God; because it was a righteousness granted by God; and the righteousness of faith, because it was on the principle of faith in the Son of God, that any one was allowed to approach baptism. . . . Faith is not justification: forgiveness or remission is justification; and faith is the principle, and the only principle too, on which remission can be obtained" (594-596).

**Length of Relevant Material:** 2 pp.

**Hard Copy (pages):**
Date When Photocopying Was Completed:

Topics: lay priesthood and preaching
Author: Editor
Title of Book:
Title of Article: "Sermons to Young Preachers. - No. III."
Title of Periodical: The Christian Baptist (Vol. 7, No. 8)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Mar. 1, 1830
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: In this anti-clerical rhetoric, author criticizes preachers for their claim of being called and sent by God, and for preaching emotionalism rather than the Bible. Compare with Joseph's criticisms of Protestant clergy.
Researcher: Allison Clark
Excerpt (pages): "Whenever a person is considered as a legate of the skies, he has gained the day. Whenever a preacher appears before a congregation as one specially called by God and sent, he has but little trouble in gaining the implicit audience of the people. How dare they reject the message of God, and what need have they to examine the truth of one acting under the commission of the Omniscient? Would God send a liar, a deceiver, one unacquainted with his will, one unaccomplished for the task? No, most assuredly. He never did, he never will, call, commission, and send one incompetent agent. And therefore all his proclaimers had an authority which it was impious to oppose. But mind, they could all prove their mission not by words, assertions, or protestations, but by works as supernatural as their doctrine.
Neither young nor old proclaimers can, with either reason or scripture to sustain them, make such pretensions now. If, then, we would appear credible, or worthy of the audience of the people, we must appear before them, not under the assumption or pretension of ambassadors from heaven, or as God's special ministers; but as the pious, and humble and devout students of the Bible. . . . No disciple, old or young, can, with any consistency of character, refuse to tell the reasons why he believes in, and loves the Lord Jesus. But all who either tell or proclaim in a pulpit, or on a chair, their own convictions and feelings, doubts, fears, and hopes, preach themselves or their feelings, instead of Jesus Christ. . . .
To make a sermon, and to proclaim the gospel, are two things which are as different as logic and gospel. . . . Statesmen make speeches and Divines make sermons; but there is no difference in the art, and often very little difference in the theme" (632-633).
Length of Relevant Material: 2 cols.
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: lay priesthood and preaching; consecration
Author: Editor
Title of Book: "Contributions for the Spread of the Gospel."
Title of Periodical: The Millennial Harbinger (Vol. 1, No. 2)
Place of Publication: Bethany, Brooke Co. VA
Publisher: Editor (Alexander Campbell)
Date of Publication: Feb. 1, 1830
Nature of Source: The Millennial Harbinger, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The Millennial Harbinger is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.
Comment: Campbell, although adamantly opposed to the idea of a paid clergy which promotes a "hireling" approach to preaching the gospel, insists that the congregations of Christians may have some obligation to financially support those preaching the gospel. Compare with Joseph's understanding of a lay priesthood and preaching and the idea behind the law of consecration.
Researcher: Allison Clark
Excerpt (pages): "NO where, in all the New Testament, can an instance be produced, that either Christ or the Apostles required the people to give their money or make collections to assist in the promulgation of the gospel.' In the 76th page of this number the above sentence will be found. Now, although we are opposed to the whole monied scheme of converting the world, and to the hireling systems of the clergy, and to the eternal cravings of the insatiable appetite of the mammonite spirit of this age, which seems to have inspired all ranks and degrees of religious teachings; yet I cannot subscribe to the above assertion. In so many words it may be true that no such command can be adduced, but yet it is not true that the New Testament furnished no authority for calling upon the citizens of God's kingdom for aid in promulgating the glad tidings, or in teaching the christian religion. Paul received such aid and commended it" (90-91).
Length of Relevant Material: 1 p.
Hard Copy (pages): 
Date when Photocopying was Completed:

Topics: lay priesthood and preaching; new scripture; revelation
Author: Editor
Title of Book: "Review of a sermon on the Duty of the Church to prepare Pious Youth in her bosom for the Gospel Ministry. -- By the Rev. Gideon Blackburn, D. D. Pastor of the Church in Louisville, Ky. --Text, Eph. iv. 11, 12."
Title of Periodical: The Christian Baptist (Vol. 3, No. 8)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher: 
Date of Publication: Mar. 6, 1826.
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: In an ironical and polemical review of a sermon by a minister, author criticizes the minister's method of biblical interpretation and the conclusions he reaches regarding the need for the church to train young men for the ministry. Author argues that the minister is reading into the Bible new revelation and mocks the idea of an educated clergy.
Researcher: Allison Clark
Excerpt (pages): "His sermon is intended to proclaim that it is the duty of the church to prepare in her bosom pious youth for the gospel ministry. Now this is really a new message from the skies, for there is not one word, from Genesis to John, which says that it is the duty of the church to prepare pious youth for the gospel ministry. . . . although he conforms to the custom of his modern peers in writing a text at the head of the page, he simply adduces it as a motto, and troubles his head no more about it, but proceeds to something more sublime and glowing from the skies -- no old revelation, but one new and brilliant, occupies his tongue and pen. . . . A pious youth becomes a beneficiary, then a textuary, next a minister or ambassador -- Christ's agent, negotiating with the souls of men!!! a fine picture! an important office! a high calling! . . . . In finding a model for this plan of procedure, the Doctor ransacks the bible in vain" (51-52 or 221-222)
Length of Relevant Material: 2 pp.
Hard Copy (pages): 
Date When Photocopying Was Completed:

Topics: lay priesthood and preaching; paid clergy
Author: A. Campbell
Title of Book: 
Title of Article: "Notification"
Title of Periodical: The Christian Baptist (Vol. 3, No. 1)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher: 
Date of Publication: Aug. 1, 1825
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Campbell is challenging the Rev. Mr. Blackburn, D. D. (who opposed a statement of Campbell on this point), or any other clergy, to debate him on the divine authorization and constitution of paid clergy preaching.
Researcher: Allison Clark
Excerpt (pages): "it was no part of the revealed design of the Saviour to employ clergymen, or an order of men resembling the priesthood, in the diffusion, spread, or
progress of his religion in the world. In brief, the whole Paido-Baptist priesthood is an order of men unauthorized by Heaven. They are neither constituted, commissioned, nor authorized by the Head of the Church to officiate in any one of their assumptions" (6-7 or 176-177).

Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: lay priesthood and preaching; restoration
Author: Editor
Title of Book:
Title of Article: "Sermons to Young Preachers. - No. IV."
Title of Periodical: The Christian Baptist (Vol. 7, No. 9)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Apr. 5, 1830
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Author argues for making every member of a church a preacher, in the sense of preaching and proclaiming the gospel. Compare with Joseph's ideas of making every male convert an elder and missionary. Author also discusses the need for reformation of every aspect of the church, believing that to be the message of the ancient apostles.
Researcher: Allison Clark
Excerpt (pages): "I know from a little experience, and from some observation, as well as from what the Acts of the Apostles teach, that the most efficient system, ever yet adopted, was that of the founder of the christian institution of making every man and woman in the ranks a preacher in the ancient import of that term. Every church on his plan, was a theological school - every christian a missionary; and every day's behavior, a sermon, either in word or deed. . . . to you, young preachers, I would say, you must, if you would be useful, take John a model - you must proclaim reformation - you must take the acknowledgments and practices of your congregations, as topics from which to urge reformation. You must endeavor to introduce that state of things which will make every man and woman in the christian ranks a preacher in word and deed. This is a prominent part of the reformation now needed; and it will be then, and not until then, when all the citizens of the kingdom of Heaven are citizen soldiers, that the armies of the aliens can be completely routed" (640).
Length of Relevant Material: 1 par.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: lay priesthood and preaching; sectarian strife; basis of authority
The word of God is wrested to serve the purpose of every sect in Christendom. Hence the members of these sects imbibe a sectarian spirit; and when this spirit is raised, and they get their hearers to fall in love with their systems of religion, they call it 'the pouring out the Spirit of God.' It is a question with me, whether those who impiously ascribe to the Holy Spirit what are the effect of their own spirits, know what the 'outpouring of the spirit' properly means. . . . this rebellious heart of mine disbelieves what he says; for he cannot produce one particle of evidence to support his pretensions to his call. I therefore conclude that all such are deceived, and are imposters, either intentionally or unintentionally. There appears but a shade's difference between a man who says he is specially called by God, and sent to preach the gospel, and his 'Holiness,' who professes to be the successor of Peter. One makes any thing and every thing of the word of God, so that his hearers cannot understand what is its meaning. The other keeps the word from his hearers, save that which falls from his lips. And neither of them can speak infallibly, and say they heard the audible voice of God calling them by name, and work a miracle to prove it to be true. Thus they stand upon an equal footing" (605).

Length of Relevant Material: 1 col.

Excerpt (pages): "The word of God is wrested to serve the purpose of every sect in Christendom. Hence the members of these sects imbibe a sectarian spirit; and when this spirit is raised, and they get their hearers to fall in love with their systems of religion, they call it 'the pouring out the Spirit of God.' It is a question with me, whether those who impiously ascribe to the Holy Spirit what are the effect of their own spirits, know what the 'outpouring of the spirit' properly means. . . . this rebellious heart of mine disbelieves what he says; for he cannot produce one particle of evidence to support his pretensions to his call. I therefore conclude that all such are deceived, and are imposters, either intentionally or unintentionally. There appears but a shade's difference between a man who says he is specially called by God, and sent to preach the gospel, and his 'Holiness,' who professes to be the successor of Peter. One makes any thing and every thing of the word of God, so that his hearers cannot understand what is its meaning. The other keeps the word from his hearers, save that which falls from his lips. And neither of them can speak infallibly, and say they heard the audible voice of God calling them by name, and work a miracle to prove it to be true. Thus they stand upon an equal footing" (605).

Length of Relevant Material: 1 col.

Hard Copy (pages):
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

Comment: Campbell discusses the concept of the High Priesthood in connection with Christ's function in that role. He makes the distinction between the Old and New Testaments, and the uniqueness of the New Institution authored by Christ in its forgiveness of sins. Ideas of justification and sanctification (making perfect) are alluded to, both within the context of remission of sins. He criticizes other sects' understandings of baptism, comparing them with Jewish ablutions, and asserts instead that baptism provides the remission of sins through faith and immersion.

Researcher: Allison Clark

Excerpt (pages): "It has been somewhere said that the priesthood of every divine economy was to the whole system what the heart is to the human system. It gives life and energy to it. It is the vital office. So the office of a High-Priest was the active and operative principle in every dispensation. All Priests have been a sort of Mediators, and the High Priest, the great Mediator of the institution under which he officiated. . . . Every High Priest taken from among men is ordained for men in things pertaining to God, to offer both gifts and sacrifices for sin. To perfect the conscience as respects sin: to reconcile to the divine government: and to produce a perfect reconciliation among men, is the great object of the High Priesthood of the Christian Economy. . . . to be assured of the pardon of sin - the very essence of happiness from which, as from a fountain of living water, springs up eternal joy. This is the peace of God which passes all understanding, ruling and reigning in the heart. This is, then, just wherein christianity, rightly understood, has the excellency over Judaism, and every other institution, human or divine, which the ear of man has ever heard. . . . by one offering he has made perfect forever them who are sanctified. . . . Something that was wanting in every previous dispensation is supplied in this - a rational and certain pledge of the forgiveness of all sin. . . . Melchisedec, the type of our High Priest, was King of Righteousness and Prince of Peace. Our King of Righteousness and Prince of Peace was anointed with the oil of joy, with the Unction of the Holy One. . . . Many of the preachers laugh at receiving the forgiveness of sins through the obedience of faith - through immersion. They ridicule it. . . . The popular immersion is no better than a Jewish ablution. It is a mere rite, a ceremony, an ordinance, or any thing but a pledge of our pardon and acceptance with God, or the means of our entering into the Kingdom of God" (653-654).

Length of Relevant Material: 4 cols.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: millennial conditions; preparation of the earth and preceding events; great and abominable church; restoration; religion and government; religion and civilization

Author: Walter Scott

Title of Book:

Title of Article: "Extract of a Circular Letter, Written by Walter Scott, for the Mahoning Association of last year."
The Christian of the 19th century has been permitted to witness the accomplishment of wonderful events; Providence has stationed him on a sublime eminence, from which he can behold the fulfillment of illustrious prophecies, and look backwards upon nearly the whole train of events leading to the Millennium. Afar off, and upon the back ground of the picture before him, of wonderful extent, and in all the greatness of imperial ruin, appear the three great empires of Babylon, Persia, and Greece. Nearer to hand lays Rome, eternal Rome! terrible in her origin, terrible in her glory, terrible in her decline and fall! Living and acting through a long series of ages, she approaches the very verge of the present scene of things, till she assumes the distracted form of the ten kingdoms spoken of by Daniel, the remains of which now reel to and fro upon the face of Europe like a drunken man, ready to be engulfed in the yawning judgments of Almighty God. Sic transit Gloria Mundi. But from amidst the blaze of her glory, see yet loftier scenes arise - Behold the kingdom of our Lord Jesus, awaking under the eye of the imperial Caesars [sic]; small in its beginning, it rolls forward, it survives all Roman greatness; and that which was yonder, a little stone, is here become a vast mountain. And fills the whole earth. . . Here, too, are the imposters of Mahomet and the Pope, with temples having the lowermost part consecrated to God - the upper to the worship of idols. Arrayed in purple and scarlet, decked with gold and precious stones and pearls, behold the apostate church, mounted upon her imperial beast, holds forth the intoxicated nations a golden cup in her hand, full of abomination and of the filthiness of her fornication; on her fair, but unblushing forehead, is inscribed Mystery - Babylon the Great - the Mother of Harlots, and abominations of the earth. She shall be thrown with the violence of a mill-stone plunged into the midst of the ocean. . . All these things, beloved brethren, have passed in review before the christian of the 19th century; but if we have had to witness schemes of policy and superstition, so wild and enthusiastic, and apparently so unfavorable to the true religion, we have seen many things introduced, also highly conducive to its promulgation and reception among mankind - above all, we have
seen the church in America, seated down under a gracious and efficient government, affording her and all men an unprecedented security of life and property - and if her unity be still desideratum, we ought to remember that the saints, for nearly 300 years, have been combatting [sic] tyranny and superstition, with astonishing success, until those who despise every name and every phrase, not found in the scripture, have become probably by far the most numerous party of professors in the United States. But who would have thought it remained for any so late as 1827, to restore to the world the manner, the primitive manner of administering to mankind the gospel of our Lord Jesus Christ" (34-35).

Length of Relevant Material: 2 pp.

Hard Copy (pages): 

Date when Photocopying was Completed:

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Topics: millennial conditions; preparation of the earth and preceding events; Primitive Church; sectarian strife; new scripture; revelation

Author: Editor

Title of Book: 

Title of Article: "Prefatory Remarks."

Title of Periodical: The Millennial Harbinger (Vol. 1, No. 1)

Place of Publication: Bethany, Brook Co. VA

Publisher: Editor (Alexander Campbell)

Date of Publication: Jan. 4, 1830

Nature of Source: The Millennial Harbinger, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The Millennial Harbinger is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

Comment: Here Campbell links the coming of the millennium with the return to the practices of the earliest Christian communities. Above all, this entails an end to sectarian divisions caused by differing doctrines. Nothing new can or should be established (meaning there is no such thing as new revelation, i.e. scripture): the gospel is old and true, and only needs to be recovered from the false layers of creeds added onto it. Campbell clearly values practices over doctrines. Unity, and hence the millennium, will come through a return to the practices of the Primitive Church.

Researcher: Allison Clark

Excerpt (pages): "In the happiest state which we can ever expect on earth, we can only, as individuals, enjoy as much of the favor of God as the most intelligent and devout of the first converts; and, as communities, we could enjoy no more christian peace and joy than some of the first congregations after the first promulgation of the gospel. . . . Place the whole of any community, or even the great mass of any community, under influences similar to those which governed them, and what he most sanguine expect from a Millennium would in social and religious enjoyments be realized. . . . To see even a few
scores of intelligent christians, in whom we confide as fellow-soldiers and fellow-
citizens, and joint heirs of the heavenly inheritance, meeting around one and the same
Lord's table, and uniting in the praises and adorations of one and the same common Lord
and Saviour, imparts to us a joy which we are unable to express. . . . All I wish to remark
on this occasion, is, that the first step towards the introduction of this glorious age is to
dissipate the darkness which covers the people and hides from their eyes the Sun, the
quickening, renewing, animating Sun of Mercy. We expect no new Sun, no new
revelation of the Spirit, no other than the same gospel and the same religion, only that it
shall be disinterred from the rubbish of the dark ages, and made to assume its former
simplicity, sublimity, and majesty. The demons of party must be dispossessed, and the
false spirits cast out. The human mind must be emancipated from the bondage of error,
and information not only augmented, but extended to all in the community. . . . If all who
love the Lord and the salvation of men, would unite their energies and bury the
tomahawk of party conflicts, no seer could predict how rapid would be the march and
how extensive the triumphs of the gospel. But the might agent, or rather the successful
means, of this most desirable revolution, will be the ancient gospel. The gospels of every
sect are something different from each other, and something different from the apostolic.
There can be, in truth, but one gospel. . . . One of the two great Reformers attacked the
practices, and the other the opinions of the earlier part of the sixteenth century. The
former was by far the most useful and puissant reformer. He gave the deadliest blow to
the Beast. The other, intent on making men think right, only made converts among the
converted. . . . The ancient gospel spoke by facts, and said little about principles of action
of any sort. The facts, when realized or believed, carried principles into the heart without
naming them; and there was an object presented which soon called them into action. . . .
The ancient gospel left no man in a reasoning mode about any principle of action" (5-8).

Hard Copy (pages):
Date when Photocopying was Completed:

Topics: millennial conditions; preparation of the earth and preceding events; Primitive
Church; sectarian strife; new scripture; revelation
Author: Editor
Title of Book:
Title of Article: "Prefatory Remarks."
Title of Periodical: The Millennial Harbinger (Vol. 1, No. 1)
Place of Publication: Bethany, Brook Co. VA
Publisher: Editor (Alexander Campbell)
Date of Publication: Jan. 4, 1830
Nature of Source: The Millennial Harbinger, first published in 1830 by Alexander
Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous
periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The
Millennial Harbinger is based on a strict belief in the teachings of the New Testament
and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial
*Harbinger,* as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

**Comment:** Here Campbell links the coming of the millennium with the return to the practices of the earliest Christian communities. Above all, this entails an end to sectarian divisions caused by differing doctrines. Nothing new can or should be established (meaning there is no such thing as new revelation, i.e. scripture): the gospel is old and true, and only needs to be recovered from the false layers of creeds added onto it. Campbell clearly values practices over doctrines. Unity, and hence the millennium, will come through a return to the practices of the Primitive Church.

**Researcher:** Allison Clark

**Excerpt (pages):** "In the happiest state which we can ever expect on earth, we can only, as individuals, enjoy as much of the favor of God as the most intelligent and devout of the first converts; and, as communities, we could enjoy no more christian peace and joy than some of the first congregations after the first promulgation of the gospel. . . . Place the whole of any community, or even the great mass of any community, under influences similar to those which governed them, and what he most sanguine expect from a Millennium would in social and religious enjoyments be realized. . . . To see even a few scores of intelligent christians, in whom we confide as fellow-soldiers and fellow-citizens, and joint heirs of the heavenly inheritance, meeting around one and the same Lord's table, and uniting in the praises and adorations of one and the same common Lord and Saviour, imparts to us a joy which we are unable to express. . . . All I wish to remark on this occasion, is, that the first step towards the introduction of this glorious age is to dissipate the darkness which covers the people and hides from their eyes the Sun, the quickening, renewing, animating Sun of Mercy. We expect no new Sun, no new revelation of the Spirit, no other than the same gospel and the same religion, only that it shall be disinterred from the rubbish of the dark ages, and made to assume its former simplicity, sublimity, and majesty. The demons of party must be dispossessed, and the false spirits cast out. The human mind must be emancipated from the bondage of error, and information not only augmented, but extended to all in the community. . . . If all who love the Lord and the salvation of men, would unite their energies and bury the tomahawk of party conflicts, no seer could predict how rapid would be the march and how extensive the triumphs of the gospel. But the might agent, or rather the successful means, of this most desirable revolution, will be the ancient gospel. The gospels of every sect are something different from each other, and something different from the apostolic. There can be, in truth, but one gospel. . . . One of the two great Reformers attacked the practices, and the other the opinions of the earlier part of the sixteenth century. The former was by far the most useful and puissant reformer. He gave the deadliest blow to the Beast. The other, intent on making men think right, only made converts among the converted. . . . The ancient gospel spoke by facts, and said little about principles of action of any sort. The facts, when realized or believed, carried principles into the heart without naming them; and there was an object presented which soon called them into action. . . . The ancient gospel left no man in a reasoning mode about any principle of action" (5-8).

**Length of Relevant Material:** 6 pp.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**
Topics: millennial conditions; religion and civilization; dispensations; consecration
Author: Philip.
Title of Book:
Title of Article: "On the Millennium.--No. 1."
Title of Periodical: The Christian Baptist (Vol. 3, No. 12)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Jul. 6, 1826
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: This optimistic article describes the progressive move of history through three ages: physical, secular, and evangelical or millennial. The final stage, into which the author believes civilization is moving, is marked by political and economic peace and happiness. The orders of the current world are transforming to bring in God's orders. While no specific political and economic institutions are mentioned, author suggests that new ones will be established. Compare with Joseph's innovations in political and economic matters. Author reads history through the prophecy of scripture, and finds evidence for a type of dispensationalism or periodization of divine history into three ages. In describing the millennial conditions, there is no mention of destruction or wickedness, nor of the Second Coming of Jesus Christ, only his institutions.
Researcher: Allison Clark
Excerpt (pages): "Mankind are certainly moving in the horizon of some great and eventful change, into the center of which all society must inevitably and speedily be carried. The world is in strange commotion; expectation is all aroused - anticipation of something good, splendid, and unknown, is become undoubting and impatient, even to painfulness; and the time is at hand when a plenteous harvest of toil and talent must be reaped from all orders of society, that many run to and fro, and knowledge be increased. The time is certainly arrived, when the great political establishments, the powers and principalities of the world, which have created and fostered those warlike feelings, and mercantile and rival interests, so hostile to the spirit of the gospel, and which have led men so far away from nature, must speedily be dissolved; and when the economy of God, which shall be more in union with the religion of his Son and with nature, shall suddenly make its appearance.
The object of this paper is to show that God has designs of high favor towards man, and will vouchsafe him an age of happiness, in which the entire sum of physical, moral and intellectual good, which can be enjoyed on earth, will be granted. . . .
All men exist under a threefold order of relations; first to the natural world; secondly, to one another; and thirdly, to God; and the history of the world demonstrates, that, to mankind in the aggregate, as to each individual, the knowledge of these relations is slow and progressive. . .the antediluvian period, characterized by the absence of all governmental arrangements, may, with propriety, be called the physical age of the species.
Secondly, the middle period of the world's history is pre-eminently distinguished for a high regard to that more remote order of relations, which subsists in great and populous empires, as the Babylonian, Persian, Grecian and Roman. . . . This may be styled the secular age of our species. . . .

Thirdly, Mankind having nearly exhausted the limits allotted to them for pursuits purely physical and political, and having, by dint of long experience, learnt the inefficiency of commerce and war to secure happiness, are now deeply inspired with a premonition of some great and incomprehensible change, the present nature of which time alone can fully clear up. This is the millennial or evangelical age of the world, during which the human race will enjoy great happiness, and that their order of relations which have been revealed as subsisting between men and their Creator and Redeemer, shall be fully investigated, developed, and enjoyed. . . . this division of the world into physical, secular, and evangelical ages, is neither arbitrary nor fanciful, but is founded in matter of fact, and abundantly supported by divine declaration. . . .

. . . . let the reader bear in mind that history, and especially the holy scriptures, show us that the march of man towards virtue and happiness has been slow and progressive; they show us also that God is exceedingly opposed to, and displeased with, aristocratic and oppressive governments. . . . in the approaching age, political authority will be confined to the regulation of its proper concerns" (80-81 or 250-251).

Length of Relevant Material: 2 cols.

Topics: mode of baptism

Author:

Title of Book: "Anecdote."

Title of Article: "Anecdote."

Title of Periodical: The Christian Baptist (Vol. 3, No. 4)

Place of Publication: Buffalo, (Bethany) Brooke Co. VA

Publisher:

Date of Publication: Nov. 7, 1825

Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

Comment: Entertaining anecdote that reveals the debates among sects about the necessary mode of baptism. Note reference to "a new sort of christians, called 'Smithites'."

Researcher: Allison Clark

Excerpt (pages): "During a late revival at Camillus, New-York, a man who had been sprinkled in his infancy wished to be baptized and join the Presbyterian church. The Presbyterian divines would not baptize him, because he had been sprinkled. The Baptists would not immerse him, because he wanted to join the Presbyterians. At length a new sort of christians, called "Smithites," immersed him. He then joined the Presbyterians. The church was satisfied with his sprinkling, and he with his immersion" (28 or 198).
Whatever the disciples practised in their meetings with the approbation of the apostles, is equivalent to an apostolic command to us to do the same. . . . Apostolic example is justly esteemed of equal authority with an apostolic precept. Hence, say the Baptists, shew us where Paul or any apostle sprinkled an infant, and we will not ask you for a command to go and do likewise. . . . What order of worship and of edification did the apostle give to the first congregation they organized? This must be learned from the narrative of the historian who records what they did. . . . Then they who had gladly received his word were baptized. . . and they continued steadfastly in the apostles' doctrine, and in the fellowship, and in breaking of bread, and in prayers.' Other things are recorded. . . such as their having a community of goods, and for this purpose selling their possessions of houses and lands. But these are as peculiar to them and as distinct from the instituted order of worship. . . . How are we to distinguish between those things which are as peculiar to them as their vicinity to the Temple, and those things which were common to them with other christian congregations? This must be determined by a comparison of the practice of other congregations. . . . From these we see that no other christian congregation held a community of goods; no other sold their possessions as a necessary part of christian religion; no others met constantly in the Temple. . . . Their being baptized when they gladly received the word, was not a circumstance, neither was their continuing steadfastly in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers. This the order of all the congregations gathered and organized by the apostles, shows" (10-11 or 180-181).
Topics: new scripture
Author: A. Straith
Title of Book:
Title of Article: "To Bengelius."
Title of Periodical: The Christian Baptist (Vol. 7, No. 7)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Feb. 1, 1830
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Author comments on the need for a plain translation of the Bible, yet contends that one should not add to or alter God's word. One wonders how the author conceives of this translation of the Bible that does not alter the existing Bible.
Researcher: Allison Clark
Excerpt (pages): "I have asserted that in my judgment it is an act of gross impiety, of great disrespect to God, to presume to alter in any manner, or by any means, the order, connection, or diction of his instructive message; that the act sets our wisdom above the wisdom of God, and tells that omniscient and all-wise Being, to his face, that his message has not been as well contrived and clearly worded as it might have been, or as we can still render it; in short that we can ameliorate God's best effort to serve us. I have asserted that all that is necessary to render God's message as plain and instructive as he ever intended it to be, or our salvation required it to be, is a correct and perfectly intelligible translation, that is, a translation devoid of all unintelligible words" (623).
Length of Relevant Material: 1 par.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: new scripture; corruption of biblical text
Author: A. Straith
Title of Book:
Title of Article: "For the Christian Baptist."
Title of Periodical: The Christian Baptist (Vol. 7, No. 3)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Oct. 5, 1829
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Author describes in vivid language the corruption of the Biblical text by his co-religionists. Dissection and reformulation of the text are some of the particular crimes committed by religious figures in attempts to create creeds. Author believes that the purity of the biblical text should not be corrupted by human additions, deletions, or transformations of meaning. Compare with Joseph's differing conception of the corruption of the Biblical text when it was passed from the Jews to the Gentiles (1 Nephi 13:20-29).

Researcher: Allison Clark

Excerpt (pages): "to use plain language, the outrage committed on the order, connexion [sic], beauty and power of the divine message, by profane sinners who have broken it into chapters, frittered it into verses, ground it into catechisms, and after falsifying, picking, and completely disjointing it, have sent it forth in the true skeleton guise of confessions and creeds, calls aloud for the severest reprobation of every real friend of Jesus Christ. Shall it be asked, Is not God's intelligence a most hallowed object? Has it not come from the sovereign Lord of all? What mortal, then, will dare to alter, or derange or displace even a jot or tittle found therein? . . . . Surely we ought to remember that all God's ways are perfect, and that to his work nothing can be added, or change performed on it, without manifest impairment of its fitness to answer its purpose. And we ought, also to remember that God is a great economist, a very summary agent, who accomplished in an instant by a single exertion of his will, simultaneously, many objects; and that nowhere is this truth more illustriously displayed, than in the operations of sacred writ on the human mind" (588).

Length of Relevant Material: 2 cols.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: new scripture; corruption of Biblical text

Author: A. Straith, M. D.

Title of Book:

Title of Article: "The Scriptures. - No. 1."

Title of Periodical: The Christian Baptist (Vol. 7, No. 2)

Place of Publication: Buffaloe, (Bethany) Brooke Co. VA

Publisher:

Date of Publication: Sep. 7, 1829

Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

Comment: Author comments on the all-sufficiency of the Bible in knowing God's word and denounces human efforts to substitute their learning with God's wisdom and knowledge. Humans offend God by turning to other sources besides the Bible.

Researcher: Allison Clark

Excerpt (pages): "God has declared expressly, that the writings which he has himself furnished us, and just as he has furnished them, unaltered by the tongue or pen of man, unmixed, undiluted with a single human conception, do contain all the information which
our salvation needs. . . . Sacred writ contains all the correct and certain information on the
subject of religion, which the world ever enjoyed or will obtain. . . . if we would certainly
secure to our minds the ideas which the Spirit of God has communicated to us in sacred
writ, we must resort to the very words which he has employed in sacred writ to convey
them. For there, and then, alone can we infallibly find them. . . . God's information, as
conveyed in his own words, unaltered by man, is alone safe, alone certain, alone entirely
exempt from error. . . . When we prefer human to divine means of information, of which
vile preference we are incontestably guilty, when we lay down our bibles and take up the
written compositions or listen to the religious harangues of men, we grossly insult our
Divine Teacher - we tell him flatly, that he is not as capable to teach, inform and instruct
us as our uninspired fellow-creatures, and therefore we abandon his offered means of
instruction and resort to theirs. . . . when we resort to human means of instruction, we in
effect make the Spirit of God a liar. . . . we in reality deny its sufficiency. God has not
only not commanded us to resort to any other means of acquiring religious information,
than that which he has provided for us in his word; but he has preemptorily forbidden us
to resort to any other teacher than himself, which is manifestly equivalent to forbidding
us to seek religious instruction from any other source than the bible" (581-582).

Length of Relevant Material: 3 cols.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: new scripture; millennial conditions; sectarian strife; Primitive Church
Author: "A Lover of Divine Truth."
Title of Book:
Title of Article: The Christian Baptist (Vol. 7, No. 2)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Sep. 7, 1829
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict
belief in the teachings of the New Testament and the rejection of all other sects, creeds,
and beliefs.
Comment: Author links restoration to the Bible and the Primitive Church with the
ushering in of the millennium.
Researcher: Allison Clark
Excerpt (pages): "This advice [all-sufficiency of the Bible] followed up by all sects,
would soon restore the purity and simplicity of the gospel of Messiah, bring about the
millennian [sic] state of the church, and banish from the earth party spirit in the holy
religion of Jesus Christ" (584).
Length of Relevant Material: 1 par.
Hard Copy (pages):
Date When Photocopying Was Completed:
Nature of Source: The Millennial Harbinger, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The Millennial Harbinger is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

Comment: In a response to a critical article, Campbell responds, agreeing with the author's presupposition that the seeds of knowledge have already been revealed in the Bible and thus no other revelation will be had, nor will there be any new apostle or prophet. Campbell reveals his rational method of interpreting the Bible, using the same method as with any other book.

Researcher: Allison Clark
Excerpt (pages): "He has too much good sense to expect any new revelation from heaven - any new apostle or prophet. He expects this knowledge will be acquired from what is already written. We think so, and have a hundred times declared that there is a general - an almost universal ignorance of what is written in the oracles of God. . . . Does not every sect suppose that from all others the true meaning of the Scriptures is hid! The secret cause of this ignorance is the general presumption that the Bible is not to be submitted to all the natural and common rules of interpretation to which all other books in the world are to be subjected" (118).

Length of Relevant Material: 1 p.

Hard Copy (pages):
periodical, *The Christian Baptist* (1823-1830). Like *The Christian Baptist*, *The Millennial Harbinger* is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, *The Millennial Harbinger*, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

**Comment:** In this letter to the editor, the author outlines the history of God's religious instruction and instructors. While during the Old Testament period God authorized prophets to speak his word, after the New Testament writings were compiled by inspired men under the influence of spiritual gifts, there was no longer any need for prophets as religious instructors, because God's word in the New Testament is sufficient and available to all.

**Researcher:** Allison Clark

**Excerpt (pages):** "God's instrument of instruction is the only one that can be relied on as perfectly fit for its purpose. In it we are sure that there is no deficiency to be found. . . . God's instrument of instruction is alone safe. When we resort to any human composition, written or spoken, for religious information, we are in constant and imminent danger of imbibing more or less of that soul-destroying error from which no human production is exempt. . . . God's instrument of instruction is alone authorized. . . . During the patriarchal ages we hear of no uninspired teachers, nor means of religious instruction, but the inspired declaration of an unerring and omniscient God. During the Mosaic Institution, before its gross corruption after the Captivity, God employed none but his own inspired teachers, nor means of religious information but his own inspired word. The Prophets who addressed the people in the name of Jehovah, delivered his messages in the very words in which they were communicated to them by the Inspiring Spirit; and the Priests and Levites, who were constituted the national instructors in conformity to God's express command, read for their instruction the written law in the hearing of all Israel. . . . we find the same mode of instruction still in use among the Jews, and among Christians even in the time of Christ and his Apostles, although after the Captivity uninspired men had arrogated to themselves the honor, functions, and authority of God's inspired instructors, and employed their own crude, pernicious, and unauthorized institutions and notions for the edification of the people. . . . Nor under his new institution did God intrust the religious instruction of his perishing creatures to any but men rendered infallible by the gifts of his Spirit, till he had caused and inspired system of religious information to be committed to writing, and so rendered permanent, uniform, and transmissible to all parts of the world and to all generations of men - a device by which, as we shall soon see, the continuance of immediately inspired instructors became unnecessary. As, then, we have no precedent to authorize us to employ any other instrument of religious instruction than that which God has himself directly furnished us - so we have no command" (276-277).

**Length of Relevant Material:** 3 pp.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** new scripture; sectarian strife; basis of authority; great and abominable church
Author: Christian Union
Title of Book: "Christian Union. - No. III."
Title of Periodical: The Christian Baptist (Vol. 3, No. 3)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Oct. 3, 1825
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Discusses the history of the formation of the Apostle's Creed, the Nicene Creed, the Episcopal and Methodist Episcopal churches, the Westminster Confession/Presbyterianism, and the Baptist Confession of Faith to show that all are based on human rather than divine authority. Joseph similarly rejected these creeds as being the product of human disputation.
Researcher: Allison Clark
Excerpt (pages): "I promised in my last number, to give a short account of the origin of creeds as distinguished from the word of God in the gospel. . . . Had the poor worms of the dust, Alexander and Arius and Athanasius, been let alone to enjoy their speculations, with a moderate attention to the word of God, their differences of opinion would either have done no harm, would have been healed, or would have died with them. . . . It is impossible for those who entertain a reverential regard for the great God not to be struck with the presumption of sinful, ignorant, erring mortals, who would dare to investigate a subject of such awful import as the *modus* of the divine existence, or who would presume to go further in the discovery of God than he has revealed himself. . . . Such is the pure spiritual origin, if I may speak ironically, of the Episcopal church of England and of these United States. Are there not many of the marks of the Beast upon it? In the church of Christ he is the sole head, founder and lawgiver; all authority and jurisdiction are in him and flow from him. . . . I aver that all these powers [Methodist, Roman Catholic, Episcopal Church of England, Westminster Assembly/Presbyterian Confession of Faith, seven Baptist churches of London, Philadelphia Confession of Faith] have been exercised without right, and in opposition to his authority; and any man who submits to them as authoritative in religion, worships the image of the Beast and bears his name" (19-22 or 189-192).
Length of Relevant Material: 4 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: office of bishop
Author:
Title of Book: "Queries."
Title of Periodical: The Christian Baptist (Vol. 7, No. 2)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Comment: In response to the question whether unmarried or young persons can be made bishops, Campbell reaffirms the counsel of Paul in 1 Timothy 3:1-7 that a bishop should be married, of some age, a member of some time, and capable in his domestic management.

Researcher: Allison Clark

Excerpt (pages): "A stripling married or unmarried, is not eligible. A person of middle age if recently converted, is not eligible. And a man who has had no experience in domestic management is ill-qualified to manage the family of God. . . . if the apostle's qualifications were all literally observed in selecting such persons only as possess these qualifications to the discharge of the duties of this office, it would be much better with the Christian communities" (581).

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: one true church; sectarian strife; restoration; religion and civilization

Author: Editor

Title of Book: 

Title of Article: "To an Independent Baptist."

Title of Periodical: The Christian Baptist (Vol. 3, No. 10)

Place of Publication: Buffaloe, (Bethany) Brooke Co. VA

Publisher: 

Date of Publication: May 1, 1826

Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

Comment: In a reply to a letter to the editor accusing Campbell of stating he is in full communion with the Baptists while espousing beliefs contrary to the Baptist confession of faith, Campbell defines his view of the nature of unity and full communion. Campbell believes it is impossible for any individual to be in full communion with any sect or group, in the sense of perfect accordance with New Testament principles and ideals, yet one can be united in specific acts of worship. Perfect unity can never be found among the various sects but only in heaven. Furthermore, Campbell decries groups who claim perfection or elect status. All efforts at reform are shortly in need of reformation themselves. Campbell cites Egypt, Rome, and Edinburgh as three examples of supposed heights of religious civilization that have fallen due to disputes over words and doctrines. Compare with Joseph's ideas on reformation/restoration, the basis of unity among believers, and the idea of one true church.

Researcher: Allison Clark
Excerpt (pages): "Your full communion and my full communion are very different thing. You define your full communion to be 'full union in the common worship, doctrine, and institutions of any church or denomination.' Again you say, 'Your profession implies, according to your own principles, a sincere conviction that the whole Baptist society (regular associated Baptists- is the church of Christ, of which Jesus is the head, and that they are conformed to the new testament law, as respects doctrine, worship, and order, exhibiting the model of Christ's house,' &c. I question very much whether you yourself have this sort of full communion with the one congregation with which you associate. But this will not excuse me. Again, I question very much whether Paul the apostle could have broken bread with the congregation in Rome, in Corinth, in Thessalonica, or with the congregations in Galatia, and others, at the time he wrote his letters to them. Nay, I do not think that the Saviour himself could have instituted the supper amongst the twelve, or that they could have had full communion on your principles in that one institution the night in which he was betrayed. For none of these congregations at the times alluded to were exhibiting the model of Christ's house, 'were conformed to the new testament, as respects doctrine, worship, and order,' or had this sincere conviction that all was perfect --just up to the standard of full perfection in all these particulars. In the full import of the words full communion, when carried to their utmost extent, I do not know that such a communion ever was, or ever will be exhibited upon earth. The word full, I admit, may be so explained as to confine this sort of communion to the heavenly state. But in ordinary acceptation, or in its loose acceptation, it means no more than joint participation in a certain act or acts. . . . this plan of making our own nest, and fluttering over our own brood; of building our own tent, and of confining all goodness and grace to our noble selves and the 'elect few' who are like us, is the quintessence of sublimated pharisaism. The old Pharisees were but babes in comparison to the modern; and the longer I live, and the more I reflect upon God and man - heaven and earth - the bible and the world - the Redeemer and his church - the more I am assured that all sectarianism is the offspring of hell; and that all differences about words, and names, and opinions, hatched in Egypt, or Rome, or Edinburgh, are like the frolics of drunken men; and that where there is a new creature, or a society of them, with all their imperfections, and frailties, and errors in sentiment, in views, and opinions, they ought to receive one another, and the strong to support the infirmities of the weak, and not to please themselves. To lock ourselves up in the bandbox of our own little circle; to associate with a few units, tens, or hundreds, as the pure church, as the elect, is real Protestant monkery, it is evangelical pharisaism. . . . the history of the world does not afford one instance of any man, or set of men, reforming, or restoring, or enlightening, or comforting the society from which they separated. And the systems and sects which they built, in the lapse of a few years, were as much in need of reformation, as those from which their founders separated" (67-69 or 237-239).

Length of Relevant Material: 4 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: opposition in all things; intelligences
As under the reign of the tree of life nothing hateful or pernicious was produced in the garden, yet the easy access to the forbidden tree denoted the nice balance in which its destiny was suspended; so in Adam, though capable of disobedience, no evil principles or passions had any place under the dominion of innocence. Adam, also, had been created in the image of God. He possessed a pure intellectual principle which enabled him to become acquainted with God. To his spirit was given the government of his passions and capacities. There were no pernicious principles to be eradicated - there were no new powers to be implanted. It was his occupation to preserve his original purity, and to exhibit the excellencies of his nature for his own enjoyment, and the glory of his Creator" (324-325).
and the rejection of all other sects, creeds, and beliefs. Furthermore, *The Millennial Harbinger*, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

**Comment:** In this letter to the editor, the author uses biblical phrases that echo millennial language to describe the coming forth of the church of Christ out of Babylon. Author exhorts Christians to no longer practice simony but to give financial contributions in church for the needy, after having been baptized.

**Researcher:** Allison Clark

**Excerpt (pages):** "Let the church of Jesus come up out of Babylon; let her shake herself from the dust; let her wash herself and put on her beautiful garment; let her cast out of her bosom all the money-lovers, boasters, proud, high-minded, and their households; then will she shine forth like the Sun! fair as the Moon! and terrible as an army with banners! Then will she not need the money of the wicked to pay her ministers; and, if offered, will refuse it. Like Peter to Simon the sorcerer, her ministers will say to all the ungodly, 'Your money go with you to destruction. If you think the free gift of God may be purchased with money, you have no part or lot in this matter. Reform, therefore, from this wickedness. . . . preach, 'I want none of your money for religious purposes until you have given your hearts to the Lord - until you have put on Christ by being immersed into his name; and then I want it only as a contribution to the Lord, and not to man. Let it be put into the hands of the stewards of the congregation, as the Lord has prospered you, as an act of worship on the first day of the week; and then let distribution be made to those who need it" (200-201).

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

**Topics:** priestcraft; plural marriage

**Author:** Editor

**Title of Book:**

**Title of Article:** "Glossary of the Leading Phrases in the Foregoing Extract."

**Title of Periodical:** *The Millennial Harbinger* (Vol. 1, No. 2)

**Place of Publication:** Bethany, Brooke Co. VA

**Publisher:** Editor (Alexander Campbell)

**Date of Publication:** Feb. 1, 1830

**Nature of Source:** *The Millennial Harbinger*, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, *The Christian Baptist* (1823-1830). Like *The Christian Baptist*, *The Millennial Harbinger* is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, *The Millennial Harbinger*, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

**Comment:** Campbell here responds satirically to an extract by a Dr. Underhill who advocates the study of anatomy as a cure for religious enthusiasm. Campbell mocks Underhill's skepticism about religion, and excerpted here is a line that discusses
priestcraft and polygamy (although Underhill does not mention these words or anything similar to them).

Researcher: Allison Clark

Excerpt (pages): "Call marriage, priestcraft; chastity, superstition; and poligamy, heaven" (74).

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date when Photocopying was Completed: ________________________________

Topics: Primitive Church; new scripture; one true church; restoration; sectarian strife; basis of authority

Author: James Madison

Title of Book:

Title of Article: "Extract of a Sermon delivered by James Madison, D. D. President of the University of William and Mary, and Professor of Moral and Natural Philosophy, before the Protestant Episcopal Church, in the state of Virginia, May 26th, 1786."

Title of Periodical: The Christian Baptist (Vol. 7, No. 2)

Place of Publication: Buffaloe, (Bethany) Brooke Co. VA

Publisher:

Date of Publication: Sep. 7, 1829

Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

Comment: Here Campbell printed a long extract from a sermon given by James Madison which he heartily endorses. Madison argues against the creation of creeds because they are not based on scripture, which is the only standard of the gospel of Christ. The Reformation was an attempt to return to the scriptures as the only basis of authority, thus all Protestant churches should return to that Protestant maxim. Madison relies on human rationality and reasonableness in interpreting the scriptures, but concedes that due to differing levels of human intelligence various opinions will be generated. He insists that the fundamental basics of the scriptures and gospel of Christ should be the Christian essentials of faith, while interpretative efforts should be permitted, but not made standards of orthodoxy. Madison believes that truth can not be found in any existing church but only in the scriptures. Compare with JSH 1:10-11 and D&C 1:30.

Researcher: Allison Clark

Excerpt (pages): "The object of this sermon is to urge the necessity of christian union, and the injurious tendency of creeds, &c. In originating and promoting dissentions and feuds among christians. . . . the means most likely to forward such a event. . . . depend upon the rejection, not the adoption of those human systems of belief, or rules of faith, which have often usurped the place of christianity itself. They only require christians to revert to the gospel, and to abandon every other directory of conscience. . . . those christian societies will ever be found to have formed their union upon principles the wisest and the best, which impose the fewest restraints upon the minds of their members, making the scriptures alone, and not human articles or confessions of belief, the sole rule
of faith and conduct. . . . It is a maxim self-evident to every one, and which was held sacred by the fathers of Protestantism, 'that the scriptures contain all things necessary to salvation, and are the sole ground of the faith of a christian.' This maxim, the basis of reformation, and which is acceded to by all Protestants, is alone sufficient, independent of what experience has taught, to induce every Protestant church to reject all systems of belief, unless conceived in the terms of scripture, not only as unwarrantable, and in the highest degree oppressive to the rights of private judgment, but as presumptuous, and as casting an unworthy reflection on the scriptures themselves. . . . We are directed there to search and to judge for ourselves; for religion to be profitable to the individual and acceptable to God, must be the result of free inquiry and the determination of reason. . . . that diversity of opinion, which most churches have been so sedulous to prevent, is neither any disgrace to a christian society, nor incompatible with its peace and good government. . . . such diversity may be considered as most favorable to the progress of christian knowledge, and should also be equally favorable to christian peace, by teaching us, that dark and disputable points instead of being made articles of faith, and standards of orthodoxy, should rather be considered as trials of our christian temper, and occasions to exercise mutual charity; or that those things alone should be held as essentials, which our Lord and Master has fully and clearly expressed, and which, therefore, cannot require the supposed improvements and additions of men. . . . christian unity, so strongly recommended to us as the bond of perfection, does not consist in uniformity of opinion upon abstruse, metaphysical subjects, but upon the great fundamentals of our religion, and in the unanimity of affections, love, peace and charity. . . . Truth, like the Eternal, is one. In which church shall we find it? I will presume to say in none of them. He who would search for the truth must search for it in the scriptures alone. Let us then abandon all those systems, which to say the least can only involve us in error. Our venerable forefathers erred, or why a reformation? Their descendants will err. Nor shall the resurrection of true christianity be seen amongst men, until it shall appear in the white garment of the gospel alone " (578-580).

**Length of Relevant Material:** 2 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

Comment: In this summary of the elements of the gospel of Christ and the order of Christ's church, the author touches on many important issues listed as topics. The corruption of Christianity, both Catholic and Protestant, along with the resulting sectarian strife are prominent themes. Author argues for sole reliance on the scriptures. Of interest is the formulation of the gospel into various steps that parallel the 4th Article of Faith. Note the critique of the Free Masons. Compare author's formulation of the established order of the church based on the New Testament with Joseph's conception of church order and authority. Author continually incorporates New Testament phrases into his writing.

Researcher: Allison Clark

Excerpt (pages): "Unwilling to put a piece of new cloth upon an old garment, or new wine into old bottles, we do not seek to reform sectarianism, but restore christianity. Turning away from Babylon, the mother of harlots and abominations of the earth, we also pass by 'her popes, monks, and friars, with all their trumpery,' the piles of hay, straw, and stubble, that have been so industriously built up by the various sects which have sprung from her, of whom the Church of England is the eldest born, and to whose polluted fountain she is indebted for the purity of her hierarchy, and come at once to the true foundation, the apostles and prophets, Jesus Christ himself being the chief corner stone. Considering the scriptures as the only rule of faith and practice, and believing that they mean what they say, just as we do; taking literal expressions literally, and figurative ones figuratively, we reject every human system; treating with contempt the verbose attempts at explanation, and the unlawful inferences of those theologians, 'who darken counsel by words without knowledge.' . . . We . . . do not erect any standard but the Bible, nor do we receive those who merely assent to its truth, but those only who are willing to do what it commands. . . . The Apostles arrange the gospel thus: - 1st. Faith. 2nd. Repentance. 3rd. Immersion. 4th. Remission of Sins. 5th. The Holy Spirit. And 6th. Eternal Life. But sectarians have broken up the regular arrangement; and some put the Holy Spirit first; others Immersion; many change this into sprinkling, and others throw it away altogether. And in this very way you will find most of the sects have started up, and hewn out to themselves 'broken cisterns that can hold no water.' . . . It is of lively stones we think the church of God should be composed, and not of dull and lifeless ones, which cannot be animated by sprinkling, consecration, or confirmation, any more than they can be sanctified by the crafty hands of a Master in Free Masonry. Nor do we believe they are to be called the laity. . . God does not call his people the laity but saints, children of God, kings and priests, a holy nation, redeemed and precious. The proper order of God's house we believe to be plainly showed in the New Testament. . . . We meet every first day of the week to break bread, as was the practice of the first churches for three hundred years. Not being gagged by human law, we know that we are permitted and commanded to speak one by one in the congregation, to exhort, comfort, and edify one another. We meet without pastors. . . and whenever persons are found among us having the specified qualifications, we appoint them to the offices of bishops and deacons. We know that the churches in the time of the apostles were independent of each other. So are they now. Each had its own bishop, who had not authority in any other than his own congregation.
So it is with us; and in all things we endeavor to follow the pattern showed us in the New Testament, having the apostles restored to us as universal bishops; for though dead, they yet speak" (607-608).

Length of Relevant Material: 3 cols.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Primitive Church; the poor; consecration; church discipline; order; sacrament of the Lord's Supper; City of Zion

Author:
Title of Book:
Title of Article: "An Account of a Remarkable Occurrence in a Late Journey. --An Apostolic Church."
Title of Periodical: The Christian Baptist (Vol. 3, No. 11)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Jun. 5, 1826

Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

Comment: The article is a reprint from the first volume of the Christian Magazine, printed in Edinburgh in 1919, and describes a traveler's encounter with an individual church organized according to the Primitive Church as described in the New Testament. This particular meeting included the disfellowship of a man for committing adultery. The traveler is struck by the great compassion and love each member of the congregation exhibits for one another, along with the exact patterning after the New Testament church. He marvels that he has never seen the exercise of church discipline before which, exercised properly, is a manifestation of Christian love. He emphasizes the order and mutual care and concern of each member for each other. He uses the phrase, "weeping with those that weep," which is strikingly similar to the baptismal covenant as described in the Book of Mormon (Mosiah 18:8-9). This idyllic christian church resembles the characteristics of the city of Zion.

Researcher: Allison Clark

Excerpt (pages): "I was particularly struck by the affectionate manner in which he prayed for these distressed brethren. It reminded me of the apostle's description of the body of Christ, 'Whether one member suffer, all the members suffer with it.' After again uniting in praise, the other elder addressed the church . . . 'I have now,' said he, 'brethren, to lay before you a matter peculiarly painful, it is the case of our brother --. His crime is described in the fifth chapter of the Galatians, the 19th verse. The fall of our brother, I lament to say, is well known to the world, and has caused the enemies of the Lord to blaspheme. By the offence of this person the church is called to deep humiliation before God. In this mournful case, we have a striking instance of the fatal effects of unnecessarily mingling with the world . . . With the law of our Lord and Master in our hands, we can be at no loss as to our duty in this case. . . . there is no alternative; the Lord
Jesus commands us, both for this person's good, and that of the body, to separate him from our fellowship.' . . . He then prayed, in a very appropriate and impressive manner, for the unhappy subject of discipline, that the ordinance of God which had now been attended to, might be blessed to his soul, in bringing him to repentance -- and to the church, in leading them to watchfulness, self abasement, and continual dependance on the grace of Jesus. . . I never witnessed a scene more deeply affecting. The countenance of every person present bespoke his feelings. How is it, said I to myself, that have lived so long among christians, and have never, till now, seen this plain and positive law of Jesus carried into effect. . . . The church now proceeded to - what I afterwards understood was a stated part of their service every Lord's day - the observance of the Lord's supper. The simplicity with which this divine ordinance was attended to, was, in itself, edifying. . . . The two hours which I thus spent with these dear people, were among the happiest and most profitable I ever enjoyed on earth. I bless God, that unexpectedly I had an opportunity of witnessing the order of a church, which commended itself to my mind, as combining all the ends of christian association, and of which I had previously formed some idea from reading the New Testament. . . . 'The brethren,' said I, 'appear to have much love to each other.' 'Yes,' he replied, 'we know the benefits of christian fellowship, by coming together into one place on the first day of the week, and regularly observing the ordinances of Christ, we not only get better acquainted, but our interest in each other is greatly promoted. If a brother or a sister be absent they are immediately missed, and inquiry is made for them. Our elders know well the situation of every individual; and in case of distress, the church is particularly informed. Thus our sick, or otherwise distressed brethren, are not neglected. Christian sympathy is excited, and we are stirred up to the duty of weeping with those that weep,' " (74-75 or 244-245).

**Length of Relevant Material:** 2 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
have been hundreds of prophets who have never foretold any thing except that all men
will die. The interpreters of oracles were called prophets as well as the poets by the
Greeks and Romans. Extemporaneous speakers on all subjects, especially upon religious
matters, were called prophets. He that interpreted, as well as he that predicted, was, in
the scripture sense, called a prophet. You, my young friends, perhaps, had better assume
the name of prophets, than that of elders, bishops, or ministers. You are sometimes
heralds, or criers, or preachers, and all these three are comprehended in the term prophet.
You sometimes interpret, and an interpreter is a prophet. I therefore move that all young
preachers who have no certain dwelling place; no special charge; who are not overseers,
nor strictly called evangelists, be denominated prophets. When you proclaim the gospel,
interpret ancient oracles, and speak extemporaneously, you are truly prophets" (584).
Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: religion and government
Author: Editor
Title of Book: "The Fourth of July."
Title of Article: The Millennial Harbinger (Vol. 1, No. 7)
Place of Publication: Bethany, Brooke Co. VA
Publisher: Editor (Alexander Campbell)
Date of Publication: Jul. 5, 1830
Nature of Source: The Millennial Harbinger, first published in 1830 by Alexander
Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous
periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The
Millennial Harbinger is based on a strict belief in the teachings of the New Testament
and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial
Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order
to usher in the millennium.
Comment: Campbell comments on the greater importance of being free citizens of the
kingdom of heaven than of any earthly government or realm.
Researcher: Allison Clark
Excerpt (pages): "While the children of this world, with voluptuous joys and noisy
mirth, are regarding the day because of the political privileges which they inherit, we
know of no good reason why christians may not, if they please, consecrate the day to the
Lord as a free-will offering, and convert the occasion into one of joy and rejoicing in the
Rock of their Salvation, giving glory to the Governor of the Nations of the Earth, that
they are made free citizens, not only of a free government on earth, but of the kingdom of
heaven" (299-300).
Length of Relevant Material: 1 p.

Hard Copy (pages):

Date when Photocopying was Completed:
Topics: religion and government
Author: Editor
Title of Book: 
Title of Article: "An Oration in Honor of the Fourth of July."
Title of Periodical: The Millennial Harbinger (Vol. 1, No. 7)
Place of Publication: Bethany, Brooke Co. VA
Publisher: Editor (Alexander Campbell)
Date of Publication: Jul. 5, 1830
Nature of Source: The Millennial Harbinger, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The Millennial Harbinger is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.
Comment: In honor of the fourth of July, Campbell outlines the history of government in relation to religion. He believes ultimately that Christ's government will reign on earth and be unlike any previous form of political government because it will be governed by love. Compare with Joseph's conceptions of the relation of government to religion.
Researcher: Allison Clark
Excerpt (pages): "Then opens a new era. A Celestial King is born, and born to reign over the human race for ever. The principles of his government, in their grand essentials, are new principles. This new institution, new once, and still new in contrast with the past and with the reigning earthly systems, is called significantly, the Reign of Heaven. The King is heaven-born and divine. Heavenly and divine are the principles of his government; and though his subjects live a while on earth, his government is designed to give them a taste of, and a taste for, heavenly things. His government began in conquest, by conquest still increases, and will by increasing conquests ultimately subdue all things to himself. . . . The cardinal principle in his government is love. He subdues not by any other sword than that of the Spirit. . . . But not to lose sight of the great outline of things begun, let us pause and survey the chapters which we have scanned. In the first we saw society without civil government; in the second, society with civil government without religious associations; in the third, society under a politico-religious government; and in the fourth chapter, a scheme begun which contemplates the government of men by religion without politics, by the efficacy of one principle alone. This is the chapter of chapters now in progress, and full of the greatest and most astonishing incidents. . . . The present government aims at being purely political, and therefore can secure only man's political rights and promote his political happiness. This is all that worldly men wish; and it is all that a sectarian profession of religion can reasonably or justly require. . . . But we are still far from considering that a political government can ever fill up the measure of human, of social, of rational enjoyment. And all confess that were men truly religious political government would be unnecessary. . . . Christianity, rightly understood, cordially embraced, and fully carried out in practice, will as certainly subvert all political government, the very best as well as
the very worst. . . . The admirers of American liberty and American institutions have no cause to regret such an event, nor cause to fear it. It will be but the removing of a tent to build a temple. . . . Not by might, nor by sword, but by the Spirit of the Lord will the political institutions of our government be laid aside" (303-308).

**Length of Relevant Material:** 9 pp.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** religion and government; missionary work

**Author:**

**Title of Book:**

**Title of Article:** "Extract of a Letter to the Editor, dated Bluffdale, Green Co. Illinois, Dec. 5, 1829."

**Title of Periodical:** The Christian Baptist (Vol. 7, No. 7)

**Place of Publication:** Buffalo, (Bethany) Brooke Co. VA

**Publisher:**

**Date of Publication:** Feb. 1, 1830

**Nature of Source:** Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

**Comment:** Author criticizes New England for their condescending attitude toward those living in Illinois. He touches on issues of politics and missionary work. Opposed to the mixing of politics and religion, author criticizes New England as being worse than they are, and for attempting to mix the two even more in the western reserve. Author suggests that New Englanders think of them as heathens in need of missionaries to convert them to the true ways of Christianity.

**Researcher:** Allison Clark

**Excerpt (pages):** "How deeply every sincere christian must regret to hear the boast that 'christian party in politics shall be established.' Even in this state religion is too often made an electioneering hobby. We have not yet arrived at the 'Free grace candidates,' and 'Unconditional election candidates,' of good old orthodox New England; but we are making some advances towards it. A powerful effort is making at the eastward, to direct and control religion in this state. Ten thousand dollars are raising to establish a college here, and for the support of its faculty. You have seen the speech of Rev. Mr. Ellison, to his employers, in which he so feelingly makes known our profound ignorance, and the deplorable state of our morals. He represents us as but little above the zero of absolute heathenism; as electing to the office of lieutenant governor, a clergyman who solicited our suffrages with 'a Bible in one hand, and a bucket of whiskey in the other.' . . . Several missionaries have recently been sent here, and more are promised. How kind, how generous, and how benevolent in the eastern people to make us the magnificent present of ten thousand dollars! How great must be the love to us that could have induced them to pass by the tens of thousands in their own section, who are suffering poverty" (624).

**Length of Relevant Material:** 1 col.

**Hard Copy (pages):**
To the Editor of the Christian Baptist.

In brief, then, and in simplicity, let us testify against sectarianism itself, without condescending to notice in particular any of the isms that compose it. The very moment we depart from this rule, we become a sect. I might also add, the very moment we preach or teach our own opinions, as matters of Christian faith or duty, that moment we become sectarians; for this is the very essence the sine qua non of sectarianism, without which there could be no sect. The writer of this most seriously declares, for his own part, that were not the all-sufficiency of the holy scriptures, without comment or paraphrase, clearly demonstrable; so that the inculcation of their express and explicit declarations were alone sufficient to make the Christian wise to salvation, thoroughly furnished to all good works; he would have either continued with his quondam brethren, of the Westminster school, or joined with some of the modern creed-reforming parties: for, by no means would he have committed himself to the capricious and whimsical extemporaneous effusions of every one, who might have confidence enough to open his mouth in public. If we are to be entertained and edified with human opinions of divine truth, let us, by all means, have the opinions of the learned, of the deep thinking, and judicious; among these also let us have our choice. All have certainly a right to choose where there is a variety, and that we may always expect to find in the religious world, while the fashionable opinion is indulged, that every man has a right to entertain the public with his own opinions upon religious subjects. I don't mean a civil, but a religious right; for civil society, as such, can take no cognizance of religious matters. . . . the desired reformation in the hands of many, who, while they profess to advocate the all-sufficiency and alone-sufficiency of the holy scriptures, to the rejection of every thing of human invention or authority, are but making a new start, to run the old
race over again, by preaching every man his own opinions, reviving the old controversies, or producing new ones; thus sowing the seeds of new parties, and hardening the old, they prevent the success of those that are honestly and consistently contending for the truth, and zealously laboring to promote it. Let such remember, that, in thus really building again, the things they have professedly destroyed, they make themselves transgressors; and, like the people in the days of Nehemiah, who would be thought to be builders in the Lord's house, they are enemies in disguise, and will be considered as such by the true builders" (613).

**Length of Relevant Material:** 2 pp.
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**

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**Topics:** restoration

**Author:**

**Title of Book:**

**Title of Article:** "Bigotry and Partiality."

**Title of Periodical:** _The Christian Baptist_ (Vol. 3, No. 7)

**Place of Publication:** Buffaloe, (Bethany) Brooke Co. VA

**Publisher:**

**Date of Publication:** Feb. 6, 1826

**Nature of Source:** Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

**Comment:** Discusses the constancy of reformation because any act of reformation immediately is in need of reform. Quotes extensively from an article published by a reforming Methodist committee. Compare with Joseph's idea of a final complete restoration, and of continuing change through revelation.

**Researcher:** Allison Clark

**Excerpt (pages):** "All sects, new and old, seem like a reed shaken by the wind. Even the authority and infallibility of his Roman Holiness has been questioned by his own children in the New World. . . . The veteran chiefs, and the sanctified magi of the cause of uniformity, fear a volcanic eruption, alike ominous to themselves and their systems. . . . And not less strange, the Reformation of John Wesley is already in need of reform. . . . A host of reformers are about to reform this reformed system. We have seen their efforts, and rejoice. Though we are assured that when they shall have completed their projected reformation, they will then need a reform more thorough than yet they have attempted" (43 or 213).

**Length of Relevant Material:** 1 col.

**Hard Copy (pages):**
**Date When Photocopying Was Completed:**

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**Topics:** restoration; order
The doctrinal views most prevalent in the churches of our persuasion, in the United States, may be summarily expressed in the annexed sentences. The sufficiency of the Scriptures in their present version, for knowledge and practice, is strenuously asserted. . . . [other statements about human depravity, election, Christ's sufferings and death, Holy Spirit of promise, immersion, individual church jurisdiction and independence, missionary work, holy life and character, and prayer]. . . . This is a concise view of that 'order of things' to which we are attached, not merely because it is old, but because it is true. The 'inefficiency' of which we complain, does not originate in any defect of our system, but in its defective use and application. That which is true in Mr. Campbell's system, is not new; and that which is new, is not true. 'The order of things' under which people live, may be good, whilst their practice is bad; and, unless we have had erroneous information, Mr. Campbell himself is an instance in point to prove that a man may have a good deportment under an 'order of things' which we consider radically bad. The reformation which we should be pleased to see, and to which we endeavor to make these pages subservient, consists barely in one article; an that is, the more exact conformity of christian practice, to that 'present order of things' which has been briefly sketched above. It is not new systems that we need - it is new hearts. . . . 'The present order of things' is not to be blamed; but they are to be blamed who charge the faults of their conduct to their wrong hearts. . . . In their harsh attempts to repair the building, they frequently subvert the very foundation. In their amputations and excisions, they cut off the vital parts, and thus destroy the very life of the body. . . . And now Mr. Campbell has a version, the fabric of which was not woven by himself, but collected in fragments and stitched together. . . . Why is it that all innovators become tired of the old version and seek new ones?
Topics: restoration; order
Author: Editor
Title of Book: 
Title of Article: The Christian Baptist (Vol. 7, No. 12)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher: 
Date of Publication: Jul. 5, 1830
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: In this response to an article by Mr. Brantly which accuses Campbell of creating new (and therefore false) principles, Campbell attacks the "present order of things" that Brantly espouses as being true. [Most of this material is not extracted because it is just polemical exchanges about points of doctrine irrelevant to Mormonism and Joseph Smith.] Campbell agrees with Brantly that new things are false, and old things are true, but each disagree on the newness of each other's teachings. Campbell comments on the validity of new translations of the Bible: all reformers have done new translations for the purpose of more exact understandings of God's word. However, for Campbell any translation of the Bible would be sufficient to prove the doctrine and practices of the New Testament church.
Researcher: Allison Clark
Excerpt (pages): "There is one great truth, and I will always pick up a truth as I would a diamond in the mud... It is this: 'That which is true in Mr. Campbell's system is not new, and that which is new is not true.' I know there is an ambiguity in this sentence. But in its common meaning it is most true. Suppose it had read. That which is true in religion is not new, and that which is new in religion is not true. I would have said a hearty Amen. The faults I have found with the popular schemes of religion is well expressed by Mr. Brantly in his antithesis. They are all new for me. I have said, as every reader of these volumes knows, that nothing in religion is worth a thought which is not as old as the New Testament. Has Mr. Brantly agreed with me at last - what is new in religion is not true!! That was my starting point in the year 1810... I am all for the old things - not Mr. Brantly's old things, some of which are not older than the fortieth year of Andrew Fuller. Old things may become new, however. Many of the positions of Luther and Calvin were called new, and were new at the era of the Reformation; but yet the were as old as the era of Christianity itself... . . . there is no important item for which I contend that I cannot prove from the worst version I ever saw. . . . the common version will sustain, ably sustain me in every point. . . . I am always prepared to defend not only the New Version [of the Bible] which I have published, but the necessity of new versions for the confirmation of the faith and the
enlargement of the views of christians. There is not a commentator in christendom that has not given as much of a new version as I have done. . . . indeed all the innovators, now called reformers, either gave new versions, or aided in giving them" (660)

Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: revelation
Author: Christian Union
Title of Book:
Title of Article: "Christian Union. - No. II."
Title of Periodical: The Christian Baptist (Vol. 3, No. 1)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Aug. 1, 1825
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Author is arguing against religious instruction in seminaries which ignores revelation and stresses instead man's innate knowledge of God.
Researcher: Allison Clark
Excerpt (pages): "True philosophy and the Bible make revelation essential to religion. Men are born with innate capacities or susceptibility for acquiring the idea or knowledge of Deity; but revelation, supernatural revelation, is necessary for enlightening or improving that capacity, for giving the idea or knowledge of God" (2 or 172).
Length of Relevant Material: 1 col.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: revelation; new scripture
Author: Ed. C. B.
Title of Book:
Title of Article: "Unity of Opinion"
Title of Periodical: The Christian Baptist (Vol. 3, No. 7)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Feb. 6, 1826
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: The first part of this excerpt is from an article in the National Gazette that discusses the importance of reformers and dissenters in bringing to light new knowledge.
The second part is the editorial response that qualifies the article by stating that reformers look back to the Bible rather than bringing forth new information.

**Researcher:** Allison Clark

**Excerpt (pages):** "we owe almost all our knowledge, not to those who have agreed, but to those who have differed, and those who have finished by making all others think with them, have usually been those who began by daring to think for themselves: as he that leads a crowd must begin by separating himself some little distance from it. . . ." "This is all very good; but in the christian religion there are no new discoveries, no new improvements to be made. It is already revealed and long since developed in the apostolic writings. We may discover that there are many new errors and old traditions, which are alike condemned in those sacred writings. . . . Old things become new when long lost sight of, and new thing become old in one generation. But truth is eternal and unchangeable" (50 or 220)

**Length of Relevant Material:** 1 col.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** revelation; new scripture

**Author:**

**Title of Book:**

**Title of Article:** "The Casting Vote, or the Creed Triumphant over the Bible."

**Title of Periodical:** *The Christian Baptist* (Vol. 3, No. 7)

**Place of Publication:** Buffaloe, (Bethany) Brooke Co. VA

**Publisher:**

**Date of Publication:** Feb. 6, 1825

**Nature of Source:** Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

**Comment:** Excerpt is quote from a circular letter by P. S. Hall, Bishop of the Baptist church in Louisville, representing the minority opinion in a church conference. Hall favored the all-sufficiency of the Bible over any creeds or added revelation. Campbell supports this position.

**Researcher:** Allison Clark

**Excerpt (pages):** "In illustration of the importance of the Holy Bible, permit us to examine the position that the word of God is the only sufficient and perfect rule of our faith and practice. . . . To suppose that God would communicate to his creatures any revelation that is imperfect would shock all common sense. The denunciations against those who add to, or take from the Holy Volume, demonstrate that it needs neither increase nor diminuition. All that God intends to reveal to the children of men, is to be found in the Bible. No new revelation need be expected, nor is one requisite, since all things necessary to know, to believe, and to do, in order to salvation, are given us already" (45 or 215).

**Length of Relevant Material:** 1 p.
"An Occasional Reader."

**Topics:** revelation; new scripture; basis of authority; seeing God

**Author:** Editor

**Title of Book:**

**Title of Article:** "To 'An Occasional Reader'."

**Title of Periodical:** The Christian Baptist (Vol. 3, No. 4)

**Place of Publication:** Buffaloe, (Bethany) Brooke Co. VA

**Publisher:**

**Date of Publication:** Nov. 7, 1825

**Nature of Source:** Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

**Comment:** Editor (Campbell) replies to question about revelation, making a distinction between personal revelation and the revelation of God as contained in the scriptures. The latter provides the only way of knowing God, however even this view is limited. The author refers to 1 Corinthians 13:12 to suggest that we "see through a glass, darkly" yet ignores the latter part of the scripture - "but then face to face: now I know in part; but then shall I know even as also I am known" - by stating that humans can never completely know God. Personal revelation is ultimately useless and ought best to be disregarded because humans can never understand the interaction with disembodied spirits. This passage seems to outline clearly Campbell's views on revelation and the priority he places on the New Testament (particularly Paul) as the only important revelation or manifestation of God. Campbell strongly discounts personal revelation. This passage contrasts sharply with Joseph's view of revelation.

**Researcher:** Allison Clark

**Excerpt (pages):** "All that I know of God, and I believe all that can be known of him, is from the revelation he has given us. If, without a revelation from himself, men could have known his existence or his character, a written record or a verbal representation of himself was superfluous. . . . I cordially embrace and cheerfully subscribe the aphorism of Paul, which affirms that the world by its philosophy knows not God. This is not only an article of my faith, but an item of my experience. Is any child born with innate ideas of God? Do we not see that they must all be taught his being and perfections? Where is the nation which knows him without a written revelation or some remnants of tradition originally derived from the bible? . . . all that is known or knowable of God is derived either directly or indirectly from his verbal communications to men - and aided by these, the heavens declare his glory, and the earth proclaims his goodness, and every thing in the universe pays its tribute to the bible. So long, then, as I believe the bible to be from God, so long I must believe it to be a perfect revelation - not perfect in the absolute sense of the word. . . but it is perfect as adapted to man in his present circumstances. Many things are only hinted, not fully revealed; and while here we must see as through a glass darkly, but in another state we shall have revelation of his glory which will be perfectly adapted to us in those circumstances; but even then that revelation will not be absolutely
perfect, for a revelation absolutely perfect would make God as well known to his
creatures as he is to himself, which I would humbly say appears to me impossible.
As to those monitions and impressions of which you speak, I know some things
certainly, and I conjecture others. The bible tells me that communications, monitions,
and impressions have been made upon the minds of men in dreams, visions, trances, &c.
Yet the knowledge of salvation was not communicated in this way. . . . And now that the
revelation is completed and given to us with awful sanctions, and the most tremendous
threats against innovators, and against those who either add to it or diminish from it; it is
as absurd to expect such monitions as it is to trust I dreams and visions. This far may be
known with certainty. With regard to impressions and monitions now made to the human
mind respecting passing events, either when the body is asleep or awake, we have heard
much, experienced something, and know nothing. . . . many, if not most of these
monitions, are useless, as the persons premonished cannot make any use of them; for this
would destroy their character as predictions, which necessarily are unconditional. So that
after all, our wisest and happiest course is to attend on the written monitions of the Spirit;
for however we may amuse ourselves with speculation upon the subject, we must be
ignorant of them until we know what sort of an intercourse exists between embodied and
disembodied spirits, which we can never attain to in this state. All the light we have or
can have is as useless as the feeble ray that finds its way through a small aperture into a
cell - it neither enlightens, warms, or cheers the solitary prisoner. Let us then attend to
the certain prophetic word, as to a light that shines in a dark place, until the full splendor
of heavenly light bursts upon our spirits when disencumbered with these clay tenements
(27-28 or 197-198).

Length of Relevant Material: 2 cols.
Hard Copy (pages): 27-28 or 197-198
Date When Photocopying Was Completed:
The design of this meeting, it is evident, was to break bread. But that this was the design of all their meetings for worship and edification, or that it was the primary object of the meetings of the disciples, is rendered very certain from Paul's first letter to the Corinthians, chapter xi. . . . there is no law, rule, reason, or authority for the present manner of observing this institute quarterly, semi-annually, or at any other time than weekly" (18-19 or 188-189).

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Sacrament of the Lord's Supper; Primitive Church

**Author:** Editor

**Title of Book:**

**Title of Article:** "A Restoration of the Ancient Order of Things, No. VI: On the Breaking of Bread. - No. I."

**Title of Periodical:** *The Christian Baptist* (Vol. 3, No. 1)

**Place of Publication:** Buffaloe, (Bethany) Brooke Co. VA

**Publisher:**

**Date of Publication:** Aug. 1, 1825

**Nature of Source:** Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

**Comment:** Polemic against sects who limit the practice of the Sacrament of the Lord's Supper, and treat it as a penitentiary act, rather than a joyful and solemn celebration. Compare with D&C 59:9-15.

**Researcher:** Allison Clark

**Excerpt (pages):** "That the primitive disciples did, in all their meetings on the first day of the week, attend on the breaking of bread as an essential part of the worship due their Lord. . . . Much darkness and superstition are found in the minds and exhibited in the practice of the devout annual, semi-annual and quarterly observers of the breaking of bread. They generally make a Jewish passover of it. Some of them indeed, make a Mount Sinai convocation of it. With all the bitterness of sorrow, and gloominess of superstition, they convert it into a religious penance, accompanied with a morose piety and an awful affliction of soul and body, expressed in fastings, long prayers, and sad countenances on sundry days of humiliation, fasting and preparation. . . . The intelligent christian views it quite in another light. It is to him as sacred and solemn as prayer to God, and as joyful as the hope of immortality and eternal life. . . . If such be its nature and import, and such its design, say, ye saints, whether this act of christian worship would be a privilege, or a pain, in all your meetings for edification and worship. If it be an proof of the kindness of the Saviour to institute it at all, would it not be a greater proof to allow the saints in all their meetings to have this token of his love set before them, and they called to partake? . . . The religion of Jesus Christ is a religion for *men*; for rational, for social, for grateful beings. It has its feasts, and its joys, and its extacies too. The
Lord's house is his banqueting place, and the Lord's day is his weekly festival"  (4-6 or 174-176).

Length of Relevant Material: 2 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: sacrament of the Lord's supper; Primitive Church; basis of authority
Author: Editor
Title of Book:
Title of Article: "A Restoration of the Ancient Order of Things. No. IX. On the Breaking of Bread. - No. IV."
Title of Periodical:  The Christian Baptist (Vol. 3, No. 4)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher: Editor (Alexander Campbell)
Date of Publication: Nov. 7, 1825
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Author uses historical examples of the practice of the sacrament to prove that weekly communion is based on apostolic authority. Like Joseph, Campbell believed that scriptural practices had been lost and were in need of restoration.
Researcher: Allison Clark
Excerpt (pages): "We shall not, then, dwell any longer on the scriptural authority for the weekly breaking of bread; but for the sake of those who are startled at what they call innovation, we shall adduce a few historical facts and incidents. We lay no stress upon what is no better than the traditions of the church, or upon the testimony of those called the primitive fathers, in settling any part of christian worship or christian obedience. . . . There is , too, a corroborating influence in authentic history, which, while it does not authorize any things as of divine authority it confirms the conviction of our duty in things divinely established, by observing how they were observed and how they were laid aside" (25 or 195).
Length of Relevant Material: 2 cols.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: sanctification; baptismal covenant
Author: Editor
Title of Book:
Title of Article: "Christian Experience - No. I."
Title of Periodical:  The Millennial Harbinger (Vol. 1, No. 6)
Place of Publication: Bethany, Brooke Co. VA
Publisher: Editor (Alexander Campbell)
Date of Publication: Jun. 7, 1830
Nature of Source: The Millennial Harbinger, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The Millennial Harbinger is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

Comment: In opposition to current notions of conversion prior to baptism, Campbell articulates his position that one cannot feel like a christian or have a christian experience before baptism. Only by becoming a christian through baptism, can one experience the process of regeneration or sanctification. The scriptures and reason can bring one to the point of baptism, and then through baptism, one is obedient to God and becomes a christian, experiencing all of the joys associated therewith.

Researcher: Allison Clark
Excerpt (pages): "To feel the heat of the Sun, we must place ourselves under its rays; to enjoy the comforts of a fire in a cold winter evening, we must approach it; and just as certain it is, that, to feel like a christian we must first be a christian - we must come to Christ, and take his yoke upon us, before we can find rest and peace to our souls. . . . Neither can we conceive how a person can feel like a christian who does not act like one. Some complain of not feeling as they could wish. Our answer to them is, Act as you approve, as Scripture and reason teach you, and you will feel just as you would wish. If you would rejoice in the Lord always, always obey him. If you would dwell in the presence of God, you must walk with him. And remember that he only who dwells in love, dwells in God, and God in him. As the apostolic writings afford no example, and sound reason furnished no argument to require candidates for immersion to relate a 'christian experience' before they have obeyed the gospel, we protest against the custom. To require candidates for marriage to relate conjugal experiences before they have entered upon that relation, is not more egregious than to ask candidates for immersion to narrate a 'christian experience.' Faith must be professed, and faith must be possessed, and faith must be obeyed, before its fruits can be felt or seen. But the instant a person puts himself under the government of the Prince of Peace, he begins to feel the peace of God; and then, and not till then, does his christian experience commence" (260).

Length of Relevant Material: 1 p.
Hard Copy (pages):
Date when Photocopying was Completed:

Topics: seal and bind; eternal marriage
Author: Editor
Title of Book: 
Title of Article: "The Happy New Year."
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Comment: In this story Campbell quotes the story of a father Paternus to his children about their family origins. Paternus’s great-grandmother was adopted by a Christian family after her parents both died, which had an enduring effect upon the generations. The Christian influence pervaded the generations, and Paternus describes the mutual dependence of the generations upon one another, echoing the promises of eternal marriage taught by Joseph Smith. While Paternus acknowledges the many blessings reaped as a "sort of inheritance" to the originator of the Christian influence in the family (in Joseph's terms this would be the blessings of endless posterity to the couple sealed in the new and everlasting covenant of marriage), he stresses that not only the author of the good, but all its promoters, will be benefited thereby and receive rewards of God (all those born in the covenant receive the blessings of the eternal sealing of parents).

Researcher: Allison Clark

Excerpt (pages): "If it be true, as it most unquestionably is, that all human beings will be rewarded according to their works, how great will be the reward of those who, like the Christian matron, the benefactress of our family, have originated a cumulative system, which, as the current of time advances, transmits in deeper and wider channels its blessings and its bounties to men? How long must this stream flow before the actual result can be computed and decided. Perhaps a thousand years may be completed before her good works have ceased to follow her! And if you transmit these blissful influences, precepts, and examples, which have descended by a sort of inheritance to you - I say, if you hand down the cup of bliss to your offspring uncorrupted, I am sure many more will drink of it. . . . [God] can afford to reward the originator of a scheme of benevolence for all the good it produces, and each one of the continuators, as though he had no fellow-servant assisting in the cause. . . . upon the same principles of remunerating justice, the originator and coadjutor, the continuator and his abettor, will each receive a recompense according to his deeds. Thus it is that we are not like isolated beings, each one acting for himself alone, as angels do; but the condition of this department of the universe, of the human family, is, that we are all standing together in a peculiar chain or concatenation of causes and effects, of parents and children, mutually dependent on, and responsible to one another, and to our common parent, the Creator and Judge of All. It is a department of the universe sui generis, of its own sort, and can be understood correctly only when the parts are viewed in relation to the whole, and the whole in relation to the parts" (620).

Length of Relevant Material: 1 p.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: sectarian strife
Author: Editor
Title of Book: The Baptist Recorder.
Title of Periodical: *The Christian Baptist* (Vol. 3, No. 10)  
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA  
Publisher:  
Date of Publication: May 1, 1826  
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.  
Comment: Excerpt is from letter written by George Waller to Campbell, protesting a previous article written by Campbell about Waller's vote in the Long Run Association in September of 1825 ("the Casting Vote, or the Creed Triumphant over the Bible" p. 215). Waller contends that Campbell misrepresented him, and that he has been subject to persecution by previous religionists and now by Campbell, citing 2 Timothy 3:5, the verse cited by Joseph in his history 1:19.  
Researcher: Allison Clark  
Excerpt (pages): "I am a descendent of the Wallers of Virginia; once persecuted by those who, having the form of godliness, but denying the power of it: and so great is my attachment to my predecessors, and that gospel which they so warmly espoused, that I am content (if the will of God be so) to suffer persecution from a similar source. It is not true, as expressed at the head of said remarks, that in the rejection of said letter, the creed was triumphant over the Bible" (69 or 239).  
Length of Relevant Material: 1 par.  
Hard Copy (pages):  
Date When Photocopying Was Completed:  

Topics: sectarian strife; millennial conditions; lay priesthood and preaching  
Author: Editor  
Title of Book:  
Title of Article: "Millennium. - No. II."  
Title of Periodical: *The Millennial Harbinger* (Vol. 1, No. 4)  
Place of Publication: Bethany, Brooke Co. VA  
Publisher: Editor (Alexander Campbell)  
Date of Publication: Apr. 5, 1830  
Nature of Source: *The Millennial Harbinger*, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, *The Christian Baptist* (1823-1830). Like *The Christian Baptist*, *The Millennial Harbinger* is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, *The Millennial Harbinger*, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.  
Comment: In this passage, Campbell equates the millennium with the conditions of christian unity. He allows individuals to hold their own private opinions that may differ, however, unity of opinion on the gospel "facts" is essential. He mentions the work of several Campbellite preachers, including Sidney Rigdon, who were effective in establishing unity among Christians of various denominations. He recounts (non-
excerpted material) a story of a Universalist preacher who accepts immersion and agrees on these gospel "facts," but still holds his own private opinions. He is allowed to remain in their fellowship because he does not attempt to inculcate in others his opinions.

**Researcher:** Allison Clark

**Excerpt (pages):** "Will sects ever cease? Will a time ever come when all disciples will unite under one Lord, in one faith, in one immersion, in one hope, in one body, in one spirit, and in adoring one God and Father of all? Will divisions ever be healed? Will strife ever cease among the saints on Earth? To these questions all who pray for the millennium, all who long for its appearance, answer, Yes. How, then, shall the union be accomplished? Will all be converted to any one sect? ... I presume no person of common intelligence will say, Yes. All sects now they have some opinions, or some customs, which must be dispensed with. How then shall it be introduced? I answer unequivocally in one sentence, By abandoning opinions, and founding all associations upon the belief of gospel facts. Let ever sect give up its opinions as a bond of union, and what will remain in common? The gospel facts alone. ... But men cannot give up their opinions, and, therefore, they never can unite, says one. We do not ask them to give up their opinions - We ask them only not to impose them upon others. Let them hold their opinions; but let them hold them as private property. The faith is public property; opinions are, and always have been, private property. ... In the year 1828, when the gospel, as taught by the apostles, was proclaimed with so much power, in the Western Reserve, Ohio, by our brothers Scott, Bentley, Rigdon, and others, some of all sects obeyed it. ..." (145-147).

**Length of Relevant Material:** 4 pp.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** sectarian strife; new scripture; paid clergy

**Author:** Editor

**Title of Book:**

**Title of Article:** "Religious Bequests, &c."

**Title of Periodical:** The Christian Baptist (Vol. 7, No. 1)

**Place of Publication:** Buffaloe, (Bethany) Brooke Co. VA

**Publisher:**

**Date of Publication:** Aug. 3, 1829

**Nature of Source:** Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.

**Comment:** Campbell assigns the motives behind sectarianism as purely pecuniary. He denounces sectarians for not accepting the all-sufficiency of the Bible in their teachings. Compare with 2 Nephi 26:20; 28:9-15.

**Researcher:** Allison Clark

**Excerpt (pages):** "The day of judgment will, I think, disclose a secret which will astonish millions. It is this - that all sectarianism and sectarian zeal spring from the love of money. ... legacies for ecclesiastical purposes are very ill devised expedients for
promoting peace on earth and good will among men. They are often roots of bitterness, springing up as pestilential as the deadly nightshade, and frequently more deleterious than the open assaults of the foes to the christian faith. . . . If each one of its beneficiaries should inherit the spirit of our good brother, who would shut the door of his synagogue against every one who advocates the all-sufficiency and alone-sufficiency of the sacred writings of the apostles and prophets for the teaching, discipline, and edification of the church, what would Kentucky and the world gain from such appropriations of money?"

(3 or 571).

Length of Relevant Material: 1 par.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: sectarian strife; Primitive Church
Author: Christian Union
Title of Book:
Title of Article: "Christian Union. - No. II."
Title of Periodical: The Christian Baptist (Vol. 3, No. 1)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Aug. 1, 1825
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Restoration to the Primitive Church includes a dissolution of sectarian conflicts and a return to the Bible and its message of unity and love. The whole article is a polemic against sectarian creeds and the divisions caused thereby.
Researcher: Allison Clark
Excerpt (pages): "Who has not seen and felt the operation of sectarian indignation in our country, in arraying citizens, relations, and friends, against each other, who were at peace before they assumed the sectarian badge?. . . . Can that system of things which produces these effects be the religion of Jesus Christ as it appears in the gospel, the religion of him who is the Prince of Peace, and the author of good will, and kindness, and love among men? Oh no! an enemy has done this; it was done by "false Apostles, deceitful workers, transforming themselves into the Apostles of Christ". . . . We are constantly praying and laboring for the conversion of sinners among us, and for the conversion of the heathen; but as long as we retain our sectarian divisions, God is bound to his Son, as far as these divisions are concerned, not to hear our prayers nor bless our exertions. . . . None are converted to Christ on sectarian principles. Then why retain them? The different sects have not sufficiently realized that God in the conversion of sinners does nothing more than to make them christians, and place them immediately in the love, and under the direction, instruction and government of Jesus Christ. The inquiry of the new convert is: "Lord what will you have me do?" The Lord directs him to search the scriptures, and in them he gives precisely the same directions to all, and which, when humbly received and practiced, produces the unity and happiness of the saints and
the employment of the means for the conversion of the world. . . . All that is needed for
the restoration of the church to the apostolic order, is, that christians be christians, and act
as the disciples of Jesus Christ. Let them throw aside their sectarian distinctions, and the
commandments of men, and take the name of their Lord, and the word of God, and
cultivate mutual forbearance towards each other, and tenderness for each other's
conscientious differences in opinions. . . ." (3-4 or 173-174).

**Length of Relevant Material:** 3 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** sectarian strife; Primitive Church

**Author:** Editor

**Title of Book:**

**Title of Article:** "Reply to 'T. T.'"

**Title of Periodical:** The Christian Baptist (Vol. 3, No. 7)

**Place of Publication:** Buffaloe, (Bethany) Brooke Co. VA

**Publisher:**

**Date of Publication:** Feb. 6, 1825

**Nature of Source:** Religious periodical edited by Alexander Campbell based on a strict
belief in the teachings of the New Testament and the rejection of all other sects, creeds,
and beliefs.

**Comment:** In response to a letter asking him to clarify his religious associations and
views on Christ, Campbell states his Baptist connections due to their openness to
restoration to the primitive apostolic church. Campbell, like Joseph, firmly states his
refusal to sacrifice on any principle of revealed truth, however for Campbell revealed
truth is exclusively the Bible.

**Researcher:** Allison Clark

**Excerpt (pages):** "I labor to see sectarianism abolished, and all christians of every name
united upon the one foundation on which the apostolic church was founded. To bring
Baptists and Paido-Baptists to this is my supreme end. But to connect myself with any
people who would require me to sacrifice one item of revealed truth, to subscribe any
creed of human device, or to restrain me from publishing my sentiments as discretion
and conscience direct, is now, and I hope ever shall be, the farthest from my desires, and
the most incompatible with my views. And I hope I will not be accused of sectarian
partiality when I avow my conviction that the Baptist society have as much liberality in
'their views, as much of the ancient simplicity of the christian religion, as much of the
spirit of christianity amongst them, as are to be found amongst any other people" (47 or
217).

**Length of Relevant Material:** 1 col.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
Comment: Campbell laments the wretched influence of sectarianism upon the state of religious matters. While he makes no allusions to the last days, his language bespeaks such calamities and destruction. Note his reference to the restoration of Israel from their sins.

Researcher: Allison Clark

Excerpt (pages): "I have for a few months past had many interviews with the leaders of the people. I have heard them, reasoned with them, and have canvassed their opinions. They of the present order, they of the sects, of the different streets of the great city, deepened my convictions that all sects have drunk of the wine of the cup of the mother of abominations. They are not yet sobered. They have taken upon implicit faith, the cup out of her hands... they are led not by the apostles, but by great modern names. They have their Fuller or their Gill, or their Chrysostom or their Jerome, or their Wesley or their Calvin. They have not studied the Oracle with their own eyes, nor heard it with their own ears... Truly we are yet in the smoke of Babylon. Lord, turn the people to a pure speech!!... I speak what I do know, and I testify what I have seen. And now shall I hold my peace, and suffer the taunts of the captivators? Shall I not rather lift up my voice like a trumpet, and show Israel their sins and their errors. And this will we do, if the Lord permit... The distracted and alienated state of the religious world is more than sufficient proof of the unhallowed influences which are abroad in the earth. Many spirits, indeed, have gone forth into the world. The paper walls of opinions which separate the fractions of the professing world, though inscribed with the essential doctrines of salvation, are, when pasted over and over again, but mere religious phantoms of mystic imaginations" (626-627).

Length of Relevant Material: 3 cols.

Discipulus

Title of Book: "Regeneration - No. III."

Title of Periodical: The Millennial Harbinger (Vol. 1, No. 6)
The Millennial Harbinger, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The Millennial Harbinger is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

Comment: In this passage, the author exhibits a traditional or normative Christian understanding of the nature of God as a spirit who manifests himself through his creation, and particularly in the person of Jesus Christ. Humans, composed of body, soul, and spirit, have access to God through the spirits, which enable them to behold spiritual things. The traditional Christian opposition of spirit and matter is clearly seen in this passage and contrasts sharply with Joseph's teaching on spirit and matter, and his understanding of God and humans.

Researcher: Allison Clark

Excerpt (pages): "God is a spirit. . . . Man consists of body, soul, and spirit. By the two former he is related to matter, and to the animal creation. As it respects the latter he resembles God. Formed of the dust of the ground, possessed of appetites and passions, material and animal relations first occupy his attention. His senses, the only inlets to knowledge with which he is furnished, limited entirely to the discovery of that which is in its nature material, are altogether incompetent to detect that which is spiritual. Thus constituted, he can acquire a knowledge of those substances with which he is not acquainted, only through the medium of the ideas originated by those things which he already knows; while his spirit, the peculiar and ennobling attribute of man, the pure and perennial source of true enjoyment, can investigate the harmonies and behold the glories of a spiritual or intellectual world only through the images afforded by that which is material. No one ever saw God. In his own nature invisible to man, he hath condescended to reveal himself in the only manner in which our nature enables us to recognize him. He uttered his voice, and the Universe sprang into existence. By the things that are made hath he clearly manifested to all who would reflect upon them, since the creation of the world, his invisible things, even his eternal power and divinity" (255-256).

Length of Relevant Material: 1 p.

Topics: spiritual gifts; Primitive Church; laying on of hands for the gift of the Holy Ghost

Author: R. T. P.

Title of Book:

Title of Article:
The letter to the editor defends Campbell against charges that he denies the operation of God's Spirit. In support of his argument, the author uses the example of the earliest Christian congregations as recorded in the New Testament - the Spirit came to them only after they had heard the apostolic preaching, had faith, and were baptized. From this example, presumably Campbell does not talk about the Spirit because he believes that it will come only after listeners have heard his preaching, had faith, and were baptized.

Researcher: Allison Clark

Excerpt (pages): "You have also done much towards the dethronement of the clergy, and much towards the enthronement of the twelve ambassadors: and, as you stated in your letter to Bishop Semple, this constitutes the front of your offending. This is the sum and substance of your heresies: you have denied the operations of the kingdom of clergy, and therefore they are unwearyed in their efforts to prove that you deny the operation of God's Spirit. - This charge is preferred against you because you maintain that the Apostles first exhibited the gospel testimony; they heard and believed it - then were immersed for the remission of their sins - then were sealed, cheered, and blessed with the gift of the Holy Spirit. In support of this position I refer your readers to apostolic congregations themselves. . . . the Spirit was given to the apostolic churches after faith and immersion. . . . All who preach as the apostles did are charged with denying the operation of the Spirit. If the apostles were now upon earth, and were to preach as they formerly did, would they not be charged with denying the operations of the Spirit," (3 or 571).

Length of Relevant Material: 3 cols.

Hard Copy (pages):
Millennial Harbinger is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

Comment: In this discussion on the education of children, Campbell argues against the idea that children are born with enmity towards God (presumably as a result of the Fall). Instead, he suggests that children's love or hatred towards God is due to their education. Compare with Book of Mormon teachings on the effects of the Fall on children.

Researcher: Allison Clark

Excerpt (pages): "The views of the divine character communicated to the infant mind generally alienate from the life of God. This alienation is generally ascribed to the total depravity and inbred enmity of the human heart. The natural enmity is depicted in strong colors - 'Conceived in sin and brought forth in iniquity' - 'children of wrath even as others' - 'dead in trespasses and sins' - 'the carnal mind is enmity against God' - 'that which is born of the flesh is flesh,' are quoted with great emphasis in support of the allegation, in proof of the proposition, that infants naturally, perfectly, and cordially hate God. That they are fallen and so imbecile as to render such a state possible, few men acquainted with the Bible or human nature will deny. But that this is under the christian economy not unavoidable, is not distinctly seen by many. Christianity does what Judaism and Paganism could not do. It puts it in the power of christian parents to present a different character of the God and Father of all to the infant mind, form that which Judaism and Gentilism afforded. Let us examine this matter a little. Can a person, old or young, love, fear, or hate a person of whom he is perfectly ignorant? I will venture to answer no. If then a child has never heard or learned any thing of God, it cannot naturally hate him, fear him, or love him. Whether a child shall love or hate God is educational, and not natural. . . . Education, then, and not mere natural birth, is the cause, and the sole cause, of the love or hatred manifested by infants or children towards God" (253-254).

Length of Relevant Material: 3 pp.

Hard Copy (pages):
Date when Photocopying was Completed:

Topics: visions, dreams, revelations; afterlife; apostasy; restoration; sectarian strife; religion and civilization; descent of authority; basis of authority; Primitive Church; lay priesthood and preaching; great and abominable church

Author: Mirzah

Title of Book:

Title of Article: "For the Christian Baptist."

Title of Periodical: The Christian Baptist (Vol. 3, No. 12)

Place of Publication: Buffaloe, (Bethany) Brooke Co. VA

Publisher:

Date of Publication: Jul. 6, 1826

Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: This remarkable vision narrates the history of religious civilization, tracing the falling away from the Primitive Church, the establishment of the Roman Catholic Church, the Reformations, the development of Protestant sects and denominations, and the rise of independent and dissenting groups. The symbolic detail of the vision provides an interesting lens on views of the history of religious civilization. Noteworthy is the means by which the man and his friend return to Paradise. They return to the original map (the New Testament) which they are able to interpret and follow themselves rather than relying on the verbal descriptions of the map (commentaries/sermons on scripture and tradition) by a "called and sent" religious leader. Throughout the vision are pointed criticisms of religious leaders and institutions such as the description of the Pope sitting alone in a huge chair in which hundreds could fit, the suggestion by the editor that M. E. T. stands for the traditions of the mother church, which the reformers carry out in huge bundles through the gate marked "heresy," or the comment that in the crowds of the Protestant sects every chair was filled with an orator preaching in such a way that no one could be heard. The landscape descriptions of a wide open field, a river, various paths, and crowds of people gathered evoke images from Lehi's vision of the tree of life in 1 Nephi 8. Furthermore, the descriptions of the history of religious civilizations in this vision can be contrasted with Nephi's vision recorded in 1 Nephi 11-15. Like Nephi's angel guide, the traveler in this journey has a companion guide who has access to the original map through which they are able to find Paradise. The idea of a original map which has been perverted through Christian dogma and tradition echos the sentiment from the Book of Mormon of "plain and precious truths" being lost from the Bible (1 Nephi 13:20-34). Strikingly absent from this vision is any explicit mention of Christ or the Holy Spirit.

Researcher: Allison Clark

Excerpt (pages): "... having been for months past disturbed, not only by day, but sometimes by night, on the great difficulty of deciding who, of all the guides of the people, are under the guidance of the Holy Spirit. If, Mr. Editor, the vision will, in your view, be of any use to any, please lay it before the public.

In visions of the night I saw most distinctly through the whole area of a field, which I supposed to be many thousand miles square, the most extensive groupes [sic] of human beings. ... Never on earth before did I see a field of any dimensions so diversified with roads and paths. ... No conceivable design could have located several hundred paths, side by side, sometimes parallel [sic] to each other, and sometimes as serpentine as the milky way, other than the mere project of experiment. For notwithstanding the myriads of paths in every direction in this vast field, there were but two gates and principal roads, which all seemed at one time or another to frequent. ... large and small groupes appeared to oppose each other, and the stronger often compelled the weaker to desert one path and flee to another. Either a gleam of light, or something under that appearance, often seemed to arrest the attention of those in its vicinity, and all seemed attracted by it, and, for a while, appeared tranquil in contemplating it; but in a shorter or longer period it vanished, and they all became as restless as ever. ... a venerable figure approached me, and looking very earnestly in my face, said, 'Whence camest thou hither?' I could make no reply. He without giving me time to propose a question, said 'It is all as uncertain as before.' What? said I. 'Paradise,' he replied, and instantly leaving the path in which he stood, began his march in another, and vouchsafed me no farther [sic] information.
At this moment turning to the East, I saw an immense crowd assembled before a chair of huge magnitude, in which many hundred persons could be comfortably seated, yet but one August personage sat in it, beneath whose feet, on platforms of different elevations, stood myriads of mitred [sic] dignitaries, having inscribed upon their foreheads 'The Called and Sent.' At the right hand of the chair stood a huge cross, on which, as well as on the chair, was inscribed J. C. V. . . . I observed many individuals, and sometimes considerable groups, abandoning the countless millions which stood in solemn gaze upon the chair, its occupant, and the dignitaries beneath, and saw them pass through a grotesque and antique gate, on the side of which, fronting the chair was inscribed Heresy and on the other side Reformation. Through this gate of enormous dimensions, which permitted not only whole groups to pass together without inconvenience, but also to carry with them immense loads, resembling bales, each inscribed with M. E. T. I directed my course, and saw two chairs, something smaller than the former, and not quite so venerable, dignified with two patriarch rabbis resembling the archbishops of York and Canterbury; a crown of gold, engraved and lettered, 'Defender of the Faith,' hung at equal distance from them both. Around them stood twenty-four fathers, with beautiful vestments covered with sentences of Hebrew, Greek, and Latin, all importing 'The Called and Sent.' . . .

A gate fronting these chairs, less than the former, but having the same inscriptions on both sides, was equally thronged with dissenters, who, after gazing a while at those exalted pontificals, withdrew through it and disappeared. I pursued them in great haste, determined to obtain some certain information. But, to my astonishment, on passing through it, more than a hundred paths diverged from its threshold in all directions, each one leading to a small eminence covered with chairs, all filled with incumbents, bearing upon their little tiaras, in small capitals, the same inscription, 'The Called and Sent.' Larger or smaller crowds stood before them all; but so fluctuating that no one could tell which was likely to become the greatest or the least. . . . I could distinguish not one sentence, though every chair was filled with an orator, and in every crowd a multitude appeared repeating the same sentences. In despair I retired to a long skirt of woods which covered the margin of a tranquil stream, and there expected to find a requiem for meditation. But soon as I descended towards its borders, I observed a great many stragglers who had deserted all the crowds and hastened to the river. These seemed to be following me, but passed me by without uttering a word, until they reached the stream, into which they plunged themselves as though they were weary of life and sought a termination of its toils and uncertainties. I looked to see them emerge no more, but with no little surprise I saw them every one ascend the opposite bank, and were met there by twelve long bearded men, wearing leathern girdles and camblet gowns. Each of these seemed eager to seize by the hand every one who emerged from the river, and to lead them into beautiful arbors and booths pitched at a respectful distance from each other along the stream. Each of these twelve primates had a different head dress, but all inscribed with 'The called and sent.' . . . a crowd like harpies had a hold of every protuberance on my raiment; not a button was left on my garments, and I was likely to be rent from head to foot. In the mean time, frantic with despair, I struggled or life, and by a fortunate effort disentangled myself and plunged into the stream. Soon as I had crossed I was seized by at least half a dozen of the sages I had seen, and was as likely to be torn to pieces as before. . . . I made my escape to a cavern. . . . After some time a refugee, like
myself, entered the same cavern, and, after discerning me, said, 'Friend, how camest thou hither?' I told him my story, and he told me his. He informed me that he had been for many years on his feet, running in the different paths, and now, for the first time, had sat down. He told me he had found a map in a cave which he had long wished to peruse, but never till now had found an opportunity.

All the information he had gathered during many years traveling amounted to no more than this: That it had been once announced in these regions that a happier country, called Paradise, had been once prepared for all who desired it; that the way to this country had been geographically laid down, but that a predecessor that godlike man who sat upon the first huge chair which I noticed, had secreted the map of the country and the high road that led to it, and that his successors said they could describe it better by words than by maps, and that the different roads and paths which I had noticed had been laid down by different great and wise men of former times. . . . many had traveled for years in different paths, and had followed different guides, all called and sent; but that they, depending upon those guides, had never found that country; and that so great was the increase of new and improved guides, that all the dominions which they enjoyed were likely to be cut up with new roads and paths, without promising a happier result than before. 'But,' says he, 'come let us open this map.' We opened it, and to our surprise, found that not one of those guides who claimed the patronage of the author of the map, had been authorized by him, but that he had once authorized a sufficient company of surveyors and engineers, who had exactly defined the country and the way thither. We followed the map, and soon found a road which, although almost covered with grass, shrubs, and trees, led us safely into the confines of Paradise, where in transport I awoke, and found it but a vision" (79-80 or 249-250).

Length of Relevant Material: 2 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: visions, dreams, revelations; agency
Author: A. Berean
Title of Book:
Title of Article: "On the Rights of Laymen. -- No. 1."
Title of Periodical: The Christian Baptist (Vol. 3, No. 6)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher:
Date of Publication: Jan. 2, 1826
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Author argues that knowledge about future or the unseen can not be attained through the physical senses, but only through the Bible. Humans have the right to exercise their own agency in interpreting the Bible rather than relying on others' opinions.
Researcher: Allison Clark
Excerpt (pages): "Now it is the inalienable right of every layman to exercise his five senses [seeing, hearing, tasting, smelling, and feeling], and never to be argued out of them or to believe anything contrary to them. But let it be remembered that those five senses give a man no other intelligence than what concerns the material world around him. They cannot introduce him to an acquaintance with a world of spirits, or a future state. But in order to fit him for this, God has given him another class of faculties which exist in his spirit, as those senses exist in his body. These faculties are all comprised in one sentence, which affirms man to be a reasonable being. . . . the Bible is to man the sun and light of the world of spirits, or of the unseen and future state. The testimony of God is addressed to, and fitted for, this faculty of believing, with which he has endowed men, and of which he cannot be divested so long as he is rational. . . . It is then, in the second place, the inalienable right of all laymen to examine the sacred writings for themselves, and to exercise this faculty with which God has endowed them and not to believe what the church believes, nor how the church believes, because the church believes it; but to judge and act for, and from themselves" (38-39 or 208-209).

Length of Relevant Material: 2 cols.

Hard Copy (pages):

Date When Photocopying Was Completed: ________________________________

Topics: visions, dreams, revelations; spiritual gifts; tongues, healing; miracles to confirm revelation; spirit, soul and body; seeing God; word of wisdom; spirit world

Author: Henry C. Blinn

Title of Book: The Manifestation of Spiritualism Among the Shakers 1837-1847

Title of Article: 

Title of Periodical: 

Place of Publication: East Canterbury, N.H.

Publisher: 

Date of Publication: 1899

Nature of Source: This book is a collection of first hand accounts of the 1837 Shaker revival of "Mother Ann Lee's Work" characterized by an abundance of visions, dreams, revelations, spiritual gifts, and spiritualism or contact with the dead.

Comment: These excerpts touch on a variety of the spiritual gifts and manifestations present during the revival of "Mother Ann Lee's Work," including visions, dreams, speaking in tongues, singing, healing, spiritualism, etc. There is also a brief excerpt on a revelation about health practices similar to the Word of Wisdom.

Researcher: Allison Clark

Excerpt (pages): "To clothe a spirit with flesh and bones, in a few moments and give it the power of speech, is indeed, a wonder of the age. . . . Spiritualism evidently began with the creation of man, and is as much a part of that wonderful creative plan, as is any quality of the mind with which we are directly familiar. Our most reliable, ancient history, - the Bible, informs us that God conversed with Adam, as a man would converse with his friend. . . . From the first chapter of Genesis, to the last of Revelation, the sacred record is filled with the most remarkable manifestations of spirit influence, and the same
laws that made it possible, at that early age for the dreaming of dreams, - the seeing of visions, - the hearing of spirit voices, and the ascending to heaven in a chariot of flaming fire, also makes it possible to accomplish the same wonderful manifestations to-day. Through this wonderful influence, the waters of the sea were divided, and horses with their riders passed over on dry ground. The sun was commanded to stand still, at mid-day; fire was brought down from heaven, and bread, sufficient to feed a host of two hundred thousand persons, was miraculously rained upon the earth for nearly forty years. The sick were healed, the dead were restored to life, and persons were carried bodily from the earth to the heavens. As was the Mosaic church, so was the primitive Christian Church in its wonderful demonstrations of mysterious influences.

"... In 1841 written messages became more frequent. Some of these were largely of a reformatory character. Swine's flesh, foreign tea and coffee, and the use of tobacco in every form were considered objectionable for the Believers and quite forcibly disavowed. All alcoholic drink was placed on the objectionable list" (19). "Young men and women became the willing or unwilling subjects of this new and strange visitation. During their journeys to the more spiritual sphere, they became the active mediums for singing the most beautiful pieces of music, and in their exaltation, their descriptive language was remarkably increased, as they related their wonderful visits to the spirit land, and pictured the lovely mansions prepared for the faithful in Christ" (27).

"The medium speaking for the prophet Elisha, said to him, - 'Elder Eli, this is the Lord's blessing, and I will shower upon you some healing love.' At the same time the medium's hands waved above the patient's head. The healing began from that moment, - his cough ceased, his pains left him, and he was restored to a comfortable state of health" (37).

"Some of the mediums became gifted in the speaking of what was termed an unknown tongue" (62).

"These spirit messengers oftentimes took possession of these youth, and entranced them for many hours consecutively. While thus entranced these spirit messengers led them on visionary journeys in the Spirit world, the scenes and incidents of which they, while entranced, would describe with all the graphic and enchanting minuteness of a most exquisitely gifted earthly traveler" (65).

"Mother Ann Lee, the founder of Shakerism, enjoyed visions in her childhood, and right along through life. Her powers of clairvoyance were remarkable. She would read the lives of those she had never before seen, and tell their very thoughts. She also had the power to heal sickness and infirmities. Mother Ann was a healer of both body and soul; so were many of her followers in the days gone by. I have read scores of testimonies by the early converts to this effect: 'They laid their hands upon the sick and their infirmities were immediately healed" (86).
Author: Editor
Title of Book: "A Restoration of the Ancient Order of Things. No. XI. Reply to the Above."
Title of Periodical: The Christian Baptist (Vol. 3, No. 8)
Place of Publication: Buffaloe, (Bethany) Brooke Co. VA
Publisher: Mar. 6, 1826
Nature of Source: Religious periodical edited by Alexander Campbell based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs.
Comment: Editor responds to a letter asking a question about the correct mode of baptism (trine or single), and clarifies the distinction between essential religious ordinances or institutions (baptism or the sacrament) and circumstantial acts (washing of the feet or the kiss of charity).
Researcher: Allison Clark
Excerpt (pages): "As to the washing of the saints' feet, there is no evidence that it was a religious ordinance, or an act of social worship. Yea, there is positive evidence that it was not. . . . It was a good work, and still is a good work. . . . Much the same sort of evidence exists in proof that the kiss of charity is not a social or church ordinance. . . . With regard to trine immersion, and the manner in which the action should be performed, we have neither precept nor precedent. . . . There is not command that a person should be immersed three times in order to constitute one baptism or immersion. Nor is there an example of the kind of record, not even a hint or allusion to such a custom. Therefore, we cannot teach it as of divine, but as of human authority" (53-54 or 223-224)
Length of Relevant Material: 2 pp.
Hard Copy (pages): 2
Date When Photocopying Was Completed:

Topics: word of wisdom
Author:
Title of Book: "Tobacco."
Title of Periodical: The Millennial Harbinger (Vol. 1, No. 6)
Place of Publication: Bethany, Brooke Co. VA
Publisher: Editor (Alexander Campbell)
Date of Publication: Jun. 7, 1830
Nature of Source: The Millennial Harbinger, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The Millennial Harbinger is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.
Comment: Author argues against the use of tobacco, mentioning the potential and real physical disabilities and diseases associated with its use.

Researcher: Allison Clark

Excerpt (pages): "It is really surprising that a single individual could be found, who, after experiencing the distressing sensations almost invariably produced by the first use of tobacco, would be willing to risk their recurrence a second time: still more so, that any one should again and again resort to the 'noxious weed,' until, its immediate effects being lessened by habit, it becomes an article of luxury, from the use of which it is found difficult to refrain. . . . Tobacco is, in fact, an absolute poison. A very moderate quantity introduced into the system - even applying the moistened leaves over the stomach - has been known very suddenly to extinguish life. . . . In whatever form it may be employed, a portion of the active principles of the tobacco, mixed with the saliva, invariably finds its way into the stomach, and disturbs or impairs the functions of that organ. Hence most, if not all, of those who are accustomed to the use of tobacco, labor under dyspeptic symptoms. They experience, at intervals, a want of appetite - nausea - inordinate thirst - vertigo - pains and distension of the stomach - disagreeable sensations of the head - tremors of the limbs - disturbed sleep, and more or less emaciated. . . . Cases could be mentioned in which epilepsy, consumption, and other serious diseases have been brought on in young people by the excessive use of tobacco" (281-282).

Length of Relevant Material: 2 pp.

Hard Copy (pages):

Date when Photocopying was Completed: _________________________

Topics: word of wisdom

Author:

Title of Book:
Title of Article: "The Four Great Sources of Health."
Title of Periodical: The Millennial Harbinger (Vol. 1, No. 6)
Place of Publication: Bethany, Brooke Co. VA
Publisher: Editor (Alexander Campbell)
Date of Publication: Jun. 7, 1830

Nature of Source: The Millennial Harbinger, first published in 1830 by Alexander Campbell after disintegrating relations with the Baptists, builds upon Campbell's previous periodical, The Christian Baptist (1823-1830). Like The Christian Baptist, The Millennial Harbinger is based on a strict belief in the teachings of the New Testament and the rejection of all other sects, creeds, and beliefs. Furthermore, The Millennial Harbinger, as its title indicates, focuses on the Christian unity that is necessary in order to usher in the millennium.

Comment: This excerpt is taken from the "Journal of Health" and advocates temperance in drinking. Campbell heartily supports this position.

Researcher: Allison Clark

Excerpt (pages): "The preservation of health mainly depends on early rising, temperance in eating and drinking, exercise, and cleanliness. . . . the poor injure themselves materially by intoxication, and that with drink of an inferior and hurtful
It is certain that every fit of drunkenness has its share in shortening of life; for, however we may find men to whom it appears to do no injury, nothing is more reasonable than to conclude, that they would live longer by avoiding inebriation. Amongst the better classes, this vice has happily, for many years past, been gradually declining; and it is now a great reproach to gentlemen to be seen drunk. But they use rich wines, liqueurs, and spirits, of which, at their numerous meals, without getting tipsy or drunk, they take too much altogether. They likewise eat much more than is necessary or proper, and that generally of things so artificially prepared, that the simple qualities are lost, and may almost be considered as a medicine instead of natural food" (279-280).

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"Independently of the sufferings he experienced from the nature of the worldly circumstances in which he was situated-the contempt, reproaches, and persecutions of ungodly men; and the misery which originated from the anticipation of the sufferings which awaited him, he endured inconceivable internal and mental wretchedness, arising from causes of which we can form no conception ... The excruciating pains he experienced in the garden of Gethsemane made him sweat great drops of blood" (224)

"Nor is this all: he who had assumed human nature, and in our world had experienced such unparalleled sufferings, did voluntarily give himself up unto death. Yes! He who, by the word of his power, had created the heavens, and had given being to the various orders of angelic intelligences by which they are inhabited,-he who, by the breathing of his mouth, had called our world into beautiful order, from that state of perfect chaos in which it originally was,-who had given existence to, and continued to preserve and govern the various species of animated creatures with which it is replenished,-even he condescended to die in our world; and to die an ignominious death" (224-25)

"Nor were the powers of darkness indifferent spectators of this marvellous event; they beheld it with the highest amazement and the deepest horror. Nay, however little unfeeling man may be affected at the circumstance of the death of Christ,-it was an
occurrence which even inanimate creation could not witness, but with sorrow and surprise. In the simple but sublime language of Scripture, the earth, at the death of Jesus, is represented as being covered with thick darkness, the rocks being rent in twain, and the sun ceasing to shine. So tremendous were the convulsions which affected the earth while he was suspended on the cross, that a heathen philosopher, ignorant of the circumstance, exclaimed, "Either the God of nature suffers, or the world is come to an end!" (226)

Length of relevant material:
Hard Copy (pages):
Date When Photocopying Was Completed:
Title of Book: *A System of Speculative Masonry*

Title of Article:

Place of Publication: Salem, New York

Publisher: Dodd & Stevenson

Date of Publication: 1818

Library Location: 080 Sh64a no.45882

Nature of Source: Town's *Speculative Masonry* is based upon a series of lectures he delivered before the Grand Chapter of the State of New York (a Masonic body) some years earlier. His object in publishing these lectures was to provide the public with "a plain, yet concise description of Speculative Free-Masonry" (v).

Comment: Town suggests that the "patriarchs of ancient times" understood "by special revelation" that the sacrifices prescribed in the law of Moses pointed to Christ's atoning sacrifice. Compare Alma 34:14 ("And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice"). See also 2 Nephi 11:4; Mosiah 16:14; Alma 25:15; and Moses 5:7.

Researcher: Stephen Clarke

Date: 02 July 1999

Excerpt (pages): "May we not hence conclude, that those venerable patriarchs of ancient times, were in many respects, led to a discovery of that blessedness, which should afterwards be revealed. That they were made to understand by special revelation, most, if not all the typical allusions of their altars, and the event prefigured in the choice of their sacrifices.-That the whole service of the tabernacle, while in the wilderness, was spiritualized, in a very solemn manner, to the understandings of the pious and devout worshipper.-That the temple of Solomon, also, displayed to the contemplative mind a still higher exhibition of the eternal purposes of Jehovah, in the great plan of redemption. That all these things pointed, in some shape, to the great sacrifice which was to atone for the sins of the world, is now abundantly evident.-And that most, if not all, of the ancient fathers, did thus understand them is highly probable if not equally certain" (88-89).

Length of relevant material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: corruption of biblical texts; priestcraft; paid clergy

Author: Elisha Peck

Title of Book: *A Narrative of the Writer's Experience, With a View to the Ancient Light Breaking Forth Anew to the Reader, and Undermining Priest-Craft*

Title of Article:

Place of Publication: Otsego

Publisher: E. Phinney

Date of Publication: 1808

Library Location: 080 Sh64a no.15860

Nature of Source: A spiritual autobiography.
Comment: Peck expresses the view that the present Bible has been corrupted by "wicked kings and priests" seeking to preserve their positions by keeping the world "in ignorance" (although it is still sufficiently inspired "to make us wise unto salvation"). Peck's discussion of the integrity of the Bible text does not sit well with the publisher, as the disclaimer at the end of the work clearly indicates.

Researcher: Stephen Clarke

Date: 02 July 1999

Excerpt (pages): "I find it better to obey the Spirit, than to obey the commandments and the doctrine of men; though the Bible is marred, and darkened, in the hands of wicked kings and priests; yet that part given by the inspiration of God, is profitable to make us wise unto salvation . . . I do not mean to be understood that I wish to destroy the Bible, only to let the reader see that we have been imposed upon, by priests, telling us every word of the bible is true-I believe the bible was not printed at first from the volumes of parchments, or manuscripts, as they were written by the faithful men of God. The king knew if he suffered them printed, as clear as God had given the light, the people would know too much to be governed by monarchy, they would be of one mind, embracing the old republican principle, given by God, in the foundation, received by Jesus Christ and his apostles, and he, the king, with all his train of nobility must come to digging; so their wicked wits led them to intersperse the bible, adding a little here, diminishing a little there, misplacing &c. that they have so interwoven the book, that nothing, short of the same spirit which spake by the holy prophets and Jesus Christ, can sever or [illegible] the truth in a chain. You will question, why did kings and priests do this? I answer, that they might keep the world in ignorance amusing them in hard labor, and they ride in splendor. You will say, how so? The Bible, as it stands printed, is calculated to justify almost every principle which hath divided the world; to be sure all Christendom into so many sects, more easier governed by kings, making business for priests, who tell the people the Bible is a great mystery, and I am able to teach you the way through it to Heaven notwithstanding, and certainly will do it, if-you will bind yourselves and heirs to pay me three four, six, eight, ten, or fifteen hundred dollars per annum with a handsome settlement; just as they can find bidders, the highest is the call of God; to be sure, this is priest craft . . . this ancient wickedness hath led modern priests into a train of traditional doctrines of men, filled with contradictions, giving the highest impeachments to Jehovah; like this, you can and you can't, you shall and you shan't, you will & you won't, you will be damned if you don't, you will be damned if you do; may the Lord grant a united cry to Heaven, for priests, that they may spend less time studying their fathers, & more time in prayer to God, for wisdom from above, that is gentle, easy to be intreated, full of love, enabling them to discern that part of the Bible, given by inspiration, in a correct chain, and save them from teaching any farther, that God is partial" (17, 20-21).

"The subscriber, at the request of E. Phinney, Esq. Certifies, that said Phinney has never recommended or in any way induced the publication of this Essay, on the veracity of some parts of the present edition of the Bible; but that the said Phinney has, on the other hand, endeavoured to dissuade him from promulgating such sentiments, as they would, in his opinion, have a tendency to weaken, rather than strengthen the great pillars, by which the cause of Christianity is supported" (24).

Length of relevant material: 4 pp.
Topics: [criticism of the Book of Mormon]
Author: Alexander Campbell
Title of Book: Delusions: An Analysis of the Book of Mormon; with an Examination of its Internal and External Evidences, and a Refutation of its Pretenses to Divine Authority
Title of Article: 
Title of Periodical: 
Place of Publication: Boston, Massachusetts
Publisher: Benjamin H. Greene
Date of Publication: 1832
Library Location: 
Nature of Source: Reprinted from review in the Millennial Harbinger 2 (February 7, 1831).
Comment: 
Researcher: Stephen Clarke
Date: 22 July 1999
Excerpt (pages): "The Nephites, like their father, for many generations were good christians, believers in the doctrines of the Calvinists and Methodists, and preaching baptism and other christian usages hundreds of years before Jesus Christ was born! Before Nephi died . . . he had preached to his people every thing which is now preached in the state of New York" (7)
"This prophet Smith, through his stone spectacles, wrote on the plates of Nephi, in his book of Mormon, every error and almost every truth discussed in N. York for the last ten years. He decides all the great controversies-infant baptism, ordination, the trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance, church government, religious experience, the call to the ministry, the general resurrection, eternal punishment, who may baptize, and even the question of freemasonry, republican government, and the rights of man. All these topics are repeatedly alluded to . . . But [Joseph Smith] is better skilled in the controversies in New York than in the geography or history of Judea . . . But not to honor him by too minute examination and exposition, I will sum up the whole of the internal evidence which I deem worthy of remark, in the following details . . . The book professes to be written at intervals and by different persons during the long period of 1020 years. And yet for uniformity of style, there never was a book more evidently written by one set of fingers, nor more certainly conceived in one cranium since the first book appeared in human language, than this same book. If I swear to any man's voice, face, or person, assuming different names, I could swear that this book was written by one man. And as Joseph Smith is a very ignorant man and is called the author on the title page, I cannot doubt for a single moment that he is the sole author and proprietor of it" (13)

Length of relevant material:
Hard Copy (pages): 
Date When Photocopying Was Completed:
"There are a multitude of modern words found in the Book of Mormon. The following are only a few: 'Faculties,' 'Popular,' 'Priestcraft,' 'State of dilemma,' 'Synagogue,' 'Bible,' 'Jews,' 'Gentiles,' 'Church,' 'Baptize,' 'Barges,' 'Immortal,' and others. Of course it is easy enough to say that 'the angel who translated those ancient plates for Joseph Smith would be apt to use words with which Joseph Smith was familiar; he would clothe the ancient thought in a modern dress, and use such simple modern expressions as Joseph Smith, who was an unlettered man, could readily understand.' But some of the above words will not allow such an explanation. For instance, the word 'faculties.' 'Arouse the faculties of your souls,' page 120 (N.Ed., 134). 'I myself have labored with all the power of faculties which I have possessed,' page 206 (N.Ed., 230). This use of the word is wholly modern. The ancients knew nothing of such a division of the mind or soul into faculties. And, hence there could have been no word found upon ancient plates, that conveyed any such meaning" (218-19)

"The book abounds in modern camp-meeting expressions. The following are a few out of a great number of illustrations which easily betray their parentage: 'Encircled about eternally in the arms of his love.' 'They are encircled about with the matchless bounty of his love.' 'They were encircled about with everlasting darkness and destruction.' The chains of hell which encircled them about were loosed and their souls did expand, and they did sing redeeming love.' 'My brethren, if ye have experienced a change of heart, and if ye have felt to sing the song of redeeming love.' 'For the arms of mercy are extended towards them.' 'Lay down the weapons of their rebellion.' 'Behold, the days of your probation are past; ye have procrastinated the day of your salvation until it is everlastingly too late.' 'By the power of their words many were brought before the altar of God, to call on His name, and confess their sins.'" (227)

"But here in this paragraph a man gets himself into trouble and finally suffers the penalty of death for publicly teaching that 'priests ought not to labor with their hands, but be supported by the people,' precisely the thing that the law of Moses absolutely and
unconditionally required. Surely the writer of the above could not have been an ancient writer, but a modern man with a very strong desire to hit hard the modern custom of a salaried ministry" (229)

Length of relevant material:
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: council in heaven; God's purpose in creation
Author: Salem Town (1779-1864)
Title of Book: A System of Speculative Masonry
Title of Article:
Title of Periodical:
Place of Publication: Salem, New York
Publisher: Dodd & Stevenson
Date of Publication: 1818
Library Location: 080 Sh64a no.45882
Nature of Source: Town's Speculative Masonry is based upon a series of lectures he delivered before the Grand Chapter of the State of New York (a Masonic body) some years earlier. The lectures were published to provide the public with "a plain, yet concise description of Speculative Free-Masonry" (v).
Comment: Town makes reference to a heavenly council which devised a plan for man's redemption. Compare D&C 121:32; Alma 12:25ff.
Researcher: Stephen Clarke
Date: 02 July 1999
Excerpt (pages): "Here we view the coincidence of principle and design, between the Christian scheme and Speculative Free-Masonry, with that pleasing admiration which satisfies inquiry, and clearly proves our system based on the Rock of eternal ages. As the subject continues to open, the mind is presented with an endless variety of sublime contemplations. Such are the deep mysteries of the Divine Word, in whom all the fulness of the Godhead dwells bodily. Such the terrible majesty of Him that rideth upon the heavens by his name Jah, who plants his footsteps in the sea, and manages the storms. Such the boundless displays of the unsearchable riches of Divine Benevolence. Such the Grand Council of Eternity, which devised and executed that great plan of man's redemption" (24-25).
Length of relevant material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: endless punishment
Author: Joseph Y. Burgin
Title of Book:
Title of Article: "Letter From the Christian Church in Portsmouth, to Elder Elias Smith"
Title of Periodical: The Christian Herald
Place of Publication: Portsmouth, New Hampshire
Publisher: The Gazette Office
Date of Publication: May 1818 (Vol. 1, No. 1)
Library Location: APS II, Reel 79 (Microfilm)
Nature of Source:
Comment:
Researcher: Stephen Clarke
Date: 09 July 1999
Excerpt (pages): "You have published to the world, that the doctrine called Universalism or 'thou shalt not surely die,' 'was taught by the devil that deceiveth the nations, and is a lie; that it leads to licentiousness, and encourages the wicked to live in open rebellion against God. And he who believes it will conclude that faith and repentance &c. is nothing, and that he need not trouble himself concerning his present or future situation, and may live according to the course of this world, and be happy at last.'" (4)
"... did you ever know any reformation among any people where they were taught to believe that there was no future punishment" (7)

Length of relevant material:
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: endless punishment
Author: Hosea Ballou
Title of Book: A Treatise on the Atonement
Title of Article:
Title of Periodical:
Place of Publication: Randolph, VT
Publisher: Sereno Wright
Date of Publication: 1805
Library Location: 080 Sh64a No. 24691
Nature of Source: A work by Universalist preacher Hosea Ballou
Comment:
Researcher: Stephen Clarke
Date: 5 August 1999
Excerpt (pages): "They do not admit, that Christ died for our actual transgressions, after we have come to years of discretion; but of these, we must repent, and beg for mercy, and God will forgive, on our humble and sincere application. The sum of this plan of atonement, made salvation possible unto all men, but certain unto none. It argues, that it is the will of God, that all men should be saved, and come unto the knowledge of the truth; that all should repent of their sins, and receive the Redeemer on the reasonable terms upon which he is offered to us. Those who believe in this plan,
believe it possible for men to neglect those privileges, slight those merciful offers, and turn a deaf ear to all the warnings of the Spirit, until the day of their probation is ended, whereby all that the Savior has done, is made of no effect unto them. And that thousands will be thus neglectful, and be miserable as long as God exists; not, however, for the sin which Adam committed, but for their own personal transgressions" (92)

". . . suppose that these three distinct persons [the Father, Son, and Holy Ghost] formed the grand council in heaven, on the salvation of man, after the first transgression. In this council, and on so momentous an occasion, the first person addresses the other two, saying, the colony which we have just planted our new made earth; and you know the penalty, which is endless misery, must be immediately executed on the two delinquents [Adam and Eve], unless a dispensation can be devised more favorable to the offenders, and equally satisfactory to justice. As the attribute of justice, spake in the first person, that of mercy speaks, in the second, and proposes a pardon. Justice opposes, and contends that his honor depends upon the penalty's being put in execution. Mercy again replies, the second person in the Godhead shall suffer the penalty due to sin, and justice shall grant man a second probation [after the Garden of Eden], in which he may secure the life, which he, by rebellion, lost. That reasonable conditions should be proposed, and the third person should make them known to man, and give him proper directions how to fulfil them; and if man faithfully attends to these conditions, he secures his happiness; if not, mercy makes no more requests in favor of this offender. To this all agree; and it is registered accordingly" (93-94)

"the atonement of Christ was the effect, and not the cause, of God's love to man . . . according to the general idea of atonement, Christ stood as the proxy of man, and the world was tried in him, and condemned in him, and in him suffered the penalty of the law which man had transgressed" (99)

"God being infinite in all his glorious attributes, he can by no means love, at one time, and hate the same object, at another. His divine omnisciency comprehended all the events of time and eternity; therefore, nothing could take place, to remove his love from an object on which it was placed . . . he comprehends the whole futurition [?] of all moral beings, and loves them as his own offspring, which a love consistent with his immutable existence. Therefore, it is evident, that God was not the unreconciled, and, of course, did not require an atonement to reconcile himself to his creatures." (100)

"Reconciliation is a renewal of love, and love is the law of the spirit of life in Christ Jesus . . . The reader will now see, with ease, that, that power which causes us to hate sin, and love holiness, is the power of Christ, whereby atonement is made" (115)

"God's love to us is antecedent to our love to him, which refutes the notion of God's receiving the atonement; but the idea, that the manifestation of God's love to us, causes us to love him, and brings us to a renewal of love, (in which spirit we all stood, in our spiritual head, Jesus, before formation; and from which, we, in a certain sense, elapsed, after being made subject to vanity) is perfectly consonant to the necessity of the atonement, it shows us what atonement is, and the power which the Mediator must have and exercise, in order to reconcile all things to God" (116)

"The apostacy of the Jews happened, in consequence of the lips of the priests not preserving knowledge; they fell from the spirit of the law, were lost in the wilderness of the letter, and therefore were blinded indeed. This was a figure of the more dreadful apostacy of christians, as were various other circumstances recorded in the old testament.
The christian apostacy happened, in the same way; and the church has been led into the wilderness of the letter, by an hireling priesthood, who knew nothing of the spirit of the law; who have preached, in the name of the Lord, the letter, which killeth, in room of the spirit, which giveth life." (118)

**Length of relevant material:**

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** endless punishment
**Author:** Cyrus Mann, 1785-1859
**Title of Book:** *The Future Punishment of the Wicked Certain and Endless*
**Title of Article:**
**Title of Periodical:**
**Place of Publication:** Worcester, Massachusetts
**Publisher:** William Manning
**Date of Publication:** January 1818
**Library Location:** 080 Sh64a no.44678
**Nature of Source:** An Anti-Universalist sermon originally delivered in Westminster on 16 March 1817, the Sunday after a Universalist preacher spoke in the Congregational meetinghouse there.

**Comment:**

**Researcher:** Stephen Clarke
**Date:** 09 July 1999

**Excerpt (pages):** "The immortality of the soul is clearly revealed in the word of God. And since it is certain that we are to exist forever, our condition beyond the grave is of transcendent importance. No one can reasonably wish to be deceived in an affair of such infinite consequence, and in which it may soon be too late to retrieve his error" (1)

"In attempting to prove the future punishment of the wicked, I am well aware that I have to resist the strongest inclinations of every unconverted person. Every one desires to be saved; and all the wishes of the impenitent are in favour of salvation, without regard to the glory of God. The doctrine of universal salvation promises all that the natural man desires: present gratification in sin, and endless felicity; consequently he will be easily led to believe this doctrine. It spreads before him the flowery path, and invites him forward with many allurements. He can hardly believe that there is any difficulty in so smooth and easy and pleasant a way" (4)

"There are some who appear to think there will be no future punishment, or at least have such vague and imperfect notions respecting it, that it has no influence upon their conduct. If they do not entirely deny future sufferings, they deem it very uncertain whether God will inflict any punishment hereafter for the sins committed in this life. There are others, who acknowledge that there will be a punishment after death, but conclude that it will be only for a limited period . . . The certainty of the future punishment of the wicked appears, 1. In its being necessary to vindicate the justice of God . . . There could be no justice in the conduct of a ruler who should show equal favour towards the most faithful and loyal of his subjects, and those who were rebellious" (5)
"Can we suppose that a righteous God will confer no peculiar privileges on those who sincerely love and faithfully serve him? Can his glory be manifested, and his justice be made to appear, so long as there is no distinction between those who are aiming to advance his glory and the good of his kingdom, and those who hate his character, and endeavour to destroy the happiness of his subjects? It is evident that they merit different treatment, and that justice requires a visible distinction to be made. This does not take place in the present life. The coming world will therefore be a world of separation, where the wicked will be punished, and the righteous rewarded" (6)

"Future punishment, then, is as certain to the finally impenitent, as that God is possessed of justice, or as certain as the existence of God" (7)

"Every individual of the human race is now prepared, and will be at the hour of death, for a world of happiness or misery. Every person is pleased with holiness, and delights in a pure and holy God; or, he hates the real character of God, and would gladly avoid the divine presence. Those who are not delighted with a just and righteous God, cannot be happy in heaven... the carnal mind in enmity against God; for it is not subject to the law of God, neither indeed can be. It cannot, therefore, be happy in his presence, but must be miserable" (7)

"Let none flatter themselves with the possibility of escaping unpunished, if they persevere in sin. Let them not think that they shall pass into heaven unnoticed, when they die. An omniscient God will not be deceived and illuded in this manner. Let them not hope that they may sink into annihilation, and thus escape future sufferings; for God hath said, that they shall exist, and be sensible of their punishment" (9)

"Throughout the whole bible, the present is represented as our only state of probation, and there is no evidence that any offers of mercy are made after death. Consequently there will be no possibility of becoming any better, or any more capable of the joys of heaven. However severe or however long the suffering, it will produce none of that holiness without which no man shall see the Lord" (10)

"When their probation is closed by death, there is no hope for them during eternity" (11)

"Perhaps some will here urge that saying of the apostle, By which he went and preached to the spirits in prison. But this preaching is expressly limited to the days of Noah, and has not the least reference to any means used to reclaim sinners in a future world" (10)

"5. The punishment of the wicked must be endless, for the mediatorial office of Christ ceases at the day of judgment. From that period there will be no Mediator; consequently no more pardon can be extended to the guilty... So long as Christ continues to act the part of a Mediator, those who are in a state of probation may become reconciled to God; but when he shall have delivered up that office, there will be no more possibility of obtaining salvation, than if no Saviour had ever been provided" (14)

"Is it not derogatory to the great God to suppose that his mercy will not suffer him to be faithful to his word? 'It is an unreasonable and unscriptural notion of the mercy of God, that he is merciful in such a sense that he cannot bear that penal justice should be executed. This is to conceive of the mercy of God as a passion to which his nature is so subject, that he is liable to be moved, and affected, and overcome by seeing a creature in misery, so that he cannot bear to see justice executed; which is a most unreasonable and absurd notion of the mercy of God, and would, if true, argue great weakness" (21)

"Sin is rebellion against the highest authority: it is the violation of an infinite obligation. For we are under an infinite obligation to love, honour and obey the most high and
glorious Lord our God. His is infinitely worthy of supreme affection and perfect obedience. And since our obligation to love, honour, and obey him are infinitely great, sin is the violation of an infinite obligation, and is an infinite evil: it therefore deserves an infinite punishment" (22)

"To deny the future punishment of the wicked . . . is the height of presumption after what God hath revealed in his word. It is calculated to quiet the conscience, and keep men secure in sin, until there is no more space for repentance. What, I would ask, first awakens the sinner, and leads him to cry with trembling solicitude, 'What shall I do to be saved?' Is it not the prospect of the execution of the divine law? It is this which shows our need of a Saviour. Remove the penalty of eternal death, which the law denounces, and what occasion is there for a Redeemer? There is no necessity for a personal application of the atoning blood of Christ, if we are not exposed to the penalty of the law" (25)

Length of relevant material:

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics:  endless punishment
Author:  Daniel Isaac, 1778-1834
Title of Book:  The Doctrine of the Universal Restoration Examined
Title of Article:
Title of Periodical:
Place of Publication:  New York
Publisher:  J. Soule and T. Mason
Date of Publication:  1819
Library Location:  080 Sh6a no.48357
Nature of Source:  A Methodist tract refuting the doctrine of universal restoration.
Comment:  Isaac, a Methodist minister, is concerned with "the immoral tendency of the Restoration System" and tries to demonstrate that the doctrine of atonement "has no place in the Universalist's creed, if consistency be regarded" (v).
Researcher:  Stephen Clarke
Date:  08 July 1999
Excerpt (pages):  "For who can perceive any necessary connexion between the sin of a man, and the suffering of a beast? Yet our senses convince us that the earth is under a curse, and that the whole animal creation groaneth and travaileth together in pain; and revelation informs us of the cause. Had we other senses, we might perhaps trace the effects of sin much farther. It is allowed that the government of God is infinite, and that some connexion runs through the whole; and it is no more improbable that the whole universe might, in some way or other, be affected by the sin of man, than that it should contaminate our elements, and make the world groan with the miseries of its inhabitants. It must be observed too, that the laws of God have infinite authority stamped upon them, and that God has laid us under infinite obligations, it will be difficult, if not impossible to prove, that sin is not an infinite evil: and if it is an infinite evil, it must merit infinite or eternal punishment" (14-15)
"In all the Divine dispensations in relation to man, God has an eye to his Free Agency, and will not destroy it. Misery entered with the abuse of liberty; and the possibility of the abuse being continued, militates against the certainty of the restoration in question; for to say that a man endowed with the liberty to sin, must necessarily be virtuous, is a contradiction in terms. I say then in reply to both Epicurus and Mr. V., that the introduction of misery and its endless continuance, are owing to an abuse of moral liberty in man, and not to any deficiency in the wisdom, or power, or goodness of God" (p. 21) "We must therefore infer what is true in fact, that men do not always follow the dictates of reason, that they are carried away by the violence of corrupt passions and appetites. And we cannot be sure that the threatening of an endless punishment is not necessary to counteract the influence of our depravity. Certainly when we consider the powerful influence of sinful habits and examples, we cannot possibly suppose, that they are likely to be counteracted by the threatening, or rather the promise of punishment, which is corrective in its nature, moderate in its quantity, limited in its duration, and glorious in its end" (33) Arguing that "a majority of the human race will finally be happy" (48): "But if it were admitted, for argument's sake, that the number of lost of mankind will exceed [sic] the number of the saved, yet the objection may be answered another way. It is highly probable, that there is a plurality of inhabited worlds;--that the inhabitants of other worlds stand in a higher rank in the scale of being than the inhabitants of this world;--that the number of the finally lost will bear no proportion to the number of the saved;--and that the inhabitants of all the worlds in the universe stand in some relation to one another: hence the exemplary punishment of men may be useful to keep other orders of intelligent beings in a state of subjection and obedience, and thus perfectly accord with the goodness of God" (52) "1. There is a plurality of inhabited worlds. It is certain that the other planets of this system are worlds, in many respects similar to ours. Like this, each performs its diurnal revolution round the sun; so that they have their regular return of day and night, summer and winter. They also, in common with us, derive from the sun both light and heat, which may serve them, as well as us, for the purposes of life and vegetation. Thus we see, that in some of the most important particulars, the other planets of this system are as well provided as ours is, for the support of living creatures. And when we consider how this world is crowded with inhabitants, we shall find it difficult to suppose that they remain a perpetual waste and desolation. As the fixed stars shine with inherent light, they are suns, and, most probably, have planets rolling round them, their distances from each other being sufficiently great to admit of this. And we cannot see for what other purpose they were created. It may indeed be said, that the light of the stars is very useful to us; but it may be answered, that one more moon, at a convenient distance, would have been much more so. Neither will it explain the matter to say, that they are spread abroad through the heavens for ornament, because many of them are not visible to the naked eye: and I believe no man can think God placed them at such an amazing distance, for the entertainment of a few gazing philosophers with their glasses. But when, on the other hand, we take in the idea that the planets of this system and of the other thousands of systems are all inhabited by intelligent creatures, we are lost in astonishment, while contemplating the wonderful works and ways of the Creator and Preserver of the universe" (52-53)
"If every world be inhabited by free agents, it has been said, that every world may, at one
time or other, be in a state of apostacy, and, in that case it would be necessary for the Son
of God to be almost perpetually travelling from one world to another, and, in the several
natures the inhabitants, to make satisfaction for their sins. But the probability is, as will
be shown below, that there is not another world of intelligent beings whose natures and
circumstances are similar to ours; so that, supposing their apostacy, it will not be
necessary to treat them in exactly the same manner. The sacred Scriptures have settled
this point by assuring us that Christ died for sin once; he dieth no more" (54)

Length of relevant material:
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: endless punishment
Author: Hosea Ballou (1771-1852)
Title of Book: A Treatise on the Atonement
Title of Article:
Title of Periodical:
Place of Publication: Randolph, Vermont
Publisher: Sereno Wright
Date of Publication: 1805
Library Location: 080 Sh64a no.24691
Nature of Source: A work by Universalist preacher Hosea Ballou advocating the
doctrine "of universal holiness and happiness through the mediation and power of atoning
grace" (iv).
Comment: Dan Vogel quotes this source as evidence that D&C 19:5-12 reflects
Universalist teachings (see "'The Prophet Puzzle' Revisited" in Dialogue: A Journal of
Mormon Thought 31 [Fall 1998]:125-140).
Researcher: Stephen Clarke
Date: 14 June 1999
Excerpt (pages): "The adversaries of the doctrine of universal holiness and happiness
have contended, with seeming great assurance, that if the word everlasting, which is here
applied to the punishment of the wicked, does not mean an endless duration, [then] the
word eternal used in the text, may not, as they both come from the same root; and
consequently, they have argued that the happiness of the righteous may come to an end, if
the misery of the wicked does. In answer to so much ingenuity and argument, I say the
word eternal is not applied to the duration of happiness, but to the nature of that life
which is brought to light through the gospel; and as that life is of the nature of the
unchangeable Deity, we justly believe it to be endless." (161-162; italics in original)
Length of Relevant Material: 2 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:
"But, for sake of illustration, we will, for a moment, admit, that the doctrine of the atonement stands on the ground over which we have just gone. I will state it, as it is often stated by those who believe it, which is by the likeness of debt and credit. The sinner owed a debt to Divine Justice, which he was unable to discharge; the Divine Being cannot, consistently with his honor, dispense with the pay, but says, I must have what is my due; but as the debtor has not the ability to pay the smallest fraction, Divine Wisdom lays a deep concerted mysterious plan for the debt to be discharged. And how was it? Why, for God to pay it himself!" (68)

"Did the Almighty know, before he made man, that he would become a sinner? Did he know that he would deserve an endless punishment? If the answer is in the negative, it supposes God to be wanting in knowledge, and that he created beings at an infinite risk, as he did not know what would be the consequences. If the question be answered in the positive, it proves, that an infinite cruelty existed in God; for unless that was the case, he would never have created beings, who, he knew, would be infinitely the losers by their existence" (73)

"But, it is argued, that a law cannot exist, without a penalty. This, undoubtedly, is an error." (87-88)

Length of Relevant Material: 2 pp.

Topics: endless punishment
Author: Elhanan Winchester, 1751-1797
Title of Book: A Course of Lectures on the Prophecies that Remain to be Fulfilled, Vol. 1
Place of Publication: Norwich, England
"However the present generation may slumber and sleep, I venture, in the name of JEHOVAH, not to prophecy [sic] on my own head; but to declare, from the knowledge which I have in the prophecies, that the hour is at hand, when these things shall begin to be accomplished. The signs of the Saviour's second coming, must be evident to every eye" (18)

"We may now begin to look for the accomplishment of those leading prophecies, that our glorious and blessed Lord hath informed us of; and which I purpose particularly to consider, in the succeeding LECTURES. Upon the whole, I dare venture to give this warning to mankind: The day of the Lord is nigh; the judge is at the door. I would seriously say, Prepare to meet your GOD: Prepare, O ye sons and daughters of men! Prepare for those great events, that are to be accomplished. He that shall come, will come, and will not tarry: for the vision is yet for an appointed time; but at the end, it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (19)

"But, perhaps, some may answer— I do not believe a word of what you have been saying; it is a chimera of your own brain. But let such remember, that they themselves are striking examples of the truth of our Saviour's words: --'When the Son of Man cometh, shall he find faith on the earth?' We are informed, that as it was in the days of Noah, so also shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage: until the day that Noah entered into the ark, and the flood came, and destroyed them all. Even thus shall it be when the Son of man shall be revealed. For when they shall say, peace, and safety—then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But I speak to those that believe the sacred volume; those that believe the truth of the prophecy. 'Ye, brethren, are not in darkness; that the day should overtake you as a thief.' The day of the Lord hastens; our Saviour's coming is near. We are taught of God to believe, that our Saviour calls us to be up, to be awake, to be watching for his coming; to have our lamps trimmed, our lights burning, and we, ourselves, like unto men that wait for their Lord: that when he cometh, and knocketh, we may open unto him immediately. 'Blessed are those servants, whom the Lord, when he cometh, shall find watching: Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?' 'Blessed is that servant, whom his Lord, when he cometh, shall find so doing: Of a truth, I say unto you, that he will make him ruler over all he hath. But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants and maidsens, and to eat and drink, and to be drunken: the Lord of that servant will come, in a day when he looked not for him, and at an hour when he is not aware and will cut him in sunder [sic], and will appoint him his portion with the unbelievers. And that servant who knew his Lord's will, and prepared
not himself, neither did it according to his will, shall be beaten with many stripes: but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes: for unto whomsoever much is given, of him much shall be required; and to whom men have committed much, of him will they ask the more.' Thus, it appears to be a matter of very great importance, that we read and hear the words of this prophecy, and keep those things which GOD hath revealed; keep them in our memories, lay them up in our hearts, so as to the suffer nothing to deprive us of them: that we may practice the commands of Christ, and keep ourselves in the love of GOD; looking for the mercy of our Lord Jesus Christ, unto eternal life. To conclude-BLESSED IS HE THAT READETH AND THEY THAT HEAR, THE WORDS OF THIS PROPHECY, AND KEEP THOSE THINGS THAT ARE WRITTEN THEREIN; FOR, THE TIME IS AT HAND!' (21)

Length of relevant material: 3 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: endless punishment
Author: John Cleaveland, 1722-1799
Title of Book: An Attempt to Nip in the Bud, the Unscriptural Doctrine of Universal Salvation
Title of Article:
Title of Periodical:
Place of Publication: Salem, Massachusetts
Publisher: E. Russell
Date of Publication: 1776
Library Location: 080 Sh64 EVANS 14684
Nature of Source: An open letter to those under the "sad and sorrowful delusion" of believing in the doctrine of universal salvation.

Comment:
Researcher: Stephen Clarke
Date: 07 July 1999
Excerpt (pages): "[T]he time of life here on earth is our only probation-time for eternity. Behold now is the accepted time! Behold now is the day of salvation! God is now in Christ Jesus reconciling the world unto himself-he is now on a throne of grace, but after death is judgment; after death, they that are filthy will be filthy still; and they that are holy will be holy still . . . That after death unto the final judgment, while our bodies are in the grave, our souls will be in a state of fixed happiness or misery, according to the state we were in when we gave up the ghost;--if in Christ, of happiness; if out of Christ-of misery, and after the resurrection and final judgment the wicked will be in a state of punishment in soul and body forever and ever" (10)
"Ah, ah, you will say, false Teachers and their doctrines are to be avoided: But who are these false Teachers? I will answer. 1. False Teachers (wolves in sheep's clothing) are ungodly men; sensual not having the Spirit of Christ; they may have the form of godliness, yet they always deny the power thereof" (15)
"You must know, Sir, that drunkards, profane swearers, whoremongers, and the most abandoned sinners, feel no opposition to, no quarrelling in their sinful inclinations, affectations, and lusts, with such doctrine and preaching as the latter. - They do not say, it is a hard saying who can hear it? No, for it encourages them to bless themselves in their hearts, saying, we shall have peace, though we walk in the imaginations of our hearts to add drunkenness to thirst! And the little boys in your streets are already caught in the snare and say, 'We may swear and curse and lie and quarrel and do what we will that is bad without any danger of going to the devil in everlasting burnings; for Mr. M----- preaches that all men will be saved and be happy forever.'" (26)

"This new scheme of religion is totally destitute of divinity, self-denial, and true holiness; it is Antinomianism [sic] itself-contrary to all divine law of religion and holiness.- The carnal mind, which is enmity against God, it being not subject to the law of God, nor indeed can be, is cordially pleased with this new scheme!- This carnal mind is a mere selfish spirit-a selfish spirit is the very soul or spirit of wickedness, iniquity, or sin; - if a selfish spirit reigns in us, sin reigns in us, and we are the servants of sin and under the power of the devil, and hate the Father and hate Christ, and are enemies to both" (27)

"Christ says, he that believeth shall be saved and he that believeth not shall be damned; if damnation here is temporal, why not the salvation too? Follow this scheme but a little farther and you will deny a future state of reward as well as punishment, and then join issue with the atheistical and swinish Epicures, saying, Let us eat and drink, for to-morrow we die. q.d. When we die there will be an end of us; we shall cease forever to know either pleasure or pain, happiness or misery" (29)

"And as Christ's righteousness and atonement are sufficient for the salvation of the whole world; and as all mankind in general, by virtue of Christ's mediation and merits, have a temporary salvation-a day of God's forbearance-a space to repent, or a time of probation" (35)

"Query 2. Whether such a teacher ought not to be taken care of by authority as an enemy to mankind and a bane to civil society? 'Righteousness exalteth a nation, but sin is a reproach to any people;' one sinner destroyeth much good-Let not an evil speaker be established in the earth' (44)

Length of relevant material:

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: endless punishment
Author: Samuel Hopkins, 1721-1803
Title of Book: An Inquiry Concerning the Future State
Title of Article:
Title of Periodical:
Place of Publication: Newport, Rhode Island
Publisher: Solomon Southwick
Date of Publication: 1783
Library Location: 080 Sh64 EVANS 17977
Nature of Source: Anti-Universalist tract by Samuel Hopkins, Pastor of the First Congregational Church in Newport, Rhode Island.

Comment:

Researcher: Stephen Clarke
Date: 22 July 1999

Excerpt (pages): "It is certain that all these evils which are denounced against the wicked, by which they are to be distinguished from the righteous, are inflicted, not in this life, but in a future state" (15)

"The prophet Isaiah speaks much of the dreadful evil, and unavoidable punishment, that will attend the wicked in the future state. . . [Quotes Isa. 3:10-11] Here the righteous and the wicked are set in opposition to each other, with respect to the fruit and end of what they do in this world. And if what is promised to the former, be endless life and happiness; can the threatening of the contrary, to the latter, be anything but directly the opposite, endless misery and punishment?" (16)

On Isa. 28:16ff: "This passage respects Christ, and points out the certain opposite consequences of believing on him, and rejecting him. To him that believeth, the most perfect security from all evil is promised. He shall be out of the reach of the rising floods of water, and the overflowing scourge. But all the rest shall have judgment without mercy, and be punished according to their crimes, and swept away by the irresistible billows, and overflowing scourge, of the divine vengeance and wrath! What a striking, awful representation of the future punishment of the wicked!" (17)

"[John 3:36] plainly tells us what will be the consequence. They who repent and believe the gospel, shall be saved; but all who do not, are left in, at least, as bad a case, as they could be in, had there been no Saviour" (25)


"[God] is long suffering, and disposed to give men time and opportunity to repent, not willing that any should perish" (43)

"The everlasting life and happiness of the righteous, and the destruction and punishment of the wicked, are, in a multitude of instances, and commonly, set in opposition to each other, as two direct contraries: Which could not be a proper way of representing it, or agreeable to the truth, if they were both to enjoy everlasting life together, in the kingdom of God. If the wicked are to be afflicted but for a time, and then delivered from misery, and be as greatly happy as the righteous and as long; then their perishing, their punishment, is as light as nothing, and but for a moment, compared with the eternal weight of glory and happiness, which they shall enjoy equally with the righteous; and therefore cannot be in opposition to eternal life, or the blessedness of the righteous, as this would be highly improper, and a gross misrepresentation" (75-76)

"Christ represents the rich man in hell as earnestly praying for a little mitigation of his torment; but meeting with denial: And Abraham tells him. There is a great gulf fixed, so that they who would come out of hell cannot . . . All these passages of scripture, therefore, and other of like tenor, are opposed to the deliverance of the wicked from hell, by their being brought to repentance, and to cry for mercy; and are not consistent with any future punishment, except an endless one. And this representation militates directly against the notion that future punishment is salutary, and inflicted by God in mercy to the wicked, and tending to their repentance and amendment, in order to their being fitted for eternal
happiness. Directly the reverse of this is the idea held up in these passages, and, indeed, throughout the whole bible: The door of mercy is shut" (83-84)
Spirits in Prison (pp. 109-110)
"They who acknowledge the Divinity of Christ, and consequently, his infinite greatness and worthiness, must also acknowledge, that the atonement he has made for sin, by his obedience and sufferings, has infinite worth and merit . . . But if sin be not an infinite evil, then this atonement is infinitely more and greater than was necessary, in order to open the way for the pardon of it" (135)
"Had there been no sin, guilt, and misery, there could have been no such thing as redeeming love and grace, ever known, or thought of, by creatures . . . Therefore, redeeming love and goodness can be no further seen and celebrated, by the redeemed, than they realize their ill desert, and the infinite guilt and misery from which they are redeemed. In the light of this only is seen the goodness and sovereign grace of God to them, in their redemption" (151)
obligation to obedience, yet with respect to the degree of intenseness, there is room to make a difference; and some sinners deserve and are threatened in the Scriptures with a sorer punishment than others. Upon which account it is, we read, That it shall be more tolerable for some than other sinners in the Day of Judgment; and that some shall be beaten with many stripes, while others are beaten with but a few" (9-10).

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**Excerpt (pages):**

"the atonement of Christ was necessary, in order to make it consistent with the justice of God to pardon sinners" (223)

"What . . . could there be in the divine nature or character, which rendered the atonement of Christ necessary, in order to save sinners, but the divine justice? . . . Justice is one the moral perfections of God, which is essential to his nature" (223)

"God's justice is a disposition to punish the guilty. And his mercy is a disposition to pardon and save the guilty. Now the difficulty in the way of man's salvation was to reconcile God's disposition to punish, with his disposition to forgive: or in other words, to reconcile his justice with his mercy" (224)

"And though none but God could find a being, who was able to take the place of man, and by suffering, display his inflexible disposition to punish sin: yet he was able to provide himself a lamb without spot or blemish, whose sacrifice would satisfy divine justice . . . This was the only substitute to be found in the universe, equal to the great and arduous work of making full atonement for sin. Hence it was absolutely necessary that Christ should make atonement, if sinners were to be saved consistently with the justice of God" (224-25)

"Since the atonement was necessary . . . to render it consistent with his justice to exercise mercy, the atonement of Christ is sufficient for all" (225-26)

"[God] is as much bound to regard and maintain the dignity of his justice, as to express his mercy. Indeed, the mercy of God is not such an attribute as opposes his justice . . . God can no more disregard his justice in his conduct toward his creatures, than he can
deny his own name, or destroy his moral perfection. If God had saved sinners from threatened and deserved punishment without an atonement, he would have sacrificed his justice, and have ruined his character and government" (227-28)

"The conditions of salvation are consistent with full satisfaction to divine justice through the atonement. Faith in Christ is required of sinners that they may be saved. Their faith is not saving on account of its own virtue, or excellence; but simply because it receives the remedy God has provided for the salvation of sinners. Though his justice be fully satisfied by the atonement, still it is consistent and proper for him to require sinners to believe on Christ that they may be saved" (228)

**Length of relevant material:**
Hard Copy (pages):
Date When Photocopying Was Completed:

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**Topics:** endless punishment

**Author:**

**Title of Book:**

**Title of Article:** "The Doctrine of Future Punishments Considered"

**Title of Periodical:** *The Methodist Magazine*

**Place of Publication:** New York

**Publisher:** J. Soule and T. Mason

**Date of Publication:** March 1820

**Library Location:** APS II, Reel 135

**Nature of Source:**

**Comment:**

**Researcher:** Stephen Clarke

**Date:** 12 July 1999

**Excerpt (pages):** "[T]he Universalists, as they call themselves, are divided in their opinions respecting punishment; one class denying it altogether, the other maintaining that it will be only for a limited period. Each, affecting to reason from the Goodness and Justice of God, and affirming, it would be contrary to the former attribute, to render any of his creatures miserable; and to the latter, to punish a soul with everlasting misery for the sins which had been committed by it in time. And wherefore? Because, say they, his goodness obliges him to prevent misery;-and secondly, because there is no proportion between the punishment and the crime" (113)

"As nothing less than this infinitely meritorious sacrifice could have been sufficient for the redemption of the world, we see in it the *destructive nature of sin*, and its *infinite demerit*. . . Dr. A. Clarke's Sermon on John iii.16." (115)

**Length of relevant material:**
Hard Copy (pages):
Date When Photocopying Was Completed:

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**Topics:** endless punishment
"The doctrine of Universalism is also calculated to subvert all civil governments, by weakening or destroying the principles upon which all such governments are founded, the sanctions of divine law. Let these restraints be removed, let it be inculcated on all classes in society, that a man may do as he will, or commit what wickedness he pleases in this life, and that he will not be punished in the next; or what amounts to the same thing, that his punishment will be only for a limited duration, and then who can pronounce himself safe from the hand of the assassin? What security has any man, that he will not be murdered n his bed, by the villain, who believes and declares, there is no future punishment? Who laughs at the notion of a devil and a hell, as mere nursery tales, trumped up for the purpose of scaring little children, and keeping hem in awe? . . . But I may be gravely told, that every civilized society has wisely provided against such evils, as before mentioned, commanding respect to the majesty of its laws, by inflicting the sanctions of punishments: and that if a villain were to act as stated above, he would be hung" (378-79)

"Alas! It cannot be denied, and the truth ought not to be suppressed, that one is a Backslider and he flies to this 'refuge of lies' to obtain relief. Another is a Drunkard, and he finds it quite convenient to embrace the doctrine. Another lives in a state of Adultery, and behold, he is an Universalist. Another is a -------- but where is the necessity of travelling down the catalogue of scandalous crimes; let any man look round on men of this profession, in his own neighbourhood, and then let him say, if their vices will not bear me out in making this statement" (381)
According to these scriptures there will be no successful calling upon the Lord after a certain period: and consequently, no salvation. There will be no believing unto salvation, but while we have the light; nor any admission into the kingdom, unless we be ready at the coming of the Lord. The present is the accepted time, the day of salvation, or the season for sinners to be saved. If we continue to harden our hearts through life, he will swear in his wrath that we shall not enter into his rest. Beyond a certain period there will be no more change of character; but every one will have received that impression which shall remain for ever, whether he be just or unjust, filthy or holy.

Realizing he was a dying man, I could not forbear addressing him as such, and put to him a very serious question. I prefaced it in the following manner: Mr.-- --, you are not insensible that a few months will close your temporal existence, and then you must appear before the dread tribunal of your Maker and Judge, who is holy himself, and approves of nothing but holiness in his creatures. I wish to ask you one question, to which I wish you to return an honest and direct answer. As you profess to believe that all mankind will be saved, whatever their character may be in this world, to bring future
things present, are you willing to appear before your holy and impartial Judge with the character you now sustain?" (58)

"He owed he had taken much pains to believe this doctrine, which so well agrees with human depravity, allows men to slumber in carnal security, and invites to pleasure, carnal gratification and indulgence in every sin and vice, upon the daring presumption that God will not punish them in the future world" (59)

**Length of relevant material:**
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**

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**Topics:** endless punishment

**Author:**

**Title of Book:**

**Title of Article:**

**Title of Periodical:** *The Christian Herald*

**Place of Publication:** Portsmouth, New Hampshire

**Publisher:** The Gazette Office

**Date of Publication:** July 1818 (Vol. 1, No. 2)

**Library Location:** APS II, Reel 79 (Microfilm)

**Nature of Source:** Letter (dated 5 June 1818) from David Millard for publication in the "Religious Intelligence" section of the *Herald*, reporting on missionary work in Mendon, Ontario County, New York.

**Comment:**

**Researcher:** Stephen Clarke

**Date:** 09 July 1999

**Excerpt (pages):** "In September last, a request was given brother Badger, to visit the south part of Mendon, and preach to the people in that neighbourhood. At that time the religion of Christ, was by many in that place, not only neglected, but ridiculed; the name of God blasphemed; while the cause of Jesus, lay wounded and bleeding. Universalism, was a predominant opinion in the place, and a neglect of christian duties, with a corruption of morals, the fruit it bore. How different these, from the fruits of the spirit, as described by Paul in Gal. v.22, 23. Much was said in the place, concerning a 'new people,' some had heard they were universalists, some called them one thing and some another; the anxiety of the people, was however raised, to hear one of them preach. A large concourse assembled, at the first meeting attended by brother Badger, and a number of them returned home, wounded with the king's arrows . . . I am informed that seven universalists, in this reformation, have been converted from that doctrine, to the truth as it is in Jesus, and have become followers of Christ" (40-41).

**Length of relevant material:**
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**
"The supposed wise man taken in his own craftiness. There was a certain deacon of the congregationalist denomination, who was extremely fond of the clergy; whose house was always open for their reception, and where they were always received with much real pleasure . . . It happened, at a time, that a number of clergymen had assembled in his hospitable mansion, and a very good understanding subsisted; until the following unlucky circumstance put an end, in some measure, to their happy meeting. The deacon proposed this question. I find said he, that great divines differ greatly, in many important points, from each other; and this being the case with them, what shall we poor, ignorant men do?-One of the clergymen, as is usual, answered, you must go to your bibles. Well, said the deacon, if we poor, ignorant men must go to our bibles for information because our great divines cannot give it; why do we give them such great salaries?!!! The countenance of the clergyman fell, and so dreadfully was his ire kindled, that he never more visited the deacon; and absolutely refused to do this, when the deacon on his death bed, requested the favour!!! Tell it not in Gath." (17 January 1823, 6)

"HE SHALL SAVE HIS PEOPLE FROM THEIR SINS.-Matt.i.21." But the article focuses on who are "his people" and concludes that all are his people ("All, that the Father hath given to Christ are his people: But God hath given all things, all men, the heathen and the uttermost parts of the earth to Christ for a possession; therefore, all men, the heathen &c are Christ's people."). There is no discussion of "from their sins" (24 January 1823, 12-14)

"The Law has been represented to be at variance with the Gospel: and justice to be opposed to mercy. If such propositions were, in fact, true; God would be divided, and his kingdom could not stand. But . . . Divine Law is not incompatible with the gospel; nor justice in opposition to mercy . . . Moreover, the law and the gospel, with justice and mercy, are perfectly coincident as to their ultimate object. This object is two fold, the exhibition of the divine character and the felicity of the human kind. The law is our schoolmaster to bring us to Christ: and when we are thus brought to him, he, as a Saviour, is all our salvation and desire. Thus the ultimate end of the law and gospel are to lead men to happiness, and then to put them into enjoyment of it. This the case, likewise, with justice and mercy. They are not in opposition as to their ultimate object; but, perfectly, in accordance. They take or employ different methods to attain their object, but still that object is the same" (31 January 1823, 17)
On the unpardonable sin - "The doctrine of an unpardonable sin has been not only preached, but also believed in the christian world for many ages, as a revealed truth . . . But, I think, that it has been proved, that such a sin can never be committed; till the opposition and hatred between Christ and his people be mutual; and that this can never take place, till he, who is the same yesterday, to day, and forever; shall change and exercise hatred instead of love. Yet it is granted, that sins against light and knowledge, which are sins against the Holy Ghost; are attended with very peculiar aggravations . . . [cites the example of the Jews] . . . This subject should caution every one against committing crimes against their own understanding. In such a case, there is no excuse, which they can plead. God does and will visit with the severest consequences, sins of this nature" (Editor, 28 March 1823, 81-83)

"OF ATONEMENT, &c . . . The only idea, which I form of Atonement, is reconciliation, or the union and agreement of parties, who had been at variance; or where one party was at variance with another, which was and ever had been friendly . . . In the Atonement, which the Mediator has made, the parties are God and man.-Between the parties there is a variance, but this variance is not mutual. Man of the second part is an enemy to and at variance with God, of the first part; but God is not an enemy to, nor at variance with man, of the second part. The consequence then is, that reconciliation will only respect man; for, he, only, being unreconciled, needs reconciliation. Hence Atonement consists in that reconciliation of man, by which he becomes one in love, in desire and in happiness with God himself: his enmity to God is laid aside, and, in his affection, he is one with his maker . . . . It is . . . evident that our heavenly Father need not to be reconciled to man by the Mediator, because his love to man was the only cause of the coming and work of a Mediator. . . . As the Atonement did not respect the reconciliation of God to man; so neither did it respect any necessity of satisfying divine justice and rendering the salvation of man consistent with the divine perfections. . . . Thus the conviction of men by the example and sufferings of Christ in confirmation of God's love to the world, is designed to bring men to a disposition to confess and forsake their sin, and then the faithfulness and justice of God appears in its forgiveness." (Editor, 25 April 1823, 113-14)

"The passages, which seem to speak of atonement as a debt paid for the sinner's ransom; or of a price by which he is [bought]; or of sufferings, by which God is appeased and made propitious; or of answering the demands of the law in the sinner's stead; or working out a righteousness, which shall be the matter of man's justification before God, &c. &c. can never be understood in their literal expression without counteracting the plainest and most abundant declarations respecting the immutability of God; his love to the world as the reason why he sent his Son into the world, and his immutable purpose which he purposed in Christ Jesus before the world began. The passages, likewise, which seem to declare that forgiveness is unsuitable and impossible till justice be satisfied by the sufferings and death of an innocent surety, are utterly incompatible with the declaration that every man shall die for his own sin, and that the innocent shall not be condemned and the guilty acquitted; nor will it comport with that reason, which God has given us, and which we are commanded to exercise" (Editor, 2 May 1823, 123)

Letter from a Calvinist: "Now what says the doctrine you advocate? When stripped of its deceitful covering, it proclaims in the ears of the drunkard, the thief, the robber, and the murderer a release from punishment, and an entrance into the joys of heaven with
their hands imbrued in the blood of their fellow beings, and their souls stained with

"A Discourse on Hell, delivered in the Court-House, Buffalo, by the Rev. J.S. Thompson, A.M. . . . In this body dwell those propensities which induce man to sin. Bodily appetites and passions enter the man. Sin and suffering follow unlawful indulgences. In the self same body in which man offends, in it he shall undergo the reward of his folly, and there is no respect of persons. The doctrine of the resurrection prohibits the doctrine of future misery. Many have supposed that God will raise the dead in similar circumstances to those in which they departed this life, but the supposition is heathenish and anti-scriptural. . . . Our first state of being has been earthly, carnal, sensual, fleshly, corrupt and mortal; but our second mode of being, shall be heavenly, spiritual, intellectual, incorruptible and immortal . . . Blessed Saviour, never did the base notions of resurrection proclaimed by pretended orthodoxy, enter thy mind; nor were they known to thine apostles. On the contrary they proclaim glory, honor, and immortality to every soul of man, every son and daughter of Adam without distinction, as God's free gift to the whole human race. No rational man could ever have indulged in opposite sentiments, had not his mind been abased by superstition and dishonorable views of God. There could be no proportion between the finite feeble acts of men, and interminable pain or bliss for the evil or good which man may perform in this life . . . The future state of existence is entirely of free, sovereign and unmerited favor" (4 July 1823, 193-94).

18 July 1823, 210-13, Thompson argues against existence of devil: "Now can the just and merciful God, the father of mankind, and moral governor of the world, think these propensities to evil so insufficient for the trial of our virtues, that he must superadd the agency of an evil being so subtle, so malicious, and so powerful as the Devil?" (211)

"If belief in a devil did not obtain, men must either trace their sins to God as the author, or admit they originate with themselves"

"O how different from the doctrines of devils are the views of God exhibited in the gospel of Jesus! There we read of one God and Father of all, who is above all, through all, and in all. That it is his gracious intention to save and render eternally happy all his intelligent offspring. There we behold no mighty devil to blacken the moral horizon, or frustrate and baffle the designs of the Deity" (213)

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**Length of relevant material:**

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** endless punishment

**Author:**

**Title of Book:**

**Title of Article:**

**Title of Periodical:** *Universalist Magazine*

**Place of Publication:** Boston, Massachusetts

**Publisher:** Henry Bowen

**Date of Publication:** July 17, 1819 (Vol.1, No.3)

**Library Location:** APS II, Reel 243
Nature of Source:
Comment: Extract from sermon of Rev. Mr. Channing, delivered on the ordination of the Rev. Jared Sparks, to the pastoral care of the First Independent Church in Baltimore, May 5, 1819. Channing's sermon is reprinted in the *Universalist Magazine* because of "particular statements which clearly set forth universal salvation"—although other expressions "appear rather discordant" (The editor remarks, for example, "Now if mercy is always seeking the same end as justice seeks, and always acts in harmony with justice, then mercy never leaves 'the impenitent and unyielding' until justice does"

Researcher: Stephen Clarke
Date: 14 July 1999

Excerpt (pages): "God's mercy, as we understand it, desires strongly the happiness of the guilty, but only through their penitence. It has a regard to character as truly as his justice. It defers punishment, and suffers long, that the sinner may return to his duty, but leaves the impenitent and unyielding, to the fearful retribution threatened in God's word." (9)

"We look upon this world as a place of education, in which [God] is training men by mercies and sufferings, by aids and temptations, by means and opportunities of various virtue, by trials of principle, by the conflicts of reason and passion, by a discipline suited to free and moral beings, for union with himself, and for a sublime and ever growing virtue in heaven." (9)

Length of relevant material: Hard Copy (pages): Date When Photocopying Was Completed:

Topics: endless punishment

Author:
Title of Book:
Title of Article:
Title of Periodical: *Universalist Magazine*
Place of Publication: Boston, Massachusetts
Publisher: Henry Bowen
Date of Publication: July 24, 1819 (Vol.1, No.4)
Library Location: APS II, Reel 243
Nature of Source:
Comment: Extract from sermon of Rev. Mr. Channing, delivered on the ordination of the Rev. Jared Sparks, to the pastoral care of the First Independent Church in Baltimore, May 5, 1819. Channing's sermon is reprinted in the *Universalist Magazine* because of "particular statements which clearly set forth universal salvation"—although some expressions "appear rather discordant" (The editor remarks, for example, "Now if mercy is always seeking the same end as justice seeks, and always acts in harmony with justice, then mercy never leaves 'the impenitent and unyielding' until justice does"

Researcher: Stephen Clarke
Date: 14 July 1999
Excerpt (pages): "The popular system... teaches, that man having sinned against an infinite being, is infinitely guilty, and some even say, that a single transgression, though committed in our early and inconsiderate years, merits the eternal pains of hell. Thus, an infinite penalty is due from every human being; and God's justice insists, that it shall be borne either by the offender, or by a substitute. Now, from the nature of the case, no substitute is adequate to the work of sustaining the full punishment of a guilty world, save the infinite God himself; and accordingly, God took on him human nature, that he might pay to his own justice the debt of punishment incurred by men, and might enable himself to exercise mercy. Such is the present system. Now, to us, this doctrine seems to carry on its front, strong marks of absurdity, and we maintain that Christianity ought not to be encumbered with it, unless it be laid down in the New Testament fully and expressly" (13)

"What can be plainer, than that God cannot, in any sense, be a sufferer, or bear a penalty in the room of his creatures? How dishonourable to him is the supposition, that his justice is now so severe as to exact infinite punishment for the sins of frail and feeble men, and now so easy and yielding as to accept the limited pains of Christ's human soul, as a full equivalent for the infinite and endless woes due from the world? How plain it is also, according to this doctrine, that God, instead of being plenteous in forgiveness, never forgives; for it is absurd to speak of men as forgiven, when their whole punishment is borne by a substitute" (13)

"Dialogue between a Universalist and a Limitarian":

Lim. "We believe that God is infinitely just as well as infinitely good, and that his goodness can never violate his justice; and justice says, that the soul that sins shall die. How will you reply to this?"

Uni. "... it is clear that the death of Christ was [not] necessary to render God compassionate toward us. Nor is it true that the death of Christ was necessary to render it just for God to show mercy to sinners; for if it had not been just to communicate favour to sinners, our heavenly father could never have given us the invaluable gift of his son. St. Paul says: 'He that spared not his own son, but delivered him up for us all, how shall he not with him freely give us all things?' This passage supposes that when our heavenly father delivered up his son for us all, he gave the richest gift, that heaven could bestow; and that a gift so great may fully warrant us in believing that all other necessary gifts, being smaller, will be freely given. Now how is it possible to suppose that the death of Christ was necessary to render it just for God to show us mercy, when the gift of his son was the greatest mercy that could be granted?" (16)

Lim. "... you contend that the penalty of the law is not eternal death. Of course, you think there was no legal claim by which the sinner could be holden in this state of condemnation, and therefore no atonement was necessary to satisfy the demands of divine justice on the sinner, whereby he might be liberated or set free" (Aug. 14, 1819, 28)

Uni. "[T]he system of atonement as generally held, designed to satisfy divine justice and to reconcile God to us, is as destitute of justice as the common doctrine of condemnation is of mercy. This common doctrine of reconciling our heavenly Father to us, supposes that Jesus Christ effected this by suffering in our room and stead. It supposes that Jesus suffered the penalty of the law which man had violated, and that in consequence of his
suffering what, in justice, we ought to suffer, we are liberated from condemnation. Now what justice do we see in this? This is condemning the innocent and clearing the guilty, which is forbidden in the divine law" (28)

Length of relevant material:
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: endless punishment
Author: S.B. Wylie
Title of Book:
Title of Article: "Remarks on the Duration of Future Punishment"
Title of Periodical: The Presbyterian Magazine
Place of Publication: Philadelphia
Publisher: Littell & Henry
Date of Publication: January, 1821
Library Location: APS II, Reel 193
Nature of Source: Presbyterian monthly magazine
Comment:
Researcher: Stephen Clarke
Date: 12 July 1999
Excerpt (pages): "That all human beings, however wicked in the present life, nay, that all created intelligences, however diabolical in their nature and practice, shall be ultimately introduced to eternal felicity, or at least, by annihilation, be freed from pain, is a doctrine so fascinating to sinful creatures, that it is not at all surprising, it should have numerous votaries" (17)
"It may be proper, here to give notice, that in the progress of this discussion, I shall assume as a fact, that justice is a natural and necessary attribute of Jehovah; that this attribute is inexorable; that it must pursue its enemy, and punish its victim; that any compromise with mercy, would leave it no longer immaculate; in a word, that Jehovah can as soon cease to be, as he can cease to be just" (17)
"Having mentioned these postulates, I shall proceed to show, that if the punishment of sin be not eternal, its limitation to a definite period, must arise either from personal expiation, or vicarious atonement, or blanc annihilation" (17)
"If, therefore, the divine law be violated, the offender must be punished, either personally, or by his representative. Justice will retain the devoted victim in its grasp, until it has received the last farthing. The righteous and the wicked are alike the objects of its operation. It is the very cement of the universe, without which it must instantly be converted into a moral chaos" (18)
"By sin, we have contracted an infinite debt, and justice imperiously demands payment" (18)
"It is not at all maintained, that any act of a finite being, can be absolutely, or in any sense, infinite. A human action, in a strict and accurate sense, is neither virtuous, nor vicious. It is the principle from which it proceeds, the end in view, and its relation to the moral law, that entitle it to the epithet of virtuous or vicious. A mere physical act,
independently of these, is neither morally good, nor morally evil . . . We do not therefore assert, that any human action is infinite; but we do assert, that sin is an infinite evil, inasmuch, as it is a violation of an infinite law, rebellion against an infinite God, and productive of infinite mischief" (19)

"In order to the salvation of the sinner, the covenant of grace required a substitutional equivalent. Could this have been given by the suffering humanity of our Lord? The humanity of our Lord, in all its exquisite suffering, and nothing in him but humanity could suffer, the divinity being impassible, could have made no more atonement for our sins, than the blood of a bullock or a goat smoking on the worldly sanctuary. The value of our Lord's sacrifice on the cross, therefore, must have arisen from something else-his deity. To this is to be referred the very essence of the worth of the sacrifice he offered. Give up his divinity, and the notion of his atonement is a mere chimera. Were Jesus the most exalted creature God ever made, or could make, (reverence!) he would have been utterly incompetent to make an atonement for our sins, as would have been the offering of the meanest reptile on the divine altar" (20-21)

Length of relevant material: 5 pp.

Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: endless punishment
Author: Elhanan Winchester
Title of Book: A Course of Lectures on the Prophecies
Title of Article:
Title of Periodical:
Place of Publication: Walpole, New Hampshire
Publisher: David Carlisle, for Thomas & Thomas
Date of Publication: 1800
Library Location: 080 Sh 64 EVANS 39117
Nature of Source:
Comment:
Researcher: Stephen Clarke
Date: 26 July 1999
Excerpt (pages): "Lecture XXXII. New Testament prophecies in favour of the doctrine of the Universal Restoration . . . The first prophecy that we meet with on this subject, is St. Matt.i. 21. 'And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins.' This all benignant prophecy is a counterpart to Gen.iii.15. We find one at the beginning of the Old Testament, and the other at the beginning of the New. These two passages are the foundation stones of the great doctrine of salvation and all other prophecies respecting this matter, are but larger comments and explications of them. We see by comparing these texts together, that the Seed of the Woman, and the Virgin's Son, are the same person, and JESUS is the Saviour's name. One prophecy declares that He shall bruise the serpent's head, or destroy the devil and his works: and the other, that He shall save his people from their sins." (256)
"If all men are his people, and the sheep of his pasture, and the purchase of his blood, and were given him by the Father, then this prophecy is plainly and fully to the purpose, and clearly proves the final restoration and deliverance of all men from their sins, and of course from their miseries; and shall as certainly be absolutely fulfilled as any prediction was ever justified by its corresponding event" (257)

Length of relevant material: 2 pp.
Hard Copy (pages): 
Date When Photocopying Was Completed: 

Topics: endless punishment

Author: Georg Klein-Nicolai (pseudonym Paul Siegvolck); trans. John S.

Title of Book: The Everlasting Gospel, Commanded to be Preached by Jesus Christ, Judge of the Living and the Dead, unto all Creatures, Mark xvi.15. Concerning the Eternal Redemption Found Out by Him, Whereby Devil, Sin, Hell and Death, Shall at last be Abolished, and the Whole Creation Restored to its Primitive Purity; Being a Testimony against the Present Anti-Christian World

Title of Article: 

Title of Periodical: 

Place of Publication: Germantown, Pennsylvania

Publisher: Christopher Sower

Date of Publication: 1753

Library Location: 080 Sh 64 EVANS 7033

Nature of Source: 

Comment: 

Researcher: Stephen Clarke

Date: 26 July 1999

Excerpt (pages): "If all Punishments determined by God for the Creatures, be they never so dreadful, when considered according to their inmost Center and Principle, are Works of divine Love, it necessarily follows from hence, that even the most dreadful Punishments which God in the World to come will inflict on bad Angels and Men, as far as they proceed from him, are grounded on no other Principle than that of Love; since God, who condemneth and sentenceth the corrupt Creatures to such Punishments, is the essential, everlasting and unchangeable Love, and nothing else but pure Love, and will remain such unto all endless Eternities, and therefore all whatsoever comes from him, must proceed from Love. If such Punishments, on God's Side, had another Ground but Love, then would that God, who punisheth the Creatures from such a Ground, be no God, because the true and only God, besides whom none other is to be found, is nothing else but pure Love, and who therefore can do nothing else but what springs from the Center of Love, and returns into the same. Hence now follows, without Contradiction, that not one of those Punishments which God has determined for the depraved Creatures, can, neither in this nor in the next World, be designed merely for the never-ceasing and endless Perdition and Torment of those divine Creatures that have their Origine [sic] from the unchangeable Love of God, but they must needs aim at and be designed for their final Preservation, Melioration, and Restoration, let them last so long as they will; because the
deepest Ground of all Punishments of God determined for the Creatures, so far as they are his Doings, is his infinite and unchangeable Love, and it is impossible that Love should for ever and without End plague and torment that which it loves, but by all Pains and Torments seeks and can seek nothing else but the Amendment of its beloved Object. For *Love thinketh no Evil*; much less does Evil, or designs to do it" (3-4)

**Length of relevant material:** 2 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** endless punishment

**Author:** Josiah Priest

**Title of Book:** *Anti-Universalist, or a History of the Fallen Angels of the Scriptures; Proofs of the Being of Satan and of Evil Spirits: Intended as a Refutation of the Three Main Points of Universalism, namely that there is no Hell after Death; no Devil or Satan as a Being; and no Future Day of Final Judgment-In Two Parts*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Albany, New York

**Publisher:** J. Munsell

**Date of Publication:** 1837

**Library Location:** Z1201. S32 Unit 206 26786-26791 (Microfiche)

**Nature of Source:**

**Comment:**

**Researcher:** Stephen Clarke

**Date:** 27 July 1999

**Excerpt (pages):** "But there has arisen, out of the great sea of religious opinions, in these latter days, a sect, namely, the Universalists, who deny not only the being of this one Satan, and his condjutors or associate evil spirits; but the whole of the penal sanctions of this great subject, religion, as being inflicted, or as existing after this life, notwithstanding the Scriptures seem to be against them-the text of which they acknowledge-whose influence we will not deny is very great, and pervades all ranks of people, all communions of Christians, far more than is commonly supposed, and is exerted against the doctrines of the orthodox sects, and as we believe the Bible itself" (iv).

"But if orthodox Christians are accused of setting up Satan as the rival of God, whom we believe to be a fallen angel, what are we to think of Universalists, and what ought they to think of themselves, when they say that the devil of the Scriptures, which they believe is human nature, the work of God's own hand, is set up by them as this rival? For they have never attempted to abate one jot or tittle of the virulence of this devil, in their theology" (56-57)

"Universalists teach us a doctrine, everywhere to be viewed, that if the evil exists at all, it is by the appointment of the Creator, for the wisest and best purposes . . . Whose conscience in this thing is the best, the universalist or the orthodox? We leave
Universalists themselves to judge; for we make evil to arise from the abuse of free-agency, while Universalists make God its direct author" (59)

**Length of relevant material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** endless punishment

**Author:** Timothy Merritt

**Title of Book:**

**Title of Article:** "A Discourse on Future Punishment"

**Title of Periodical:** The Methodist Magazine

**Place of Publication:** New York

**Publisher:**

**Date of Publication:** June 1823

**Library Location:** BYU Stacks, BX 8201.M22x

**Nature of Source:** Methodist periodical.

**Comment:** The following excerpt from an anti-Universalist sermon illustrates a Universalist notion with the analogy of a man who employs a third party to dig a pit for his neighbor. This finds a partial echo in 2 Nephi 28:8 ("And there shall also be many which shall say...dig a pit for thy neighbor; there is no harm in this")-the same passage in which Dan Vogel finds other examples of anti-Universalist characterizations of Universalist doctrine ("...if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God"). See Dan Vogel, "Anti-Universalist Rhetoric in the Book of Mormon," in Brent Lee Metcalfe, ed., New Approaches to the Book of Mormon: Explorations in Critical Methodology (Salt Lake City: Signature Books, 1992), 21-52.

**Researcher:** Stephen Clarke

**Date:** 06 July 1999

**Excerpt (pages):** "Here then the whole is resolved into the will of Deity as the sole and proper cause of sin. He knew all the sin that ever men would commit; he 'intended,' all that he knew; those who commit sin are 'only the instruments by which he effects his own purposes' . . . This would make God as truly and properly the cause of all the sin and misery in the world, as David was the cause of Uriah's death, or as a man would be the cause of the death of his neighbour, who should employ a third man to dig a pit, and then by motives which he knew and 'intended' should be irresistible, tempt him to walk in the way of that pit, that he might be taken and destroyed" (206).

**Length of relevant material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** endless punishment

**Author:** David Harrowar
In the scriptures we have no express information that God is using the pains of hell, as means of conversion; nor of any repenting and preparing for future happiness, who are now in that wretched state. Some, indeed, suppose that Christ descended into the region of misery, and preached the gospel there, from the time of his crucifixion to his resurrection; but if that were really the case, we have no account that any success attended his ministrations. The sacred passage, on which this wild opinion appears to be founded, is evidently wrested from its proper meaning: for when he was on the cross, he informed one who was dying by his side, that they should both ascend directly to heaven . . . Christ does not speak of himself, as saying to any of mankind, 'Come ye blessed of my Father, inherit the kingdom prepared for you'-for ye repented in hell, and confessed my name before devils and damned spirits. The evidence is therefore clear and irresistible, that there is not one of the human race restored from hell, from the creation of the world down to the general judgment" (7-8)

"The doctrine of endless punishment, is undoubtedly founded on the infinite evil of sin . . . The main arguments for the infinite evil of sin, are these; that it is the violation of a law which is infinitely excellent—the contempt of an authority that hath no bounds—is a flagrant dishonor to a God of unlimited power and glory; and in its very nature tends to banish order, subordination, peace, harmony and happiness from the whole universe. Sin, is therefore a violation of infinite obligation" (16)

"But if sin is not an infinite evil; and the sinner does not deserve eternal punishment; then an infinite atonement is unnecessary" (17)
"A third end proposed, in the infliction of punishment, is to satisfy the claims of law and justice" (355)
"The most terrible torments of which the body is capable, are those produced by fire. The soul of man when reunited to the body, after the resurrection, will possess a capacity for suffering proportioned to her knowledge, and proportioned to her guilt; otherwise the justice of God would be robbed of its claims" (357)

"It is to be noted, that God, in the first place, is the end and beginning of all virtue: he gives the seal of the ideas to his servants, the intelligences, who, as faithful officers, sign all things entrusted to them with an ideal virtue . . . the Giver of forms distributes them by the ministry of his intelligences, which he has ordained as rulers and comptrollers over his works; to whom such a power is entrusted, in things committed to them, that so all virtue in stones, herbs, metals, and all other things, may come from intelligences, the governors" (85)
". . . we are to observe what divine names are ruling the intelligences, or spirits, to which the said planets are subject with their characters" (137)
"It is to be understood that the intelligences are the presiding good angels that are set over the planets; but that the spirits or daemons, with their name seals, or characters, are
never inscribed upon any Talisman, except to execute any evil effect, and that they are subject to the intelligences, or good spirits" (146).

**Length of Relevant Material:** 3 pp.
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**

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**Topics:** Melchizedek; Jesus Christ; atonement  
**Author:** Salem Town (1779-1864)  
**Title of Book:** *A System of Speculative Masonry*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Salem, New York  
**Publisher:** Dodd & Stevenson  
**Date of Publication:** 1818  
**Library Location:** 080 Sh64a no.45882  
**Nature of Source:** Town's *Speculative Masonry* is based upon a series of lectures he delivered before the Grand Chapter of the State of New York (a Masonic body) some years earlier. His object in publishing these lectures was to provide the public with "a plain, yet concise description of Speculative Free-Masonry" (v).  
**Comment:** Town explains that Melchizedek "was an eminent type of the promised Messiah."  
**Researcher:** Stephen Clarke  
**Date:** 02 July 1999  
**Excerpt (pages):** "Melchizedeck, priest of the Most High God, who met Abram returning from the slaughter of the five kings and blessed him, was an eminent type of the promised Messiah. Abram appears to have looked through Melchizedeck to the great Shiloh, who was to come.-Hence, he kneeled before him to receive his kind benedictions. From this solemn and interesting event arose one of the most grand, sacred and sublime degrees pertaining to our Institution. Hence, ancient Masonry recognises Melchizedeck, as one of her most venerable patrons. His name, his office, his virtues and his typical character, furnish abundant instructions in a masonic point of view, and are wisely improved to direct our thoughts to the 'Lamb of God, which taketh away the sin of the world.' Hence also our ancient brethren, through him, could look forward to the Great High Priest of our salvation. The Jewish order of the priesthood from Aaron to Zacherias, and even till the coming of the Messias, was in confirmation of that great event, which issued in the redemption of man. All pointed to the eternal priesthood of the Son of God, who by his own blood made atonement for sin, and consecrated the way to the Holy of Holies" (120-121).  
**Length of relevant material:** 1 p.  
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**
“D. If there has been no law, according to the bible, there would have been no moral evil. It is, therefore, a fair question to ask, Why did God give a law to man?

C. Between good and evil there is an eternal distinction, independently of all law, and every being which possesses a moral capacity, must be capable of moral action. If, therefore, no law had been given, man would have passed the boundaries of good, and have performed actions which, in themselves were evil, without being amenable for his conduct, and while justice would have been incapable of punishing a violater [sic] of what was right. A law, therefore, is a necessary consequence of our nature; not given to make a distinction between good and evil, but to mark a distinction which previously existed.

D. . . . I cannot see any necessity that Christ should die; for certainly God might have rescued man without such a process.

C. Do you admit the attributes of God to be essential to his nature?

D. I do.

C. Then God must be necessarily just.

D. Yes.

C. Can then, I would ask, a being necessarily just, suspend his justice? If he can, he must, during that suspension, be destitute of justice; and this would prove that justice is not essential to his nature, which is contrary to what you have granted. But if God cannot suspend his justice, you must admit the necessity of that very atonement, for which you can see no occasion. If mercy can overcome justice, what is become of Omnipotence by which justice is supported? And if it cannot, how can man be rescued from impending woe without an atonement?” (133-35).

"Being thus delivered from an ignominious death" (517)

[from "the narrative and wonderful suffering of Ambrose Gwinett, who was condemned for a supposed murder and hanged and gibbetted, but was restored to life, and lived to endure much suffering for many years" (513)]
Topics: priestcraft; corruption of the churches
Author: Timothy Waterous Sr.
Title of Book: *The battle-axe, and weapons of war: discovered by the morning light: aimed for the final destruction of priest-craft* . . .
Title of Article: 
Title of Periodical: 
Place of Publication: Groton, Connecticut
Publisher: Timothy Waterous Jr.
Date of Publication: 1811
Library Location: BT 1101. W224x 1812 (Microfiche)
Nature of Source: Printed on a homemade press when no printer would publish it, this "highly apocalyptic pamphlet" by the Rogerene Quaker Timothy Waterous, "yoked republican politics and a class analysis of society to the coming of the end" [See Nathan O. Hatch, *The Democratization of American Christianity* (New Haven, CT: Yale University Press, 1989), 44-45].
Comment: The following extracts offers one context for the term "priestcraft", roughly contempory with the publication of the Book of Mormon.
Researcher: Stephen Clarke
Date: 02 July 1999
Excerpt (pages): "In order that the reader may see the motive of the authors in the following treatise he may take notice that they have frequently used the words, Priest, Priest-craft, and ecclesiastical system; to hold forth a corrupt church, under the discipline of a false ministration; and that they have frequently used the words, true minister, and true church; to hold forth the a church under the discipline of a true ministration" (2).
"It is a true relation, that we do here relate, / And may the whole creation, such vicious conduct hate: / Had men of understanding, to view the present day; / The Priests would soon be landing, and Priest-craft float away / Why are we in such slavery, to men of that degree; / Bound to support their knavery when we might all be free; / They'r nothing but a canker, we can with boldness say; / So let us heft the anchor, let Priest-craft float away. / It is a dark confusion, that people welters in; / To harbour such delusion, to plead for righteous sin; / If truth could but come forward, and justice bare the sway; / The Priests would sink in horror and Priest-craft float away . . . The Priests are up in splendor, thay on the people ride; / They are furnish't with a tender, they go with wind and tide; / Their sail is ever standing; they'r almost over the bay;/ The Priests will soon be landing, and Priest-craft float away . . . The Martyrs have been murder'd by that infernal crew: / Now may the truth be further'd and Priests receive their due; / Tho' men do not believe it, the ground shall speak and say, / Their blood I have receive'd it, let Priest craft float away" (3-4).
Length of relevant material: 2 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: salvation through knowledge; learning; seeing God; men become gods
The first degree in Masonry, naturally suggests that state of moral darkness which begloomed our world. On the apostacy of our first common parent, not a gleam of light was left to irradiate and cheer his desponding mind. To his surprise and amazement, he found himself in total obscurity, as to those future and interesting scenes, on which he was entering. Soon, however, to his inexpressible joy, the first kind promise was made. This promise, though but a single ray, afforded much consolation . . . Adam, therefore, was, in a comparative sense, still in darkness, as to those great displays and wonderful manifestations of divine love and complacency, which were in due time made. Such is the very nature of the first degree, that every observing candidate is led to view his moral blindness, and deplorable state by nature. Under these impressions he enters on the second degree, which in view of his moral blindness, he is to consider emblematical of a state of improvement and trial. Such was the second state of Adam. Hence arises the idea of probationary ground. Some light and knowledge having been imparted, a reasonable improvement is not only required, but the probationer, by seeing his state, feels the increasing weight of obligation to the faithful discharge of duty. A due observance of all former requisitions, and a sincere desire to make advances in knowledge and virtue, open the way for the reception of more light, and prepare the mind for greater views, and consequent enjoyments . . . In advancing to the fourth degree, the good man is greatly encouraged to persevere in ways of well doing, even to the end. Although he meet with frowns and contempt from the ignorant and vain-glorious, and is reputed a man of naught, buffeted and rejected by the world, yet he has a NAME which no man knoweth, save he that receiveth it . . . Hence opens the fifth degree, where he discovers his election to, and his glorified station in, the kingdom of his Father. Here he is taught how much the chosen ones are honored and esteemed by those on earth, who discover and appreciate the image of their common Lord . . . With these views the sixth degree is conferred, where the riches of Divine grace are opened in boundless prospect. Every substantial good is clearly seen to be conferred through the great atoning sacrifice . . . In the seventh degree the good man is truly filled with heartfelt gratitude to his
heavenly Benefactor, for all those wonderful deliverances wrought out for him, while journeying through the rugged paths of human life . . . Though dangers and snares are still found thick in his way, yet animated with the cheering prospect, and trusting in that faithful Providence which wrought his deliverance, he perseveres in the comfortable assurance of being finally admitted into the favorable presence of the great High Priest of his salvation. There he beholds in the eighth degree, that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of his glory for ever and ever. Having been consecrated by that blood, shed for the remission of sins, born of the Spirit and anointed with the oil of Divine grace, having on the robe of righteousness, and the breastplate of salvation, he doubts not but a crown of glory and rejoicing will be put on his head, and the praises of the Redeemer for ever dwell on his tongue. Hence, in advancing to the ineffable degrees, the pious heart is filled with joy, in view of those infinite displays of the Divine character and perfections, which will continue to unfold through a boundless eternity. Here will be an endless progression in knowledge and holiness and consequent happiness.-Here the triumphant thought presents to the mind an everlasting series of new, sublime, ineffable, transporting joys.-Here is viewed the consummation of the great plan of human redemption, where every saint will be filled with the fulness of God for ever and ever” (75-82).

Length of relevant material: 7 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics:  salvation through knowledge; men become gods
Author:  Roelof van den Broek and Wouter J. Hanegraaff, eds.
Title of Book:  Gnosis and Hermeticism from Antiquity to Modern Times
Title of Article:  Gnosticism and Hermeticism in Antiquity: Two Roads to Salvation
Title of Periodical:
Place of Publication:  Albany, New York
Publisher:  State University of New York Press
Date of Publication:  1998

Library Location:
Nature of Source:  A collection of essays by modern scholars of Gnosticism and Hermeticism, based on lectures given at the Amsterdam Summer University in August 1994.
Comment:  In his article, Gnosticism and Hermeticism in Antiquity: Two Roads to Salvation, Roelof van den Broek explains that both Gnostics and Hermetists sought "saving knowledge" by divine revelation, their ultimate goal being to "see," or know, God-and even partake of his divine nature. The Corpus Hermeticum, for example, speaks of being "made god."
Researcher:  Stephen Clarke
Date:  05 July 1999
Excerpt (pages): "In both [Gnosticism and Hermeticism] there is a strong interest in knowledge, gnosis, of the divine world and in the final bliss of the soul. The Greek word
gnosis means 'knowledge,' indeed, but the knowledge proclaimed by the Gnostics and Hermetists was not obtained by the accepted rules of methodological reasoning but by divine revelation. Their knowledge was a saving knowledge, which means that it was basically of a religious nature. Those who had gnosis knew the way to God, from our visible material world to the spiritual realm of divine being; its final goal was to know or to 'see' God, which sometimes went as far as becoming united with God or being in God" (1).

"When I speak about Hermeticism here I primarily have in mind the teachings and doctrines found in the so-called philosophical Hermetica. To these writings belong the seventeen treatises of the Corpus Hermeticum (henceforth abbreviated as CH), the Latin Asclepius, the Armenian Hermetic Definitions, and the Coptic Hermetica found at Nag Hammadi, of which the new treatise entitled The Eighth and the Ninth Sphere (Codex VI.6) is the most important . . . [T]he central concern of these writings is not philosophical but religious. Their authors were convinced that, in the end, it is not philosophical reasoning but divine revelation that leads to the truth. The philosophical Hermetica teach a way by which the soul can ascend to the divine realm above the sphere of the fixed stars from which it has originally come down. There it mingles with the divine powers, comes to 'see,' that is, to know God, which means to become absorbed in God. As the Poimandres puts it: 'This is the final good for those who have received knowledge [gnosis]: to be made god' (CH I.26). This deification will be fully attained after death when the soul ascends to God, but it can also be an inner experience during this earthly life, at the end of a process of Hermetic instruction culminating in mystical initiation. The ascent to the divine realm after death is described in the Poimandres (CH I.24-26), the inner experience in CH XIII, called On being born again and on the promise to be silent, and in the Eighth and Ninth Sphere" (5-6).

Length of relevant material: 3 pp.

Topics: secret combinations; Cain; Adam; priesthood; religion and civilization; modern recapitulation of biblical events

Author: Peter Sanborn


Title of Article:

Title of Periodical:

Place of Publication: Boston, Massachusetts

Publisher: Office of the Free Press

Date of Publication: 1829

Library Location: BYU Special Collections 366.1 Sa55 1829

Nature of Source: Minutes of an address delivered before an anti-Masonic convention in Reading, Massachusetts on January 15, 1829.
Comment: This anti-Masonic polemic seems to anticipate some of the extra-biblical elements of Joseph Smith's revision of Genesis. It makes reference to Adam's "priesthood" (cf. Moses 6:7,67) and speculates that Cain and his descendents were Masons (compare Moses 5:29-31; note similarity of "Master Mahan" and "Master Mason" and nature of penalty for violating oath of secrecy).

Researcher: Stephen Clarke
Date: 16 June 1999

Excerpt (pages): "As Cain, like Nimrod, rebelled against the priesthood and government of Adam; he, with Tubal Cain, no doubt, were masons; and by their infidelity, corrupted the earth; seduced the pious descendents of Enoch; the Morgan cry was heard;--for the sacred historian tells us 'the earth was filled with violence'" (16).

Length of relevant material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: sectarian strife
Author: Timothy Waterous Sr.
Title of Book: The battle-axe, and weapons of war: discovered by the morning light: aimed for the final destruction of priest-craft . . .
Title of Article:
Title of Periodical:
Place of Publication: Groton, Connecticut
Publisher: Timothy Waterous Jr.
Date of Publication: 1811
Library Location: BT 1101. W224x 1812 (Microfiche)
Nature of Source: Printed on a homemade press when no printer would publish it, this "highly apocalyptic pamphlet" by the Rogerene Quaker Timothy Waterous, "yoked republican politics and a class analysis of society to the coming of the end" [See Nathan O. Hatch, The Democratization of American Christianity (New Haven, CT: Yale University Press, 1989), 44-45].

Comment: In the following extract, Waterous appraises the political and religious situation of his day and sees contention and division everywhere. He asks how anyone can trust the Bible when so many sects interpret it so differently.

Researcher: Stephen Clarke
Date: 02 July 1999

Excerpt (pages): "And now let us take a view of mans standing at this day. 1st. As to his governments. We see the nations contending, and smiting one against another; and dashing to pieces like a potters vessel . . . And we also see internal divisions, treason, rebellions, riots, and contention; in every nation that is yet standing. 2l, As to his religion, we see it broken into numerous sects. We see the Roman Catholic, the Church man, the Presbyterian, the Baptist, the Methodist, the Quaker, the Seven-day Baptist. And though their principles are as differing one from the other, as black is to white; yet they all appear to be contending earnestly for the faith; and when they preach their doctrine, they will hold their bible before them, confidently testifying that the bible is a
witness by which they prove every part of their principles to be according to the word of
God. And thus they are holding up their standards according to their several abilities,
unto every one that hath ears to hear, saying, this is the way walk therein. And what shall
we learn by all this: for they all appear to be well suited with their principles. And our
youths are continually coming up, and landing in this chaos of confusion. Thus the earth
is groaning, and traveling with her inhabitance, and none of her sons that she hath
brought up, is able to take her children by the hand and lead them in the plain paths of
wisdom: but they must exeret their wits in contriving instruments of death for each
others destruction. It might move our hearts with sorrow; to see the innocent youth born
into the world, a world that he was never in before, and therefore knows nothing of its
goods, and evils; but must come up without experience in such a time as this . . . We
frequently hear this proverb; that every generation grows wiser, and wiser. And when we
look upon the conduct of our forefathers, and think of the folly of bowing down to a
graven image; burning incense to the sun and moon, and giving great sums of money, to
Popes, and Priests, to pardon our sins; we are apt to think it is a true saying: and indeed, it
would appear very strange, if the world could learn nothing, from generation, to
generation; seeing we have so many cautions by the misconduct of our forefathers. But
in what age of the world did disorder and confusion, prevail more than at this present
day? And when did there appear a greater schism in the Christian body? Or when did
religion wear a more gloomy aspect then at this time? It causes people to reel to and fro
and stager like a drunkard: for the inconsistency of so many kinds of religion being
 taught by one book of directions, induces people to believe that everything is right, or
nothing. And some have turned Universalists, who conclude that Christ suffered to
justify people in the breach of his own commands; that the Lord may except all this
confusion at some rate, or other. And some have turned to be Deist; who conclude, if the
bible can be warped to favor so many kinds of religion, it is all wrong; so they have
passed their judgement upon it, that it is a piece of confusion; being composed of its own
oppositions, and inconsistancies. And well they may, for what man having only the light
of nature, to behold religion in this frame of disorder, and yet said to agree with the bible;
could believe that the bible is a true guide to lead men to happiness?" (18-19).

Length of relevant material: 2 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: translation
Author: Francis Barrett
Title of Book: The Lives of the Adepts
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: Lackington, Allen & Co.
Date of Publication: 1814
Library Location: BYU Stacks, QD 13.W35
Nature of Source: A brief overview of the lives of several famous alchemists with selections from some of their "most celebrated treatises on the theory and practice of the hermetic art."

Comment: Barrett's book contains an autobiographical sketch written by 14th century French alchemist Nicholas Flamel (or by someone writing in his name). Flamel's story has some interesting parallels to Joseph Smith's account of the coming forth of the Book of Mormon, contained in the Pearl of Great Price: he recounts finding "a gilded book, very old and large" containing mysterious engravings and "Hieroglyphic figures"; desiring to "find out the interpretation and meaning thereof", he copies some of the figures and shows them to "the most learned men in Paris", who do not understand them and who mock him when he reveals their provenance.

Researcher: Stephen Clarke
Date: 23 June 1999
Excerpt (pages): "I, Nicholas Flamel, Scrivener, living at Paris, Anno 1399, in the Notary-street, near S. James, of the Bouchery, though I learned not much Latin, because of the poorness and meanness of my parents, who notwithstanding were (by them that envy me most) accounted good and honest people. Yet, by the blessing of God, I have not wanted an understanding of the books of the philosophers, but learned them, and attained to a certain kind of knowledge, even of their hidden secrets . . . After the death of my parents, I, Nicholas Flamel, got my living by the art of writing, ingrossing inventories, making up accounts, keeping of books, and the like. In this course of living, there fell by chance into my hands a gilded book, very old and large, which cost me only two florens. It was not made of paper or parchment, as other books are, but of admirable rinds (as it seemed to me) of young trees. The cover of it was brass; it was well bound, and graven all over with a strange kind of letters, which I take to be Greek characters, or some such like. This I know, that I could not read them, nor were they either Latin or French letters or words, of which I understand something. But as to the matter which was written within, it was engraven (as I suppose) with an iron pencil or graver upon the said bark leaves, done admirably well, and in fair and neat Latin letters, and curiously coloured. It contained thrice seven leaves, for so were they numbered in the top of each folio, and every seventh leaf was without any writing; but in the place thereof, there were several images or figures painted . . ."

[The author proceeds to give a description of the various figures depicted in the first five leaves, which he at one point refers to as "Hieroglyphic figures" (33).]

"As for what was in all the rest of the written leaves, which was wrote in good and intelligible Latin, I must conceal, lest God be offended with me, should send his plagues and judgments upon me . . . Having thus obtained this delicate and precious book, I did nothing else, day and night, but study upon it; conceiving very well all the operations it pointed forth, but wholly ignorant of the prima materia with which I should begin, which made me sad and discontented. My wife, whose name was Perrenelle, whom I loved with equally with myself, and had but lately married, was mightily concerned for me, and with many words comforting me, earnestly desired to know how she might deliver me from this trouble. I could no longer keep counsel, but told her all, shewing her the very book, which, when she saw, she became as well pleased with it as myself, and with great delight beheld the admirable cover, the engravings, the images, and exquisite figures thereof, but understood as little of them as I. Yet it was a matter of consolation to me to
discourse, and entertain myself with her, and to think what we should do, to find out the interpretation and meaning thereof. At length I caused to be painted within my chamber, as much to the life or original, as I could, all the images and figures of the said fourth and fifth leaves. These I shewed to the greatest scholars and most learned men in Paris, who understood thereof no more than myself: I told them they were found in a book which taught the philosopher's stone. But the greatest part of them made a mock both of me, and that most excellent secret . . ." (34).

Length of relevant material: 4 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:  

Topics: [Vision, corruption of churches, preparation for Second Coming]

Author:

Title of Book:

Title of Article:

Title of Periodical: Wayne Sentinel

Place of Publication: Palmyra, New York

Publisher: Pomeroy Tucker

Date of Publication: 22 October 1823 (Vol.1, No.4)

Library Location: W 367 (Microfilm)

Nature of Source: Palmyra newspaper published by Pomeroy Tucker.

Comment: The following account was reprinted from the Mohawk Herald under the heading "PROGNOSTICATION!!"

Researcher: Stephen Clarke

Date: 10 July 1999

Excerpt (pages): "Remarkable Vision and Revelation: as seen and received by Asa Wild, of Amsterdam, (N.Y.) Having a number of months enjoyed an unusual degree of the light of God's countenance, and having been much favored of the Lord in many respects; and after having enjoyed the sweetest, and most soul ravishing communions with Him; the Lord in his boundless goodness was pleased to communicate the following Revelation, having in the first place presented me with a very glorious Vision, in which I saw the same things: In the first place I observe that my mind had been brought into the most profound stillness, silence, and awe; realizing in a remarkable manner the majesty, presence and glory, of that Being before whom all nations are as the drop of the bucket. It seemed as if my mind, though active in its very nature, had lost all its activity, and was struck motionless, as well as into nothing, before the awful and glorious majesty of the Great Jehovah. He then spake to the following purport; and in such a manner as I could not describe if I should attempt.-He told me that the Millenium state of the world is about to take place; that in seven years literally, there would scarce a sinner be found on earth: that the earth itself, as well as the souls and bodies of its inhabitants, should be redeemed, as before the fall, and become as the garden of Eden. He told me that all the most dreadful and terrible judgments spoken of in the blessed scriptures, were to be executed within that time; that more than two thirds of the inhabitants of the world would be destroyed by these judgments: some of which are the following-war; massacres; famine;
pestilence; earthquakes; civil, political, and ecclesiastical commotions; and above all, various and dreadful judgments executed immediately by God, through the instrumentality of the Ministers of the Millenial dispensation; which is to exceed in glory every other dispensation; a short description of which may be seen in the last chapter of Isaiah, and in other places. He also told me, that every denomination of professing christians had become extremely corrupt; many of which had never had any true faith at all; but are guided only by depraved reason, refusing the teaching of that Spirit which indited [sic] the scriptures, and which alone can teach us the true meaning of the same; even as the diamond alone can cut its fellow. He told me further, that he had raised up, and was now raising up, that class of persons signified by the Angel mentioned by the Revelator, xiv.6,7, which flew in the midst of heaven; having the everlasting gospel to preach: that these persons are of an inferior class, and small learning: that they will be rejected by every denomination as a body; but soon, God will open their way, by miracles, judgments, &c.: that they will have higher authority, greater power, superior inspiration, and a greater degree of holiness, than was ever experienced before: inasmuch as this is far the most glorious dispensation of divine grace and glory. Furthermore he said that all the different denominations of professing christians, constituted the New Testament Babylon; and that he should deal with them according to what is written of IT, in the book of Revelation: that he is about to call out all his sincere children, who are mourning in Zion, from the oppression and tyranny of this mother of harlots; and that the severest judgments will be inflicted on the false and fallen professors of religion: which will immediately commence in Amsterdam, and has already commenced in different parts of the world, and even in this country. And though their operation at first are gradual, and under cover, yet it will soon be generally seen that it is the immediate execution of divine vengeance upon an ungodly world. Much more the Lord revealed, but forbids my relating it in this way. But this, I have written and published, by the express and immediate command of God: the truth and reality of which, I know with the most absolute certainty.-Though I have ever been the most backward to believe things of this nature; having been brought up in the Calvinistic system, and having had a thorough understanding of the same, and was fully established in the belief of it for several years after I experienced the love of God in my heart: but finding the Calvinists did not understand the glorious depth of holiness, and conformity to the divine character in heart and practice, which I saw was our privilege and duty, I joined the Methodist Episcopal Church, which I found had much clearer and more scriptural view on these and some other points than the Calvinist; though I soon saw that they as a body were very corrupt, having departed much from their primitive purity and holiness. I also saw that their first founders did not travel into all that was their privilege; and that vastly greater depths of holiness might have experienced, even by them. Yet I thank God for what light I have received through their instrumentality, but know that much greater and more glorious light is about to burst upon the world. Amsterdam, October, 1823.
Robinson defines Adam as the progenitor of the human race, created by God and placed in a state of happiness in the Garden of Eden. Similar to Mormon doctrine, Robinson claims that Adam's fall not only led to physical death and the end of immortality, but more importantly, spiritual death. To Robinson, spiritual death, or separation from God's presence, was the greater of the two deaths that resulted from Adam's fall. According to Robinson, the remedy to spiritual death is Christ's atonement because it offers us spiritual eternal life. Robinson, however, does not seem to view the fall as a fortunate thing that was part of God's plan in enabling his spirit children to come to earth.

Researcher: Sara Cranford
Excerpt (pages): "The curse pronounced on man includes not only physical labor and toil, the barrenness of the earth, and its tendency to produce shrubs and weeds, which retard his exertions, and render his toil more painful and difficult, it includes not only the physical dissolution of the body, but also the exposure of the soul, the nobler part, to 'everlasting death'"(6).

We may suppose "that the death denounced upon man was rather moral and spiritual death; in that very day he should lose the image of his Maker, and become exposed to that eternal doom which has justly fallen upon all his race"(6).

Length of Relevant Material: 1 p.
**Nature of Source:** This is a sermon delivered at the institution of a society for the encouragement of foreign missions. The sermon is based on Revelations 14:6-7 "I saw an angel having the gospel to preach"(3). While preaching on the importance of missionary work Lathrop also talks of an apostasy.

**Comment:** The purpose of Lathrop's sermon is to convince people to contribute to a missionary fund. However, in the sermon he talks of a great apostasy that took place after the time of St. John. During this time, according to Lathrop, truth and pure religion disappeared. According to Lathrop, this apostasy was brought to an end with the Protestant reformation and their missionary efforts.

**Researcher:** Sara Cranford

**Excerpt (pages):** Lathrop talks of an apostasy: "We here learn (in Revelations), that after St. John's time, there would be, in the Christian church, a great apostasy from the truth, and that pure religion would be succeeded by the worship of images and departed saints; that Christian liberty would be subverted by spiritual tyranny and cruel persecution, and that this afflicted state of the church would continue, in a greater or less degree, for 1,260 years"(7).

**Length of Relevant Material:** 1 p.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Baptism for the Dead

**Author:** Edward Robinson and William Smith

**Title of Book:** Dictionary and History of the Bible

**Title of Article:**

**Place of Publication:** New York

**Publisher:** R Worthington

**Date of Publication:** 1879 (original publication in 1835 by Crocker and Brewster)

**Library Location:** BS 440.R63X

**Nature of Source:** This Bible Dictionary, written by Edward Robinson was one of the books in the Nauvoo Library and Literary Institution, donated by John Oakley. Robinson was a professor of sacred literature in theological seminary at Andover.

**Comment:** Robinson states that baptism has two meanings: 1.) it is the holy ordinance by which persons are admitted as members of the Christian community. 2.) Baptism is a symbolic meaning for being overwhelmed by suffering and grief. For this second meaning, Robinson cites Mark 10:38: "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with?" (see also Matthew 20:22 and Luke 12:50). Robinson then concludes that baptism for the dead, as mentioned in 1 Cor 15:29, is to be understood in this symbolic sense. In other words, according to Robinson, baptism for the dead is not literal, but a symbolic overwhelming suffering for a loved one who has died.

**Researcher:** Sara Cranford
Excerpt (pages): "Baptism is also taken in scripture for sufferings, with which one is, as it were, overwhelmed...Baptism for the dead, in 1 Cor. 15:29, is probably to be understood in this sense"(35).

Length of Relevant Material: 1 p.

Hard Copy:

Date when Photocopying was Completed:

Topics: Book of Mormon
Author: David Hasselton
Title of Book:
Title of Article: "Confession and Testimony against Universal"
Title of Periodical: The Adviser, or Vermont Evangelical Magazine
Place of Publication:
Publisher:
Date of Publication: April 1809
Library Location: Microfilm 051.B
Nature of Source: This article is a record of Hasselton's confession and testimony made in the presence of a large assembly against Universalist doctrine. Hasselton had been an advocate of Universal Salvation for about twenty years, but had a powerful vision, which led to his subsequent denunciation of the doctrine.

Comment: Grunder compares Hasselton's account to the conversion of Alma the Younger in the Book of Mormon. Similarities between the two experiences include: 1.) both had an experience where they felt to be in the clutches of hell, 2.) they abandoned their former sentiments and warned others to do the same, 3.) as a result of their change they found great peace. However, differences between Alma and Hasselton's experiences include: 1.) Hasselton was not struck dumb like Alma, 2.) Hasselton was not a non-believer before his experience as Alma was, 3.) Hasselton's vision seemed to focus on how he needed to change his beliefs whereas Alma's seemed to focus on his sins and a need to change actions.

Researcher: Sara Cranford
Excerpt (pages): Hasselton describes pains of hell similar to those of Alma: "The pains of hell had taken hold upon me. - My whole frame was in agitation and indescribable horror in my mind"(89).

I had often thought that none but God could convince me of my error; and I now thought he was about to do it, to my utter and eternal ruin. I continued in this situation for about twenty-four hours when I was brought to behold that I was in the hands of a sovereign, all-wise, and sin-hating God, and justly exposed to his wrath. I was convinced there was a hell for the unjust, and felt disposed to abandon my former sentiments, and to believe in and receive, the true and living God. I have since had peace of conscience, and, I trust, joy in the Holy Ghost"(89-90).

Length of Relevant Material: 2 pps.

Hard Copy:

Date when Photocopying was Completed:
Nature of Source: Grunder describes this as an "essentially naïve, jingoistic, but extremely popular panoply of American virtues in the face of British wickedness in the war of 1812." However, he justifies putting it on the list because Hunt writes his book in biblical style, which, according to Grunder, illustrates "the ease with which works that sounded like the Bible could be written and marketed in the early United States."

Comment: The author admittedly tries to imitate Biblical style in his writings. He divides his book into chapters and verses and uses similar wording as the Bible. His work does not include books (like Matthew, Mark, etc.) but instead just has chapter and verse numbers. To the untrained eye, the book clearly does resemble Biblical style. However, a trained scholar in ancient texts would easily be able to pick out obvious differences. Furthermore, there is clearly a major difference in content between Hunt's book and the Book of Mormon. Joseph did not try to merely write a familiar historical event in Biblical fashion. His book was of a content never before heard, an entirely new history, and one that he claimed to be directly from God.

Researcher: Sara Cranford

Excerpt (pages): "17 Now it was on the eighteenth day of the fifth month, in the same year, in the afterpart of the day..."(310).

"24 Now these things happened nigh unto a place called Carthagene, on the borders of Spain, and when the Spaniards beheld the skill and prowess of the people of Columbia, they were amazed"(311).

"2 But lo! When his fleet arrived there..."(315).

"39 Now it came to pass, when Jackson heard that Pensacola, the capital of west Florida, had become a resting place for the enemies of Columbia..."(263).

Length of Relevant Material: 317 pps. In Biblical style

Hard Copy:

Date when Photocopying was Completed:

Topics: Corruption of the Churches, Sectarian Strife
Author: Ozias Hart
Title of Book: The Christian System, In Its Native Simplicity, or, the Errors of the Different Religious Denominations Corrected
Title of Article:
Title of Periodical:
Nature of Source: The author makes an examination of the religious systems of different denominations in order to discover what is truth and what is error in each of them. Hart accuses most Churches of being corrupt and claims that great errors are found within each of them. He further laments the fact that competing sects destroyed the harmony and peace of Churches.

Comment: This book gives the reader insight into the competing and corrupt Churches during Joseph's time. Hart claims that the revivals of religion taking place at that time were no more than shows, which encouraged fanaticism and filled one's mind with delusion and self-deception. These writings help one to better understand the state of confusion Joseph found himself in over the question of which Church was right and which one he should join.

Researcher: Sara Cranford

Excerpt (pages): "The author for some time been seriously impressed with a sense of the unhappy differences existing between the different denominations of Christians, and supposing that material errors are imbibed by the leaders of every denomination, which tend to pervert that union and harmony necessary to peace..."(advertisement).

"Supposed revivals of religion soon subside, the goodness of the most zealous is as the morning cloud, and they return to a state of far greater stupidity than before. They forsake one mode of sinning, and adopt another less conspicuous and more agreeable. The Churches are in this way augmented and corrupted, so that it is to be feared that Churches in this way become more corrupt than some other parts of community"(20).

Length of Relevant Material: 10

Hard Copy:

Date when Photocopying was Completed:

Topics: Earth and the environment

Author: John Hubbard

Title of Book: The Rudiments of Geography

Title of Article:

Title of Periodical:

Place of Publication: Barnard, VT

Publisher: Joseph Dix

Date of Publication: 1814

Library Location: Microfiche 080 Sh64a no. 31763

Nature of Source: This is a textbook printed for schools located near the Smith family in Vermont in 1814. At that time, Joseph was eight years old. The text says that space is infinite and is filled with systems.

Comment: The text is 240 pages long and only in two pages does it mention space. Further Joseph's family left Vermont and moved to New York when he was ten years old. Thus, it is not likely that he was ever very familiar with this textbook.
Researcher: Sara Cranford
Excerpt (pages): "Space appears to be infinite in extent"(10).
"Space appears to be infinitely extended in every direction, and this space appears to be filled with systems"(12).
Length of Relevant Material: 2 pps.
Hard Copy:
Date when Photocopying was Completed:

Topics: Earth and the Environment, Astronomy
Author: Thomas Dick
Title of Book: The Christian Philosopher
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: E.C. and J. Biddle
Date of Publication: 1849 (original publication in 1826 in New York by G. and C. Carvill)
Library Location: BL 240.D5 1861 Harold B. Lee Library
Nature of Source: This book was in the Manchester, New York library along with Dick's, *The Philosophy of a Future State*. The Manchester Library was a circulating library located within five miles of the Smith's family farm and some have suggested that Joseph may have derived some of his religious and theological ideas from books in this library. Dick states in the introduction to *The Christian Philosopher*, that his purpose is to illustrate the connection of science and philosophy with religion.
Comment: Dick spends much of this book describing the earth, space, the solar system, the immense number of bodies impelled throughout the heavens, motions of the planets and solar systems, etc. In his writings he emphasizes the immensity and endless nature of space and how all of this testifies of God's power, for it is God who presides over and controls all.
Researcher: Sara Cranford
Excerpt (pages): "If we consider the immense number of bodies thus impelled through the vast spaces of the universe - the rapidity with which the comets, when near the sun, are carried through the regions they traverse; if we consider the high probability, if not absolute certainty, that the sun, with all its attendant planets and comets, is impelled with a still greater degree of velocity towards some distant region of space, or around some wide circumference; that all the thousands of systems of that nebula to which the sun belongs are moving in a similar manner; that all the nebula in the heavens are moving around some magnificent central body; in short, that all the suns and worlds in the universe are in rapid and perpetual motion, as constituent portions of one grand and boundless empire, of which Jehovah is the Sovereign..."(44).
Length of Relevant Material: 150 + pages
Hard Copy:
Date When Photocopying Was Completed:
Comment: Woodman argues that God is immaterial. His primary argument is that God cannot be material and omnipresent at the same time. According to Woodman, God is spirit, and spirit is not matter. He quotes Col. 2:5. In this verse, Paul is in Rome but tells the church in Colossia that he is with them in spirit. Woodman argues that this proves that Paul could be physically in Rome, yet present with the Colossians in spirit. His conclusion is matter cannot be in two places at the same time, therefore, spirit is not matter and God is spirit.

Gibson, on the other hand insists that God has a body and is matter; he is a material, intelligent being. Gibson argues that God's form cannot be present everywhere, but his power can be.

Researcher: Sara Cranford

Excerpt (pages): Woodman stated: "In a number of the Millennial Star, a copy of which I hold in my hand, for March 1, 1849, there are some questions and answers, one of which is, 'What is God?' The answer is, 'He is a material, intelligent personage, possessing both body and parts.' Now, with all charity, I must unhesitatingly say, that it is my firmest conviction, that this dogma is based upon a fundamental error..."(1).

Again, Woodman argues: "Now I have told you that God is love, but God in his love is not in space; you cannot fill the walls of this room with love, because it is not a thing belonging to matter and has no relation to space"(10).

Length of Relevant Material: 10 pps.

Hard Copy: Date when Photocopying was Completed:
Author: Thomas Dick
Title of Book: The Philosophy of a Future State
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: R. Schoyer
Date of Publication: 1831 (originally published in 1829 by G. and C. and H. Carvill)
Library Location: 237 D55 1830 Rare Books Collection
Nature of Source: This book was in the Manchester New York Library, a circulating library located within five miles of the Smith family farm. It has been suggested that Joseph Smith may have derived some of his religious and theological ideas from this library. The author's purpose in writing this book is to present discoveries of modern science to convince readers of the reality of an immortal existence and to expand the believer's conceptions of the attributes of the Divinity and of the future world which awaits us.
Comment: Dick states that God is omniscient, omnipresent, and all wise. He has no visible form and no sensible qualities and can fill immensity with his presence. Christ, on the other hand, has a glorified, physical body which can only be present in one place at one time. From these descriptions of their respective bodies, it is clear that Dick also understands God and Christ to be two distinct beings.
Researcher: Sara Cranford
Excerpt (pages): Describing God, Dick states: "The Deity, being a spiritual, uncompounded substance, having no visible form, nor sensible qualities, 'inhabiting eternity,' and filling immensity with is presence - his essential glory cannot form an object for the direct contemplation of any finite intelligence"(188).
    Describing Christ, "since the glorified body of Christ is a material substance, and consequently, limited to a certain portion of space, it cannot be supposed to be at all times within the view of every inhabitant of heaven"(186).
Length of Relevant Material: 3 pps.
Hard Copy:
Date when Photocopying was Completed:

Topics: Happiness as God's Purpose for Man
Author: Joseph Lathrop
Title of Book: The Constancy and Uniformity of the Divine Government, Illustrated and Improved in a Sermon, Preached in Springfield, April 7, 1803
Title of Article: 
Title of Periodical: 
Place of Publication: Springfield, MA
Publisher: Henry Brewer
Date of Publication: 1803
Library Location: Microfiche Z1201.S32 unit 184 19167
Nature of Source: In this sermon Lathrop talks about connections between virtue and happiness and vice and misery.
Comment: Grunder sees a parallel between Lathrop's teachings and Alma 41:10 "Do not suppose, because it has been spoke concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness." He also mentions similarities between Lathrop's sermon and Joseph's teaching: "Happiness is the object and design of our existence and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God..." (The teachings of Joseph Smith p.310-311).

Researcher: Sara Cranford

Excerpt (pages): Lathrop teaches: "We see a connection between virtue and happiness and between vice and misery. This connection is a permanent establishment. There never has been, and never will be a time when vice will make men happy, or virtue make them miserable"(6).

"Though they (men) cannot comprehend his vast and eternal plan, yet they may see enough to learn, that their safety depends on submission and obedience to his will. And whatever variety there may be in his dispensations, they are all directed to the same end, to make men pious, virtuous, and happy. Such ever has been and ever will be the design and tendency of his government over intelligent beings"(6).

Length of Relevant Material: 2 pps.

Hard Copy:

Date when Photocopying was Completed:

Topics: Heaven

Author: Thomas Dick

Title of Book: The Philosophy of a Future State

Title of Article:

Title of Periodical:

Place of Publication: New York

Publisher: R. Schoyer

Date of Publication: 1831 (originally published in 1829 by G. and C. and H. Carvill)

Library Location: 237 D55 1830 Rare Book Collection

Nature of Source: This book was in the Manchester New York Library, a circulating library located within five miles of the Smith family farm. It has been suggested that Joseph Smith may have derived some of his religious and theological ideas from this library. The author's purpose in writing this book is to present discoveries of modern science to convince readers of the reality of an immortal existence and to expand the believer's conceptions of the attributes of the Divinity and of the future world which awaits us.

Comment: Dick described heaven as a place of perpetual felicity. However, two things that he talks about in regards to heaven are especially similar to Joseph Smith's concepts of heaven and exaltation. First, Dick describes heaven as a place of eternal progression. Secondly, he believes that those who are worthy to go to heaven will achieve moral perfection at some point.

Researcher: Sara Cranford
Excerpt (pages): Heaven is a place of "perpetual and uninterrupted felicity"(235-236). There, our renovated faculties will be employed in contemplating the Divine glory"(235). In heaven all "physical and moral obstructions which now impede our progress, and obscure our intellectual views shall be completely and forever removed"(236). "W are to be assured, that the foundation of the felicity to be enjoyed in that world, rests on the absence of every evil, and the attainment of moral perfection"(181).

Length of Relevant Material: 5 pps.
Hard Copy:
Date when Photocopying was Completed:

Topics: Hell
Author: Thomas Dick
Title of Book: The Philosophy of a Future State
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: R. Schoyer
Date of Publication: 1831 (originally published in 1829 by G. and C. and H. Carvill)
Library Location: 237 D55 1830 Rare Book Collection
Nature of Source: This book was in the Manchester New York Library, a circulating library located within five miles of the Smith family farm. It has been suggested that Joseph Smith may have derived some of his religious and theological ideas from this library. The author's purpose in writing this book is to present discoveries of modern science to convince readers of the reality of an immortal existence and to expand the believer's conceptions of the attributes of the Divinity and of the future world which awaits us.

Comment: Dick's definition of hell has some parallels to the Mormon concept of outer darkness. In fact, Dick even uses the term "outer darkness." For Dick, part of what makes hell so miserable is that the unrighteous persons there will be deprived of God's greater glories. Whereas the righteous will see God as he is, those who go to hell will never have this opportunity. He states that the misery of hell far surpasses anything we can imagine from our mortal experiences.

Researcher: Sara Cranford
Excerpt (pages): Those who inhabit hell will be deprived of "the transporting view of the Creator's glory"(233).

They will be "confined to one dreary corner of the universe, surrounded by a dense atmosphere, or a congeries of sable clouds, they will be cut off from all intercourse from the regions of moral perfection, and prevented from contemplating the sublime scenery of the Creator's empire"(233).

Hell is a place of "painful sensations, gloomy and haggard objects, only dismal sounds," and those there will be "forever banished from the company of the benevolent"(234).

Length of Relevant Material: 3 pps.
Hard Copy:
Nature of Source: Most of Stearns' writings deal with Masonic oaths. He characterizes the Masonic system as one that engages in self-righteousness, mockery, blasphemy, and murder. Stearns condemns Masonic oaths for violating the laws of God and country. He especially focuses on an oath he claims Masons are bound to take which may require them to take human life. Stearns further criticizes the use of Masonic titles such as High Priest" and claims that the use of such titles is profane blasphemous. Stearns uses quotes from the Bible stating that no one can take upon themselves these titles unless they are called of God to such a position. Finally, Stearns censures Christian churches for allowing Masons to remain in good standing in their church. Instead he admonishes churches to completely separate themselves from such darkness.

Comment: Anciently those who became Masonic traitors by revealing masonry were put to death by the authority of the institution. Stearns accuses Masons of continuing to practice this custom. He also lists thirteen men and lays their murders at the feet of "Masonic executioners." Stearns backs up many of his claims and accusations with Biblical verses. He asserts that the secretive oaths are contrary to the Bible's admonitions to "love thy neighbor," "love your enemies," and "bless and not curse."

Researcher: Sara Cranford

Excerpt (pages): Stearns primary purpose is to accuse Masonry in front of Christian churches. "...tell them of the blood it has shed in modern days, in England and America, and of the widows and fatherless children which it has cast upon the world - tell them of these things, and that this combination of High Priests, Grand High Priests, Sir Knights, Grand Commanders, Captain Generals exists throughout our country, and threatens to set aside the gospel of the blessed God to overthrow and annihilate the last remains of civil and religious liberty..."(13).

Members who take the oath are bound "to conceal murder and treason, and all other crimes of which any of the brotherhood may be guilty - to extricate a brother from his difficulty whether he is right or wrong - to wield the sword in his defense, and in defense of their religion - to look upon the enemies of one as the enemies of all - to stand forth and mete out vengeance to them and bring them to strict and condign punishment"(18).

"As to the nature of these oaths, I may safely say, that sentiments more abhorrent to the human heart - more subversive to the rights of man - more dangerous to the
stability of a free government - more incompatible with the mild precepts of Christianity, were never inculcated by the Illuminati of Europe or by the ferocious Jacobins of the French school"(25).

" 'No man,' says the great apostle, 'taketh this honor unto himself;' (to be called High Priest,) 'but he that is called of God as was Aaron'"(28).

Length of Relevant Material: 39 pps.

Hard Copy:

Date when Photocopying was Completed:

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Topics: History - Corruption of Churches, Sectarian Strife
Author: Thomas Hamilton
Title of Book: Men and Manners
Title of Article:
Title of Periodical:
Place of Publication: Edinburgh
Publisher: William Blackwood
Date of Publication: 1833
Library Location: HBL Library Bookshelves E 165.H228 1968
Nature of Source: Hamilton is an Englishman travelling throughout the United States and in his section where he describes his travels in New England he describes the prevalence of camp meetings and revivals. Hamilton claims these things to be based in ignorant fanaticism and states that such religious exhibitionism are inconsistent with rational piety. Yet, he recognizes that they still confer benefit to people's character.

Comment: Hamilton's descriptions give the reader an insight into the strife and corruption that was taking place among the Churches of Joseph's time. Hamilton states that religious warfare was being waged with much bitterness, especially in the countryside and small towns. He describes how rival clergymen attacked each other from the pulpit, opposition sprang up to each religion, and even town newspapers were enlisted on one side or another. This background helps one to understand and appreciate the confusion Joseph felt over which Church was right and which one he should join.

Researcher: Sara Cranford

Excerpt (pages): In the country, "differences of opinion rend society into shreds and patches, varying in everything from colour, form, and texture. In a village, the population of which is barely sufficient to fill one church, and support one clergyman, the inhabitants are either forced to want religious ministration altogether, or the followers of different sects must agree on some compromise, by which each yields up some portion of his creed to satisfy the objectives of his neighbor. This breeds argument, dispute, and bitterness of feeling"(407).

"The Socinian will not object to an Arian clergyman, but declines having anything to do with a supporter of the Trinity. The Calvinist will consent to tolerate the doctrine of free agency, if combined with that of absolute and irrespective decrees. The Baptist may give up the assertion of some favorite dogmas, but clings to adult baptism as a sinc qua non. And thus with other sects"(407-408).

Length of Relevant Material: 4 pps.
Nature of Source: Hamilton was an Englishman travelling throughout the United States and recording his experiences and impressions. At one point while travelling through New York he came across a group of Mormons on their way to join the main body of Saints in Ohio. Hamilton had not heard of Mormons previously but was informed about them by a fellow passenger. The information Hamilton was given by his fellow traveler was full of errors and reveals how many of Joseph Smith's contemporaries misunderstood him.

Comment: Hamilton was told that Joseph was a bankrupt storekeeper when he had an extraordinary dream that directed him to a spot to dig. There he found a book and elegant spectacles. The book contained blank paper until Joseph put on the spectacles and he could then see figures. Hamilton was told that two other men actually translated the Book of Mormon and that Mormon was a converted Rabbi who flourished in the days of the Savior. Further the traveler told Hamilton that after getting the Book of Mormon translated, Joseph started his own business under the name of "Mormon, Smith, and Company"(365).

All of these erroneous details illustrate how Joseph's story was often exaggerated and distorted and how wild rumors often were spread about the restoration of the Church.

Excerpt (pages): "Having dug to the requisite depth in the place commanded, he found a book with golden clasps and cover, and a pair of elegantly mounted spectacles...on opening it, though his eyes were good, it appeared to contain nothing but blank paper. It occurred to him to fit on his spectacles, when lo! The whole volume was filled with certain figures to him unintelligible. Delighted with his good fortune, Smith trudged home with the volume in his pocket and the spectacles on his nose, happy as bibliomaniac..."(364).

According to Hamilton's travelling companion, the ancient prophet Mormon was "a converted Rabbi, who flourished in the days of the Savior"(365).

Researcher: Sara Cranford

Length of Relevant Material: 2 pps.

Hard Copy: Date when Photocopying was Completed:
Nature of Source: Hamilton is an Englishman travelling throughout the United States and recording his impressions. He talks about the "mania" that had taken place in New York State over the murder of William Morgan. Morgan was a Mason who wrote a book about the secrets of the institution and was subsequently murdered. Two Masons were brought to trial and although a majority on the jury believed them to be guilty, Freemasons on the jury acquitted them. According to Hamilton as a result of this murder and trial there was a mania in New York against the Masonic Order and against all secret and affiliated societies.

Comment: This book is interesting because Hamilton talks about how powerful and numerous the Masons were in the state of New York. His description of their power and influence and of the anti-Masonry mania that resulted from the murder of Morgan make it extremely probable that Joseph Smith was aware of Masonry and some of what it stood for. Further, Hamilton states that people banded together and sought to suppress not only against Masonry but also against anything they deemed a secret or affiliated society. These sentiments may have fueled the fires of opposition to the founding of the Church in New York.

Researcher: Sara Cranford

Excerpt (pages): "The circumstances of the jurymen who procured the acquittal being Freemasons, contributed to inflame the public indignation, already strongly excited by the original outrage. The principles of this secret society had not only caused crime to be committed, but justice to be denied"(159). Consequently, according to Hamilton, a large portion of the people "banded together in hostility to all secret and affiliated societies. They pronounced them dangerous and unconstitutional, and pledged themselves to exert their utmost efforts for their suppression"(159).

"Indeed, the mania on the subject is daily spreading. It was at first confined exclusively to the State of New York; it is now becoming diffused over the New England states and Pennsylvania"(160).

Length of Relevant Material: 2 pps.

Hard Copy: 

Date when Photocopying was Completed: 

Topics: History, Restoration, Gathering - Zion

Author: Reverend Peter Douglass Gorrie
Title of Book: The Churches and Sects of the United States; Containing a Brief Account of the Origin, History, Doctrines, Church Government, Mode of Worship, Usages, and Statistics of Each Religious Denomination, So Far as Known

Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: Lewis Colby
Date of Publication: 1850

Library Location: Special Collections BR 515 .G6 1850 Americana Rare

Nature of Source: Gorrie's book includes a discussion on Mormonism and other contemporary religious movements. He includes a brief history of the Church organization and their journeys from New York to Ohio, Missouri, Illinois, and Utah. He mentions Joseph's visits from Moroni, the acquisition and translation of the Book of Mormon, the Church's missionary work and subsequent gathering to Zion, their expulsion from various communities, and Joseph's death.

Comment: Gorrie's brief history is accurate except on one point. On p. 230 he states that Joseph's brother "Hiram" opposed the Mormons' application for the Utah territory to be made a state. Gorrie erroneously claims that Hyrum claimed to be the prophet's successor and that he referred to the Saints that followed Brigham Young to Utah as a band of robbers. He apparently was not aware of the fact that Hyrum was murdered on the same day as Joseph.

Researcher: Sara Cranford

Excerpt (pages): "Here (Caldwell and Davies counties) they were suffered to remain for nearly two years, when, by order of the State authorities, they were again compelled to retire from their homes, and about fifteen thousand people were left once more to renew their search for the promised land. During these outrageous persecutions - for in no other light can these proceedings be viewed - many of the Mormons were murdered, or otherwise destroyed, and hundreds died from starvation or exposure to cold"(229).

Length of Relevant Material: 10 pps.

Hard Copy:

Date when Photocopying was Completed:

Topics: History, Temple

Author:

Title of Book: History of Geauga and Lake Counties, Ohio, With Illustrations and Biographical Sketches of its Pioneers and Most Prominent Men

Title of Article:

Title of Periodical:

Place of Publication: Philadelphia

Publisher: Williams Brothers; Press of J.B. Lippincott & Co.

Date of Publication: 1878

Library Location: Special Collections F497.G2 H57x 1973 Americana Collection Quarto
**Nature of Source:** This is a history of Geauga and Lake counties, Ohio. Kirtland, where the Saints gathered, is located in Geauga County. The history includes a section on the Mormons.

**Comment:** The history records that the Mormons arrived in 1831 and departed in 1836. It mentions such things as the building of the temple, the bank, the printing office and paper, and Mormon stores and farms. The history has a negative tone and talks of the hostile attitude natives of the area had towards the Mormons. The county history refers to Mormon practices as "odious" and it is with a sense of pride that this section talks of the people of Geauga County not tolerating the Saints. This section mentions several suits being filed against the Mormons for debt and other offences. It also talks of how the Reverend Nelson Slater obtained a five-year lease of the second and third stories of the Kirtland temple in 1838. The Western Reserve Teacher's Seminary was opened there in September of 1838.

**Researcher:** Sara Cranford

**Excerpt (pages):** The County History talks of the Mormon settlement in Kirtland: "It was an event of no inconsiderable moment, and caused at the time no small commotion among the people of this locality. That a people with principles and practices so odious and revolting to every right thinking person should undertake to establish themselves permanently on Geauga soil, here to found, nourish, and enlarge their empire, was a matter of the most serious alarm. The result was that the citizens showed so relentless a hostility to the plans of the Mormons that their stay was of comparatively short duration"(24-25). "They remained long enough, however... to learn that among Geauga people and on Geauga soil their peculiar institution could not thrive"(25).

The history mentions the Mormon exodus from Ohio and the move to Missouri by quoting Mr. Eber Howe's book *Mormonism Unveiled*: "Executions were issued and their printing establishment and other fixings in Kirtland were levied upon by the sheriff. The night before the removal of the property it was all burned to the ground, and the prophet and many of his apostles fled to parts unknown. Following this was a pretty general breaking up in that place. Thy soon after attempted to make a stand and build up a community near the western order of Missouri, ten miles east of where Kansas City now stands. To that place all the faithful were peremptorily commanded to flee with all possible haste. To obey this command large sacrifices were made by the people who had from time to time enlisted under the banner of the prophet"(25).

**Length of Relevant Material:** 5 pps.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Men become Gods

**Author:** Thomas Dick

**Title of Book:** The Philosophy of a Future State

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New York

**Publisher:** R. Schoyer
Dick never says directly that men will become Gods, but he does talk of the souls of men attaining moral and intellectual perfection.

Researcher: Sara Cranford

Excerpt (pages): "The soul of man appears to be capable of making a perpetual progress towards intellectual and moral perfection..."(44).

"We are assured that the foundation of the felicity to be enjoyed in that world, rests on the absence of every evil, and the attainment of moral perfection."(181)

Length of Relevant Material: 10 pps dispersed throughout

Hard Copy: Date When Photocopying Was Completed:

Topics: Moses and authorship of Pentateuch

Author: Edward Robinson and William Smith

Title of Book: Dictionary and History of the Bible

Title of Article:

Place of Publication: New York

Publisher: R. Worthington

Date of Publication: 1879  (original publication in 1835 by Crocker and Brewster)

Nature of Source: This Bible Dictionary written by Edward Robinson was one of the books in the Nauvoo Library and Literary Institution, donated by John Oakley. Robinson was a professor of sacred literature in theological seminary at Andover.

Comment: Robinson states that Moses was the author of the Pentateuch. He adds that Moses was likely assisted by Aaron and that some parts of the Pentateuch were later added by an inspired hand.

Researcher: Sara Cranford

Excerpt (pages): "Moses was the author of the Pentateuch, as it is called, or the five books of Moses. In the composition of them he was very probably assisted by Aaron, who kept a register of public transactions.... Some things were added by a later inspired hand; e.g. the last chapter of Deuteronomy."(211)

Length of Relevant Material: 1p.

Hard Copy: Date when Photocopying was Completed:
Topics: Resurrection  
Author: Thomas Dick  
Title of Book: The Christian Philosopher  
Title of Article:  
Title of Periodical:  
Place of Publication: Philadelphia  
Publisher: E.C. and J. Biddle  
Date of Publication: 1849 (original publication in 1826 in New York by G. and C. Carvill)  
Library Location: BL 240.D5 1861  Harold B. Lee Library  
Nature of Source: This book was in the Manchester, New York library along with Dick's, *The Philosophy of a Future State.* The Manchester Library was a circulating library located within five miles of the Smith's family farm and some have suggested that Joseph may have derived some of his religious and theological ideas from books in this library. Dick states in the introduction to *The Christian Philosopher,* that his purpose is to illustrate the connection of science and philosophy with religion.  
Comment: Dick acknowledges that at first view, the doctrine of the resurrection seems to involve numerous difficulties and contradictions. However, he firmly believes in the promise of the resurrection and claims that nothing is too hard or impossible for God. Further, he gives numerous examples and analogies from science, which assist one in understanding the possibility of the resurrection and how it will be effected. Such examples include the transformation of insects and chemical changes in matter.  
Researcher: Sara Cranford  
Excerpt (pages): "That a complex organical machine, as the human body is, consisting of thousands of diversified parts for the performances of its functions, after it has been reduced to atoms, and those atoms dispersed to 'the four winds of heaven' - should be again reared up with the same materials, in a new and more glorious form, - is an idea which seems to baffle the human comprehension"(345).  
"Though human bodies may remain in a state of putrefication for ages, in the earth and in the waters, yet their component parts remain unchanged, and in readiness to enter into a new and more glorious combination, at the command of that Intelligence, to whom all the principles of nature, and all their diversified changes, are intimately known; and whose power is able to direct their combinations to the accomplishment of his purposes"(348).  
Length of Relevant Material: 5 pps.  
Hard Copy:  
Date When Photocopying Was Completed:  

Topics: Salvation Through Knowledge, Intelligences  
Author: Thomas Dick  
Title of Book: The Philosophy of a Future State  
Title of Article:
Title of Periodical: 
Place of Publication: New York
Publisher: R. Schoyer
Date of Publication: 1831 (originally published in 1829 by G. and C. and H. Carvill)
Library Location: 237 D55 1830 Rare Book Collection

Nature of Source: This book was in the Manchester New York Library, a circulating library located within five miles of the Smith family farm. It has been suggested that Joseph Smith may have derived some of his religious and theological ideas from this library. The author's purpose in writing this book is to present discoveries of modern science to convince readers of the reality of an immortal existence and to expand the believer's conceptions of the attributes of the Divinity and of the future world which awaits us.

Comment: Dick states that the desire for knowledge is a fundamental part of the constitution of the mind. God created a capacity for knowledge and endowed us with powers to acquire, retain, and treasure knowledge for our eternal progression. Dick states that as part of our terrestrial existence, we have chains on our intellectual capacities. But those in heaven will have renovated faculties, which will be employed in contemplating God's glory. Further, those in heaven will progress to intellectual perfection. Dick believes that the existence of such intellect testifies to God's power and to our own immortality.

Researcher: Sara Cranford
Excerpt (pages): Man's desire for knowledge and capacity to gain and retain such attests to the fact that God "has not formed the soul of man for this terrestrial scene alone, but has destined it to a state of progressive improvement, and of endless duration"(42).

"The soul of man appears to be capable of making a perpetual progress towards intellectual and moral perfection, and of enjoying a felicity in every stage of its career, without the possibility of ever arriving at a boundary to its excursions"(44).

"The minds of redeemed intelligences from this world will find ample scope for the exercise of all their powers, and will derive from their investigations of them, perpetual and uninterrupted enjoyment, through an endless existence"(232).

Length of Relevant Material: 5 pps.
Hard Copy: 
Date When Photocopying Was Completed: 

Topics: Eternity of Matter
Author: Thomas Dick
Title of Book: The Philosophy of a Future State
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: R. Schoyer
Date of Publication: 1831 (originally published in 1829 by G. and C. and H. Carvill)
Library Location: 237 D55 1830 Rare Book Collection
Nature of Source: This book was in the Manchester New York Library, a circulating library located within five miles of the Smith family farm. It has been suggested that Joseph Smith may have derived some of his religious and theological ideas from this library. The author's purpose in writing this book is to present discoveries of modern science to convince readers of the reality of an immortal existence and to expand the believer's conceptions of the attributes of the Divinity and of the future world which awaits us.

Comment: Dick characterizes the material universe as one of stability and perpetuity. He claims that the earth and all of God's creations will never fall to pieces nor sink into non-existence. To back up his point, Dick refers to the Psalmist, who after contemplating the scenes of the material creation declared, in reference to those visible manifestations, that "the Glory of the Lord shall endure forever." Dick writes that when the scriptures state that the "stars shall fall from the heavens," or that the "powers of heaven shall be shaken," these are to be understood figuratively, not literally. He states that such references denote changes and revolutions in the moral world, not in God's material creations.

Researcher: Sara Cranford

Excerpt (pages): "To suppose, as some have done, that the whole fabric of creation will be shattered to pieces, that the stars will literally fall from their orbits, and the material be blotted out of existence, is a sentiment so absurd and extravagant and so contrary to the general tenor of scripture, and the character of God..."(134).
".....there is no example of annihilation, or an entire destruction of material substances, to be found in the universe, and that it is to the last degree improbable, that any one particle of matter which now exists will ever be completely destroyed, however numerous the changes that may take place in the universe....The materials of which the earth and its atmosphere are composed will still continue to exist, after its present structure is deranged"(134).

Length of Relevant Material: 3 pps.

Hard Copy:

Date When Photocopying Was Completed:

Topics: Happiness as God's Purpose for Man

Author: Thomas Dick

Title of Book: The Philosophy of a Future State

Title of Article:

Title of Periodical:

Place of Publication: New York

Publisher: R. Schoyer

Date of Publication: 1831 (originally published in 1829 by G. and C. and H. Carvill)

Library Location: 237 D55 1830 Rare Book Collection

Nature of Source: This book was in the Manchester New York Library, a circulating library located within five miles of the Smith family farm. It has been suggested that Joseph Smith may have derived some of his religious and theological ideas from this library. The author's purpose in writing this book is to present discoveries of modern
science to convince readers of the reality of an immortal existence and to expand the believer's conceptions of the attributes of the Divinity and of the future world which awaits us.

Comment: Dick states that God is the governor of the world and he has given us laws to help us find happiness. Obedience to such laws leads to happiness and the violation of such laws leads to misery. This teaching is similar to that of Joseph Smith's: "Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God" (The Teachings of Joseph Smith p. 310-311).

Researcher: Sara Cranford
Excerpt (pages): "The natural tendency of virtue, or an obedience to the laws of God, is to produce happiness; and were it universally practiced it would produce the greatest degree of happiness of which human nature in the present state is susceptible. In like manner, the natural tendency of vice is to produce misery; and were its prevalence universal and uncontrolled, the world would be transformed into a society of demons, and every specious of happiness banished from the abodes of men" (80).

Length of Relevant Material: 7 pps.
Hard Copy:
Date When Photocopying Was Completed:

Topics: Judgment
Author: Thomas Dick
Title of Book: The Philosophy of a Future State
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: R. Schoyer
Date of Publication: 1831 (originally published in 1829 by G. and C. and H. Carvill)
Library Location: 237 D55 1830 Rare Book Collection
Nature of Source: This book was in the Manchester New York Library, a circulating library located within five miles of the Smith family farm. It has been suggested that Joseph Smith may have derived some of his religious and theological ideas from this library. The author's purpose in writing this book is to present discoveries of modern science to convince readers of the reality of an immortal existence and to expand the believer's conceptions of the attributes of the Divinity and of the future world which awaits us.

Comment: Dick begins his discussion on judgment by recognizing that there is an unequal distribution of rewards and punishments in this life. He gives several examples of virtuous men who were treated cruelly or suffered unjust punishment. He recognizes that such examples cause one to question if God exists. Dick, however concludes that God does exist and is an anxious and concerned spectator of our choices. He concludes that Good sometimes allows vice to triumph and virtue to be oppressed and persecuted in this life. However, all of this will be made right in a future judgment beyond this present existence where virtue will be justly rewarded and vice punished. There are obvious
parallels between these ideas and Joseph Smith's teachings on a future judgment and on the importance of works in our personal salvation.

Researcher: Sara Cranford

Excerpt (pages): God's "government of human beings is not bounded by the limits of time, but extends into the eternal world, when the system of his moral administration will be completed, his wisdom and rectitude justified, and the mysterious ways of his Providence completely unraveled"(87).

"Man is accountable for his actions, and that it must be an essential part of the Divine government to bring every action into judgment and to punish or reward his creatures according to their works"(87).

"The full and equitable distribution of punishments and rewards is reserved to a future world"(88).

Length of Relevant Material: 8 pps.

Hard Copy:

Date When Photocopying Was Completed:

Topics: Kolob

Author: Thomas Dick

Title of Book: The Philosophy of a Future State

Title of Article:

Title of Periodical:

Place of Publication: New York

Publisher: R. Schoyer

Date of Publication: 1831 (originally published in 1829 by G. and C. and H. Carvill)

Library Location: 237 D55 1830  Rare Book Collection

Nature of Source: This book was in the Manchester New York Library, a circulating library located within five miles of the Smith family farm. It has been suggested that Joseph Smith may have derived some of his religious and theological ideas from this library. The author's purpose in writing this book is to present discoveries of modern science to convince readers of the reality of an immortal existence and to expand the believer's conceptions of the attributes of the Divinity and of the future world which awaits us.

Comment: Although the author never uses the term "Kolob," his descriptions of the "throne of God" have obvious parallels to the term. Dick states that scriptural references to the throne of God refer to a particular region of the universe where God, Christ, and other worthy persons reside. This place is the center of the universe and is the most magnificent and divine of all of God's creations.

Researcher: Sara Cranford

Excerpt (pages): "It is now considered by astronomers, as highly probable, if not certain, from late observations, from the nature of gravitation and other circumstances, that all the systems of the universe revolve around one common center"(224). This center "may, with the most emphatic propriety, be termed the Throne of God...This grand central body may be considered as the capital of the universe"(224-225).
"Here may be exhibited to the view of unnumbered multitudes, objects of sublimity and glory, which are nowhere else to be found within the wide extent of creation. Here, intelligences of the highest order, who have attained the most sublime heights of knowledge and virtue may form the principle part of the population of this magnificent region. Here, the glorified body of the Redeemer may have taken its principal station...and here likewise, Enoch and Elijah may reside..."(225).

Length of Relevant Material: 3 pps.

Hard Copy:

Date when Photocopying was Completed:

Topics: Magic
Author: Sir Walter Scott, Bart
Title of Book: Letters on Demonology and Witchcraft
Title of Article:
Title of Periodical:
Place of Publication: New York:
Publisher: J. and J. Harper
Date of Publication: 1833
Library Location: HBL Library PR 5320 .L54x 1841
Nature of Source: This book was in the Manchester New York Library, a circulating library located within five miles of the Smith family farm. It has been suggested that Joseph Smith may have derived some of his religious and theological ideas from this library.

Comment: Scott's book is about witches and demonology and how people have been able to imitate God's power and God's miracles through evil channels. Scott specifically discusses the wizards of Pharaoh that contended with Moses, and Saul's experience with the Witch of Endor who called up the spirit of Samuel. According to Scott, it is unclear whether such feats were accomplished by sorcery or by legerdemain. He does acknowledge that sorcery and witchcraft involves mingling with idols, seeking counsel from false deities, and cooperating with evil spirits.

Scott reiterates that witchcraft and such magical sorcery are portrayed as one of the greatest evils in the Bible. He states that in the Old Testament it was punishable by death and in the New Testament it was ranked in importance after idolatry.

Researcher: Sara Cranford

Excerpt (pages): Wicked men assisted by "fallen angels were enabled to assert rank with, and attempt to match, the prophets of the God of Israel"(54).

Some witches "transform themselves and others into the appearance of the lower animals; raise and allay tempests; frequent the company and join the revels of evil spirits, and, by their counsel and assistance, destroy human lives"(62).

"Neither do the exploits of Elymas, called the Sorcerer, or Simon, called Magus, or the Magician, entitle them to rank above the class of impostors, who assumed a character to which they had no real title, and put their own mystical and ridiculous pretensions and supernatural power to competition with those who had been conferred a
purpose to diffuse the Gospel, and facilitate its reception by the exhibition of genuine miracles"(63).

**Length of Relevant Material:**

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Melchizedek  
**Author:** Edward Robinson and William Smith  
**Title of Book:** Dictionary and History of the Bible  
**Title of Article:**

**Place of Publication:** New York  
**Publisher:** R. Worthington  
**Date of Publication:** 1879 (original publication in 1835 by Crocker and Brewster)  
**Library Location:** BS 440.R63X  
**Nature of Source:** This Bible Dictionary written by Edward Robinson was one of the books in the Nauvoo Library and Literary Institution, donated by John Oakley. Robinson was a professor of sacred literature in theological seminary at Andover.

**Comment:** Robinson states that Melchizedek was king of Salem, Priest of the Most High God, and friend of Abraham. He also mentions that Melchizedek was a priest after the order of Melchizedek, and not Aaron. The unusual thing about the entry on Melchizedek was that Robinson states that many inquire as to whom Melchizedek really was. He mentions that some suppose Melchizedek to be the Holy Spirit, the Son of God, an angel, Enoch, and Shem. The most popular of these opinions is that Melchizedek was Christ. Robinson, however, does not support this. He asserts that none of these opinions can be supported by Biblical interpretation.

**Researcher:** Sara Cranford  
**Excerpt (pages):** "It has been a matter of great inquiry among commentators who Melchisedec really was. He has been variously supposed to be the Holy Ghost, the Son of God, an angel, Enoch, and Shem. But the safest and most probably opinion is that which considers Melchisedec a righteous and peaceful king, a worshipper and priest of the Most High God"(205).

**Length of Relevant Material:** 1p.  
**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Missionary work  
**Author:** Joseph Lathrop  
**Title of Book:** The Angel Preaching the Everlasting Gospel  
**Title of Article:**

**Place of Publication:** Springfield
Lathrop talks specifically about three groups of missionaries: 1.) the disciples Christ commissioned to take the gospel forth, 2.) Protestant reformation missionaries, and 3.) a latter-day missionary effort. When talking of the latter-day missionary effort he mentions scriptures being translated and taken to the people in their own language. However, his primary purpose does not seem to be to convince his audience to leave their homes and country to preach the gospel themselves, but rather to contribute money to the missionary cause.

Researcher: Sara Cranford

Excerpt (pages): Lathrop predicts a day when the "Bible and other books of piety may be translated for, and dispersed among various nations. Thus the gospel may be, and doubtless will be preached to all nations, without the miraculous gift of tongues"(5).

Lathrop pleas for monetary contributions: "These must be supported in their missions by the pious liberality of Christians... As they will be sent among nations of various languages, there will certainly be translations of the scriptures, which may be dispersed among the people to assist the labors, and confirm the doctrines of the preachers"(10).

Length of Relevant Material: 19 pps.

Hard Copy: 

Date when Photocopying was Completed: ____________________________

Topics: Old and New Jerusalem

Author: Edward Robinson and William Smith

Title of Book: Dictionary and History of the Bible

Title of Article:

Title of Periodical:

Place of Publication: New York

Publisher: R. Worthington

Date of Publication: 1879 (original publication in 1835 by Crocker and Brewster)

Library Location: BS 440.R63X

Nature of Source: This Bible Dictionary, written by Edward Robinson, was one of the books in the Nauvoo Library and Literary Institution, donated by John Oakley. Robinson was a professor of sacred literature in theological seminary at Andover.

Comment: Robinson gives a brief history and description of the ancient Jerusalem and of the "modern" city. He describes the ancient Jerusalem as one of "great splendor" and the modern one as being "trodden down." According to Robinson, the New Jerusalem is not going to be a real, literal city. Instead it is a symbol of Christianity in general.

Researcher: Sara Cranford
Excerpt (pages): "The modern city of Jerusalem is indeed 'trodden down.' It bears the name and occupies the site of the ancient city of David; but in all other respects it presents nothing but the most striking contrasts with its former splendor"(163).
"The New Jerusalem is put as the emblem of the Christian religion. The ancient city was the seat and representative of the Jewish religion; and as Christianity is built upon the former covenant, so in like manner its spread, and prevalence, and worship are symbolically represented under the figure of a new city, a New Jerusalem"(165).

Length of Relevant Material: 5 pps.
Hard Copy:
Date when Photocopying was Completed:

Topics: Plural marriage
Author: Ozias Hart
Title of Book: The Christian System, In Its Native Simplicity, or, the Errors of the Different Religious Denominations Corrected
Title of Article: 
Title of Periodical:
Place of Publication: Hartford, CT
Publisher: B & J Russell
Date of Publication: 1816
Library Location: Microfiche 080 Sh64a no. 37806
Nature of Source: Hart writes about what he believes to be errors prevalent in the Christian world as well as errors present in the Bible. One such error that he attacks is the practice of polygamy.

Comment: Hart says there are errors in some historical parts of the Bible and those instances where Biblical patriarchs are said to have practiced polygamy are an example of such historical errors. He denounces polygamy as an invasion of chastity.

Researcher: Sara Cranford

Excerpt (pages): "There are some errors, in giving a definition of characters, in the historical parts of scripture, which ought to be particularly noticed, such as, the conduct of Abraham in being guilty of polygamy..." Jacob's "conduct in being guilty of polygamy....The conduct of David ....in being guilty of polygamy. The conduct of Solomon in being guilty of polygamy"(26).
"But it may be truly said, that a rule of chastity is an important gospel rule, and is well known to consist in a regular union of the sexes, for the purpose of mutual happiness, the prevention of polygamy, and to promote the propagation of the human race"(14-15).

Length of Relevant Material: 10 pps.
Hard Copy:
Date when Photocopying was Completed:

Topics: Plural Worlds
Dick states in the introduction to *The Christian Philosopher*, that his purpose is to illustrate the connection of science and philosophy with religion.

**Comment:** Like his writings in *The Philosophy of a Future State*, in this book Dick stresses his firm belief in the plurality of worlds. Dick states that God created so many systems and worlds that they cannot be numbered. Dick even uses the terminology "worlds without end," and asserts that the idea of a plurality of worlds is supported more than once in scripture.

**Researcher:** Sara Cranford

**Excerpt (pages):** "We have perceived that He has created systems in such vast profusion, that no man can number them. The worlds every moment under his superintendence and direction are unquestionable far more numerous than all the human beings who have hitherto existed, or will yet exist till the close of time"(59).

Dick writes that in our future eternal state we will perceive and enjoy God's vast creations, "worlds without end"(60).

The universe is composed of "ten thousand times ten thousand worlds, peopled with myriads of intellectual beings"(394).

"In those trackless regions of immensity, we behold an assemblage of resplendent globes, similar to the sun in size and glory, and doubtless accompanied with a retinue of worlds..."(37-38).

**Length of Relevant Material:** 10+ pps dispersed throughout the book

**Hard Copy:**

**Date When Photocopying Was Completed:**

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**Topics:** Plural Worlds

**Author:** Thomas Dick

**Title of Book:** The Philosophy of a Future State

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New York

**Publisher:** R. Schoyer

**Date of Publication:** 1831 (originally published in 1829 by G. and C. and H. Carvill)
Library Location: 237 D55 1830 Rare Books Collection
Nature of Source: This book was in the Manchester New York Library, a circulating library located within five miles of the Smith family farm. It has been suggested that Joseph Smith may have derived some of his religious and theological ideas from this library. The author's purpose in writing this book is to present discoveries of modern science to convince readers of the reality of an immortal existence and to expand the believer's conceptions of the attributes of the Divinity and of the future world which awaits us.
Comment: Dick states that our universe is infinite and that within it, there is a magnitude of scenery and worlds all created by the same God.
Researcher: Sara Cranford
Excerpt (pages): "By the discoveries of modern science, in the distant regions of space, we are fully assured, that the attributes of the Deity have not been exercised solely in the construction of our sublunary sphere, and of the aerial heavens with which it is encompassed, nor has providential regards confined to the transactions of the frail beings that dwell upon its surface, but extend to the remotest spaces of the universe. We know, that far beyond the limits of our terrestrial abode, the Almighty has displayed his omnipotence in framing worlds, which, in magnitude, and in splendor of accomplishments, far surpasses this globe on which we dwell"(188).
"Since in every part of the material system which lies open to our inspection, it appears, that matter exists solely for the purpose of sentient and intelligent creatures... it is beyond dispute, that those great globes which are suspended throughout the vast spaces of the universe are destined to some noble purpose worthy of the infinite power, wisdom, and intelligence which produced them. And what may their purposes by?....they are destined to subserve a similar purpose in the system of nature --to promote a flood of radiance on surrounding worlds...So that each of these luminaries may be considered, not merely as a world, but as the center of thirty, sixty, or a hundred worlds..."(190).
Length of Relevant Material: 5 pps.
Hard Copy:
Date when Photocopying was Completed:

Topics: Priesthood and Church, God - God's body, Spiritual Gifts - Revelations, Tongues
Author: Reverend Peter Douglass Gorrie
Title of Book: The Churches and Sects of the United States; Containing a Brief Account of the Origin, History, Doctrines, Church Government, Mode of Worship, Usages, and Statistics of Each Religious Denomination, So Far as Known
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: Lewis Colby
Date of Publication: 1850
Library Location: Special Collections BR 515 .G6 1850 Americana rare
Nature of Source: Gorrie includes a discussion of Mormonism and other contemporary religious movements. His writings include sections on Mormon doctrine, Church government, and forms of worship.

Comment: Under Church doctrine, Gorrie talks about all of the following: the Bible, the Book of Mormon, one God with a body, Christ, the gathering, and gifts of prophesy, tongues, healing, etc. In his section on Church government he talks of priesthood organization and mentions offices such as apostles, bishops, priests, and teachers. Gorrie writes very generally and does not go into much detail on any of these points of doctrine.

Researcher: Sara Cranford

Excerpt (pages): "They (Mormons) believe that the gifts of prophesy, speaking unknown tongues, interpretation of tongues, healing, &c.&c., are still vouchsafed to the faithful on the earth" (231).

Length of Relevant Material: 10 pps.

Hard Copy:

Date when Photocopying was Completed:

Topics: Race

Author:

Title of Book:

Title of Article: "Insurrection in Mississippi"

Title of Periodical: Niles' Weekly Register

Place of Publication: Baltimore

Publisher:

Date of Publication: August 8, 1835

Library Location: Microfiche Z 1236.15 1971 no. 31235-62

Nature of Source: This is an article about a slave insurrection that took place in Columbus, Mississippi in July of 1835. Whites led the uprising and the article was especially critical of them for instigating the slaves.

Comment: Grunder compares this article to D&C 134:12: "We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bondservants, neither preach the gospel to, nor baptize them contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

According to Grunder, Oliver Cowdery read this verse at a General Assembly of the Church on August 17, 1835. Like the D&C verse, the newspaper article criticizes white men for instigating the slaves and involving them in rebellion.

Researcher: Sara Cranford

Excerpt (pages): The article describes the uprising as follows: "a more diabolical attempt or a deeper laid scheme of villainy, was never brought to light...And what adds to the atrociousness, and to the deep felt indignation, with which we must contemplate it, is the fact that white men were at the head of it. Individuals enjoying all of the privileges of
free citizens have, with a fiend-like madness, instigated the ignorant and generally contented African, to rise up against their fellow citizens, and to engage in an indiscriminate butchery..."(403)

The article also printed a proclamation from the Governor of Mississippi: "I do therefore issue this proclamation, exhorting all good citizens, and commanding the officers, both civil and military, to use the most untiring vigilance to suppress all such insurrectionary movements, and to apprehend all suspicious persons"(403).

Length of Relevant Material: 1 p.

Hard Copy:
Date when Photocopying was Completed:

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Topics: revelations, last days - destruction
Author: Charles Phelps
Title of Book: A Lecture Delivered at Marlborough, VT, July 4, 1826.
Title of Article:
Title of Periodical:
Place of Publication: Brattleboro, VT
Publisher: Printed for the author
Date of Publication: 1826
Library Location: E286.M37x 1826 Amer-Rare - Americana Collection
Nature of Source: This lecture, delivered on the fiftieth anniversary of the signing of the Declaration of Independence condemns the practice of slavery and predicts a time of hostility between the states over the issue of slavery.
Comment: Phelps refers to slavery as a growing evil and notes the hypocrisy in the language of the Declaration of Independence and the institution of slavery. Further, he predicts that if a remedy is not quickly applied to the slave question there will be a storm of hostility in which the slaves themselves will bear arms against their masters. Unlike Joseph Smith's predictions on the coming of hostility between the states over the issue of slavery, Phelps does not specifically mention South Carolina as the starting point for such hostility.

Researcher: Sara Cranford

Excerpt (pages): Phelps questions how any American can justify the evil institution of slavery: "Do we believe that all men are created equally free and independent? Was it true in the case between the British government and these colonies? Is it not just as true, in the case of the African and his American master? It was the principle that was contended for, by those that burst the bonds of British thraldom over these colonies; and where is the difference?"(16).

Phelps further predicts future conflict over slavery: "How long are we assured that unanimity of sentiment between these independent states will continue; and that intestine and civil broils, will not disturb the quiet, in which we are now so secure? If no remedy can be applied to the growing evil, and myriads are to be held in a state of despair, where hope never, never comes, that a storm will burst forth at some future time, and in its fury overwhelm the fairest hopes of our liberty's perpetuity, there is a moral certainty"(17).
"And when the awful day of retribution shall arrive, and they, in their turn, be masters: what horrors of retaliation! - ...In the first moments of hostility between the several states, those slaves will be in arms; and when, and where their bloody hands will be stayed, Heaven only knows"(17).

Length of Relevant Material: 2 pps
Hard Copy:
Date when Photocopying was Completed:

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Topics: Secret Combinations
Author: Richard Rush
Title of Book:
Title of Article: A Letter on Freemasonry by the Honorable Richard Rush, to the Committee of the Citizens of York County, Pennsylvania
Title of Periodical:
Place of Publication: Boston
Publisher: J. Marsh and Co.
Date of Publication: 1831
Library Location: Univ. of Utah Z 1201 S44 1965 Microfiche, government documents, level 1
Nature of Source: The anti-Masonic Committee of Correspondence for York County wrote Richard Rush inquiring as to his opinion on Masonry. Rush responded to the committee in a letter on May 4, 1831.
Comment: Rush responds by criticizing secret societies and defining Masonry as such a society. He talks of the murder and abduction of William Morgan in New York. Not only does he condemn Freemasonry for its secrecy, but also he calls for all good citizens to fulfill their duty to regulate and censor such societies. This source is part of the anti-Masonic literature from the time period following the Morgan murder. Rush states that the entire public knew of the Morgan murder and subsequent trials. It is obvious that Joseph Smith was aware of the Morgan murder and was aware of the resulting anti-Masonic backlash. Some say that such anti-Masonic literature is similar to the Book of Mormon's condemnation of secret societies and secret combinations.
Researcher: Sara Cranford
Excerpt (pages): The Anti-Masonic Committee of Correspondence wrote Rush on April 26, 1831: "A large body of the freemen of these United States, deem the institution of Freemasonry dangerous to our political and moral welfare, and have united themselves in a determination to put it down"(3).

Rush replied: "I see objections to secret societies, because pursuing objects not known to the public, they act under diminished responsibilities to the public. If the objects be good, why not state them; if bad, they ought to be known"(4).

"If such societies guard their secrets by strong penalties; if they have numbers and antiquity on their side; if their visible outposts are but links of a chain stretching from nation to nation; if the sense of affiliated attachment and union among them is perceived to be exceedingly energetic and zealous; if their whole scheme of discipline, improved throughout ages, has become in a high degree imposing, even terrifying, their operations,
will naturally have the more say, and would be watched with more care. Freemasonry is such a society"(5).

**Length of Relevant Material:**

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Spirit World  
**Author:** Sir Walter Scott, Bart  
**Title of Book:** Letters on Demonology and Witchcraft  
**Title of Article:**  
**Place of Publication:** New York  
**Publisher:** J. and J. Harper  
**Date of Publication:** 1831  
**Library Location:** HBL Library PR 5320 .L54x 1841  
**Nature of Source:** This book was in the Manchester New York Library, a circulating library located within five miles of the Smith family farm. It has been suggested that Joseph Smith may have derived some of his religious and theological ideas from this library.

**Comment:** Scott's book is about demonology and witchcraft, but within this topic he puts forth his views on the spirit world. Scott definitely believes in a spirit world and states that it is divided into two parts, one good and one bad. Spirits from both sides can communicate with and exercise their powers over mortals on earth. Scott's division of the spirit world into two such parts has some parallels to Joseph Smith's division of the spirit world into spirit paradise and spirit prison. However, an important difference is that Scott seems to think of the inhabitants of the spirit world as angels on the good side, and fallen angels that followed Lucifer on the bad side. He seems to view these as spirits that have never come to earth and have never possessed a mortal body. For Joseph Smith, the spirit world was a place for spirits to go after they departed their sojourn on the earth and their spirits departed their physical bodies.

**Researcher:** Sara Cranford  
**Excerpt (pages):** Scott defines witchcraft as the "intercourse between the spiritual world and imbodyed beings, for evil purposes"54).

For Scott the spirit world consists of "two grand divisions of angels and devils, severally exercising their powers according to the commission or permission of the Ruler of the universe"(64).

**Length of Relevant Material:** 10 pps.  
**Hard Copy:**  
**Date when Photocopying was Completed:**

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**Topics:** Spiritual Gifts, Tongues
Author: William Gibson
Title of Book: Report of Three Nights' Public Discussion in Bolton, Between William Gibson, H.P., Presiding Elder of the Manchester Conference of the Church of Jesus Christ of Latter-day Saints, and the Rev. Woodville Woodman, Minister of the New Jerusalem Church
Title of Article: 
Title of Periodical: 
Place of Publication: Liverpool
Publisher: Franklin D. Richards
Date of Publication: 1851
Library Location: Special Collections BX 8630 .G359r Americana Collection
Nature of Source: This is a series of debates between William Gibson, a Latter-day Saint, and Woodville Woodman, the minister of the New Jerusalem Church. These debates provide a basis for the comparison of early Mormon theology to conventional Protestant theology at the time. On the third night of the debate the topic discussed was Mark 16:17-18 and whether the signs and gifts to follow the believers are literal or symbolic.
Comment: Gibson argues yes, such signs are literal, and Woodman insists that they are not. Woodman argues that when the Bible states things such as: "faith to move mountains," and "take up serpents," it is symbolic of moving our sins, or taking them up and ridding ourselves of them. Woodman acknowledges that the apostles had certain spiritual gifts, but denies that such literal gifts are given to believers. Further, according to Woodman, the gift of tongues is not literal, but instead is symbolic of a new Christian type of speech.
Researcher: Sara Cranford
Excerpt (pages): Woodman: "Now the difference between Mr. Gibson's position and mine is, that he is to abide by the letter, and I am to show that these signs are to be understood as bearing upon something that does not immediately appear in the letter...Mind, I do not deny the possession of certain gifts the Apostles had! No; I understand all this; but we do not read of those who believed by their preaching having these gifts, nor of the apostles themselves having the whole of them; no, we have not an instance upon record of them taking up serpents, or drinking any deadly thing; so that if we abide by the letter alone, in this sense, the promise of the Savior was never fulfilled"(31).
On the subject of the gift of tongues, Woodman argues that such a gift "is a new quality of speech...It is a tongue of another quality; namely of a Christian quality. A man speaks with a new tongue when he speaks by the love of God"(41).
Length of Relevant Material: 15 pps.
Hard Copy: 
Date when Photocopying was Completed:

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Topics: Temple
Author: Jeremy L. Cross
Title of Book: The True Masonic Chart
Nature of Source: The author is a Mason who has witnessed the mode of lecturing and working in many different lodges and is writing this book with the blessing of the General Grand Chapter of the United States. His purpose in writing the book is for it to be used as a manual of instruction for all Freemasons. The book includes a classification of the Masonic emblems with illustrations that have been approved and adopted by a majority of the Lodges in the United States. Further, the writer includes examples of the following: opening and closing prayers for the Lodges, the prayer for the initiation of a candidate, the ceremonies for all of the raising degrees, the appointments of treasurer, secretary, steward, deacon, and tyler, and the ceremonies for the laying of the foundation stone and the dedication of the Masonic hall.

Comment: Cross describes all of the following as important symbols in Freemasonry: the compass, the square, the beehive, the sun, moon, and stars. It is interesting to note the parallels between the Masonic use of these symbols and the Mormon use of them. He also traces the Masonic Order back to King Solomon, who Masons believe to be the first Most Excellent Grand Master. Further, he describes all of the virtues emphasized within Masonry, virtues such as charity, truth, temperance, fortitude, prudence, and justice.

Researcher: Sara Cranford

Excerpt (pages): For Masons, the symbol of the compass is to remind them to, "circumscribe their desires and keep their passions within due bounds"(10). "The square teaches us to regulate our actions by rule and line, and harmonize our conduct by the principles of morality and virtue"(66). Further, Cross admonishes his people to be different and to be pillars of their community: "keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community"(19).

Length of Relevant Material: 77 pps.

Hard Copy:

Date when Photocopying was Completed:

Topics: Temple, Old Testament as context for doctrine

Author: Lebbeus Armstrong

Title of Book: Masonry Proved to be a Work of Darkness, Repugnant to the Christian Religion; and Inimical to a Republican Government

Title of Article:

Title of Periodical:

Place of Publication: New York

Publisher: Printed for Author

Date of Publication: 1831

Library Location: Special Collections 252.008 Am 35 Box 2 No. 16 Rare Books Collection
Armstrong was the pastor of the Presbyterian Churches of Northampton and Edinburgh, NY. He describes Masonry as the works of darkness and secrecy and calls on all Christians to separate themselves from the Order. Armstrong accuses Masonry of being a work of darkness because: 1.) it perverts the holy scriptures by taking the names of their signs tokens, passwords, and degrees from the holy scriptures, 2.) its oaths make provision for the commission and concealment of capital and other crimes (he blames the death of William Morgan on Masons), 3.) it subverts justice and is based on imposture.

Comment: Armstrong claims that the Masonic Order has only been popular because of "self exaltation." He says all of the following have helped Masons to exalt themselves: 1.) their claim of divine origin, 2.) their claims to be antiquity in its present form, 3.) their claim to possess in a high degree the virtues of morality, and 4.) their use of such phrases as "Holiness to the Lord." It is interesting to note similarities between these claims and Mormonism. Further, Armstrong criticizes Masons for claiming their heritage from Solomon and for taking much of their symbolism from the Old Testament.

Researcher: Sara Cranford

Excerpt (pages): According to Armstrong, "among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of Speculative Freemasonry holds a pre-eminent rank"(3). Freemasonry "bears decided marks of being one of the confederate powers of iniquity, predicted by the apostle John, on the isle of Palmos. Which would combine the world in arms against God, and be overcome at the battle of the great day just before the millennium."(17). According to Armstrong, the three unclean spirits John saw in Revelations 16:6 are "Mahometanism, Papal Despotism, and Freemasonry....they are three powers of iniquity....Their affinity consists, only, in their agreement to oppose God and holiness, to deceive mankind, and to destroy their souls"(19).

Armstrong claims that "all lovers of God, lovers of mankind, and well-wishers to the best interests of community, are under special obligation to renounce it (Freemasonry), to withdraw fellowship from all who adhere to it; to reprove it by precept and example; and by every laudable effort, endeavor to exterminate its influence from the society of mankind"(19).

Length of Relevant Material: 22 pps.

Hard Copy:

Date when Photocopying was Completed:
Date of Publication: 1850
Library Location: Special Collections BR 515 .G6 1850 Americana rare
Nature of Source: Gorrie includes a discussion of Mormonism and other contemporary religious movements. His writings include sections on Mormon doctrine, Church government, and forms of worship.
Comment: Gorrie describes the Kirtland and Nauvoo temples and mentions the Mormon belief in baptism for the dead. Gorrie mentions the dimensions of these early temples and the price of construction.
Researcher: Sara Cranford
Excerpt (pages): Gorrie talks of the Nauvoo temple, "the walls were of polished stone, and in the interior it was designed to have a splendid font for baptizing, and a sea of brass resting upon the shoulders of twelve oxen, the whole designed to be completed after the manner of Solomon's temple"(234).
Length of Relevant Material: 3 pps.
Hard Copy:
Date when Photocopying was Completed:

Topics: Three degrees of glory
Author: Edward Robinson and William Smith
Title of Book: Dictionary and History of the Bible
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: R. Worthington
Date of Publication: 1879   (original publication in 1835 by Crocker and Brewster)
Library Location: BS 440.R3X
Nature of Source: This Bible Dictionary written by Edward Robinson was one of the books in the Nauvoo Library and Literary Institution, donated by John Oakley. Robinson was a professor of sacred literature in theological seminary at Andover.
Comment: Robinson talks of the "highest heaven," and states that it is the same as the third heaven. Some of his writing is similar to the Mormon concept of the three degrees of glory and especially to the characteristics of the celestial kingdom. He quotes Paul in 2 Cor. 12:2, where Paul talks of the third heaven. Robinson states that the third heaven is the place of God's residence and where angels and blessed spirits dwell. He mentions specifically that God does not dwell in heaven in general, but just in this third part. He defines this third heaven as a place of the highest exaltation and glory. Robinson never mentions a first and second heaven, but by talking of the third heaven implies that there must be a first and second.
Researcher: Sara Cranford
Excerpt (pages): "The third heaven is the same as the highest heaven and both are used to express the idea of the highest exaltation and glory"(128).
"God dwells not only in heaven, but above the heavens, in the third, or very highest heaven"(128).
Length of Relevant Material: 1p.
Topics: Three Separate Beings
Author: William Gibson
Title of Book: Report of Three Nights' Public Discussion in Bolton, Between William Gibson, H.P., Presiding Elder of the Manchester Conference of the Church of Jesus Christ of Latter-day Saints, and the Rev. Woodville Woodman, Minister of the New Jerusalem Church
Title of Article:
Title of Periodical:
Place of Publication: Liverpool
Publisher: Franklin D. Richards
Date of Publication: 1851
Library Location: Special Collections BX 8630.G359r Americana Collection
Nature of Source: This is a series of debates between William Gibson, a Latter-day Saint, and Woodville Woodman, the minister of the New Jerusalem Church. These debates provide a basis for the comparison of early Mormon theology to conventional Protestant theology at the time. On the second night of the debate, the question was: "The Godhead: Are the Father and Son two distinct separate persons?"
Comment: Gibson argues that the Godhead is composed of three distinct beings and Woodman argues that they are not separate. Woodman emphasizes places in the scriptures where Christ states, "I and my Father are one." Woodman insists that this is literal and not metaphorical.
           Gibson, on the other hand, defends his argument by talking of Stephen's vision where he saw God the Father and Jesus Christ, as two separate beings.
           The debate focuses on God and Christ and does not talk about the role of the Holy Ghost in the Godhead.
Researcher: Sara Cranford
Excerpt (pages): Woodman insists: "Now I have shown you that God never manifested himself but through a medium, and that Jesus Christ was the medium through which he was manifested in the flesh.... As my soul is manifested through my body, so the Father dwelling in Christ, manifested himself through Christ"(25).
           Woodman continues: "And now, Jesus Christ is the Everlasting Father from eternity to eternity, but not of time but of state; and , moreover, as we have showed, the divine nature cannot be divided: the Father dwelt in him, and he became one with him, and , therefore, he is the Everlasting Father"(29).
Length of Relevant Material: 16 pps.
Hard Copy:
Date when Photocopying was Completed:

Topics: Women's role
Author: Ozias Hart
Title of Book: The Christian System, In Its Narrative Simplicity, or, the Errors of the Different Religious Denominations Corrected
Title of Article:
Title of Periodical:
Place of Publication: Hartford, CT
Publisher: B & J Russell
Date of Publication: 1816
Library Location: Microfiche 080 Sh64a no. 37806
Nature of Source: The author points out points of doctrine among other religions that he thinks are erroneous. He states that he has come to a system of doctrine that is agreeable to the Saviour and therefore publishes his views to help all men come to the "knowledge of the truth." One such error that Hart finds disturbing in many denominations is the inequality of the sexes.
Comment: Hart calls for equality of the sexes and claims that men must not exercise authority over their wives. In the appendix of his book he lists what he thinks are errors in the Bible. Hart claims that the Bible is in error when it says that women should not speak in Church, and when it tells men to rule over their wives.
Researcher: Sara Cranford
Excerpt (pages): "There is nothing in the law or the gospel, directing men to rule over women....Men must not exercise authority over their wives"(23).
"The apostle was in a gross error when he said the husband is the head of the wife, even as Christ is the head of the Church"(23-24).
In the appendix Hart listed errors in scripture that should be expunged: "I. All that the apostle said of men ruling their wives, and of women obeying their husbands, must be expunged. II. The apostle was in error when he said that it is a shame for a woman to speak in the Church"(26).
Length of Relevant Material: 10 pps.
Hard Copy:
Date when Photocopying was Completed:

Topics: Word of Wisdom
Author: Stereotyped by L. Johnson
Title of Book:
Title of Article:
Title of Periodical: Journal of Health  No. 10, Vol. 1
Place of Publication: Philadelphia
Publisher:
Date of Publication: Jan. 27, 1830
Library Location: Microfilm 051.B Reel #479
Nature of Source: This is an excerpt from The Journal of Health discussing the use of tobacco in general and the use of snuff specifically.
Comment: Similar to the Word of Wisdom, this article condemns the use of all tobacco. It specifically lists health problems that can result from the use of snuff. Specific
problems mentioned include: indigestion, and nervous disorders such as tremors, palsy, and epilepsy.

**Researcher:** Sara Cranford  
**Excerpt (pages):** "The habitual snuff taker consents to have greatly impaired, if not destroyed the senses of smell and taste, for both, together with the voice, suffer by this vile practice - as repugnant to true fashion and politeness, as it is injurious to health..."(154).

**Length of Relevant Material:** 1 p.

**Hard Copy:**

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**Topics:** word of wisdom  
**Author:** Henry H. Porter  
**Title of Book:** The Catechism of Health  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Philadelphia  
**Publisher:** Office of the Journal of Health Journal of law and Family Library of Health  
**Date of Publication:** 1831  
**Library Location:** RA 776.P84 1831 a Amer-Rare - Americana Collection  
**Nature of Source:** This is a series of 264 questions and answers dealing with general issues of health. The author especially directs his answers to the young in an attempt to convey to them means to promote health and vigor and to prolong life. Porter's writings are especially interesting in that they parallel the word of wisdom with cautions against alcohol, tobacco, tea, and consuming excessive amounts of meat.  
**Comment:** Porter admonishes people to base their diet on a wide variety of grains, fruits, vegetables, and meats, but with a caution to use the latter sparingly. Further, he says persons in "perfect health" may use alcohol moderately but should avoid using it as a common drink. Porter declares tobacco to be a poison and denies that tea is conducive to health.

**Researcher:** Sara Cranford  
**Excerpt (pages):** Porter specifically lists the ill effects caused by tobacco alcohol, and tea. "When used in large quantity they (beer, porter, and ale) occasion a bloated condition of the body, injure the digestive powers of the stomach, cause drowsiness, depression of spirits, and giddiness of the head, and render the system liable to sudden death"(80).

"Tobacco is a poison, and by its action upon the nerves and stomach it destroys the appetite, prevents the perfect digestion of the food, creates an unnatural thirst, and renders the individual who uses it nervous and otherwise diseased"(86).

Tea "impairs the powers of the stomach, produces various nervous symptoms, a pale and sallow hue of the skin, heartburn, and all the usual train of morbid feelings which accompany dyspepsia"(169).

**Length of Relevant Material:** 10 pps
Topics: word of wisdom
Author: Ebenezer Porter
Title of Book: The Fatal Effects of Ardent Spirits
Title of Article:
Title of Periodical:
Place of Publication: Hartford, CT
Publisher: Peter B. Gleason and Co., Printer
Date of Publication: 1811
Library Location:
Nature of Source: A sermon on the sin of intemperate drinking delivered by Porter in 1805 in Washington, CT. The sermon followed the death of a transient man who perished in the snow with a bottle of spirits at his side about a mile from the local meetinghouse. The sermon, made public in 1811, is considered to be instrumental in the beginning of the temperance movement in the United States.
Comment: Porter discusses eight effects of intemperate drinking: 1. destroys industry, 2. destroys health, 3. produces poverty, 4. impairs reason, 5. produces subject unfit for duties and comforts of social life, 6. leads to other vices, 7. extinguishes sensibilities of the heart, and 8. produces a miserable death. Porter condemns intemperate drinking for threatening to destroy one's character, livelihood, family, life, and salvation. Further, he calls on retailers of alcohol, lawmakers, parents, physicians, and religious leaders to seriously consider the problem of intemperate drinking before it destroys more individuals, families, and communities.
Researcher: Sara Cranford
Excerpt (pages): Porter bases his sermon on Isaiah 5:2: "Wo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them"(2). He claims that intemperate drinking has "proved a greater foe to human life and happiness than war, pestilence, and famine"(4). "It requires no supernatural penetration to see that without a thorough reformation, the day of our calamity is at hand"(17).
Hard Copy:
Date when Photocopying was Completed:

Topics:
Author:
Title of Book:
Title of Article:
Title of Periodical: The Christian Advocate
Place of Publication: Philadelphia, PA
Topics: Adam; covenant

Author:

Title of Book:

Title of Article: "Lectures on the Shorter Catechism of the Westminster Assembly of Divines - Addressed to Youth. Lecture XVII."

Title of Periodical: The Christian Advocate

Place of Publication: Philadelphia, PA

Publisher: A. Finley

Date of Publication: Dec., 1825

Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment:

Researcher: Kathleen Flake

Excerpt (pages): "that each individual of the human race stands charged, in the sight of God, with having transgressed the divine law in Adam's first sin, as really as if each individual had himself committed that sin... naturally and unavoidably follows, from Adam being a covenant head. The very essence of that relation consisted in this very thing, that his act was to be considered and treated, as the act of each of those whom he represented. ... By that sin he transgressed the covenant of his God, and thenceforward he was no longer the covenant head of his posterity; and of course, all his subsequent sins had no more relation to them, than the sins of any other individual." (531)

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date when Photocopying was Completed:
Topics: Adam; Eve; covenant

Author:

Title of Book:

Title of Article: "Lectures on the Shorter Catechism of the Westminster Assembly of Divines - Addressed to Youth. Lecture XVI."

Title of Periodical: The Christian Advocate

Place of Publication: Philadelphia, PA

Publisher: A. Finley

Date of Publication: Oct., 1825

Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: Through an admittedly personal analysis of the Genesis account of the Fall, the author arrives at the conclusion that Adam and Eve were promised salvation and will rejoice with their posterity in the afterlife. Compare Moses 5:4-12.

Researcher: Kathleen Flake

Excerpt (pages): "And to my apprehension, the scriptures although they do not, in so many words, say that they [Adam and Eve] were pardoned, yet intimate it with sufficient clearness. To them the first promise of the covenant of grace was made - the promise of salvation through a Redeemer - namely, that the seed of the woman should bruise the serpent's head: and it seems to be made in such a manner as clearly to intimate their personal interest in it. Other passages, also, lead to the same desirable conclusion. On the whole, there is, I apprehend, no reason to doubt, that Adam and Eve are among the redeemed of the Lord, and that our first parents will meet in heaven with all their offspring who shall be admitted there . . . ." (434)

Length of Relevant Material: 1 col.

Hard Copy (pages):

Date when Photocopying was Completed:

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Topics: Adam; Eve; The fortunate fall

Author:

Title of Book:

Title of Article: "Lectures on the Shorter Catechism of the Westminster Assembly of divines - Addressed to Youth. Lecture XV."

Title of Periodical: The Christian Advocate

Place of Publication: Philadelphia, PA

Publisher: A. Finley

Date of Publication: Aug, 1825
Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: This is a theologically speculative essay on creation and providence as it relates to the Westminster Catechism.

Excerpt (pages): "As to the formation of angels . . . .It once appeared most probably to me, that they were created some considerable time before man. I now rather think it probable that they were formed on the first day of creation. It would seem, from a passage in Job, that they were the witnesses of the formation of man . . . ."

Length of Relevant Material: 1 p.
Topics: basis of authority
Author:
Title of Book:
Title of Article: "Mr. Duncan on Creeds and Confessions."
Title of Periodical: The Christian Advocate
Place of Publication: Philadelphia, PA
Publisher: A. Finley
Date of Publication: Oct., 1825
Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.
Comment: This is article is one in a series of refutations of "Mr. Duncan's" arguments against the use of creeds. Here the author is protesting "Mr. D's" charge that the use of creeds is an "imposition" of the "doctrines of men" and, hence, without authority. The author asserts that the Bible constitutes the basis of authority, but implicitly admits the interpretive nature of the exercise in devising creedal statements.
Researcher: Kathleen Flake
Excerpt (pages): "He [Mr. Duncan] has, in fact, told us, as we understand him, that no man who denies the divinity and atonement of the Saviour, ought to be allowed to take his seat at a sacramental table; and that no one who rejects the doctrine of the Trinity, ought ever to be permitted to offer up his child to the God of Christians in baptism. And this, though they might both profess to believe the Bible. If Mr. D. were asked, by what authority a church would act in excluding such persons, we presume he would say, without hesitation - by Divine authority. Because, although there is not to be found in the great Statute-Book of the Redeemer's kingdom any law which, in so many words, directs that no such persons be received in any act of Christian communion; yet the spirit of such a law is plainly enjoined in many parts of Scripture. What would he reply, then, to an infidel, or Socinian blusterer, who, for secular purposes, should wish to join his church, and who should complain, that a list of 'supposed scriptural doctrines was imposed upon his conscience, by human authority, as a term of communion?" Would he not deny the charge, and pronounce it as unreasonable as it was cruel? Would he not contend, that when a church acts in conformity with Scripture, its acts are to be considered as resting on the ground of Divine authority?
"Our readers will readily perceive the application of these principles to the case at hand. If a church, in the forming of her creed, do really introduce into that creed no article but what she finds in the Bible; if she call upon those who seek admission into her bosom to believe nothing but what the Bible calls upon them to believe; and if she demand their reception of those articles, not because she herself believes them, but because the Bible
teaches them; - can she, in this case be charged with *imposing* anything on the human conscience, in virtue of *her own authority*? . . . . Again, suppose the church in question not only to put nothing into her creed but what she really finds, or thinks she finds, in scripture; but also to insert no article but what she is verily persuaded the Bible authorizes her to insert, for promoting *the unity of faith*: . . . . If a church, indeed, substitute 'for doctrines the commandments of men,' and call upon those who wish to come within her pale, to believe what Christ himself does not call upon them to believe; then she is justly chargeable with guilt in the sight of both God and man. But if the divine authority is that on which she really rests, and to which she constantly appeals, in all that she does; and if this authority is made to operate only on those who deliberately and of choice bring themselves within its reach; - it is manifestly an abuse of terms, as well as an unjust accusation, to speak of her as *imposing* her dogmas upon the consciences of men." (457-458)

**Length of Relevant Material:** 13pp.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** Bible translation; corruption of Bible

**Author:** W. C. Brownlee

**Title of Book:**

**Title of Article:** "Miscellaneous No. V: Gleanings and Hints Towards an Argument for the Authenticity of I John, v.7."

**Title of Periodical:** *The Christian Advocate*

**Place of Publication:** Philadelphia, PA

**Publisher:** A. Finley

**Date of Publication:** Feb., 1825

**Nature of Source:** A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the *Christian Advocate* was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

**Comment:** The author argues that the manuscripts originating in the Eastern Church are superior to the Western with respect to the subject verse I John 5:7 -- "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

**Researcher:** Kathleen Flake

**Excerpt (pages):** "Amid the doubts and difficulties with which the Biblical critick occasionally finds himself beset, the pious mind will distinctly perceive, and devoutly acknowledge, the hand of the Divine Preserver of the doctrinal purity and integrity of the sacred text. Copies of the Scriptures were multiplied to a great extent, over the face of the Churches, at the earliest periods. And when it happened that in one section, or nation, the carelessness of transcribers, or the malignant purposes of an enemy, or the cowardly jealousy of a friend, had committed an injury on the sacred text; an abundance of
witnesses started up in other sections and nations, to correct, to restore, and to preserve the integrity of the whole. Over the whole history of this, the eye of the scholar cannot but recognise the supervision of an invisible hand, mysteriously bending every design, and overruling every event, to the establishment of the perfect doctrinal integrity of the holy scriptures."

"The criticks of the German school . . . use unjustifiable liberties with the sacred style; particularly with that of John. . . . But we may fearlessly say that no scholar can impeach the grammar of an inspired writer: or can convict him of a gross solecism. A priori, the thing is impossible. It is enough to say that he Holy Spirit was with him. He who gave the gift of tongues, would not give it in imperfection: far less with the drawback of palpable blemishes; still less would he bestow a gift involving false grammar, and absurdities which would expose to the ridicule of men his venerable apostles, employed in discoursing on the most grave subjects." (70)

Length of Relevant Material: 3 cols.

Hard Copy (pages): 3 cols.

Date when Photocopying was Completed: ____________________________

Topics: Christianization of the Old Testament; temple

Author: John M'Kinney

Title of Book:

Title of Article: "Miscellaneous. On Psalmody."

Title of Periodical: The Christian Advocate

Place of Publication: Philadelphia, PA

Publisher: A. Finley

Date of Publication: Dec., 1825

Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: In the course of discussing the appropriateness both of using psalmody, but not limiting hymns to the Psalms, the writer gives a traditionally Christian reading of Old Testament text as prophesying Christ; makes a classically Protestant statement of the obsolescence of the temple rites; and employs such terms as "dispensations" and "adoption" to make his point of liberation in Christ.

Researcher: Kathleen Flake

Excerpt (pages): "As I said in the preceding letter, I say again, the Psalms, as well as the books of Moses, contain the eternal truth of God, 'written for our learning,' &c., 'profitable for doctrine,' &c.; and it is our duty and our privilege to use them for these purposes. But the command to sing them always referred to the temple worship; and like the commands to circumcise - to keep the passover - to keep up all the types of Christ in lively view - ceased to be binding when the temple service ceased. You will keep in mind that there is as great a difference between the Psalms themselves, and the ceremony
of *singing* them, as there is between the *record* of the types of Christ, and the ceremony of *exhibiting* those types. If you ask why the record of the types would not do before the coming of Christ as well as after? - why they might not have been spared all the expense and trouble of sacrifice, &c. - I answer, Because, as all types and prophecies are necessarily dark and mysterious till after the fulfilment, it was necessary to have sacrifice actually performed, in order to keep up a distinct and lively view of the type itself on the mind, till the Antitype should come. With types it was necessary to connect prophecy; and no plan could be better devised than what the Lord did appoint. The prophecies contained in the Psalms were to be sung in close connection with the typical rites, that when Christ should come they might see both the types and prophecy which were every day exhibited and uttered, fulfilled in him.

". . . But when those types and prophecies were fulfilled, then the same necessity did not exist, and the people of God were set free from the obligation of either exhibiting the one or singing the other. They were then permitted to leave off all their antecedent forms, and to look to Jesus himself through the clear revelation of the New Testament . . ."

"The Apostle, in Gal. v.1-7, draws a lively comparison between the two dispensations: . . . Here is a contrast sufficiently strong between the Old Testament and New Testament children, to give us a satisfactory reason why the former should be confined to the temple service and the singing of the prophetical psalms alone, but we be at liberty to worship God in every place, and to speak his praises according to the influences of that spirit of adoption which he has given us, to enable us to cry Abba! Father!" (541-542)

**Length of Relevant Material:** 5 cols.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** church discipline; principles of church government; lay priesthood and preaching, call to preach, educated ministry; proselyting, taking the gospel to all the world; ordination

**Author:**

**Title of Book:**

**Title of Article:** "Synod of New-York. Narrative of the state of religion within the bounds of New-York - Oct. 1833."


**Place of Publication:** New York, NY.

**Publisher:** Sidney E. Morse & Co., Editors and Proprietors.

**Date of Publication:** Oct. 26, 1833

**Nature of Source:** An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.

**Comment:**

**Researcher:** Kathleen Flake

**Excerpt (pages):** "The committee of bills and overtures reported a memorial and petition from the Presbytery of Chillicothe, Presbytery of Miami, and Presbytery of
Oxford, complaining of the ordination of evangelists (sine titulo) by the 3d Presbytery of New-York, ad praying for their dissolution . . . .

"Resolved [upon receipt of requested information from the accused, it was concluded] that the 3d Presbytery did, in the month of October, 1831, ordain eight young gentlemen as evangelists, with special reference to missionary service in the Valley of the Mississippi, under the impression that the measure was not only required by the small number of settled pastors at the West, and their distant location from each other, but would prove in all respects a grateful service to the churches in that region. This impression the Presbytery had gained from what they considered sufficient evidence subsequent information, however, convinced the, that it was not desirable, on several accounts, to multiply ordinations sine titulo; and since that time (for the term of more than two years,) the Presbytery have not ordained a single licentiate for the West.

"Resolved, that the Synod transmit the above communication from the 3d Presbytery to the brethren complaining of their acts, with the hope that it may prove satisfactory to them, as it is satisfactory to the Synod.

"The report and resolution were accepted and adopted." (169)

**Length of Relevant Material:**
**Hard Copy (pages):** 3 paras.
**Date When Photocopying Was Completed:**

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**Topics:** consecration; covenant

**Author:**

**Title of Book:**

**Title of Article:** "Religious: To Pious Young Men."


**Place of Publication:** New York, NY.

**Publisher:** Sidney E. Morse & Co., Editors and Proprietors.

**Date of Publication:** Oct. 12, 1833

**Nature of Source:** An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.

**Comment:** Of particular note in this excerpt is the language of both the nature of the duty imposed and the witnesses to it.

**Researcher:** Kathleen Flake

**Excerpt (pages):** "Young Men, - Are you duly sensible of the claims which the Lord and the world have upon you? Do you [re]flect that yourselves, your time, talents, all, are God's property? Do you not acknowledge God's right in you, . . .claims upon you, when you said, 'Here, Lord, I give myself away; every power and thought be thine - . . .entirely; through eternal ages thine?" [ellipses mark illegible text in margin of microfilm] When you publicly professed religion, did you not solemnly covenant, before God, angels, and men, to devote yourselves to the interest and honor of the Godhead?" (161)

**Length of Relevant Material:** 1 para.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
Topics: covenant; happiness as God's purpose for humans
Author:
Title of Book: "Lectures on the Shorter Catechism of the Westminster Assembly of Divines - Addressed to Youth. Lecture XIV."
Title of Periodical: The Christian Advocate
Place of Publication: Philadelphia, PA
Publisher: A. Finley
Date of Publication: May, 1825
Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.
Comment: In the context of a discussion of the events in the Garden, the author speaks of God's purposes in terms of human "happiness" and the accomplishing of those purposes through obedience to covenant. See also June, 1825 issue at page 241.
Researcher: Kathleen Flake
Excerpt (pages): "But the promise of eternal life to Adam, if he remained faithful, during the period of his probation, insured to him a higher measure or degree of happiness, than any which could have been claimed or expected, if God had not promised it to him by covenant. There was grace, therefore on the part of God, even in the covenant of works - grace in the Creation condescending to treat at all with his creature in the way of covenant; and grace in covenanting to raise him to a higher state of happiness, if obedient, than that to which he could otherwise ever have risen" (194).
Length of Relevant Material: 1 col.
Hard Copy (pages): 1
Date when Photocopying was Completed:

Topics: covenant, presidency, basis of authority, order, lay priesthood and preaching
Author: John Starkweather
Title of Book: The Object and Importance of a Church Covenant: A Sermon
Title of Article:
Title of Periodical: Place of Publication: Providence, [R.I]
Publisher: Philanthropic Press
Date of Publication: 1833
Nature of Source: A 20-page sermon on the meaning of convent ritual in early 19th century Congregationalist churches.
Comment: This sermon provides an instructive contrast to L.D.S concepts of covenant and church order during the 1830's.

Researcher: Kathleen Flake

Excerpt (pages): "The members of these churches have adopted, and are constantly acting upon the principle, that no man, or body of men, has any right to preside over or govern them, unless they have unanimously delegated that right. They claim and exercise the right of choosing their own officers, and regulating their own concerns, responsible to none but Jesus Christ, the sovereign Head of the Church." (11)

Length of Relevant Material: 20 pp.

Date When Photocopying Was Completed: ________________________________

Topics: covenant, presidency, basis of authority, order, lay priesthood and preaching

Author: John Starkweather

Title of Book: The Object and Importance of a Church Covenant: A Sermon

Title of Article: "To the Ministers of the Gospel Belonging to the Reformed Dutch Church in the United States of America."

Let then the christian [sic] who reads of wars, and rumors of wars, on the ill-fated continent of which she constitutes a part, and who sees its different nations madly rise and destroy each other at a moment's warning, view all their movements without distraction, and even when he sees them rolling in each other's blood, let him remember that these things are preparing the way for the coming of that blessed time . . . . But the greatest indication that the day-spring from on high is soon to visit the benighted parts of our world, is the extensive out-pouring of the Holy Spirit upon the church. . . . Since then the signs of the times seem to indicate the approach of the millennial day, it is an inquiry which ought to be instituted by every christian [sic], whether he is doing all he can to forward it. This inquiry will necessarily involve the subject of foreign missions.

(177)

Length of Relevant Material: 4 paras.

Hard Copy (pages):

Date When Photocopying Was Completed: ________________________________

Topics: discipline

Author:

Title of Book:  "Minutes of the General Assembly of the Presbyterian church in the United States of America."

Title of Article:  The Christian Advocate

Place of Publication:  Philadelphia, PA

Publisher:  A. Finley

Date of Publication:  Sep., 1825

Nature of Source:  A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: This is a portion of the minutes of the General Assembly of the Presbyterian church and consists of rules discipline for dealing with persons who have been absent for long periods of time or who have affiliated with another denomination. Subsequent pages deal with issues of church order, i.e., the validity of ordinances performed by suspended clergy, the propriety of entertaining sermons from or communing with Cumberland Presbyterians.

Researcher: Kathleen Flake
Church members, therefore, who have been absent for a number of years in unknown places, are by no means to have their names erased from the churches to which they respectively belong; but are to be held responsible to their respective churches; and if they should ever return, or be heard from, are to be regularly dealt with according to the word of God, and the principles of our church; and although great caution and tenderness ought to be exercised toward those whose withdrawing from Christian privileges may be occasioned by the unavoidable dispensations of Providence without any material fault of their own, yet in all cases in which a church session has good reason to believe that any of the church under their care have absented themselves with design, either from disregard of Christian privilege, or from a wish to escape from the inspection and discipline of the church, they ought without unnecessary delay to declare such persons suspended from the privileges of the church, until they give evidence of repentance and reformation: and, of course, in making their statistical reports, ought to enumerate such among the members under suspension." (422)

Length of Relevant Material: 1 col.

Hard Copy (pages):
Date when Photocopying was Completed:

Topics: earth and environment
Author:
Title of Book: "Lectures on the Shorter catechism of the Westminster Assembly of divines - Addressed to Youth. Lecture XII."

Title of Periodical: The Christian Advocate
Place of Publication: Philadelphia, PA
Publisher: A. Finley
Date of Publication: Feb., 1825
Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.
Comment: This excerpt occurs in the context of a discussion of human dominion over creatures.
Researcher: Kathleen Flake
Excerpt (pages): "The inferior animals, in various ways, feel the effects of man's transgression. . . . We have seen that we have the divine permission [after the Flood] to use the inferior animals for food. We have, also, a right to avail ourselves of the strength and labour of such of them as can be employed, to diminish or assist the toil of man. But all mere sporting with the lives or feelings of any of these animals - the infliction upon them of unnecessary pain or suffering, either while they live, or when we take their lives
- all this is unwarranted by our common Creator - it is wanton, wicked cruelty, contrary to God's revealed will, and to every dictated of humanity." (54)

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** Egyptian

**Author:**

**Title of Book:**

**Title of Article:** "Literary and Philosophical Intelligence: Sea Provisions"

**Title of Periodical:** *The Christian Advocate*

**Place of Publication:** Philadelphia, PA

**Publisher:** A. Finley

**Date of Publication:** Mar., 1825

**Nature of Source:** A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the *Christian Advocate* was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

**Comment:**

**Researcher:** Kathleen Flake

**Excerpt (pages):** "It is stated that M. Champollion has found, among the numerous rolls of Egyptian Papyrus in the Royal Museum at Turin, twenty historical manuscripts which relate to the 18th and 19th dynasty of Manethon. These precious documents, it is expected will throw great light on a portion of ancient history, respecting which we have so few remains." (33)

**Length of Relevant Material:** 2 sentences

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** Egyptian

**Author:**

**Title of Book:**

**Title of Article:** "Literary and Philosophical Intelligence, etc."

**Title of Periodical:** *The Christian Advocate*

**Place of Publication:** Philadelphia, PA

**Publisher:** A. Finley

**Date of Publication:** Jan., 1825.

**Nature of the source:** A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the *Christian Advocate* was definitely conservative
Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: These are series of short, news-worthy items. The instant entry contains a description of the place in which the artifact was found; the artifact's measurement and physical properties; etc.

Researcher: Kathleen Flake

Excerpt (pages): "A magnificent Sarcophagus, has been brought to Paris, from one of the ancient sepulchers of Memphis . . . . It is covered with hieroglyphics, mythological figures and symbols, executed in a superior style." (36)

Length of Relevant Material: 1 paragraph

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: [end of prophecy, diverse philosophies]

Author:

Title of Book:

Title of Article: presidency

Title of Periodical: The Literary and Theological Review


Publisher: D. Appleton & Co.(NY); William Pierce (MA); O. Rich (London)

Date of Publication: Jan., 1834 (Vol. I)

Nature of Source: Founded and edited by Leonard Woods, this periodical was the organ of the Congregational and Presbyterian denominations. It contained articles written by clergy and teachers, and although orthodox theology was the chief material, it also included some literary criticism and articles on education, social questions, and science. In 1837, Charles D. Pigeon assumed the editorship. Its stated purpose was "the statement and vindication of the doctrines of the Christian religion, as held by the great body of the Reformed Church." (Advertisement, Vol. 1, p. 1.)

Comment:

Researcher: Kathleen Flake

Excerpt (pages): "It has been the method of Providence in past ages, to raise up single individuals, prepared by a peculiar training and by eminent endowments of wisdom and piety, whose higher station should enable them to descry from afar any threatening danger, and whose more ascendant influence should enable them to adopt the necessary measures of precaution. But in the wider diffusion of knowledge, and consequent equalization of influence, this method would seem to be forsaken, for one more consonant with the altered condition of society. . . . since, then, we can look to no official or recognized guardians of the momentous affairs of the cause of Christ, how important is it that private Christians should accustom themselves to more enlarged views, should enquire into the ultimate bearings and consequences of prevailing opinions and practices, and feel especially that they are sacredly bound to guard that system of faith, upon whose purity the whole prosperity of religion depends!" (19)

Length of Relevant Material: 1 para.
Topics: endless punishment
Author: Robert Hall
Title of Book: "Select Paragraphs."
Title of Article: "Select Paragraphs."
Place of Publication: New York, NY.
Publisher: Sidney E. Morse & Co., Editors and Proprietors.
Date of Publication: Nov. 9, 1833
Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.
Comment: Researcher: Kathleen Flake
Excerpt (pages): "The dissolution of the body, so far from exhausting the curse of sin, is but a preparation; like knocking off the chains and fetters from a prisoner who is about to be led forth to the place of execution. The opposite of eternal life is eternal death - the
death of the soul, which consists in the perpetual loss of hope; a cutting off from the presence and favor of God; a sense of his eternal wrath, which burns like devouring fire." (180)

**Length of Relevant Material:** 1 para.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

Topics: gathering

**Author:** Joseph Wolff, Missionary of the Jews

**Title of Book:**

**Title of Article:** "Mr. Wolff's Farewell to his Indian Friends."


**Place of Publication:** New York, NY.

**Publisher:** Sidney E. Morse & Co., Editors and Proprietors.

**Date of Publication:** Jun. 8, 1833

**Nature of Source:** An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.

**Comment:**

**Researcher:** Kathleen Flake

**Excerpt (pages):** "To my dear English friends scattered throughout India . . . . Soon, very soon, the sign of the Son of Man shall be seen in Heaven, and the Captain of the Lord's Host, the Lion of the tribe of Judah shall appear, and gather his chosen people from one corner of the earth to the other; and he shall reign at Jerusalem one thousand years glorious, and the earth shall be filled with the knowledge of the Lord, and the waters cover the sea!" (92)

**Length of Relevant Material:** 1 para.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

Topics: God; angels; Council in Heaven

**Author:**

**Title of Book:**

**Title of Article:** "Lectures on the Shorter catechism of the Westminster Assembly of divines - Addressed to Youth. Lecture XII."

**Title of Periodical:** The Christian Advocate

**Place of Publication:** Philadelphia

**Publisher:** A. Finley

**Date of Publication:** Feb., 1825

**Nature of the Source:** A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much
of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

**Comment:** This is an exegesis of the use of the plural pronoun "us" in the account of the creation of man. The author reviews three explanations, rejecting two: namely, as a "royal we" and as referring to angels or other creatures. Concludes with defense of Trinity.

**Researcher:** Kathleen Flake

**Excerpt (pages):** "When the world was formed and completely furnished for his residence, a council of the Godhead is held on the creation of man - 'Let us make man.' . . . It was the purpose of God, though not then revealed, that the second person of the Godhead should become man; . . ." (49)

"[A]ssociating them [angels] with himself [God], in the exercise of the divine prerogatives [of creation], seems to savour [sic] at once of the extravagance of folly, and the extreme of impiety." Such a concept is "monstrous in the extreme." (50)

**Length of Relevant Material:** 3 cols.

**Hard Copy (pages):**

**Date When Photocopying Was Competed:**

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**Topics:** God; spirit, soul and body; intelligences; spirit and matter; progressive

**Author:**

**Title of Book:**

**Title of Article:** "Lectures on the Shorter catechism of the Westminster Assembly of divines - Addressed to Youth. Lecture XII."

**Title of Periodical:** The Christian Advocate

**Place of Publication:** Philadelphia, PA

**Publisher:** A. Finley

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**Nature of Source:** A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

**Comment:**

**Researcher:** Kathleen Flake

**Excerpt (pages):** "When it is said, however, that man was created in the image of God, there is probably no reference whatever, either figurative or literal, to his bodily form. We are forbidden even to imagine any resemblance between the Creator and any modification of matter whatsoever. Man's being made in the image of God, therefore, must refer entirely to the incorporeal part of our nature. (1.) The soul of man is a spiritual being. In this it resembles his Maker, who is a pure and infinite spirit. The intellectual part of man is indeed to the infinite intelligence of God, but as a ray or
particle of light to the sun. But as every beam of light bears a resemblance to the sun, so does every human soul bear a spiritual resemblance to its Creator.

"(2.) The soul of man is immortal. . . . God formed the human soul to endure, from its creation, as long as himself. In this respect man is formed in the image of his Maker. "(3.) As man resembles his Creator in the nature of his soul, so he also does in its exercises or acts. Mere matter is incapable of intelligence; and the mere animal creation want he endowments of reason and judgment. Man can reason, compare, and judge; he can will, choose and refuse; he is capable of great, probably of an endless, progression or improvement in knowledge. In this knowledge, and in these intellectual exercises, he bears some resemblance to the great fountain of wisdom and intellectual excellence.

"(4.) And chiefly - Man, in his original formation, bore the image of his Maker, in his moral powers." (49-52)

Length of Relevant Material: 3 pp.
Hard Copy (pages): 49-52
Date when Photocopying was Completed:
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<thead>
<tr>
<th>Topics</th>
<th>Jehovah</th>
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<tr>
<td>Author</td>
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<td>Title of Book</td>
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<td>Title of Article</td>
<td>&quot;Miscellaneous. On Psalmody.&quot;</td>
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<tr>
<td>Title of Periodical</td>
<td><em>The Christian Advocate</em></td>
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<td>Place of Publication</td>
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<td>Date of Publication</td>
<td>Nov., 1825</td>
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<tr>
<td>Nature of Source</td>
<td>A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the <em>Christian Advocate</em> was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.</td>
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<td>Comment</td>
<td>The article is devoted to a controversy over the &quot;system of sacred song which ought to be used in the publick worship of God.&quot; The central question is the value of Old Testament terminology in Christian hymns. Within the article, a letter of July 4, 1825, by &quot;John M'Kinney&quot; is printed which explicitly associates the term &quot;Jehovah&quot; with the Trinity.</td>
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<td>Researcher</td>
<td>Kathleen Flake</td>
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<td>Excerpt (pages)</td>
<td>&quot;'I use psalms and hymns, the sentiments of which are all taken from the word of God. They contain nothing new. They are the scriptural praises of the Triune Jehovah, conveyed poetical language.'&quot; (490, quoting John M'Kinney)</td>
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<th>Topics</th>
<th>Jews; Israel; ten tribes</th>
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<tr>
<td>Title of Article</td>
<td>&quot;Religious Intelligence: A Narrative of the State of Religion within the Bounds of the Presbyterian Church, and its corresponding Churches in the United States.&quot;</td>
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<tr>
<td>Title of Periodical</td>
<td><em>The Christian Advocate</em></td>
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<td>Place of Publication</td>
<td>Philadelphia, PA</td>
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<td>Publisher</td>
<td>A. Finley</td>
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<td>Date of Publication</td>
<td>Jun, 1825</td>
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of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: In this report on the status of Presbyterian institutions, the reference to the "restoration of the lost tribes of Israel" apparently includes all twelve tribes and relates to the condition of their souls, not their geographic location.

Researcher: Kathleen Flake

Excerpt (pages): "The American society for meliorating the condition of the Jews, is tell in active operation - It ascends to the first and most powerful elements of success, in the great work of converting the world - when it attempts the restoration of the lost tribes of Israel. They are a peculiar people in peculiar circumstances - and call for peculiar methods of doing them service. Among the methods devised for their recovery, some one must soon and mightily triumph. God speed that day!" (280)

Length of Relevant Material: 1 para.

Hard Copy (pages):
Date when Photocopying was Completed:

Topics: lay priesthood and preaching, call to preach, educated ministry; proselyting, taking the gospel to all the world

Author:

Title of Book: "Revivals."
Place of Publication: New York, NY.
Publisher: Sidney E. Morse & Co., Editors and Proprietors.
Date of Publication: Nov. 2, 1833

Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.

Comment: This article provides an example within Presbyterianism of lay missionary activity in the context of a revival. This may reflect a "new light" practice only, given that "old light" Presbyterianism disapproved of revivals.

Researcher: Kathleen Flake

Excerpt (pages): "Before our meeting commenced, the church members went out two and two to invite the people in all sections of the town, and in the adjacent neighborhoods in Canada, to attend the meeting. They made the visits a serious matter, by conversing with individuals on the subject of personal religion. While the meeting was in progress, some of the brethren went abroad with their carriages and brought in the poor and neglected, from neighborhoods too remote for women to walk." (174)

Length of Relevant Material: 1 para.

Hard Copy (pages): 
Date When Photocopying Was Completed:

Topics: lay priesthood and preaching, call to preach, educated ministry
In some preceding numbers of the Recorder we briefly expressed our sentiments upon the subject of Lay-Preaching: and we still consider it as unwarranted by the Word of God, and as fraught with danger to the peace, purity, and spiritual prosperity of the church Christ. It was not, however, our design to discourage, in any degree, the exertions of lay-men in their proper spheres, to promote the important interests of evangelical piety. On the contrary, we believe that they are able and under obligations to do much, in various ways, to advance the kingdom of God; and may not only be efficient auxiliaries to pastors of churches, but highly useful in vacant congregations. . . . many congregations never assemble together on the Sabbath for religious worship when no minister is expected to attend; or if they assemble to hear the word of God, but the minister fails to attend, they return home without engaging in any religious exercises, because there are no persons present who are willing to lead in the worship, and the sentiment prevails that it is the exclusive business of ministers to conduct public worship, and that it is improper for elders or other church members to pray and read a chapter of sermon in the congregation. From such a state of things may all our churches be delivered!" (186)

Length of Relevant Material: 1 col.

Hard Copy (pages): 186

Date When Photocopying Was Completed: 

Topics: lay priesthood and preaching, call to preach, educated ministry; proselyting, taking the gospel to all the world
Mr. Cloud, who was ordained at the Wall street church last Sabbath evening, and who is about to sail as a missionary to Africa in the ship Jupiter, from Norfolk, is to derive his whole support, it seems, from the churches within the presbytery of Miami in Ohio. This was resolved upon at the meeting of the presbytery at Piqua on the 18th ult. The following account of their proceedings in relation to this matter is from the Cincinnati Journal.

'An item of business of the greatest general interest, relates to the reception by Presbytery of a young man as their missionary to a foreign land. A short history of this case may not be unacceptable. An agent of the Western F. M. S. located at Pittsburgh, attended a meeting of Presbytery held last spring, and addressed the Presbytery on behalf of said society, after which Presbytery resolved to become auxiliary to said society, and that, in reliance upon a kind providence, they would support a missionary in a foreign field, under the direction of the Board of Pittsburgh. The Board having it in view to send a mission to Central Africa, and having selected Mr. John Cloud, licentiate of the Presbytery of Ohio, as one of this mission, directed him to repair to this presbytery, in order that there might be an opportunity for forming an acquaintance with him; and should it be agreeable to the members, they might select him as their missionary, whom they would sustain in a foreign field.

'Mr. Cloud was selected by this presbytery as their missionary, and a meeting was held on the second day of the sessions, in reference to his being set apart to the important and arduous work of a missionary in a heathen land. At half past 10 o'clock the congregation convened, when the exercises of the day were introduced with singing and prayer by the pastor of the congregation; after which an interesting address on the subject missions was delivered by Mr. Cloud. Then after singing an appropriate hymn, a very solemn charge was delivered to the missionary, by Mr. Crane, who was followed by Mr. Stevenson with an appropriate address to the congregation. All the exercises appeared solemn and impressive; and we cannot but hope that an impulse was given to the cause of missions, which will be felt for many days to come.' (166)

Length of Relevant Material: 3 cols.

Topics: location; barbarism to civilization as related to religion.

Author:
For the Christian Advocate: Christian Emigration.

The Christian Advocate

Philadelphia, PA

A. Finley

Aug, 1825

A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: The author laments the barbarism of the new territories and recommends the Puritan model of settlement where immigration was not undertaken without ministers and schoolmasters. This pages illuminate both the perception of clergyman as purveyors of civilization and the new territories as existing "beyond the region of gospel light."

Researcher: Kathleen Flake

Excerpt (pages): "It appears to us that the great and general want of ministers of the gospel, and of all Christian ordinances and institutions, in our new and extensive settlements, is, in a considerable degree, owing to a great criminality in professing Christians themselves, who have rashly removed beyond the region of gospel light, to one of the darkness of which they now loudly and justly complain; but which, as we think, they ought to have foreseen and avoided, and therefore have too much reason to consider as a divine chastisement." (340)

"We know that it has always been difficult in our country to find clergymen and teachers of youth, qualified and willing to go into an uncultivated wilderness. But this difficulty would have been greatly diminished - we believe it would have been nearly annihilated - if ministers and schoolmasters had been sought for by a Christian company before its removal from home; so that they might have had the sure prospect both of employment and a degree of support; and not that of being left among a rude population, without friends, patronage, or much hope of usefulness. . . Had this plan been adopted, in making settlements on our frontiers, immediately after the close of our revolutionary war, and been continued to the present time, the moral wastes and desolations that now meet the view, and pain the heart of every Christian who looks to the borders and territories of the United States, would, to say the least, have worn a far less dismaying aspect." (342-343)

Length of Relevant Material: 9 cols.

Hard Copy (pages):

Date when Photocopying was Completed:

Topics: millennial conditions

Author:

Title of Book:
Title of Article: "General Assembly."

Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.

Comment: This entry illustrates the Presbyterian view of the "latter days" and includes their understanding of the faithful's proper response to them. Compare D&C 41 & 124.

Researcher: Kathleen Flake

Excerpt (pages): "DAY OF PRAYER FOR THE CONVERSION OF THE WORLD. The committee appointed to consider the expediency of appoint a special season of fasting, humiliation and prayer, in refutation to the conversion of the world to God, &c. . . made a report, which being read and amended, was adopted and is as follows, viz. The General Assembly, deeply impressed by the signs of the times, and while they are called as office-bearers in the church of Christ, to take an active part in the recommending and prosecuting of measures for the spread of the Gospel, judge it to be weightily incumbent on them to call the special attention of the churches and people under their care to this important and interesting concern. It is believed that no well intentioned Christian, who seriously and impartially contemplates the aspects and movements of Protestant Christianity at the present time, can resist the conviction, that the prophetic annunciations, relative to the latter-day glory of the church militant, are rapidly tending to their accomplishment. The varied indications . . . are public and palpable and every man of our people, with an exemplary zeal and liberality, have connected themselves with the institutions and operations which concentrate their influence like so many different rays of light, in one common and glorious point, to scatter the moral millennial day." (89)

Length of Relevant Material: 1 col.

Topics: missionary work; consecration

Author: Rev. Horatio Bardwell, formerly Missionary to India.
included some literary criticism and articles on education, social questions, and science. In 1837, Charles D. Pigeon assumed the editorship.

**Comment:** In the course of explaining why the ancient church was so successful in propagating Christianity throughout the Roman Empire, the author notes the universality of missionary activity by all believers irrespective of status and regrets abandonment of this principle in contemporary practice. Ultimately, he explains this shift in terms of a failure to consecrate everything to Christ, as did the early believers.

**Researcher:** Kathleen Flake

**Excerpt (pages):** "The church in the apostolic age, considered the conversion of the world to Christ a work of common interest, and of immediate and paramount importance. . . . They made it a common cause; clergy and laity, male and female, young and old, all lived and acted for the universal promulgation of the gospel. . . . There was not then one standard of duty for the ministry, and another for private Christians. Then, I apprehend, there was not much said of missionary spirit, as a special gift of the Holy Ghost to a favoured few, while the majority felt themselves under no obligations to act by the same rule. . . . Oh! That the church had never wandered from the path of primitive purity and faithfulness . . . . There is one fact pertaining to the first age of the Christian church, which is very unlike anything that has obtained since. The church in that age, as has been remarked, took a common interest in the promulgation of the gospel; as a body, they case their all into a common fund to be appropriated to the great cause. It was indeed a voluntary contribution, but it was entire. . . . But in no succeeding age has this practice obtained, unless it be at our missionary stations. I would not be understood to advocate the literal application of the common-stock system, as it respects the property of the church at the present day. The circumstances of the church in this age, are such as would render it obviously inexpedient. All I would plead for is the principle on which they acted; which is entire consecration to Christ. . . . This uniform and entire consecration to God is necessary to give efficacy to the prayers of the Church for the spread of the Gospel. " (96, 98, 99-100)

**Length of Relevant Material:** 13 pp.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** Mormonism

**Author:**

**Title of Book:**

**Title of Article:** "The Mormonites."


**Place of Publication:** New York, NY.

**Publisher:** Sidney E. Morse & Co., Editors and Proprietors.

**Date of Publication:** Nov. 9, 1833

**Nature of Source:** An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.

**Comment:**

**Researcher:** Kathleen Flake
Excerpt (pages): "A friend from the upper part of Oxford County [Maine] informs us, that one Mormon preacher from Ohio and another from New-Hampshire, reinforced by a pair of preachers from Saco, have been making a great stir somewhere about Lake Umbagog. In the plantation of Letter B. In the vicinity of Lake Umbagog, nearly the whole of a Freewill Baptist Church, numbering thirty persons with their pastor, have gone over to the Mormonites, and avowed their faith in the book of Mormon. They have all been re-baptized in the waters of the Lake. In Andover the preachers have had some trouble with the citizens, and were rather unceremoniously dismissed. - Portland Adv."

(179)

Length of Relevant Material: 1 para.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Mormonism
Author:
Title of Book:
Title of Article: "Regulating the Mormonites."
Place of Publication: New York, NY.
Publisher: Sidney E. Morse & Co., Editors and Proprietors.
Date of Publication: Aug. 24, 1833
Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.
Comment:
Researcher: Kathleen Flake
Excerpt (pages): "We copy from the St. Louis Republican the following account of the high-handed measures pursued by the people of Jackson county, in Missouri, with a view to rid themselves of the Mormonites. The principle acted upon is the same with that adopted by the Georgians in the case of the Cherokees, and by the Canterbury people in the case of Mss Crandall. As the editor of the Republican truly observes, these proceedings 'are wholly at war with the genius of our institutions,' and it requires but little discernment to perceive that if they should be tolerated by the public opinion they will very naturally prepare the way for an extensive invasion of the liberty of the people both civil and religious.

'Some very extraordinary proceedings have recently taken place in Jackson county, in this state, against the sect of fanatics called Mormons. These proceedings may find some justification in the necessity of the case, but they are wholly at war with the genius of our institutions, and as subversive of good order as the conduct of the fanatics themselves. Perhaps, however, it was the only method which could have been effectively put in practice to get this odious description of population out of the way.

'A meeting of the citizens of Jackson county to the number of four or five hundred, was held at Independence on the 20th of July. Their avowed object was to take measures to rid themselves of the Mormonites. Col. Richard Simpson was called to the chair. A committee was then appointed to report an address to the public, in relation to the object
of the meeting. They submitted an address, which was unanimously adopted; and in which the conduct and views of the obnoxious sect are expounded. They represented that the Mormonites number some 1200 souls in that county, and that each successive spring and autumn pours forth its swarms among them, with gradual falling off in the character of the people, until they have now nearly reached the low condition of the black population; that the citizens have been daily told, that they are to be cut off, and their lands to be appropriated to the Mormonites for inheritances; but they are not fully agreed among themselves as to the manner in which this shall be accomplished whether by the destroying angel, the judgment of God, or the arm of power. The committee express their fears that, should this population continue to increase, they will soon have all the offices of the county in their hands; and that the lives and property of the other citizens would be insecure, under the administration of men who are so ignorant and superstitious as to believe that they have been the subjects of miraculous and supernatural cures; hold converse with God and his angels, and possess and exercise the gift of divination and of unknown tongues; and are, withal, so poor as to be unable to procure bread and meat. The committee say, that "one of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of color in Illinois, to come like the rest to the land of Zion. True, the Mormons say this was not intended to invite, but to prevent emigration; but this weak attempt to quiet our apprehension, is but a poor compliment to our understandings." The invitation alluded to, contained all the necessary directions and cautions, to enable the free blacks, on their arrival there, to claim and exercise the rights of citizenship. Finally the committee say:

"Of their pretended revelations from heaven - their personal intercourse with God and his angels - the maladies they pretend to heal by the laying on of hands - and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say. Vengeance belongs to God alone. But as to the other matters set forth in this paper, we feel called on by every consideration of self-preservation, good society, public morals, and the fair prospects that, if not blasted in the germ, await this young and beautiful country, at once to declare, and we do hereby most solemnly declare,

"1. That no Mormon shall in future move and settle in this county.

"2. That those not there, who shall give a definite pledge of their intention within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property, and close their business without any material sacrifice.

"3. That the editor of the "Star" be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other store and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

"4. That the Mormon leaders here, are required to use their influence in preventing any farther [sic] emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

"5. That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination and of unknown tongues, to inform them of what awaits them."
'Which address being read and considered, was unanimously adopted. And thereupon it was resolved that a committee of twelve be appointed forthwith to wait on the Mormon leaders, and see that the foregoing requisitions are strictly complied with by them; and upon their refusal, the said committee do, as the organ of this county, inform them that it is our unwavering purpose and fixed determination, after the fullest consideration of all the consequences and responsibilities under which we act, to use such means as shall insure their full and complete adoption, and that said committee, so far as may be within their power, report to this present meeting.

'After an adjournment of two hours, the meeting again convened, and the committee of twelve reported that they had called on Mr. Phelps, the editor of the "Star," Edward Partridge, the bishop of the sect, and Mr. Gilbert, the keeper of the Lord's store-house, and some others, and that they declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but in Ohio.

'Whereupon, it was unanimously resolved by the meeting, that the "Star" printing office should be razed to the ground, and the type and press secured. Which resolution was, with the utmost order, and the least noise or disturbance possible, forthwith carried into execution, as also some other steps of similar tendency; but no blood was spilled nor any blows inflicted [sic]. The meeting then adjourned till the 23d inst. to meet again to know further concerning the determination of the Mormons.

The citizens again held a meeting on the 23d of July, 1833, which was composed of gentleman from all parts of the country, and much more numerously attended than the meeting on the 20th inst. The meeting was organized by the chairman taking his seat, when seventeen gentleman were appointed to wait upon the Mormon leaders, who had intimated a wish to have a conference with said committee. After an adjournment of two hours, the meeting again convened, when the committee reported to the meeting that they had waited on most of the Mormon leaders, consisting of the bishop, Mr. Partridge, Mr. Phelps, editor of the Star [sic], Mr. Gilbert, the keeper of the Lord's store-house, and Messrs. Carrol, Whitmer, and Moseley, elders of the church, and that the said committee had entered into an amicable agreement with them, which they had reduced to writing, which they submitted; and that the committee had assured Mr. Phelps that whenever he was ready to move, the amount of all his losses should be paid to him by the citizens.

The written agreement is as follows:

"Memorandum of agreement between the undersigned of the Mormon society, in Jackson co. [sic] Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23d of July, 1833.

"It is understood that het undersigned, members of the society, do give their solemn pledges, each for himself, as follows, to wit:

"That Oliver Cowdery, W.W. Phelps, William McCleland, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they, as well as the two hereinafter named, use all their influence to induce all the brethren now here to remove as soon as possible - one half, say, by the first of January next, and all by the first day of April next. To advise and try all means in their power, to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only
make arrangements for temporary shelter, till a new location is agreed on for the society. John Carrol and Algernon Gilbert are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importation.

"The 'Star' is not again to be published, nor a press set up by any of the society in this county.

"If the said Edward Partridge and W.W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.'

"The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned, to which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present.'

'The report of the committee was unanimously adopted by the meeting, and it was then adjourned.'(135)

Length of Relevant Material: 1 col
Hard Copy (pages):
Date When Photocopying Was Completed:
We perceive by a letter from Independence, Missouri, to the Editor of the Cincinnati Journal, that difficulties have already begun in the Mormon community, at Mount Zion, in that quarter; one of the members having sued the bishop, in a court of justice for fifty dollars, which had been sent by plaintiff to said Bishop, from Ohio, "to purchase an inheritance for himself and the saints in Zion in these latter days." The jury found for the plaintiff; it appearing that though the bishop had indeed appropriated the money "to the purchase of an inheritance," yet he had procured the deed to be drawn in his own name, to his heirs, &c. The writer states that on this decision several other members are ready to make similar demands on the bishop. It appears by another letter from the same gentlemen, (Mr. Pixley, a clergyman,) that since their settlement at Mount Zion - or Jerusalem, as they sometimes term it - four or five hundred, including men, women, and children have arrived there. Seven others are said to be preparing to start there, from Cincinnati, in the course of a few weeks. - Ohio Courant.
A correspondent of the Journal of Commerce under date of Lexington, mo. July 25th says: 'Six hundred or more Mormonites have emigrated within the last two years to Jackson City, in the next county to this, and have rendered themselves obnoxious to the citizens by holding out inducements for free negroes to settle in the county, and urging slaves to be unfaithful. Last week the citizens organized themselves for the purpose of breaking up the establishment. Their [the Mormonite] printing press was torn down, - store and machine shop broken up, - the leaders tarred and feathered and a time set for their departure. What course may be pursued towards the followers, is not yet known." (131)

**Topics:** Mormonism

**Author:**

**Title of Book:**

"Civil War in Missouri."

**Title of Article:** The New York Observer.

**Title of Periodical:** Vol. XI, No. 49. - whole no. 552.

**Place of Publication:** New York, NY.

**Publisher:** Sidney E. Morse & Co., Editors and Proprietors.

**Date of Publication:** Dec. 7, 1833

**Nature of Source:** An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.

**Comment:** This issue of the paper provides two stories from opposing perspectives on the war between the Missourians and the Mormons. This excerpt consists of the commentary by the editors of the Observer to a letter from Rev. Pixley, which is not included here because of length. Portions of Orson Hyde's account are excerpted in a separate entry. Rev. Pixley's account is a defense of the reasonableness of the citizen's actions against the Mormons.

**Researcher:** Kathleen Flake

**Excerpt (pages):** "On our last page we have given an account of a war between the Mormonites and their neighbors in Missouri, from the pen of a Mormonite. The following letter from the Rev. B. Pixley to the editors of the New York Observer, gives a different coloring to some parts of he story. There seems, however, to be no doubt that the enemies of the Mormonites have always been te aggressors. . . . It may be very unpleasant to have such men as the Mormonites for neighbors, but so long as they do nothing worse than 'invite free negroes to join them from all parts of the country,' and merely publish the prophecy that the present inhabitants of the counties in their vicinity are destined 'to be driven off, and that they, the Mormons, are to possess the country,' we think they might have been safely left to themselves. There can rarely be a case in which the people need any other protection against 'fanatics' than that which is afforded by the laws of the land, and we have not yet seen any reason for making this case an exception to the general rule." (194)

**Length of Relevant Material:** 1 col.
We lament to say that the following account, in its most essential features, is confirmed by other passengers in the steam boat to Charleston:

"On board the steam boat Charleston, St. Louis, Nov. 9th, 1833"

"Messrs. Editors, - I take this opportunity to give you and your readers a brief sketch of the most flagrant and outrageous violation of the constitution of our country, that has taken place since it was framed."

'I am a member of the church [sic] of Christ, (reproachfully called Mormons or Mormonites,) and am directly from Independence, the seat of war, and bloodshed in the United States. On Thursday night, Oct. 31, some forty or fifty of the citizens of Jackson county, Mo., . . . in part demolished twelve of the dwelling houses of our people who occupied them at the time. . . . They took two of our men and beat them with stones and clubs . . . . Friday night, Nov. 1, the mob broke open the store of Gilbert & Whitney, and scattered their goods through the street. . . . demolished Mr. Gilbert's brick dwelling house and broke in the doors and windows of all the dwellings in Independence of our people. . . . Saturday, our people left their dwellings . . . . Night came on, and the mob came along with it, and commenced their ravages . . . after they had fired five or six guas [sic] upon our people without effect, our people fired upon them and one of their number exclaimed "O my God! I am shot!" The mob then dispersed . . . . On Monday last the mob collected again, . . . to the number of two or three hundred, well armed; they called it, calling out the militia. . . . they were met by a part of our people . . . . Two or three of their number fell dead on the ground, and a number mortally wounded."

'[After several failed attempts to obtain legal redress,] I am satisfied that it is useless to undertake to enforce the laws in that county under the present circumstances, because there is no one to enforce them. Every officer, civil and military, with one or two exceptions is either directly or indirectly engaged in the mob.
"Under these painful circumstances what remains to be done? Must we be driven from our homes? . . . . Will not the Governor or President lend a helping hand in this dreadful extremity? . . . . Perhaps some of my friends, on reading this letter, will be ready to ask me what I think of my religion now; I have no reply other than this: Paul said, "He that will live godly in Christ Jesus shall suffer persecution."

'Editors, throughout the United States, are requested to publish this letter, if they are willing to confer the favor upon those who are journeying through much tribulation. 'I am, sirs, though a stranger, your friend and fellow servant. Orson Hyde." (196)

Length of Relevant Material: 1 col.
Hard Copy (pages): p. 196
Date When Photocopying Was Completed:

Topics: only true church; basis of authority
Author: Samuel Miller (Princeton)
Title of Book: "Letters to Presbyterians. On the Present Crisis in the Presbyterian Church in the United States. - No. 11. Voluntary Associations."
Place of Publication: New York, NY.
Publisher: Sidney E. Morse & Co., Editors and Proprietors.
Date of Publication: Feb. 9, 1833
Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.
Comment: The writer is trying to find middle ground between those in his denomination who argue that the church should support only the ecumenical missionary boards and those who argue that the church should only sponsor only its own missionary activities. He concludes that the church's duty is to do both. In the course of reaching his conclusion, the writer provides insight into the nature of denominational allegiance.
Researcher: Kathleen Flake
Excerpt (pages): "My first and warmest affection I acknowledge, is given to the [Presbyterian] General Assembly's 'Board of Missions,' as the organ for strengthening and extending that church which I verily believe to be the purest and most apostolical on the earth. To that church I consider my special and peculiar devotion as due. Just as I suppose that every father of a family owes his first attention and solicitude to his own household, to which he is, of course, bound by peculiar ties. He who has solemnly joined himself by formal vows to a particular Christian denomination, because he professed to think it nearer the scriptural model than any other; and yet feels himself under no special obligation to consult the welfare and advancement of that denomination; must labor under some grievous intellectual or moral obliquity. To call a man 'bigoted,' a 'sectarian,' ora 'high-churchman,' because he decisively prefers to all others the church to which he has solemnly pledged his membership and his affection; and to insist that he is equally bound to approve, and equally bound to sustain, all other denominations; - is as perfect on [sic] affront to common sense, as it is to every sober ecclesiastical principle. . . . Can you as Presbyterians then, be considered as acting a consistent or commendable part, if
you abandon the appropriate institutions of your own church, and prefer those which, though devoted to the general interests of religion, have not in view the enlargement of that portion of Christ's family which you profess to believe is purer, more scriptural and better adapted to promote the real prosperity of the kingdom than any other?" (1)

Length of Relevant Material: 3 cols.

Hard Copy (pages):
Date when Photocopying was Completed:

Topics: Opposition in All Things
Author: Rev. Enoch Pond, Professor of Theology, Bangor, ME
Title of Book:
Title of Article: "The Song of the Angels."
Title of Periodical: The Literary and Theological Review
Publisher: D. Appleton & Co.(NY); William Pierce (MA); O. Rich (London)
Date of Publication: Sep., 1834 (No. III)
Nature of Source: Founded and edited by Leonard Woods, this periodical was the organ of the Congregational and Presbyterian denominations. It contained articles written by clergy and teachers, and although orthodox theology was the chief material, it also included some literary criticism and articles on education, social questions, and science. In 1837, Charles D. Pigeon assumed the editorship.

Comment: Compare II Nephi 2:6-11.

Researcher: Kathleen Flake

Excerpt (pages): "But it is doubted by some, whether this is the best conceivable plan. It is admitted that this is the best practicable one - the best that God could carry into effect. But could he not conceive of a plan, which should embrace all the good of the present system, with none of its evils - a plan which should have excluded sin and misery for ever? To this I answer, that God certainly could not have conceived of a plan, which should embrace all the blessings which flow from redemption, and still not include redemption. And he could not have conceived of a plan which should include redemption, and still not include sin. In other words, he could not have conceived of a thing which, in itself, is inconceivable and impossible. Without doubt God could have conceived of a plan, and might have adopted it, which should have excluded sin. But in excluding sin, it must have excluded redemption from sin, and all the surpassing, overbalancing blessings which flow to the universe in consequence of redemption; that such plan must have been not the better than that which is going into operation, but greatly inferior to it. (437-438)

Length of Relevant Material: 3 pp.

Hard Copy (pages):
Date when Photocopying was Completed:

Topics: ordination
Author:
Title of Book:
Title of Article: "Missionary Designation"
Place of Publication: New York, NY.
Publisher: Sidney E. Morse & Co., Editors and Proprietors.
Date of Publication: Nov. 9, 1833
Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.
Comment: This brief announcement of a missionary "setting apart" which included the token of "the right hand of fellowship" provides an interesting example of Baptist rituals for empowering missionaries.
Researcher: Kathleen Flake
Excerpt (pages): "On Thursday evening, an interesting religious service was held in the First Baptist Meeting-house in Salem, for the purpose of solemnly setting apart the Rev. Mr. Cook as a missionary of the American Baptist Board to Siam. The Rev. Professor Ripley, of the Newton Institution, delivered an impressive address. The Rev. Dr. Bolles then read the letter of instructions from the Board to their missionary. The Rev. Mr. Stow, of Boston, presented to the missionary the right hand of fellowship. Prayers were offered . . . ." (178)
Length of Relevant Material: 1 para.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: paid clergy
Author: Norris Bull, Stated Clerk
Title of Book:
Title of Article: "Synod of Genesee. Narrative of the State of Religion."
Place of Publication: New York, NY.
Publisher: Sidney E. Morse & Co., Editors and Proprietors.
Date of Publication: Oct. 26, 1833
Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.
Comment: Researcher: Kathleen Flake
Excerpt (pages): "Few of our churches have settled pastors. Most of them are barely supplied from year to year with temporary supplies, who have scarce learned he wants of the people, and begun to adapt themselves and their instructions to their special sphere of labor, are their term of service has expired and their vacated places are supplied by a new set of shepherds, who have just to begin to learn what their predecessors had about acquired - the knowledge requisite to adapt them to their present stations. From this immutable state of the ministry, to which it is believed, both ministers and people have
mutually contributed, - arise a great variety of evils, which cannot be too deeply felt and deplored . . ." (169)

Length of Relevant Material: 2 paras.

Hard Copy (pages): 

Date When Photocopying Was Completed:

Topics: paid clergy; basis of authority
Author: Rev. George Bush, Professor of Hebrew and Oriental Literature in N.Y. City University

Title of Book:

Title of Article: "The Earthly Triumphs of Christianity."

Title of Periodical: The Literary and Theological Review


Publisher: D. Appleton & Co.(NY); William Pierce (MA); O. Rich (London)

Date of Publication: Sep., 1834 (No. III)

Nature of Source: Founded and edited by Leonard Woods, this periodical was the organ of the Congregational and Presbyterian denominations. It contained articles written by clergy and teachers, and although orthodox theology was the chief material, it also included some literary criticism and articles on education, social questions, and science. In 1837, Charles D. Pigeon assumed the editorship.

Comment: This is an argument for the exercise of Christian influence over temporal institutions.

Taking an elitist approach throughout, the author argues that the more spiritual aspects of religion, especially scriptural prophecy, are properly limited to clergy who have the authority and the education to read ancient languages.

Researcher: Kathleen Flake

Excerpt (pages): "We affirm, then, that the book of Revelation, containing the great outlines of the plan of Providence to the end of time, is especially, mainly, pre-eminently intended for the Christian ministry; for their instruction, guidance, and comfort. It is a hieratic rather than a demotic writing; and that not out of an invidious favouritism towards a privileged order, but simply because they were to be supposed possessed of superior advantages for unravelling [sic] its hidden senses. They, if any, were to be considered as having a knowledge of the original languages of Scripture, the master-key to its mysteries." (349)

Length of Relevant Material: 2 pp.

Hard Copy (pages): 

Date when Photocopying was Completed:

Topics: plural marriage

Author:

Title of Book:
In their original formation there was one man and one woman. That this was intended to denote, from the equality of the sexes, that the marriage relation should subsist only between two persons, one of each sex, to the end of time, there can be no reasonable doubt. . . . Polygamy is, indeed, of ancient origin, and is, at this day, prevalent among the nations of the eastern world, which are not Christian. Yet the most ancient records, both sacred and profane, represent the original state of things to have been, the union for life of one man and one woman. Goquet, in his origin of laws, fully establishes this point; and the remarkable equality of the sexes, in all ages, shows that this must be the law of nature.

Some modern travellers [sic], indeed, have maintained that this equality is not found in the eastern countries. They affirm that the females there, are to the males, in certain places, as three or four to one. . . . on the supposition of its truth, I should think it would afford the strongest of all evidence of the ill effects of polygamy; because, as this was not the original state of things, and certainly does not take place where polygamy is not practised [sic], there would be every reason to believe that this unhappy inequality itself, had originated from polygamy, and ought to be prevented by removing its cause. The existence of polygamy among the ancient patriarchs is no evidence of its lawfulness. It is nowhere warranted in scripture, but only tolerated as an inveterate evil, which was permitted to remain during an imperfect dispensation.

In European and Christian nations, the small inequality which really exists, is found in the greater number of males than females. . . . The small surplusage of the male sex, it has been justly observed, seems intended to supply the greater waste of that sex by war, and by other hazardous occupations. This equality of the sexes in all ages, is one of the most striking proofs and examples of that particular providence, which is constantly extended to all the works of the great Creator." (51-52)
Topics: plural marriage
Author:
Title of Book: "Character of the Turks"
Place of Publication: New York, NY.
Publisher: Sidney E. Morse & Co., Editors and Proprietors.
Date of Publication: Feb. 9, 1833.
Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.
Comment:
Researcher: Kathleen Flake
Excerpt (pages): "He [Ali Bey, the host] appeared to possess a good share of intelligence, and I had a pleasant conversation with him about America and its customs. He at first expressed the opinion, that we were to be pitied in being confined to one wife; but, on my telling him, that ours could read and write, and enlarging on the ten thousand other good qualities they are allowed to possess, he at length acknowledged, that one good wife was worth a dozen poor ones, and that, in this respect as well as many others, the people of Turkey were, to use his own expression, barbarians and brutes."(4)
Length of Relevant Material: 2 sen.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: plural worlds; atonement
Author: Rev. Enoch Pond, Professor of Theology, Bangor, ME
Title of Book: "The Song of the Angels."
Title of Article: The Literary and Theological Review
Title of Periodical: The Literary and Theological Review
Publisher: D. Appleton & Co.(NY); William Pierce (MA); O. Rich (London)
Date of Publication: Sep., 1834 (No. III)
Nature of Source: Founded and edited by Leonard Woods, this periodical was the organ of the Congregational and Presbyterian denominations. It contained articles written by clergy and teachers, and although orthodox theology was the chief material, it also included some literary criticism and articles on education, social questions, and science. In 1837, Charles D. Pigeon assumed the editorship.
Comment:
Researcher: Kathleen Flake
Excerpt (pages): "There is reason to believe, in view of what has been said, that this earth is an object of intense interest to the inhabitants of other worlds. We know not that redemption has been accomplished in any world but this. Indeed, we have no reason to suppose, that such has been the fact. Why should it have been? Christ could add nothing to the glory or the moral effect of his sacrifice, were he to repeat it a thousand times. It seems necessary only that the story of redemption should be told in other worlds . . . ."
"This earth is physically but an insignificant part of the material universe; - a little island in an infinite ocean of space - a little province of an unbounded empire. And yet we know, that to the inhabitants of other worlds, it is a most interesting spot. I have sometimes thought of it, not indeed as the sun of the created universe, but rather as the silver moon. It shines with a reflected light; but yet it is all radiant with the glory of God, and is pouring forth light upon a multitude of topics connected with the divine character and conduct, which otherwise must have remained impenetrable darkness.

"Redemption - whatever my readers may have been accustomed to think of it - redemption is the glory of the earth. And its is glory enough for one world, to have been the theatre of such mighty achievements." (438-440)

Length of Relevant Material: 3 pp.
Hard Copy (pages): 338-440
Date when Photocopying was Completed:

Topics: priestcraft
Author: W.C. Brownlee
Title of Book: 
Title of Article: "The Roman Catholic Controversy. Letter XXIII."
Place of Publication: New York, NY.
Publisher: Sidney E. Morse & Co., Editors and Proprietors.
Date of Publication: Nov. 26, 1833
Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.
Comment:
Researcher: Kathleen Flake
Excerpt (pages): "The Romish Church has always united Church and State, . . . No Roman priest can be a Republican, without being guilty of the damning sin of perjury on his soul! . . . Hence, we frankly avow, that we oppose your priests and their system of priestcraft, not on account of their religion, merely as a religion." (173)
Length of Relevant Material: 2 paras.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: principles of church government
Author: 
Title of Book: 
Title of Article: "Synod of Philadelphia."
Place of Publication: New York, NY.
Publisher: Sidney E. Morse & Co., Editors and Proprietors.
Date of Publication: Nov. 9, 1833
Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.

Comment: This extract from the minutes of the Synod of Philadelphia concerns a presbytery which divided itself based on internal disagreement and without prior approval of the Synod. New boundary lines based on geographic distribution, rather than preference, are enacted by the Synod.

Researcher: Kathleen Flake

Excerpt (pages): "Resolved . . . . that it is destructive of order and discipline, and contrary to the spirit and scope of the constitution of the Presbyterian church, that a Presbytery should ever be formed on what has been denominated the principle of elective affinity; that is, of individuals whose views, feelings, and doctrinal tenets are believed to harmonize with each other, but which are known to be opposed in many important particulars, to those of their brethren from whom they are separated." (178)

Length of Relevant Material: 1 col.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: principles of church government; apostles, high priests, seventies, elders, bishop; ordination

Author: Rev. Hollis Reed, missionary at Ahmednuggur.

Title of Book:

Title of Article: "Letter from India."


Place of Publication: New York, NY.

Publisher: Sidney E. Morse & Co., Editors and Proprietors.

Date of Publication: Aug. 31, 1833

Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.

Comment:

Researcher: Kathleen Flake

Excerpt (pages): "I wrote to you a few weeks ago enclosing an application to one of the Presbyteries in your city, to join myself to that body. I therein expressed my assent to the articles, as required by the confession of faith, for admission to a Presbytery. Hoping that will reach you, and will be approved, and I admitted a member of your body, I now through you make application in behalf of the little church under my pastoral care at Ahmednuggur, that we may be associated with this Presbytery of New-York, as a sister church with those under their charge. We shall until we hear from you consider ourselves as such. We have as you know but two churches in our mission. I hope we may soon be able to form a Presbytery in India. . . . On the first Monday in March we organized ourselves into a church on Presbyterian principles - adopted a confession of faith, used by Presbyterian churches in the United States, which I have translated in Maharratta for that purpose. Babujee, our Christian Bramin being previously elected ruling elder, and Dejaber deacon, were ordained by prayer and the laying on of hands. . . . Our church now consists of ten Hindoos, and ourselves. There still remain six or eight inquirers who have
asked baptism. They have renounced Hindooism, and are undoubtedly convinced of the truth of christianity [sic], but I do not yet find so clear an evidence of the work of the spirit as is desirable. It is certainly the safe course to delay. (138)

Length of Relevant Material: 2 paras.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: principles of church government; order; paid clergy; presidency
Author:
Title of Book:
Title of Article: "The Great Quaker Cause."
Place of Publication: New York, NY.
Publisher: Sidney E. Morse & Co., Editors and Proprietors.
Date of Publication: Aug. 24, 1833
Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.
Comment: This reference to church order occurs in the Observer's account a suit between to factions of Quakers, in the course of which each are required to stipulate their beliefs.
Researcher: Kathleen Flake
Excerpt (pages): "Stacy Decow, on behalf of the Hicksite party, in his answer to the bill of interpleader filed by Shotwell, studiously avoids a detailed exposition of doctrines; alleging that 'the society of Friends acknowledge no head but Christ, and no principle of authority or government in the church, but the love and power of God operating on the heart, and thence influencing the judgment and producing a unity of feeling, brotherly sympathy and condescension to each other. . . . he further describes the policy of the Society of Friends, as being that of 'a pure democracy, all its members having equal rights as brethren and sisters; neither ministers, elders, overseers, clerks, or other officers, having any eminence over their brethren, in right, authority, rank, or privilege - and carries this principle of equality throughout all the ramifications of their government. 'That all propositions, questions, or other matters properly submitted to any meeting, were to be determined by the voice of the majority present.' . . . The Orthodox [allege] . . . that the Society of Friends were never in their meetings, governed by the voice of the majority, but by the sense of the meeting gathered by the clerk." (136)
Length of Relevant Material: 2 cols.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: proselyting
Author: Robert Hamilton
Title of Book:
Title of Article: "Religious Intelligence. Bechuana Country."

Title of Periodical: The Christian Advocate
Place of Publication: Philadelphia, PA
Publisher: A. Finley
Date of Publication: Mar., 1825
Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment:
Researcher: Kathleen Flake
Excerpt (pages): "I have never witnessed in Africa anything like what I have seen here. When I was standing amid the heathen multitude, preaching the Great Salvation, and saw the lanes of the town thronged with crowds coming to hear the word of God, I was ready to adopt the words of Jesus at Jacob's well, 'Lift up your eyes and behold the fields are already white to the harvest;' but where are the labourers, the holy men of God in Britain, who have given themselves, soul and body, to Christ?" (139)

Length of Relevant Material: 1 col.

Hard Copy (pages):
Date when Photocopying was Completed:

Topics: Religion and Civilization; New Jerusalem, City of Zion
Author: Rev. George Bush, Professor of Hebrew and Oriental Literature in N.Y. City University

Title of Book:
Title of Article: "The Earthly Triumphs of Christianity."
Title of Periodical: The Literary and Theological Review
Publisher: D. Appleton & Co.(NY); William Pierce (MA); O. Rich (London)
Date of Publication: Sep., 1834 (No. III)
Nature of Source: Founded and edited by Leonard Woods, this periodical was the organ of the Congregational and Presbyterian denominations. It contained articles written by clergy and teachers, and although orthodox theology was the chief material, it also included some literary criticism and articles on education, social questions, and science. In 1837, Charles D. Pigeon assumed the editorship.

Comment: The author argues for the creation of the ideal state through the infusion of Christian principle: classic statement of the contrast between Presbyterian social reform and L.D.S. notions of creating Zion by gathering out of the world.

Researcher: Kathleen Flake
Excerpt (pages): "There are signs in heaven, and signs on earth, to which we cannot close our eyes with impunity. That the religion of Christ is destined to work a great work
of rectification on earth, and that it has actually commenced its career . . . . Only let the true genius of Christianity thoroughly reform the established institutions of society, and we need no farther guaranty of the complete regeneration of the whole social fabric. It was thus that the gospel imperceptibly, but effectually, supplanted the Judaic dispensation upon which it was grafted. It was thus that the secret inwrought energies of Christianity, without directly assaulting, eventually overthrew the throne of the Caesars, and converted the whole empire into an ecclesiastical state . . . . In saying that an ecclesiastical aspect will then be superinduced upon the face of society, we mean that the organization of men into innumerable small religious bodies, not sects, but congregations, will constitute a distinguishing feature of the scene, and will supesede [sic], in fact, those more extended systems of civil and sacred polity which have hitherto been deemed so indispensable to the interests of the world." (356-357)

**Length of Relevant Material:** 25 pp.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** revelations; new scripture

**Author:** Joseph I. Foot, Pastor of the First Presbyterian Church Salina, N.Y.

**Title of Book:**

**Title of Article:** "The New Dispensation,' or Modern Antinomianism, Commonly Called Perfectionism"

**Title of Periodical:** The Literary and Theological Review

**Place of Publication:** New York, NY; Boston, MA; London, England.

**Publisher:** D. Appleton & Co.(NY); William Pierce (MA); O. Rich (London)

**Date of Publication:** Dec., 1834 (No. IV)

**Nature of Source:** Founded and edited by Leonard Woods, this periodical was the organ of the Congregational and Presbyterian denominations. It contained articles written by clergy and teachers, and although orthodox theology was the chief material, it also included some literary criticism and articles on education, social questions, and science. In 1837, Charles D. Pigeon assumed the editorship.

**Comment:** The author is alarmed at the claims of a "New Dispensation" and outpourings of the Holy Spirit, especially "west of New-York" (558). He understands this as an outbreak of the old heresy of placing oneself above the law or Antinomianism. In response, he provides a classic argument for the all-sufficiency of the Bible and the cessation of revelation with the apostolic age.

**Researcher:** Kathleen Flake

**Excerpt (pages):** "The condition of the churches, in many parts of our land, has long been a source of serious alarm to those of whom age and reflection has qualified to discern the signs of the times. A tendency to depart from the received doctrines of religion and from the wholesome usages of the church, has distinctly manifested itself (554). . . . individuals in many churches, and in different parts of the country, have abandoned the faith and the ordinances of the Gospel, and professed to receive a New Dispensation (555). . . . [which] has its origin in THE PRIDE OF SUPERIOUR LIGHT, AND UNUSUAL INTERCOURSE WITH GOD (556). . .
.the fact cannot be concealed, that the New Dispensation is a resurrection of Antinomianism. (557)

. . . . .

"Even if it be conceded then, that men now receive such revelations, it does not thence follow, that they are Christians. But this cannot be conceded. When our Lord ascended on high, he told his disciples, 'the Comforter, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance whatsoever I have taught you.' This passage cannot be proved to extend to Christians in any age subsequent to that of the apostles. The circumstances in which it was spoken, clearly involve the idea, that it was limited to them. All religious truths, then, were revealed to the apostles, and all those which had been taught by the Saviour, were brought to their remembrance. These truths were recorded by them under the infallible direction of the Holy Spirit, for the instruction of all coming generations, thus superseding the necessity of future revelations. . . . . And at the close of the last book which the Holy Spirit indited, a heavy wo is pronounced against the man who shall dare to add anything to it, or take any thing from it. . . . . Where ever in the work of bringing men out of Satan's kingdom and preparing them for eternal glory, it is necessary that they be instructed, the Spirit is not represented as revealing new truths, but simply as using those which are recorded in Scriptures. . . . . In none of the operations of grace are new revelations necessary, and hence there is no reason to believe, that any are communicated. Indeed the Scriptures explicitly affirm, that faith, hope, and charity, shall be permanent in the church, and they as explicitly declare, 'Whether there bye prophecies, they shall fail, whether there shall be tongues, they shall cease, whether there be knowledge, it shall vanish away.' That the apostle is here speaking of miraculous knowledge, or inspiration, is evident from the circumstance, that in the context he classes it with other supernatural gifts, of which he declares in this place, 'they shall cease.' Nor can it be supposed to relate to knowledge acquired in the usual manner, without being contrary to the whole current of Scripture and experience." (566-67)

Length of Relevant Material: 29 pp.

Hard Copy (pages):

Date when Photocopying was Completed:

Topics: role of women

Author: A. P - .

Title of Book:

Title of Article: "Hints Addressed to the Wife of a Clergyman"

Title of Periodical: The Christian Advocate

Place of Publication: Philadelphia, PA

Publisher: A. Finley

Date of Publication: Feb., 1825

Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative
Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: The article is devoted to advising clergymen's wives to stay at home and not engage in social visiting. Attending the sick and those who mourn is "profitable," if beforehand one prays for "protection from vain conversation . . . " (78)

Researcher: Kathleen Flake

Excerpt (pages): "Some degree of intercourse with our friends is proper and almost necessary; but it admits of a question, whether too much is not worse than none; for is it not the greater evil that our own families are deserted, and the business and retirements of our friends interrupted? This is often indeed the case, when the mistress of the family is not a 'keeper at home.' It is a most important office which we fill who have the charge of a family, and which requires not only close application, but all the energies of our nature, to execute it faithfully." (77)

Length of Relevant Material: 6 cols.

Hard Copy (pages):

Date when Photocopying was Completed:

Topics: sacrament of the Lord's Supper
Author:
Title of Book:
Title of Article: "Religious Intelligence"
Title of Periodical: The Christian Advocate
Place of Publication: Philadelphia, PA
Publisher: A. Finley
Date of Publication: Feb., 1825
Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: The except constitutes the introduction to a conversion story in an unidentified congregation.

Researcher: Kathleen Flake

Excerpt (pages): "The little church in this [unspecified] place is in the habit of renewing its covenant to be the Lord's alone, over the memorials of CHRIST, CRUCIFIED, at the beginning of the New-Year. Yesterday, the first sabbath in this year, we, in course, kept the feast." (92)

Length of Relevant Material: 2 sentences

Hard Copy (pages):

Date when Photocopying was Completed:
Topics: school of the prophets

Author:

Title of Book:

Title of Article: "General Synod of Ref. Dutch Church."


Place of Publication: New York, NY.

Publisher: Sidney E. Morse & Co., Editors and Proprietors.

Date of Publication: Jun. 22, 1833

Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.

Comment: This paragraph is a part of the report of the committee on the State of Religion made to the General Synod of the Dutch Reformed Church. It is included for its use of certain terms commonplace in L.D.S. thought. Unfortunately, the context of the terms does little to explicate their meaning.

Researcher: Kathleen Flake

Excerpt (pages): "Impelled by the glory of God, loving the pure doctrines of the Bible, and their expression in the standards of the church, they [the "sons" of the church in "the beginning of the present century"] early planned a school of the prophets, and by steady counsel, persevering effort, and untiring patient, that interesting institution has been and now is like a healthful fountain, sending forth streams to make glad the city of our God."

Length of Relevant Material: 1 para.

Hard Copy (pages):

Date When Photocopying Was Completed: ________________________________

Topics: sealing; descent of authority; basis of authority

Author:

Title of Book:

Title of Article: "Proceedings of the General Assembly"


Place of Publication: New York, NY.

Publisher: Sidney E. Morse & Co., Editors and Proprietors.

Date of Publication: Jun. 1, 1833

Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics.

Comment: This excerpt is from a debate by the Presbyterian Assembly regarding whether to accept Roman Catholic baptisms as validly performed for Presbyterian purposes. The debate is interesting for its reference to issues of authority generally and, more specifically, the difference of opinion among the Presbyterians as to whether scholarship is a locus of authority which rivals the Assembly itself.

Researcher: Kathleen Flake

Excerpt (pages): "The report, while it recognized the right of church sessions to judge in ordinary cases of the qualifications of those to be received to sealing ordinances;
declared that the services of those professed ministers who had received only lay ordinance, or who had been deposed, to be unscriptural and unwarrantable; and attendance on their services to be not according to the order of the gospel, and that it ought to be discountenanced. - The report was adopted.

"The moderator then laid before the Assembly a report from Dr. Alexander, who had been the chairman of a committee appointed to the last Assembly to consider and report on the validity of baptism administered by a Romish priest, accounting for the reason why no report had been prepared . . . and suggesting the expediency of forbearing to press the subject to a speedy conclusion, and of leaving it open to discussion until there should be greater unanimity of views as regard to it: but in the mean while recommending that the Faculty in each of the theological Seminaries inquire into the subject, and submit their respective views to the Assembly.

"Mr. Jessup was opposed to requiring the views of the seminaries; it was a bad precedent.

. . . . .

"Mr. Harding said he had no wish to have his conscience hampered by an authoritative decision of the Assembly in this matter. He did not wish to find himself so situated that he must either go against his conscience, or break his vow to submit himself to his brethren in the Lord. The difficulty felt by man arose from collateral subjects: many feared to declare Popish baptism invalid, lest they should involve themselves in the question of Popish ordination. The old scheme of tracing up ordination to the apostles hung round their mind and fettered it." (85-86)

Length of Relevant Material: 2 cols.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: secret combinations

Author:

Title of Book:

Title of Article: "General Intelligence: Riot in Maryland."

Title of Periodical: The Literary and Theological Review


Publisher: D. Appleton & Co.(NY); William Pierce (MA); O. Rich (London)

Date of Publication: Dec., 1834 (No. IV)

Nature of Source: Founded and edited by Leonard Woods, this periodical was the organ of the Congregational and Presbyterian denominations. It contained articles written by clergy and teachers, and although orthodox theology was the chief material, it also included some literary criticism and articles on education, social questions, and science. In 1837, Charles D. Pigeon assumed the editorship.

Comment:

Researcher: Kathleen Flake

Excerpt (pages): "Unfortunately new scenes of violence and bloodshed have recently occurred on one of the public works near the borders of Maryland and Virginia. Towards the close of November, attacks were made on private buildings and property, near the line
of the Baltimore and Washington Rail-road, in the counties of Anne Arundel and Prince George, by some of the labourers employed; and several murders were committed on the inhabitants. At a public meeting subsequently held on the subject, it was declared in the form of resolutions, that the labourers were found to have formed secret associations, and bound themselves by awful and solemn oaths to keep each other's secrets, and therefore the directors of the rail-road were urged to discharge them, as persons dangerous to the public peace." (695-696)

**Length of Relevant Material:** 1 para.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** spirit, soul, and body; premortal existence

**Author:**

**Title of Book:**

**Title of Article:** "Lectures on the Shorter Catechism of the Westminister Assembly of Divines - Addressed to Youth. Lecture XVII."

**Title of Periodical:** *The Christian Advocate*

**Place of Publication:** Philadelphia, PA

**Publisher:** A. Finley

**Date of Publication:** Dec., 1825

**Nature of Source:** A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the *Christian Advocate* was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

**Comment:** The excerpted material imagines an existence of the soul prior to the formation of the body and is part of a discourse on how the soul is corrupted by the spirit.

**Researcher:** Kathleen Flake

**Excerpt (pages):** "The scripture gives us abundant and unequivocal evidence, that the soul may and will exist, separately from the body - Of course, the soul is immaterial in its nature, and therefore can be no part of that material organization which we derive from our parents . . . . if we must speculate and form a theory on this subject, the safest and most rational is, to suppose that all souls were created at the beginning of the world; that they remain in a quiescent state, till the bodies which they are to inhabit are formed; that on union with these bodies, they receive all their original impressions by means of the external senses; that the whole system of bodily appetites and propensities, with the fancy or imagination which is closely connected with them, having become irregular, excessive and perverted, by the fall, do unavoidably corrupt the soul, and enslave it to sin." (530)

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**
As part of discussion of the means by which the soul is corrupted by the body, the author speculates on the existence of the soul prior to the body.

**Researcher:** Kathleen Flake

**Excerpt (pages):** "The scripture gives us abundant and unequivocal evidence, that the soul may and will exist, separately from the body - Of course, the soul is immaterial in its nature, and therefore can be no part of that material organization which we derive from our parents . . . if we must speculate and form a theory on this subject, the safest and most rational is, to suppose that all souls were created at the beginning of the world; that they remain in a quiescent state, till the bodies which they are to inhabit are formed; that on union with these bodies, they receive all their original impressions by means of the external senses; that the whole system of the bodily appetites and propensities, with the fancy or imagination which is closely connected with them, having become irregular, excessive and perverted, by the fall, do unavoidably corrupt the soul, and enslave it to sin." (530)

**Length of Relevant Material:** 1 p.

**Date when Photocopying was Completed:**
**Nature of the Source:** A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the *Christian Advocate* was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

**Comment:**

**Researcher:** Kathleen Flake

**Excerpt (pages):** 
"... we are struck with wonder, when we contemplate the visible and material creation; but that the *invisible*, immaterial, spiritual creation, is still far more wonderful. The soul of man - that thinking principle, my children, by which you now attend to this subject of creation - is far more wonderful, and far more noble, than the whole material creation. It was for *spirit* that *matter* was formed. It was for souls that the world which you behold was created." (5)

**Length of Relevant Material:** 1 page

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** spirit and matter

**Author:**

**Title of Book:**

**Title of Article:** "Lectures on the Shorter Catechism of the Westminster Assembly of Divines - Addressed to Youth. Letter XI. (Concluded from page 531 of Vol. II.)"

**Title of Periodical:** *The Christian Advocate*

**Place of Publication:** Philadelphia, PA

**Publisher:** A. Finley

**Date of Publication:** Jan., 1825

**Nature of the Source:** A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the *Christian Advocate* was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

**Comment:**

**Researcher:** Kathleen Flake

**Excerpt (pages):** "To suppose it [matter] is eternal, is infinitely absurd, as well as contrary to scripture. To suppose it created is not absurd, is not irrational; for to create it was competent to infinite wisdom and almighty power."(4)

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
Author: Kathleen Flake
Excerpt (pages): "But where shall they [the Catholics] find in the Bible any thing favorable to purgatory. The Bible speaks plainly enough of two places beyond the grave, but it says nothing about a third place. . . . It is true that some hundreds of years afterwards certain writers speak of it [purgatory] as a Christian doctrine, but I want to know why the older, and inspired writers say nothing about it. . . . Ah, but does not St. Peter say that Christ went and preached to the spirits in prison? Where were they but in purgatory? But were all the giant sinners before the flood in purgatory? If so, there may be some hope for us heretics. But why should Christ go to purgatory to preach to spirits there? It is not by preaching, according to the Catholics, that souls are liberated from purgatory, but by prayers and masses well paid for. And why should Christ select out the antediluvian sinners, and preach only to them? Indeed I think the friends of purgatory had better give up that text; and not attempt to support their dogma by scripture, but be content with tradition, consoling themselves with the reflection that though nothing is written about it, yet it has been handed down." (162)

Length of Relevant Material: 1 col.
Hard Copy (pages): 
Date When Photocopying Was Completed:
of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: This is an exegesis of Gen. 2 - "In the day that thou eatest thereof thou shalt surely die." and includes a discourse on the Presbyterian terms "spiritual, physical and eternal death." See also definitions of these terms in the June, 1825 editions at page 241.

Researcher: Kathleen Flake

Excerpt (pages): ""Human life, since the fall of Adam, had been but a disease, ending in certain death. In addition to all, death, in the third sense of the term - eternal death - began to be inflicted: . . . An overwhelming sense of guilt and shame, remorse and horror of conscience, tormenting fear of evil to come, the pain arising from disordered, unhallowed, and disappointed desires and passions, - these are often the beginnings of endless misery, which are commenced in the present life . . . . Thus, then we see, that spiritual death, which was the parent or productive cause, both of temporal and eternal death, actually and fully took place on the very day that Adam and Eve ate the forbidden fruit; and that the other kinds of death also, then began to be inflicted on them" (148).

Length of Relevant Material: 3 pp.
Hard Copy (pages):
Date when Photocopying was Completed:

Topics: the fortunate fall; Christianization of the Old Testament
Author:
Title of Book:
Title of Article: "For the Christian Advocate: Reliquiae Evangelicae. No. V."

Title of Periodical: The Christian Advocate
Place of Publication: Philadelphia, PA
Publisher: A. Finley
Date of Publication: Apr., 1825
Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: This is an exegesis of Gen. 2 - "In the day that thou eatest thereof thou shalt surely die." and includes a discussion of the doctrines of "spiritual, physical and eternal death." The subject quotation suggests some measure of a pre-Christ revelation to Adam and Eve of the atoning mission of Christ.

Researcher: Kathleen Flake
Excerpt (pages): ". . . hence our first parents, after their fall, could not, and did not know exactly, what course their offended Maker would take with them; and were filled with anguish, horror, guilt, shame, the upbraidings of conscience, and dreadful perplexity and forebodings about the issue; and yet were not in a state of unqualified despair . . . . A Mediator was provided . . . . How much of the details of that plan was then made known,
on the earth and in heaven, we cannot exactly say -- enough certainly to be the object of
faith and hope, through every age, till the advent of the Saviour." (150).

**Length of Relevant Material:** 1 col.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** the fortunate fall; happiness as God's purpose

**Author:**

**Title of Book:**

**Title of Article:** "Lectures on the Shorter Catechism of the Westminster Assembly of Divines - Addressed to Youth. Lecture XVII."

**Title of Periodical:** *The Christian Advocate*

**Place of Publication:** Philadelphia, PA

**Publisher:** A. Finley

**Date of Publication:** Nov., 1825

**Nature of Source:** A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the *Christian Advocate* was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

**Comment:**

**Researcher:** Kathleen Flake

**Excerpt (pages):** "On the continuance of a race of sinners . . . is grounded the whole plan and work of redemption by Christ: . . . a work which will raise the redeemed of the Lord to higher happiness than they could have known, if they had not fallen: and a work which, notwithstanding the endless misery of those who perish, may produce - for aught we know - an infinite counterbalance of happiness, in the moral and intelligent creation." (483)

**Length of Relevant Material:** 1 para.

**Hard Copy (pages):**

**Date when Photocopying was Completed:**

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**Topics:** unpardonable sin

**Author:**

**Title of Book:**

**Title of Article:** "Lectures on the Shorter Catechism of the Westminster Assembly of Divines - Addressed to Youth. Lecture XVI."

**Title of Periodical:** *The Christian Advocate*

**Place of Publication:** Philadelphia, PA

**Publisher:** A. Finley

**Date of Publication:** Oct., 1825
Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news.

Comment: The author's definition of that sin which leaves the soul with remedy in the atonement contrasts with D&C 76:34-35.

Researcher: Kathleen Flake

Excerpt (pages): ". . . is it yet possible that any sinner should reject this Saviour! Yes, it is all so - sinners thus guilty, polluted, condemned, and perishing, do reject this Saviour - presented to them, and pressed to their acceptance! Ah! This is the sin of sins; the sin that cuts the soul off from its remedy and seals its perdition: - this is the damning sin of unbelief! And will any of you, my young friends, continue in this sin, and risk its consequences?" (435)

Length of Relevant Material: 1 col.

Hard Copy (pages):

Date when Photocopying was Completed:
Topics: women's role  
Author: 
Title of Book: 
Title of Article: "Letters from a Mother to a Daughter, on the Subject of Early Education. Letter I." 
Title of Periodical: The Christian Advocate  
Place of Publication: Philadelphia, PA 
Publisher: A. Finley  
Date of Publication: Nov., 1825  
Nature of Source: A religious periodical which superseded Presbyterian magazine in 1823; suspended 1834. It was edited by Ashbel Green, D.D. Although claiming to be largely non-sectarian and eclectic, the Christian Advocate was definitely conservative Presbyterian, opposing revivalism and union with Congregationalists in the West. Much of its material was taken from other publications. It emphasizes biography, essays, and religious and secular news. 
Comment: 
Researcher: Kathleen Flake 

Excerpt (pages): "He [the husband] prepares them [the children] for time; it is yours [as mother] to prepare them for eternity. He teaches them how to live for themselves; you must each them how to live for God." (494)  
Length of Relevant Material: 4 pp.  

Topics: Zion  
Author: 
Title of Book: "New York Lutheran Synod"  
Title of Article: 
Place of Publication: New York, NY.  
Publisher: Sidney E. Morse & Co., Editors and Proprietors.  
Date of Publication: Oct 12, 1833  
Nature of Source: An orthodox, though not conservative Presbyterian publication begun in 1823 by Sidney E. and Richard Morse and concerned mainly with religious topics. 
Comment: In this short report on the Lutheran activities for the year, the author describes the Lutheran community as "Zion" and includes in its concern for equity with the poor and a sentiment akin to oneness of heart. 
Researcher: Kathleen Flake
Excerpt (pages): "During the past year, God has been doing wonders for the cause of our Lutheran Zion. Not only have our churches increased in numbers, but they have aroused from their slumbers, and shaken the dust from their feet; they have zeal to extend the privileges they enjoy to the destitute, and to advance the kingdom of our Lord and Saviour. . . . All seem actuated by one spirit and desirous of one aim - the glory of God and the salvation of souls." (164)

Length of Relevant Material: 1 para.

Hard Copy (pages):
Date When Photocopying Was Completed:

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>A Book Ahead of Its Time:
Concepts of Lamanite Culture and the White Man's Indian
Researcher: Fluharty

Critics such as Dan Vogel argue that influences from Joseph Smith's environment can be seen in the Book of Mormon, particularly in its theories of Indian origins and the Mound Builder myth. But while relevant information was potentially available to Joseph Smith during the process of translation, perceived correspondences between Nephites and Lamanites and whites and Indians have been more facile than factual. Without doubt, elements of its Lamanite portrayals struck a superficial chord of similarity for readers familiar with common Indian symbols, but overall it was relatively incompatible with the many more subtle and complex white conceptions of Indians. Recent scholars criticize the books' presumed racism and outdated notions of savagery and civilization. In reality, though, the book provided rare glimpses into remarkable concepts of culture that would not find expression by anthropologists until the latter half of the nineteenth century.

Christopher Columbus' "discovery" of the New World was a major impetus for European traditions that conceived of Native Americans through images and stereotypes and therefore failed to grasp "how these people called Indians lived and saw themselves." Anthropologist Thomas W. Murphy implicated early Mormons as well, arguing they applied the homogenous label Lamanite to Indian tribes "that were still quite diverse and lacked any common conceptions of themselves as a distinct supratribal or national group." Unsurprisingly, given his assumption that the Book of Mormon contains Joseph Smith's "own desires and cultural assumptions," Murphy ignored the ancient authors' perspective that Lamanites who had "dwindled in unbelief" would need to be informed of their status as an Israelite remnant. Moreover, the Book of Mormon contained a world of religious, cultural, and tribal diversity that was hardly consistent with the flat and static representations of Indians prevalent in Joseph's day.

For centuries before and after Mormonism's emergence, Europeans' and Americans' moral evaluations of Indians perpetuated stereotypes. With Christianity and "civilization" as their criteria, the "Spaniards found the Indian wanting in a long list of attributes: letters, laws, government, clothing, arts, trade, agriculture, marriage, morals, metal goods, and above all religion." When subsequent missionaries remade Indians in their own images, their ethnocentric values and preconceptions of savagery made it virtually impossible to view American Indians on their own terms.
As these attitudes toward New World inhabitants developed, Euro-Americans predictably tried to fit Indians into their biblical worldview. Indians were soon considered the remnant of ancient migrants from the Old World. Whether part of the planet's repeopling following the flood, or scattered in the aftermath of the Tower of Babel, Indians were inserted by Euro-Americans into existing biblical narratives that explained their descent from Adam and Eve. As Indian languages and customs struck many whites as derivative of ancient Hebrews, the Lost Tribes theory of Indian origins found frequent expression. Consequently, Vogel finds "striking" evidence that Joseph Smith adapted these theories of Israelite origins while crafting the Book of Mormon. However, a closer examination of the philosophical underpinnings of these theories reveals incongruities with the Book of Mormon that Vogel conveniently omits.

Scholars estimate that between 1815 and 1830, whites abandoned any remaining views of the potential equality of Indians in favor of a new theory of "savagism." Before this transition, Euro-Americans had long used the notion of degeneracy to reconcile the biblical account of common origins with the diverse forms of primitivism that had emerged across the world in just a few thousand years. Assuming human nature was the same throughout time, some thinkers concluded that their own societies—the pinnacle of civilization—could use similar principles to transform primitive peoples. Consequently, whites theorized a conjectural history that ranked Indians as savages and argued they needed to progress through higher towards civilization. At the same time, Enlightenment thinkers fused this doctrine of degeneracy with environmentalism in order to include the effects of physical environment in their explanations of social and cultural diversity.

The Book of Mormon advanced a much different philosophy of history and human nature. It taught that prosperity and achievement could only be maintained with widespread spirituality and obedience and contradicted environmentalism directly. Nephites and Lamanites maintained extreme cultural differences even though they lived in the same climate and traced their descent from common and recent ancestors. Murphy accuses the Book of Mormon of containing "colonial metaphors and racially charged symbolism." He assumes the scripture's juxtaposition of barbarous dark-skinned Jewish Lamanites to civilized light-skinned Christian Nephites reflected and sanctioned the prejudice and power abuses of frontier relations between Indians and whites. However, more careful readers will find it invoked the word "civilization" in only two instances—both of which described Nephite deficiencies. Furthermore, its Lamanite labels included "wild" but none of the typical terms for Indians such as "savages," "infidels," "natives," "aborigines," "pagans," "barbarians," "heathens," or "sons of the forest." In short, the Book of Mormon's presumed resemblance to notions of civilization, savagery, and race in Jacksonian America actually diminishes the more carefully we examine the book's complexities.

Vogel claims "[t]he Book of Mormon's description of Lamanites sometimes sounds like an exaggerated version of contemporary stereotypes about North American Indians." Admittedly, Nephites resorted to terms such as "wild, and ferocious, and a blood-thirsty people," "hardened," "dark, and loathsome, and a filthy people," "idle," "abominable," "drunken," and "indolent." In addition, the Book of Mormon evoked Indian imagery when it spoke of "tribes" who worshipped the "Great Spirit," lived "in a state of nature," fought with "bows" and "arrows," surrendered their dead to "mother earth," marked the passage of time by "moons," and lifted the "scalp[s]" of "chiefs." On the other hand,
though, it never employed typical Indian words like papoose, powwow, sachem, squaw, tomahawk, wigwam, and wampum. All told, the Book of Mormon avoided hundreds of terms with indigenous origins. Coincidence likely explains the Book of Mormon’s similarity to these common Indian symbols; its uniqueness becomes more apparent when we look at the ideas behind the symbols.

When the earliest Mormon missionaries promoted the Book of Mormon as a history of ancient Indians, they correctly perceived and benefited from a resurgent American interest in Indians. One scholar measured this public fascination when she noted that of the "109 works [of American fiction] published between 1820 and 1829, one in six featured American Indians . . ." Literary critics generally agree this generation considered Indians a useful subject matter. Anxious to construct a national identity, American authors worked towards literary independence. Serving as both a uniquely American subject and a useful link to the nation's prehistory, noble and ignoble savages appeared frequently in works by popular authors such as James Fenimore Cooper. But whereas Cooper and his contemporaries imagined that Indians were vanishing, the Book of Mormon had little affinity with these romantic notions about America’s future and frontier.

Cooper produced four novels in the 1820s that kicked off his popular and prolific career. With titles like *The Last of the Mohicans* (1826), these frontier romances fixed the Noble Savage in the American imagination and popular culture. Like many of his peers, Cooper condoned Indian removal as the inevitable but lamentable demise of the Vanishing American. Like most Americans, he believed that Native Americans were passing away because white and Indian worlds were incompatible. Colored by this perspective, Cooper reinforced myths about Indians that supposedly showed their shortcomings as savages. For instance, despite indigenous agricultural practices, virtually all whites of this period believed Indians subsisted exclusively by hunting. In addition, Cooper inspired lasting imitation by making his Indian characters speak with stunted vocabularies, and often substituting gestures for words. On the contrary, Book of Mormon peoples held no illusions comparable to myths of noble savages, commonly practiced shepherding and farming, and waxed "mighty in . . . speaking."

In serious contrast to philosophies of its day, the Book of Mormon undermined nascent notions of race and Manifest Destiny. Although full-blown scientific racism had not yet emerged, Americans began to use an Anglo-Saxon ideology to justify territorial and economic expansion. These racialist ideas were particularly evident in views on the blending or mixing of Indians and whites. Initially, Jefferson and some of his contemporaries believed that interracial marriage might leaven the Indian population and facilitate their assimilation, yet their attitudes towards miscegenation with blacks nonetheless demonstrated the undercurrent of racialism in American thought. Tellingly, missionaries to the Indians in the late eighteenth century began the practice of befriending mixed-bloods. Since they believed that white blood carried intellectual and moral capacity, they targeted these so-called "half-breeds" for their potential to adopt civilized outlooks and Christian values. Yet since they believed Indians were an inferior race, most Americans supported the passage of the 1830 Indian Removal Act. Significantly, the Book of Mormon ran roughshod over this political context with its condemnation of racial inferiority, anticipated roles for Lamanites, and prophesied chastening of Gentile America.
In virtually every respect, Book of Mormon peoples perceived themselves and each other within ethnic categories that had little in common with the racism of Jacksonian America.  Americans used the language of biology to divide up the world's population into discrete races. They believed in racial essences, claiming this blood tainted "half-breeds" who pass for white. Convinced races with dark-skins were inferior to whites, they often segregated to maintain racial purity. Book of Mormon peoples, on the other hand, never imagined that "blood" or anything else transmitted racial essences. The book depicts white Lamanites, wicked Nephites, and "compound" Lamanites, proving white skin color was no guarantee of divine approval. For these and other reasons, Murphy and others commit an anachronistic mistake when they assume Nephites and Lamanites perceived themselves and each other in racial terms comparable to nineteenth-century Euro-American paradigms.

Under the combined authority of science and racialist ideology, Americans at this time found new ways to expand their claim to a national heritage. Curiously, Vogel omits this point in his discussion of the Mound Builder myth. Focusing instead on the seeming parallel between the Book of Mormon's extinction of Nephites at the hand of Lamanites and the story of a white race of Mound Builders who were killed off by savage Indians, he apparently fails to appreciate the reasons for which some early archaeologists perpetuated this myth. Many intellectual historians of American archaeology have argued their discipline "began as a colonial venture that downplayed the achievements and skills of a vanquished people to excuse the reduction and subjugation of that people." As verification for Americans' assertion of racial superiority and Manifest Destiny, this myth provided justification to inherit the Mound Builders' mantle, thus legitimizing the claims of whites to America's history, heritage, and land. Robbing them of their past, whites imagined Indians "had been static in prehistoric times and lacked the initiative to develop on their own." Needless to say, the Book of Mormon's discussion of Lamanite destiny and complicated historical narratives shared little similarity with this imperialist project.

Book of Mormon prophecies, according to G. St. John Stott, made a radical departure from these ideas of "racial elitism." The prophet Mormon reminded Lamanites of the latter-days that they "are numbered among the people of the first covenant." Secondly, the covenant linked Lamanites to Gentile converts when it promised the latter would not only be "numbered among . . . the remnant of Jacob," but as Nephi was told, "they shall be numbered among the seed of thy father." Lehi envisioned a gathered Lamanite nucleus by prophesying the brass plates "should go forth unto all nations, kindreds, tongues, and people who were of his seed." Thus, in a day when whites viewed Indians with condescension, the Book of Mormon insisted Gentiles needed adoption into the covenant in order to become partners with the Lamanites. As Stott put it, there was "nothing derivative in [its] view of Lamanite-gentile relations." The Book of Mormon unsettled notions of Manifest Destiny. It foresaw that even though the Lamanites would be initially "scattered" and "smitten" by the Gentiles, these whites would become "nursing fathers" and "nursing mothers" who helped the Lamanites to "gather" and "obtain" the "land of their inheritance." Lehi foresaw the rise of a latter-day Lamanite prophet among the descendants of his son Joseph. Rejecting white paternalism, the book envisioned Lamanites ultimately holding prominent positions of Church leadership over Gentiles. As the Lord explained, the Gentiles would be
privileged to "assist my people, the remnant of Jacob . . . that they may build a city, which shall be called the New Jerusalem." At the same time, the book was also "understood by its readers as heralding the imminent end of the 'fulness of the gentiles.'" Anticipating that most Gentiles upon "the promised land" would reject the gospel, it predicted Lamanites would overthrow wicked Gentiles "as a lion among the beasts of the forest. . . [who] both treadeth down and teareth in pieces." As Stott remarked of this inversion of the usual frontier roles of whites and Indians, the "originality of this scenario is striking."

The Book of Mormon's presentation of ancient Nephite and Lamanite "customs" and "traditions" anticipated the modern concept of culture many years in advance. Through the mid-nineteenth century, the word culture was a singular noun that meant "cultivated" and "civilized." Its connotations included human progress and the accumulation of art, science, and knowledge. Edward Tylor's 1871 book, *Primitive Culture*, introduced the modern concept of culture. This idea challenged prevailing understandings of both race and class and, by retreating from notions of "civilization" and "high culture," declared that the differences among us were learned rather than inborn. Over the next few decades, anthropologists like Franz Boas repudiated ethnocentrism by adding the idea of cultural relativism to their understanding of culture. These former notions, common or emerging in Joseph Smith's day, relied on notions of biological and environmental determinism, supported systems of social stratification, and divided humans into superior and inferior groups.

In the Book of Mormon, culture was transmitted by social rather than biological mechanisms. The prophet Lehi evidenced this conviction when he told his Lamanite grandchildren "I know that if ye are brought up in the way ye should go ye will not depart from it." Other Book of Mormon authors demonstrated the potency of traditions when they explained why the Lord placed a darker skin color upon the Lamanites. The reason for this mark rendering Lamanites unattractive to Nephites was not because the blending of genes or skin colors was inherently dangerous; instead, the Lord designed it "that they might not mix and believe in incorrect traditions which would prove their destruction."

Some critics argue the Book of Mormon reflects the ethnocentrism of Joseph Smith's day because the Nephites expected their Lamanite coverts to assimilate. Keith Parry argues some early readers used the Book of Mormon "to invest the life style of the pioneer farmer and its environing 'civilization' with absolute moral value, while denying any value to the life style of the Indian." The example of the people of Ammon, however, demonstrates the book's uniqueness. In the only recorded instance of Nephite laughter, the sons of Mosiah faced ridicule and scorn for thinking they might "might save some few [Lamanite] souls." Seeing instead potential in their Lamanite brethren, these young men "were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish." The fruits of their mission indicate the degree to which the Book of Mormon reverses Nephite ethnocentrism.

Though both rapid and sweeping, the people of Ammon's conversion and cultural adaptation hardly turned them into imitation Nephites. For instance, these Lamanite converts used the word "correspondence" to describe how their receipt of gospel knowledge was characterized by a mutual exchange of thoughts and feelings. They actively sought and constructed their own new identity with the name "Anti-Nephi-Lehies." Though the Nephites abstained from the people of Ammon's pacifist covenant,
they nonetheless recognized and respected their "view."\textsuperscript{57} When Korihor preached to these Anti-Nephi-Lehies, they bound him and brought him before the high priest because they "were more wise than many of the Nephites."\textsuperscript{58} The Anti-Nephi Lehies probably inspired later Lamanite converts. In one instance, about three hundred Lamanite converts departed from the usual format of Nephite proselytizing and presented their message within a cultural-specific framework. This method proved so successful that "the more part of the Lamanites were convinced of them, because of the greatness of the evidences which they had received."\textsuperscript{59} As their numbers grew, these converted Lamanites polished their skills in cross-cultural communication enough to preach "the manner of their [own] conversion" in order to "exhort [the Nephites] to faith and repentance."\textsuperscript{60} By preaching to their white brothers, these steadfast Lamanites bring the Book of Mormon full circle, challenging us to engage in Christlike interpretation as we learn to cherish those elements of gospel truth that are both possessed and enriched by all cultures.\textsuperscript{61}

If critics would approach the Book of Mormon with "eyes to see and ears to hear," they will find it hardly resonated with the range of stereotypes people held about Indians in early nineteenth-century America.\textsuperscript{62} Properly understood and appreciated, the Book of Mormon contradicts most contemporaneous white conceptions of Indians. Its remarkable concepts of culture, nonetheless, show that it was decades ahead of its time. As it deconstructs its own ethnocentrism, the Book of Mormon invites us to hasten forth that future day "when every nation, kindred, tongue, and people shall see eye to eye."\textsuperscript{63}

Endnotes

1\textsuperscript{\textsuperscript{1}} Dan Vogel, \textit{Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith} (Salt Lake City: Signature Books, 1986); Dan Vogel, Dan Vogel's Reply to Kevin Christensen, copyright 2002, \texttt{http://www.xmission.com/~research/central/reply.htm}, accessed on 17 July 2002.

2\textsuperscript{\textsuperscript{2}} Robert F. Berkhofer Jr., \textit{The White Man's Indian: Images of the American Indian from Columbus to the Present} (New York, 1978), 3.

3\textsuperscript{\textsuperscript{3}} Thomas W. Murphy, Other Mormon Histories: Lamanite Subjectivity in Mexico, \textit{Journal of Mormon History} 26 (Fall 2000): 185.

4\textsuperscript{\textsuperscript{4}} Thomas W. Murphy, From Racist Stereotype to Ethnic Identity: Instrumental Uses of Mormon Racial Doctrine, \textit{Ethnohistory} 46 (Summer 1999): 456; Mormon 7:1-2, 10.

5\textsuperscript{\textsuperscript{5}} Robert F. Berkhofer Jr., \textit{The White Man's Indian: Images of the American Indian from Columbus to the Present} (New York, 1978), 10.

6\textsuperscript{\textsuperscript{6}} Robert F. Berkhofer Jr., \textit{The White Man's Indian: Images of the American Indian from Columbus to the Present} (New York, 1978), 34-37.

7\textsuperscript{\textsuperscript{7}} Dan Vogel, \textit{Indian Origins and the Book of Mormon: Religious Solutions from Columbus to Joseph Smith} (Salt Lake City: Signature Books, 1986), 66, 71-73.


Thomas W. Murphy, From Racist Stereotype to Ethnic Identity: Instrumental Uses of Mormon Racial Doctrine, *Ethnohistory* 46 (Summer 1999): 456-457. Murphy was probably thinking of Mulekite ancestry, or more likely D&C 19:27, when he connected Lamanite degradation with Jewishness.

Alma 51:22; Moroni 9:11-12.


For a sample of this list see Mark Rosenfelder, Words in English from Amerindian Languages, <<http://www.zompist.com/indianwd.html>>, accessed on 3 August 2002.


24 2 Nephi 33:1.


28 Notwithstanding the Nephite king-men professed the blood of nobility (Alma 51:21) their claim was merely a political distinction from similar-looking Nephites.


30 See John L. Sorenson, *An Ancient American Setting for the Book of Mormon*, 54-55 for a discussion of socially constructed ethnicities in the Book of Mormon; notwithstanding these ethnic identities, I believe many Lamanites possessed phenotypic features that visibly and physically distinguished them from Nephites (see Alma 19:18; 20:10; 55:4-8; Helaman 9:33-34; and 14:10.


36 Mormom 7:10, emphasis added; see also 1 Nephi 15:13-18.


38 1 Nephi 5:17-19, emphasis added.


41 For prophecies of the Gentiles' nursing, see 1 Nephi 21:1, 8, 17-26; 1 Nephi 22:6-12; 2 Nephi 10:2, 7-10, 18-19, 21; and Mormon 5:9-13, 15, 20-21, 24.

42 For prophecies of the Gentiles' nursing, see 1 Nephi 21:1, 8, 17-26; 1 Nephi 22:6-12; 2 Nephi 10:2, 7-10, 18-19, 21; and Mormon 5:9-13, 15, 20-21, 24.


44 Steven Epperson, Mormons and Jews: Early Mormon Theologies of Israel (): 34.


48 2 Nephi 4:5.

49 2 Nephi 5:21-23; quote from Alma 3:8; see also Richard L. Bushman, The Lamanite View of Book of Mormon History, in John M. Lundquist and Stephen D. Ricks, eds., By Study and Also by Faith ( ), vol. 2, page 62.


Essay on the Methodist Quarterly Review

In similar fashion to the Methodist Magazine's earlier shift in 1829, away from "mere miscellany" and toward a more intellectual and cultured format, the Review superseded the Magazine in 1841 under the new editorship of George Peck. He announced that the journal's pages would henceforth "be devoted to theology, ecclesiastical polity, education, science, and general literature." Pointing to the significance of its title, Peck explained that the journal would primarily provide "extended and elaborate reviews . . . of many of the leading publications which from time to time issue from the American and European presses . . .," as well as shorter "critical notices" of other new publications.a

Peck's introductory essay also expressed his hopes for the Review's readers. By sharing the substance of new books through the journal's reviews, he desired to assist readers in their purchasing decisions. The Review, however, aimed to do much more than merely pander to subscriber's tastes. As Peck proclaimed, it would offer sophisticated treatments of the gospel and counter false philosophy, speculative theology, and "unbridled dogmatism." Moreover, his journal sought to serve the Methodist Episcopal Church by "being always prepared to defend and explain our own peculiar institutions at length when need requires." Although religious topics would occupy most of its pages, Peck intended for the Review to enlighten its readers' in secular matters too. He cited "scientific discovery" and "ancient and modern literature" as "useful arts"-worthy subjects for the Review that would "make its readers wiser and better."b

Notwithstanding Peck's intentions, reviewers for the journal sometimes struck an uncompromising balance between secular and religious interpretations. These critical reviewers, who were most likely Methodist ministers, complained about what they perceived as excessive secular and historical context for biblical stories, as well explanations that undermined or minimized the supernatural and miraculous nature of events in the Old and New Testaments. For instance, one reviewer protested against an author's naturalistic interpretation of the events at the Mount of Transfiguration.c
Topic(s): Christianization of the Old Testament; Religion and government; Priesthood and Church; Bishop; Descent of authority; Basis of authority; Ordination; One true church; Temple; New Church; History; Primitive Church; Apostasy; Corruption of the churches, Old Testament as context for doctrine; Modern recapitulation of biblical events; Dispensations.

Author: None listed.

Title of Book:


Title of Periodical: Methodist Quarterly Review

Place of Publication: Conference Office, 200 Mulberry Street, New York

Publisher: G. Lane & P. P. Sandford, for the Methodist Episcopal Church

Date of Publication: Jan. 1841

Library Location: American Periodical Series, Film 051 B, Reel #330

Nature of Source: This reviewer took to task this publication from Oxford. Disagreeing with the authors' premise that the Church of England is Christ's church, the reviewer advanced various arguments to discredit their logic.

Comment: Though the reviewers ultimately rejected the idea that Christ established a corporate church, or that such exists in modern times, his reasons suggest the difficulty early Mormons might have faced in convincing Protestants that Christ actually ever intended to have a one true church. Interestingly, he finds antecedents to three Christian priesthood offices (bishop, presbyter, and deacon) in the positions held within pre-Christian Jewish synagogues. This often unrecognized continuity, in his view, demonstrates that Christ and his apostles merely utilized existing forms and did not establish an official church. Similarly, he trivializes the claims of churches to have unbroken lines of successively ordained clergy by arguing that Christ would have never let his church temporarily languish in corruption. Notwithstanding the reviewer's inability to locate evidence of an "ecclesiastical polity" within the New Testament, his reasoned approach might have resonated with early Mormons who viewed the emergence of Christ's kingdom as only possible through restoration, not reformation.

Researcher: Sterling Fluharty

Excerpt (pages): "There are few things which the Christian world more generally agree in than to wonder how the Jews could adopt and retain with such invincible tenacity the doctrine that the Messiah would be a temporal prince, who should exalt them under the Mosaical dispensation to a state of the greatest visible power and magnificence; and yet there are few things in which we more resemble the Jews than in this very particular. We do not, indeed, expect to see our Messiah reigning personally over mankind, but we substitute for the monarchical theory of the Jews our doctrines of the visible church of Christ; which, under various exhibitions, we magnify to such an extent of authority and power, that, in reality, the difference between Jew and Christian for the most part is small. The popes of Rome claim to be viceroys for Christ, and exercise that power as temporal and spiritual princes over a very large portion of Christendom. The Church of
England exhibits their theory under an aristocracy of bishops; and similar features are continually furnished us in the ecclesiastical systems of various Protestant denominations under more democratic constitutions; but which, like the mustard seed of one of our Savior's parables, only require opportunity to attain to a portentous magnitude. In former times these peculiarities were much more prominent than at present, for there has been a great moral improvement going on during the last hundred years, which has greatly softened down ecclesiastical presumption; and has, at least with the great body of Protestants, induced a more distinct perception of the truth of our Redeemer's declaration, that his kingdom is not of this world; that it is within us; that it is a spiritual kingdom; that it belongs alone to the understanding and conscience, and that it is perfectly consistent with various forms of ecclesiastical polity. The direct influence of this conviction has, in the United States, established it as an undoubted truth, that no one sect of Christians can be regarded as the only true church of Christ, nor that any one is better entitled to the protection of the laws than other Christian sects. But we must not forget that our conviction of the truth of this doctrine has been chiefly obtained through the peculiarities of our republican institutions; and, consequently, that in the ancient monarchies of Europe, where particular sects have long enjoyed an especial protection of the state, we must not be surprised that the doctrine of the equality of all religious sects is not only a novelty to many persons, but that it is regarded with great abhorrence by all those who benefit from the ecclesiastical patronage of the state" (58-59).

"Now, to understand the constitution of the primitive church correctly, a short exposition only is necessary to show the fallacies of the positions assumed on this subject, not only by the Oxford divines, but by other writers on ecclesiastical polity. These controversialists, for the most part, very ignorantly suppose that the terms bishop, presbyter, and deacon were first used in relation to the church by our Savior or his apostles, and that they were consecrated by them, for the first time, to designate the ministry of the Christian church. But never was there a more grievous mistake; for the words bishop, presbyter, and deacon were names of officers in the Jewish synagogues, and were familiarly used as such among the Jews for centuries before out Saviour's advent. . . ." (67-68)

"It is also abundantly clear that the synagogue, with all its customs, though excellent in their design and use, were not of divine appointment. The synagogue service stood in relation to the temple service, which was of divine appointment, very much as a prayer meeting with us at the present day does in relation to the regular public service. The synagogue necessarily was much more conspicuous than our prayer meetings, because there was and could be but one temple to the whole Jewish nation; but throughout Judea, and everywhere among the Gentiles, the Jews could, and thought themselves obliged to, establish synagogues. Hence they are prominent in the latter periods of Jewish history as places of public assembly for religious worship. Our Saviour and his apostles continually attended the Jewish synagogues, and the first disciples were members of them until they were expelled by the unbelieving Jews. But when the first Christian believers had become sufficiently numerous, they assembled together as a body under the accustomed forms of the synagogue, as is evident from the manner in which their religious worship was performed, and in the appointment of the ordinary synagogue officers, namely, bishops, presbyters, and deacons, whose functions were perfectly well understood as being old institutions to which they and their fathers had been accustomed
for centuries. But though Christ and his apostles thus used the form of the old Jewish synagogue, they nowhere tell us that they had conferred the sanction of a divine approbation upon that form, as being obligatory upon Christians for ever; consequently, as they have not done this, we cannot come to any other rational conclusion than that they considered the assemblies of Christians to be under ordinary synagogue usages, and which, as being perfectly understood, required no instruction from them. We therefore cannot look upon the primitive Christian churches to have been anything else than mere synagogues, whether it regards the appointments of the ministers, or ceremonial or religious services. By these simple facts, as well as, every particular belonging to the history of the earlier Christians; for it becomes a very easy matter to understand how corruptions were superinduced upon synagogue users, and how the simple bishops, presbyters, and deacons of the first Christian synagogues, in the course of three centuries, should have attained to an eminence altogether inconsistent with the original theory of their appointment as synagogue officers. On the contrary, the notion that Christ or his apostles did actually establish a church under positive appointments, is altogether irreconcilable with the fact that the Scriptures nowhere recognize any such condition" (68-69).

"But notwithstanding this specific promise of Christ that he would be with the church to the end of the world, the Oxford Tracts directly state that the Catholic Church, during the progress of a thousand years, fell into grievous errors of faith, doctrine, and practice!!! . . . But then, again, we are assured by the Tracts the Church of England purified herself entirely from all the errors and corruptions that had occurred in the Catholic Church, and that she now possesses the original holiness and perfection of the church as at first constituted by Christ or his apostles. The Church of England, therefore, is the true and only catholic church, seeing the dissenters are all schismatics, and that the Romanists have, according to the conclusion of the thirty-fifth Tract, ‘so corrupted the truth of God’s word, that they are not to be listened to for a moment.’ Now, we are free to confess that nothing can be more vexatiously incomprehensible than the above statement; for, in the first place, we cannot understand how a church having the promise of Christ’s continuous presence until the end of the world could possibly become corrupt. And, again, when from the notorious corruptions of the Romish Church we could satisfy ourselves that the nature of Christ’s promise to the church has been altogether misunderstood, so that the contradiction is from the absurd interpretation, and not from any failure of Christ’s promise,—we say, when we have become convinced of this, our understanding is utterly confounded in being told by the Oxford Tracts that the promise of Christ stands fast according to the Romish interpretation, has never failed, and is yet the peculiar boast and privilege of the Church of England!!!" (72-73).

"But, according to the doctrine of the Oxford Tracts, Christ’s promise to be with the church to the end of the world is fulfilled by the simple preservation of episcopal succession among the clergy. The promise of Christ was not to preserve the church from error in faith, doctrine, or practice, but that an episcopally ordained succession of ministers should never be wanting to the church. This promise then has never failed, so that no matter how profligate any of this apostolically ordained ministry may have become, nevertheless their wickedness does not the less make them the ministers of God to us, and through whom alone we may with confidence expect to obtain that salvation for which Christ died. But this position of the Oxford divines, instead of removing
difficulties, only makes matters more confused; for, if the claim of the Church of England to be the true catholic church of Christ rests not upon a profession of the true doctrines of Christianity, but upon her episcopal succession from the apostles, how are we to regard the Greek Church, the Nestorian, Coptic, and other Eastern churches, that have an episcopal succession as well as the Church of England? Nay, so has the Church of Rome, undeniably. How can we then determine to which of these divinely constituted hierarchies our allegiance properly belongs? According to the doctrine of the Tracts it would seem to be an indifferent matter which we submitted to, seeing they all have episcopal ordination and succession. But then if this be true, is it not supremely absurd for the Church of England to obtrude herself on our consciences as being the only true catholic church, seeing her only argument is the apostolic succession of her clergy, which apostolical ordination is equally conceded to the Romish, the Greek, and various Eastern churches?" (73).

"Notwithstanding the promise of Christ that the gates of hades should prevail against his church, and notwithstanding his promise to be with that church until the end of the world, yet he never taught his followers to expect that his kingdom should be established after the model of any of the things of this world, not did he ever teach them to expect they should cease to have tribulation in this world, though he told them, in the very same verse, 'to be of good cheer, for that he had overcome the world,' John xvi, 33" (82).

"In strict conformity to this declaration, we learn from various passages of the book of Revelation, that the saints, certainly the true followers of Jesus Christ, are everywhere represented as enduring afflictions, persecutions, and death: see Rev. vi, 9, 10, 11; vii, 13, 14; xiii, 7; xviii, 6, &c. Nor is there any entire deliverance intimated to them until after the downfall of antichrist and the mystical Babylonian harlot. Both of these events, all Protestant commentators of any reputation consider, are yet to be fulfilled. But among all the various exhibitions of the apocalyptic vision, of the various metaphorical beasts that should exercise dominion on the earth, and amid all the varieties of human operation there delineated, both as acting and as suffering, there is no corporate existence, nor any corporate agency in the transactions of these anticipated events of future Christian history" (82).

Length of Relevant Material: Pages 58-83.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topic(s): Elijah; Elias; Priesthood and Church; Descent of authority; Basis of authority; Keys
Author: "L."
Title of Book:
Title of Article: Book review of David Francis Bacon, Lives of the Apostles . . , New Haven: Young & Ulhorn, [1835 or 1836].
Title of Periodical: Methodist Quarterly Review
Place of Publication: Conference Office, 200 Mulberry Street, New York
Publisher: G. Lane & P. P. Sandford, for the Methodist Episcopal Church
Date of Publication: Jan. 1841
Nature of Source: This article was mostly critical of Bacon's book. It faulted the author for straying from the scope promised by the title of his book. The reviewer lamented how Bacon squandered his opportunity to present an inspiring devotional work highlighting the religious life of the apostles. He complained about what he perceived as excessive secular and historical context for stories of the New Testament. Ever on the lookout for naturalistic explanations, the reviewer criticized Bacon for presenting unfaithful interpretations of miraculous biblical events that "might satisfy a German neologist or semi-deist . . ." (18). Much of the review contested Bacon's conclusions about Peter's apostolic supremacy. Among other things, the reviewer claimed the book sympathized with Catholic doctrines and argued that, contrary to the author's position, Christ did not make Peter "the foundation of the church!" (33). Although this reviewer's criterion are in keeping with the journal's uplifting editorial aims, this book's inclusion probably says more about the periodical's dual mission to defend Methodism and intellectually stimulate its readers.

Comment: The reviewer focused almost all of his critique on two topics: the supernatural events on the Mount of Transfiguration and the misunderstood supremacy of the apostle Peter. This book's contested portrayal of these biblical phenomena and persons takes on added significance for their similarity to contemporary LDS doctrinal developments. Given that this book may have been published in the same year as the dedication of the Kirtland Temple, Joseph Smith and Oliver Cowdery's claim that Moses, Elijah, and Elias visited them and restored priesthood keys may have affronted Protestants and their notions of priesthood—just as this reviewer condemned Bacon's interpretations that sounded like Catholic doctrines.

The reviewer of this book, Lives of the Apostles, sided with Luke in saying that the act of prayer, on the part of both the Lord and his three companions, was what precipitated the glorious events of the transfiguration. The sleep attributed to the apostles by Luke, the reviewer maintained, lasted only a short while, ended before they beheld the heavenly visitors, and in no way implied (as the author believed) their experience on the mount was merely a dream. The reviewer, however, provided little explanation for the reason and meaning of this miraculous manifestation. In his view, apparently, Christ's summoning of these Old Testament prophets was incidental; the Lord primarily intended to provide his chief apostles with an unprecedented display of glory.

That the reviewer turned immediately from his discussion of the transfiguration to a denunciation of Bacon's unjustified elevation of Peter suggests something of how Protestants may have accused Mormons of borrowing from Catholic ideas of priesthood authority. For instance, summer fellow David Holland's essay noted that "Mormon missionaries in England wrote [in 1840] to their family and friends in Nauvoo that 'when we speak of priesthood they call us Catholics'" (12). Although Holland's essay did not discuss differing doctrines of priesthood keys, the reviewer included keys in his list of Bacon's borderline Catholic views. This mention of keys raises interesting questions that Mormon scholars need to confront if they wish to fully understand how Protestants conflated Mormon and Catholic concepts of priesthood.

Catholics and Mormons both believe Peter received priesthood keys from Christ. The passing of these keys to successive generations of Church leaders, as a necessary condition for the Church's authority, was and is a common doctrine to both
Catholics differ from Mormons, though, in their interpretation of what they call the Petrine texts: Matt. 16: 17-19; Luke 22:31-32; and John 21:15-17. The passages, in their view, evidence that Christ promised and granted Peter the position of supremacy among the Apostles. Interestingly enough, Catholics consider Christ's labeling of Peter as the rock of the Church, and the explanation that the keys of the kingdom of heaven held the power of binding and loosening, as merely the promise that Peter would soon receive these keys to carry out the duties consist with his ascendant station. The actual receipt of these keys, they further believe, did not occur until the resurrected Lord instructed Peter to "Feed my lambs. . . . Feed my sheep." In contrast, Joseph Smith taught that, in order to restore Christ's Church in a new dispensation, he and Oliver received keys on more than one occasion. Not only did he claim that they received keys from Peter, James, and John (in connection with the Melchizedek Priesthood) but he also asserted they received keys anew from the same Old Testament prophets who had bestowed keys upon these same three Apostles at the Mount of Transfiguration. Significantly, Protestants may have also considered this unbroken chain as proof that Mormons believed priesthood keys were invested in individuals and that they somewhat bypassed Christ's grace and authority by stretching back to Old Testament times. To the degree that Protestants perceived these or similar similarities, it is possible they reasoned Mormons had recast Catholic priesthood doctrines in a restoration context. Thus these connections between key bearers and the transfiguration, which reflected the reviewer's original juxtaposition, deserve further attention in our attempt to understand the Catholic context in which some Protestants may have viewed Joseph's claims about the supernatural means and messengers that accompanied the restoration of priesthood power and keys to him and his fellow church members.

Researcher: Sterling Fluharty

Excerpt (pages): "Thus we are taught by a Protestant Christian author [of the book under review, Lives of the Apostles,] that the adorable Saviour, to prepare his chosen disciples to witness the most magnificent display of his glory he ever deigned to exhibit to mortals in the body, of set purposes beguiled their imagination by scenes of grandeur, calculated to produce the same lofty emotions of sublimity and awe in the feelings of the deist, the heathen idolator, and the mere sentimentalist professing the Christian faith! That such emotions are often mistaken for true piety, and substituted for the spirit of devotion, we have little reason to doubt. They are excited not only by the romantic grandeur of 'earth-o're-gazing mountains'-the high places of idolatry-but also by the sombre aspect of the stately Gothic cathedral, and the grace tones of the majestic organ, aids to devotion which are sought only in the absence of the spirit of it."

"It was by that abstractedness of the thoughts from the world, and [end of page 16] deep devotion of heart before God, which continuous and ardent prayer produces, and not by dazzling the imagination with external grandeur, that the Saviour prepared the disciples for the manifestation of his glory which he was about to make to them" (16-17).

"[Peter was the Church's] "foundation," the "rock" on which it was built; the "chief apostle," sustaining a "perfectly commanding pre-eminence;"and the honored bearer of its sacred "keys." Such are the views set forth by our author, and inculcated in every possible form throughout his work" (24).
"The most obnoxious feature of the thesis in question is, that it makes Peter the foundation of the church! So he is distinctly denominated again and again in the volume before us. This is popery outright" (33).

"Christ is the living stone-having life in himself; and as such he is the only foundation of the spiritual temple" (36).


Hard Copy (pages):

Date When Photocopying Was Completed:

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Topic(s): Religion and government, last days
Author: "L."
Title of Book:
Title of Article: Book review of David Francis Bacon, Lives of the Apostles . . , New Haven: Young & Ulhorn, [1835 or 1836].
Title of Periodical: Methodist Quarterly Review
Place of Publication: Conference Office, 200 Mulberry Street, New York
Publisher: G. Lane & P. P. Sandford, for the Methodist Episcopal Church
Date of Publication: Jan. 1841
Library Location: American Periodical Series, Film 051 B, Reel #330
Nature of Source: This article was mostly critical of Bacon's book. It faulted the author for straying from the scope promised by the title of his book. The reviewer lamented how Bacon squandered his opportunity to present an inspiring devotional work highlighting the religious life of the apostles. He complained about what he perceived as excessive secular and historical context for stories of the New Testament. Ever on the lookout for naturalistic explanations, the reviewer criticized Bacon for presenting unfaithful interpretations of miraculous biblical events that "might satisfy a German neologist or semi-deist . . ." (18). Much of the review contested Bacon's conclusions about Peter's apostolic supremacy. Among other things, the reviewer claimed the book sympathized with Catholic doctrines and argued that, contrary to the author's position, Christ did not make Peter "the foundation of the church!" (33). Although this reviewer's criterion are in keeping with the journal's uplifting editorial aims, this book's inclusion probably says more about the periodical's dual mission to defend Methodism and intellectually stimulate its readers.

Comment: The reviewer invoked commentary from Adam Clarke to refute the author's portrayal of Peter's alleged apostolic supremacy. In so doing, Clarke's analysis shed light on Protestant concepts of the Kingdom of God.

By citing the verse in Mark to make his point about the Lord's kingdom, Clarke seemed to draw no distinction between the "kingdom of heaven" and the "kingdom of God." In fact, Clarke likely considered the two terms synonymous: the former phrase is unique to only Matthew (out of the four gospels), whereas the latter shows up in each of the four gospels (including the cited verse of Mark) and elsewhere throughout the New Testament. Apparently, in Clarke's view, the phrase "kingdom of heaven" carried spatial connotations; a kingdom fit for Jesus was, by definition, "not of this world!"

Notwithstanding the divine location Clarke envisioned necessary for God's kingdom, he
saw no contradiction in believing the apostles had initially "viewed the kingdom of Christ" as a "temporal" organization upon the earth.

Although it was not stated here, perhaps Clarke accounted for this preliminary apostolic perspective by recognizing that New Testament Jews had anticipated an apocalyptic Messiah who would secure their deliverance from Roman oppression. The political dimensions of this awaited kingdom, which Christ never delivered in his first coming, may have informed latter-day differentiations between the various forms of the Lord's kingdom—even though Clarke never criticized modern interpretations at variance with his own views. These biblical antecedents, moreover, might suggest whether and why some Christians of the early- to mid-nineteenth century stopped using the designations "kingdom of heaven" and "kingdom of God" interchangeably. To be sure, Mormons conceived of a kingdom of God both upon earth and in heaven; as somewhat separate kingdoms, the Church served mortals who were (hopefully) progressing toward residence in the celestial kingdom in the next life. In addition, their millenarian thought, especially as it was conditioned by scriptural exhortations to "build" the kingdom, caused early Latter-day Saints to transform the Christian idea of the Lord's kingdom from an abstract notion about heaven into a full-blown Zion community. That this entailed a governmental framework, political leaders, military forces, and economic policies—in order to usher in Christ's millennial reign—apparently never surprised Mormons. Future studies of biblical interpretation and denominational theology for this time period might compare and contrast Mormon thinking about the Lord's various kingdoms with that of contemporary denominations to determine the definitions Christians applied to scriptural language about kingdoms—especially in those few instances where they spatially grounded it within this temporal sphere and connected it with prophecies about the last days and restoration.

**Researcher:** Sterling Fluharty

**Excerpt (pages):** "In the eighteenth chapter of Matthew, first and second verses, it is said, 'At the same time came the disciples unto Jesus, saying, Who is greatest in the kingdom of heaven?' Dr. Adam Clarke, in his note on this passage, says, 'Could these disciples have viewed the kingdom of Christ in any other light than that of a temporal one? Hence they wished to know whom he would make his prime minister—whom his general—whom his chief chancellor—whom supreme judge, &c., &c. Is it he who first became thy disciple, or he who is thy nearest relative, or he who has most frequently entertained thee, or he who is the oldest, merely as to years? Peter, James, and John were surely more spiritual in their views! And yet how soon did even these forget that his kingdom was not of this world? See Mark x, 25, &c.; John xviii, 10, &c. The disciples having lately seen the keys delivered to Peter, and found that he, with James and John, had been privileged with being present at the transfiguration, it is no wonder if a measure of jealousy and suspicion began to work in their minds. From this inquiry we may also learn that the disciples had no notion of Peter's supremacy; nor did they understand, as the Roman Catholics will have it, that Christ had constituted him their head, either by conversation mentioned chap. xvi, 18, 19, or by the act mentioned in the conclusion of the preceding chapter. Had they thought that any such superiority had been designed, their present question must have been extremely impertinent. *Let this be observed*" (30-31).

**Length of Relevant Material:** Two pages
"About two months after Samuel Fitch believed the gospel, being at Watervliet, and having received a great manifestation of light and understanding, he
spoke to Mother and said, 'Christ is called the second Adam, and thou art the second Eve.' She answered, 'Flesh and blood has not revealed it unto thee, Samuel; but God has.'

"Job Bishop, being with Mother at Watervliet, opened some visions that he had seen, of some of the Apostles. Mother, turning to Elder James, (who was present,) exclaimed, "Aha James! These are great gifts of God; they are ministering spirits. I have often seen saint Peter and saint Paul, and conversed with them, and with all the Apostles, and with Christ Jesus, my Lord and Head: for no man is my head, but Christ Jesus; he is my Lord and Head." (209-10)

"The same year, David Slosson and many other's being at Watervliet, were present with Mother and the Elders, when Mother appeared to be clothed in majesty, and her visage was exceeding glorious. She spoke with great power, and said, 'I am married to the Lord Jesus Christ? He is my head and my husband, and I have no other! I have walked, hand in hand, with him in heaven! I have seen the patriarchs, prophets and apostles; I have conversed with them, and I know them! I have seen King David, with his robes on, which were of vast extent, and inexpressibly glorious! I have seen Job, saint Paul and others.' She also described their statures & their glory & majesty." (211)

"At Watervliet, a little before her decease, in the presence of Anna Mathewson, Lucy Wright and others, Mother expressed her great love to Christ, saying, "He is my Lord and Lover; I feel great union with him, and walk with him in union, as with a lover. I see the opening of the heavens, and I see the heaven of heavens, as it were glory beyond glory; and still see that which does excel in glory!" (213)
given by Ann Lee and other prominent Shakers. A bibliographic source notes that this
book is sometimes called *The secret book of the elders*, see E. Richard McKinstry, comp.,
*The Edward Deming Andrews Memorial Shaker Collection* (New York: Garland, 1987),
12.

**Comment:** This book differs from another large Shaker work, Youngs and Green, *The
Testimony of Christ's Second Appearing* (Albany, 1810), in that it is meant for "internal"
instruction rather than "external" persuasion. The various chapters in the second part of
the book related reminiscences of those that knew Ann Lee. Lee was illiterate and left no
writings, so these reminiscences are the core source of information of what she may have
taught and done. Teachings of her close associates, Elders William Lee and James
Whittaker, are also included.

**Researcher:** Spencer Fluhman

**Date:** 23 June 1999

**Excerpt (pages):** "At Watervliet, in 1780, Hannah Cogswell and others being present,
Mother related some visions which she had seen, and at the same time said, 'I see an
angel with a glorious trumpet, and he is sounding it. Again she said, I see another angel
sounding a trumpet.' Hannah do you believe that I see these things?' Hannah answered,
'Yea.' Mother said, 'Blessed are they that have not seen, and yet believe.'

"Again. Elder William said, 'I know the condition of souls that have left the body, I see
a thousand in the world of spirits.' Mother and Elder James often spoke in the same
manner, concerning their intercourse with the world of spirits.

"The winter after the gospel opened, Mary Mosely was at Watervliet, in the room with
Mother, and Mother said, 'I see the room full of angels, and they are female angels.' Then
turning to Mary, she said, 'You must leave off sinning, and serve the living and true God.'

"At another time, while the brethren and sisters were worshipping God in the dance,
Mother came into the room, and sung awhile. After they stopped dancing, Mother spoke
and said, 'The room over your heads, is full of the angels of God. I see them and you
could see them too, if you were redeemed from the nature of the flesh.'

"The first time Mother visited Enfield, Mary Tiffany went, one evening, to see her; and
Mother said, 'I see your deceased kindred all around you.' Mary asked if it was her
mother, or her child. She said, 'It is all your kindred, both upon you father's and mother's
side; they are nearer to you than I am.

"The next day, Mary, with a number of other sisters, went to see Mother, and asked her
how she did. She answered, 'I have been under great sufferings for the dead, last night,
and I saw your souls, in vision, as plain as I can see your bodies, standing shoulder to
shoulder, clothed in white. Do you hear me Molly?' Yea Mother,' answered Mary. 'I
saw your soul, (said Mother,) clothed with a long white robe, down to your feet.'

"... At Watervliet, in the presence of Cornelius Thayer, William Scales and others,
Mother said, 'I saw William Scales in vision, writing that which was not according to the
simplicity of the gospel; and the evil spirits hovered round him, and administered evil to
him. They looked like crows.' And Mother reproved William sharply.

"Again Mother said, 'I have seen Michael and his angels fight with the Dragon and his
angels; and the Dragon was cast out of heaven, and there was no place found for him. I
saw it as plain before my eyes, as ever I saw any natural thing.' (229-31.)

**Length of Relevant Material:** 4 pages

**Hard Copy (pages):**
Topics: apostle; three degrees of glory
Author: Rufus Bishop and Seth Y. Wells, editors.
Title of Book: *Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses*
Title of Article:
Title of Publication:
Place of Publication: Hancock, Massachusetts
Publisher: J. Tallcott and J. Deming, Jr.
Date of Publication: 1816
Library Location: BYU microfiche, Shaw and Shoemaker collection, #38921
Nature of Source: This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences during their first 40-or-so years as a religious sect in New England, New York, and the Western Reserve; the second part is dedicated to doctrine, prophesies, and revelations given by Ann Lee and other prominent Shakers. A bibliographic source notes that this book is sometimes called *The secret book of the elders*, see E. Richard McKinstry, comp., *The Edward Deming Andrews Memorial Shaker Collection* (New York: Garland, 1987), 12. The volume was recalled after it was published due to the controversy it engendered among the Shakers themselves.
Comment: This book differs from another large Shaker work, Youngs and Green, *The Testimony of Christ's Second Appearing* (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The various chapters in the second part of the book related reminiscences of those that knew Ann Lee. Lee was illiterate and left no writings, so these reminiscences are the core source of information of what she may have taught. They may, however, be more revealing about the third generation of Shakers than the first. Teachings of her close associates in the Shaker leadership, Elders William Lee and James Whittaker, are also included.
Researcher: Spencer Fluhman
Date: 28 June 1999
Excerpt (pages): "Father William was 'a man of sorrows and acquainted with grief;' he was truly an apostle in sufferings; and when he was released, it seemed as if his soul was in the third heavens." (338)
Length of Relevant Material: 1 page
Hard Copy (pages):
And it was revealed, and manifested to the Believers at large, the first, Joseph Meacham, and afterwards Lucy Wright, were raised up, prepared and appointed, by the gift and power of God, each in their own order, to take the first lead and spiritual concern in the order and government of the Church; and they were mutually acknowledged by all, as our beloved parents, standing in the visible order, and relation, of the first Father and Mother of our redemption, who are the invisible first pillars upon which the spiritual house of God is built.

These were first pillars in the spiritual building and visible order of the Church; Father and Mother, in spiritual relation, and first in relation to all others. And by these, with others as helps in the ministry, the Church was established, and set in that order and correspondent relation . . .

Ministers were likewise raised up and appointed by the gift of God, and sent forth from the Church, by the ministry, to labour among distant believers, in word and doctrine, to purge out iniquity, to reprove the disobedient, to strengthen and encourage the weak, and confirm the faithful.

Deacons and Deaconesses also come forth in their proper gift, order and office, in the temporal affairs of the Church; and each, according to their gift and talents for usefulness, were felt and mutually acknowledged by all, according to the order and gift of God by which they were appointed.

Therefore, as each member of the body is dependent on another, and as the light of the body is the eye; so the whole body, that came forth into visible church-order, were subject to the visible head, the joint parentage, who stood in Christ the invisible head, as the medium through which the whole visible body is full of light. . . .
"Misters, Elders, and Deacons, all without exception, labour with their hands; excepting at such times as are taken up by each in their particular gifts and callings, which all tend to the mutual increase and benefit of the whole. And no member or members, from the eldest to the youngest, are constrained or compelled, by any law, rule or custom in the Church, to go beyond their abilities, or in any matter to act contrary to their own faith and voluntary choice.

"The order and regulation of the Church, in all spiritual matters, in intrusted, by the gift of God, to the Ministry and Elders, or elder Brethren of each community and family. To them also is committed the charge of sending out ministers to preach the gospel to the world of mankind.

"None of the Ministry hold any title to lands or property, as individuals, more than any other members; nor have they any pensions or salaries: but whatever they need for their support at home, or expenditure abroad, they receive at such times as they need it. (502-03, 511-12)

Length of Relevant Material: 8 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: basis of authority; second coming; only true church
Author: Calvin Green (Theodore E. Johnson, ed.)
Title of Book:
Title of Article: "Biographical Account of the Life, Character, & Ministry of Father Joseph Meacham, the Primary Leader in Establishing the United Order of the Millennial Church"
Title of Periodical: The Shaker Quarterly
Place of Publication: Poland Spring, Maine
Publisher: United Society
Date of Publication: 1970
Library Location: Not at BYU
Nature of Source: Calvin Green, a prominent Shaker historian/theologian of the early nineteenth century, compiled this account. The title page lists 1827, yet the manuscript is dated 1859. It remained in manuscript form until 1970 when it was edited and introduced by Theodore Johnson, the general editor of the Shaker Quarterly. The entire account stretches over numbers 1-3 of volume 10, and is found on pages 20-32, 51-68, 92-102.
Comment: Joseph Meacham is a prominent figure in early American Shakerism. He was the first American convert of Ann Lee, the sect's charismatic early leader. After Lee's death, her close English associate, James Whittaker, took over leadership of the group. He was followed by Meacham. Meacham is credited with publishing the sects first theological tract, and was instrumental in "gathering" the Shakers into communities across New England and New York. Green compiled this account during a period of intense historical and theological development in Shakerism. Sources are sparse for the period of the early Shaker leaders, so much of what we know is based on later work like this. It may be that these later sources tell us more about the state of Shakerism in the 1820s than they do about the 1790s, the decade of Meacham's leadership.
At length he was fully convinced that these strange people professed the spirit, kingdom, & work for which he had so earnestly prayed, & sought, & of which he had prophesied. And that indeed their testimony was the voice of the son of God; His last great objection was that a woman should govern or stand at the head of the Church which thing was so diametrically contrary to the doctrine of St. Paul, who even forbid women to teach in the church.

"Father James mentioned the above named objection to Mother; upon which she directed an answer thus, 'Tell him (Joseph) that in the natural state, the man is first in the government of the family; but when the man is absent the government belongs to the woman.' By this wise answer, Father Joseph easily caught the beautiful idea, that Christ Jesus in his first appearance, being present, in the body very properly took the lead, but now Jesus being absent from the earth and the real life of Christ exemplified as his second appearance in a woman; it was her right to lead and govern the family, or children of the new creation, which constitutes the true Church of God on earth. He was fully satisfied that Mother Ann was the Bride, the lambs wife, & soon after he became a faithful member of the society." (26)

Length of Relevant Material: 1 page

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: basis of authority; women's role

Author: Rufus Bishop and Seth Y. Wells, editors.

Title of Book: Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses

Title of Article: 

Title of Periodical:

Place of Publication: Hancock, Massachusetts

Publisher: J. Tallcott and J. Deming, Jr.

Date of Publication: 1816

Library Location: BYU microfiche, Shaw and Shoemaker collection, #38921

Nature of Source: This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences during their first 40-or-so years as a religious sect in New England, New York, and the Western Reserve; the second part is dedicated to doctrine, prophesies, and revelations given by Ann Lee and other prominent Shakers. A bibliographic source notes that this book is sometimes called The secret book of the elders, see E. Richard McKinstry, comp., The Edward Deming Andrews Memorial Shaker Collection (New York: Garland, 1987), 12.
Comment: This book differs from another large Shaker work, Youngs and Green, *The Testimony of Christ's Second Appearing* (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The excerpt below is the report of a conversation between Mother Ann Lee and Joseph Meacham, a New Light Congregationalist that eventually became Lee's first American convert.

**Researcher:** Spencer Fluhman,  
**Date:** 18 June 1999

**Excerpt (pages):** "Joseph sent . . . Mother . . . the following query, namely: 'Saint Paul says, Let your women keep silence in the Churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is shame for a woman to speak in the Church. But you not only speak, but seem to be an Elder in your Church. How do you reconcile this with the Apostle's doctrine?'

"Mother answered, 'The order of man, in the natural creation, is a figure of order of God in the spiritual creation. As the order of nature requires a man and a woman to produce offspring; so, where they both stand in their proper order, the man is the first, and the woman the second in the government of the family. He is the father and she the Mother; and all the children, both male and female, must be subject to their parents; and the woman, being second, must be subject to her husband, who is the first; but when he man is gone, the right of government belongs to the woman: So it is with the family of Christ. 

"Joseph clearly saw that the new creation could not be perfect in its order, without a father and a mother: That as the natural creation was the offspring of a natural father and mother; so the spiritual creation must be the offspring of a spiritual father and mother. "He saw Jesus Christ to be the Father of the spiritual creation, who was now absent; and he saw Ann Lee to be the Mother of all who were now begotten in the regeneration; and she being present in the body, the power and authority of Christ on earth, was committed to her; and to her appertained the right of leading, directing and governing all her spiritual children." (21-22)

**Length of Relevant Material:** 2 pages

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** corruption of Biblical texts;  
**Author:** Benjamin Seth Youngs and Calvin Green  
**Title of Book:** *The Testimony of Christ's Second Appearing; Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day*, 2nd ed.  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Albany, New York  
**Publisher:** E. and E. Hosford  
**Date of Publication:** 1810  
**Library Location:** BYU microfiche, Shaw and Shoemaker collection, #22127  
**Nature of Source:** This prodigious Shaker treatise was "published by order of the ministry, in union with the church" (title page). It comprises over 600 pages and is
divided into 8 parts, each part having several chapters. The first edition of the work was printed at Lebanon, Ohio, in 1808. Youngs wrote the first edition, and Calvin Green worked to revise and expand the second edition.

Comment: This work is an excellent source for principles and practices of the Shakers. Written in response to perceived misrepresentations, the book was intended to provide an exhaustive source of "true information" about the sect. Indeed, the authors are careful to note that the text is not meant as a creed or institutional handbook, but as "the first public testimony in writing" (xiii). Shakers had resisted writing doctrinal or historical works until this time (with the exception of Meacham, Concise Statement . . . , 1790). This work ushered in a period of formalization of Shaker theology. This work was somewhat controversial. Shakers were located in two general regions, with centers in New York and Ohio-Kentucky. Youngs was part of the western group. The general leadership in New York assigned Green, part of the eastern group, to bring Youngs' work into conformity with their views on contested issues. It may be instructive to compare the two editions—the first edition is in the Shaw and Shoemaker collection, #16776.

Researcher: Spencer Fluhman
Date: 16 July 1999
Excerpt (pages): "Those Books which have been collected into one, under the title of Holy Scriptures, are so called from their being written by holy men, who were moved by the Holy Ghost. And as far as they have been preserved entire, in their original sense, free from the errors of translators and transcribers, they are justly denominated "The Scriptures of Truth." (604)

Length of Relevant Material: 7 pages
Hard Copy (pages):

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Topics: descent of authority; basis of authority
Author: Rufus Bishop and Seth Y. Wells, editors.
Title of Book: Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses
Title of Article:
Title of Publication:
Place of Publication: Hancock, Massachusetts
Publisher: J. Tallcott and J. Deming, Jr.
Date of Publication: 1816
Library Location: BYU microfiche, Shaw and Shoemaker collection, #38921
Nature of Source: This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences during their first 40-or-so years as a religious sect in New England, New York, and the Western Reserve; the second part is dedicated to doctrine, prophesies, and revelations
given by Ann Lee and other prominent Shakers. A bibliographic source notes that this book is sometimes called *The secret book of the elders*, see E. Richard McKinstry, *The Edward Deming Andrews Memorial Shaker Collection* (New York: Garland, 1987), 12. The volume was recalled after it was published due to the controversy it engendered among the Shakers themselves.

**Comment:** This book differs from another large Shaker work, Youngs and Green, *The Testimony of Christ's Second Appearing* (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The various chapters in the second part of the book related reminiscences of those that knew Ann Lee. Lee was illiterate and left no writings, so these reminiscences are the core source of information of what she may have taught. They may, however, be more revealing about the third generation of Shakers than the first. Teachings of her close associates in the Shaker leadership, Elders William Lee and James Whittaker, are also included.

**Researcher:** Spencer Fluhman

**Date:** 28 June 1999

**Excerpt (pages):** "Father James was, evidently, ordained of God to be Mother's successor, in the Ministry. After attending her funeral, and speaking to the assembly, under a great wight of grief and sorrow, he returned home; and the Believers being assembled, he spoke and said, 'My two friends and Elders are gone! I pray God to help me!'

"He then called upon all the brethren and sisters, to help him keep the way of God; and urged the necessity of their being more faithful and watchful, than they had been, to keep the way of God; since those, who had the greatest gift for their protection, were gone. The tears flowed abundantly. He spoke of the great weight that fell upon him, with respect to the protection of the Believers, and his concern and labor that the gospel might be kept and honored.

"So solemn and impressive were his words, at this time, that they had a great effect upon every feeling Believer. It was plainly seen and felt, that Mother's mantle had fallen upon him; and that God had anointed him to lead and protect his people." (355-56)

**Length of Relevant Material:** 2 pages

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** descent of Israel; gathering; spirit, soul and body; resurrection

**Author:** Valentine W. Rathbun

**Title of Book:** *Some Brief Hints of a Religious Scheme, Taught a propagated by a Number of Europeans, living in a Place called Nisqueunia, in the State of New-York.*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New York

**Publisher:**

**Date of Publication:** 1783

**Library Location:** BYU microfiche, Evans collection, #18145
Nature of Source: This 36 page pamphlet is an early attempt by a Shaker dissident to expose his former sect. It is valuable because of its early date, written years before the Shakers themselves gave any printed description of their theology.

Comment: Rathbun describes the communities of the Shakers, their doctrine, and errors. Also included is a "scriptural" refutation of Shaker beliefs, a personal testimonial of the author's experience with the sect, and a warning against involvement with the sect. The following is an excerpt from Rathbun's telling of how the Shakers bring one under their influence.

Researcher: Spencer Fluhman  Date: 18 June 1999
Excerpt (pages): "Then they tell the person that they shall never die, and also all those that obey them, and get to be perfect, shall also never die, but be changed in a moment, and go home body and soul: But all the bodies of those that die in their sins, shall never rise.-They further tell him, that the hundred and forty and four thousand, which were sealed, twelve thousand out of each tribe, is a work yet to be done; and that they are of the tribe of Benjamin, though the youngest tribe, and last in the account, yet first in the order, of being sealed; and that they are the first fruits of that tribe; and that all that are to be brought in, in America, will belong to that tribe: And thus the last is to be first, and the first last." (14-15)
"They speak highly of their teachers, and say those men at Nisqueunia are the angels of God, sent forth to gather in the God's elect." (18)
Length of Relevant Material: 3 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: dispensations; apostasy; preparation of the earth and preceding events; one true church; covenants with Israel; Abraham; Christianization of the Old Testament
Author: Joseph Meacham
Title of Book: [pamphlet] A Concise Statement of the Principles of the Only True Church According to the Gospel of the Present Appearance of Christ
Title of Article:
Title of Periodical:
Place of Publication: Bennington, Vermont
Publisher: Haswell and Russell
Date of Publication: 1790
Library Location: BYU microfiche, Evans collection, #22664
Nature of Source: This pamphlet was a Shaker missionary tract, published along with a 1785 letter written by James Whittaker, a prominent Shaker leader. Another Shaker source, The Testimony of Christ's Second Appearing (Albany, 1810 [Shaw and Shoemaker #22127]), notes that the pamphlet was "written to a deaf man, by particular request" (v). This document is thought to be the earliest printed statement of Shaker theology.

Comment: This brief Shaker doctrinal exposition outlines the process by which God's covenant was offered to Abraham and the Patriarchs, then to Israel through Moses, and
then to humanity at Christ's first and second appearance. It contains a host of biblical proof texts and covers variety of topics.

**Researcher:** Spencer Fluhman  
**Date:** 15 June 1999

**Excerpt (pages):**

"We believe that the first light of salvation was given or made known to the patriarchs by promise; and they that believed in the promise of Christ, and were obedient to the command of God made known unto them, were the people of God and were accepted of God as righteous, or perfect in their generation; according to the measure of light and truth manifested unto them... And altho' they could not receive regeneration or the fulness of salvation from the fleshly or fallen nature in this life; because the fulness of time was not yet come, that they should receive the baptism of the Holy Ghost and fire: for the destruction of the body of sin, and purification of the soul... (3)

"The second dispensation was the law that was given of God to Israel, by the hand of Moses; which was a further manifestation of that salvation of which was promised through Christ by the gospel, both in the order and ordinances which was instituted and given to Israel, as the church and people of God according to that dispensation... (5)

"... but there was another day prophesied of, called the second appearance of Christ, or final and last display of God's grace to a lost world: in which the mystery of God should be finished as he has spoken by his prophets since the world began: which day could not come, except there was a falling away from that faith and power that the church then stood in: in which time anti-christ was to have his reign, whom Christ should destroy with the spirit of his mouth and brightness of his appearance: which falling away began soon after the apostles, and gradually increased in the church, until about four hundred and fiftyseven year from Christ's birth (or thereabouts) at which time the power of the Holy People, or church of Christ, was scattered or lost by reason of transgression: and anti-christ, or false religion, got to be established. ... (9-10)

**Length of Relevant Material:** 17 pages

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** dispensations; gathering; spirit world; seeing God; second coming

**Author:** Stephen J. Stein

**Title of Book:**

**Title of Article:** "A Candid Statement of Our Principles': Early Shaker Theology in the West"

**Title of Periodical:** Proceedings of the American Philosophical Society

**Place of Publication:** Philadelphia, Pennsylvania

**Publisher:** American Philosophical Society

**Date of Publication:** 1989

**Library Location:** BYU Lee Library, Q11 .P52

**Nature of Source:** Stein provides a brief introduction to Shakerism and context for the document, followed by a transcription of the manuscript "Candid Statement of Our Principles." The article appears in volume 133 of the journal listed above, no. 4 (December 1989).
Comment: Stephen Stein, Professor of Religious Studies at Indiana University, is a noted scholar of American Shakerism. His *Shaker Experience in America* (New Haven, 1992) is the best recent history of the sect. This article is quite significant in that it presents the full text of the "Candid Statement of Our Principles," published for the first time. This early attempt to articulate Shaker theology departed from a decades-old practice of refusing to publish anything approaching a creedal statement. The only earlier published doctrinal work of the Shakers is Joseph Meacham's *Concise Statement of the Principles of the Only True Church* (Bennington, VT: 1790). The authors of this Shaker document borrowed heavily from Meacham's work. Stein was the first scholar (according to his article) to discuss this document and its importance in understanding the theological development of Shakerism.

Researcher: Spencer Fluhman        Date: 28 June 1999
Excerpt (pages): "The fist dispensations of light were under Abm & Moses. And the place of gathering of souls was in the land of Canaan-In the intervening night of darkness, Pharoah & Nebuchadnezzer, were the chiefs & Egypt & Babylon, head quarters for the spirits of the night.

"Now do you ask where Abel, Enoch, Noah & the spirits of the just were thro' the dispensation of the Law & the prophets? We answer they were with the people of God in the land of Canaan.

"Do you enquire where Cain & the wicked Antideluvians were in the reign of Nebuchadnezzer? We answer they were in Babylon-that was their day-The righteous & wicked had day about: & what was day to the one was night to the other.

"When the son of god appeared it was the brightest day that ever shone to souls that were looking for redemption-But to spirits that were after the pleasures of sin it was the darkest night that ever overspread the globe-the place of gathering was still denominated according to the former name mount Zion-But the real place was the manifestation of God in the flesh. thousands thousands stood &c

"Christ is revealed more than in the man Jesus. he was revealed in Paul that he might preach among the Gentiles.

"We believe that no man could see the father with bodily eyes nor know him but as the Son revealed him, neither is the Son in his glorified state any more visible to the natural eye, nor can he be known but as he is reveal in his saints-it is not by making any visible appearance like the great men of the earth that he judges the world-but is by his saints, that are transformed into his likeness. (515-16)

Length of Relevant Material: 2 pages

Hard Copy (pages):

Date When Photocopying Was Completed:

_______________________________________________________

Topics: Elijah; visions, dreams, revelations; primitive church

Author: Benjamin Seth Youngs and Calvin Green (David Darrow and John Meacham are listed with Youngs at the end of the preface as authors of the preface?)

Title of Book: *The Testimony of Christ's Second Appearing; Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day*, 2nd ed.
Title of Article: 
Title of Periodical: 
Place of Publication: Albany, New York
Publisher: E. and E. Hosford
Date of Publication: 1810
Library Location: BYU microfiche, Shaw and Shoemaker collection, #22127
Nature of Source: This prodigious Shaker treatise was "published by order of the ministry, in union with the church" (title page). It comprises over 600 pages and is divided into 8 parts, each part having several chapters. The first edition of the work was printed at Lebanon, Ohio, in 1808(?).
Comment: The work is an excellent source for principles and practices of the Shakers. Written in response perceived misrepresentations, the book was intended to provide an exhaustive source of "true information" about the sect. Indeed, the authors are careful to note that the text is not meant as a creed or institutional handbook, but as "the first public testimony in writing" (xiii).
Researcher: Spencer Fluhman
Date: 16 June 1999
Excerpt (pages): "Therefore it was, that soon after our blessed Mother, and her companions, came over into America, with the treasures of the everlasting gospel, the spirit of Elijah was sent forth, and begun, in a remarkable manner, to prepare the way of the Lord. . . .
". . . Many received the gift of visions and prophecies, by which they saw and testified that the day of full redemption was at hand.
". . . others, filled with unspeakable joy, were carried out in visions and revelations of the glory of the latter day-of the coming of Christ-the setting up of his kingdom, and the nature of his government . . .
"And is was found, beyond all doubt or contradiction, to every candid inquirer after truth, that God had verily raised himself up witnesses, and endowed them with all those gifts of the Holy Ghost that were given to the apostles and primitive church . . .
"Many who believed from the heart, and were obedient to the light and revelation of God, made known unto them through the witnesses, received the gifts of the Holy Ghost; such as tongues, and revelation, and visions, and prophesies, and many extraordinary gifts of healing." (496-99)

Length of Relevant Material: 4 pages
Hard Copy (pages):
Date When Photocopying Was Completed: 

Topics: Enoch; prophets; seeing God; Old Testament as context for doctrine
Author: Benjamin Seth Youngs and Calvin Green (David Darrow and John Meacham are listed with Youngs at the end of the preface as authors of the preface?)
Title of Book: The Testimony of Christ's Second Appearing; Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day, 2nd ed.
Title of Article: 
Title of Periodical: [pamphlet] A Concise Statement of the Principles of the Only True Church According to the Gospel of the Present Appearance of Christ

Place of Publication: Bennington, Vermont
Publisher: Haswell and Russell
Date of Publication: 1790

Nature of Source: This prodigious Shaker treatise was "published by order of the ministry, in union with the church" (title page). It comprises over 600 pages and is divided into 8 parts, each part having several chapters. The first edition of the work was printed at Lebanon, Ohio, in 1808(?).

Comment: The work is an excellent source for principles and practices of the Shakers. Written in response to perceived misrepresentations, the book was intended to provide an exhaustive source of "true information" about the sect. Indeed, the authors are careful to note that the text is not meant as a creed or institutional handbook, but as "the first public testimony in writing" (xiii).

Researcher: Spencer Fluhman            Date: 17 June 1999

Excerpt (pages): "And when it is said, that Enoch, Noah and others, walked with God; it means nothing more, than their walking in obedience to the commands of God given them in their day.

"Thus, Noah walked with God in his generation, in building an ark, &c.-Abram, in leaving his father's house-Moses, in bringing up the children of Israel out of Egypt.-David was a man after God's own heart, to fulfill all his will; but all his will to David, was not all his will to another; David was a man of blood, therefore Solomon was chosen to build the temple.-Jehu was anointed to cut off the house of Ahab-and Cyrus was the Lord's anointed to subdue the nations. But not one of them walked with God under the cross of Christ; nor were they anointed with power to save them from their sins." (72)

"Such then, as hath been stated, was the real situation of all mankind, from Adam to Moses, and from Moses to Christ. Not all of them at all times alike, in name or appearance, nor equally corrupt in practice. But all of them, patriarchs and families, kings and prophets, priests and people, from Adam to Christ, were destitute of the real internal power of salvation from all sin. It is testified by the law and the prophets, and confirmed by the most undeniable facts." (87)
Whittaker's brief letter instructs its recipient(s) to accept a celibate life, and provides a doctrinal justification for doing so.

**Comment:** Green was a major Shaker theologian/historian, though he is under-acknowledged in the scholarly work on Shakers. Though this work is an important one, it never approached Youngs' work (Testimony, cited above) or that of Dunlavy (Manifesto, 1818) in its influence. The biographical accounts of early Shaker leaders
relies heavily on the work of Rufus Bishop, Testimonies of the Life, Character . . . of Mother Ann Lee, 1816. Information on gathering, consecration, and common property goes on from this excerpt to page 77.

Researcher: Spencer Fluhman  Date: 16 July 1999

Excerpt (pages): "As the manner of God's work, both in the natural and spiritual creation, has always been progressive, increasing from one degree of order to another until it arrives to perfection; so the order which has been established in the church of Christ on earth, was necessarily progressive, being effected by the progressive operations of his Divine Spirit in the hearts of the faithful. While the believers, as a people, remained in their respective natural families; scattered about in different places, possessing respectively the temporal interest inherited by natural heirship, or acquired by their own labors in their respective callings, there could not be much order among them, excepting the common order of nature. But all who had honestly confessed and forsaken their sins, and faithfully continued to take up their crosses, according to the manifestation of the gift of God which they had received, who had paid all their just debts, and freed themselves from all outward embarrassments, and by their faithfulness and obedience, had gained a sufficient degree of mortification to the fallen nature of the flesh, were thereby prepared for a further increase of gospel order. To gain this increase, it was necessary that they should be brought into a nearer connection together, and thereby be enabled to serve God in a more united capacity, as members of the body of Christ in a church relation.

"To constitute a true church of Christ, there must necessarily be a union of faith, of motives and of interest, in all the members who compose it. There must be 'one body and one bread:' and nothing short of this union in all things, both spiritual and temporal, can constitute a true church, which is the body of Christ. And wherever that united body exists, it will bring into operation every individual talent for the general good of the whole body. And herein is the prayer of Jesus answered; 'That they might be one, 'even as we are one.' In this united capacity, the strength of the whole body becomes the strength of each member; and being united in the one Spirit of Christ, they have a greater privilege to serve God than they possibly could have in a separate capacity, and are better able to be mutual helps to each other; and they also find a greater degree of protection from the snares of a selfish and worldly nature." (51)

Length of Relevant Material: 15 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

_______________________________________________________

Topics: gathering; corruption of the churches; apostasy
Author: Stephen J. Stein
Title of Book: "A Candid Statement of Our Principles': Early Shaker Theology in the West"
Title of Article: "A Candid Statement of Our Principles': Early Shaker Theology in the West"
Title of Periodical: Proceedings of the American Philosophical Society
Place of Publication: Philadelphia, Pennsylvania
Publisher: American Philosophical Society
Date of Publication: 1989
Library Location: BYU Lee Library, Q11 .P52
Nature of Source: Stein provides a brief introduction to Shakerism and context for the document, followed by a transcription of the manuscript "Candid Statement of Our Principles." The article appears in volume 133 of the journal listed above, no. 4 (December 1989).
Comment: Stephen Stein, Professor of Religious Studies at Indiana University, is a noted scholar of American Shakerism. His Shaker Experience in America (New Haven, 1992) is the best recent history of the sect. This article is quite significant in that it presents the full text of the "Candid Statement of Our Principles," published for the first time. This early attempt to articulate Shaker theology departed from a decades-old practice of refusing to publish anything approaching a creedal statement. The only earlier published doctrinal work of the Shakers is Joseph Meacham's Concise Statement of the Principles of the Only True Church (Bennington, VT: 1790). The authors of this Shaker document borrowed heavily from Meacham's work. Stein was the first scholar (according to his article) to discuss this document and its importance in understanding the theological development of Shakerism.

Researcher: Spencer Fluhman       Date: 28 June 1999

Excerpt (pages): "Divisions, contentions, &c. among denominations are evidence that they have not the holy Ghost, or abiding comfortable-These divisions began in the days of the Apostles, & were marks of their falling away which yn began.
"But the Apostles never Apologized for any of those things, or attempted to make them consistant with the Ch of xt. as denominations do-they testified that it was Antitxt who was then beginning to work to prepare his kingdom.-So that when professors of xt.y who are divided into different sects & parties, fighting one against another, appeal to those things on that day as an example-they prove that they are the descendants of Antixt.-but not of xt., for xt. is not divided. . . .
"The separation between the tares & the wheat will take place-by the gathering together unto xt. of all those who are willing to forsake their sins of all denominations." (516-17)

Length of Relevant Material: 2 pages

Hard Copy (pages):

Date When Photocopying Was Completed: 28 June 1999

Topics: gathering; covenant; common property in the New Testament
Author: Benjamin Seth Youngs and Calvin Green (David Darrow and John Meacham are listed with Youngs at the end of the preface as authors of the preface?)

Title of Book: The Testimony of Christ's Second Appearing: Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day, 2nd ed.

Title of Article:

Title of Periodical:

Place of Publication: Albany, New York
Publisher: E. and E. Hosford
Date of Publication: 1810
Library Location: BYU microfiche, Shaw and Shoemaker collection, #22127
Nature of Source: This prodigious Shaker treatise was "published by order of the ministry, in union with the church" (title page). It comprises over 600 pages and is divided into 8 parts, each part having several chapters. The first edition of the work was printed at Lebanon, Ohio, in 1808(?).
Comment: The work is an excellent source for principles and practices of the Shakers. Written in response perceived misrepresentations, the book was intended to provide an exhaustive source of "true information" about the sect. Indeed, the authors are careful to note that the text is not meant as a creed or institutional handbook, but as "the first public testimony in writing" (xiii).
Researcher: Spencer Fluhman Date: 16 June 1999
Excerpt (pages): "... a work of preparation continued, among the believers, under the ministry of Elder James Whittaker, and others, for about three years longer, by which they were prepared to come together, as a joint body, in gospel order. . ." The authors follow this introduction with scriptural explanations of gathering; the first being the image of the kingdom as a net separating the righteous and the wicked, the second being the Church as a body, being born (or gathered) after it is formed and prepared. "By this the Church is jointly and invisibly begotten and conceived, and visibly brought forth, one body, perfect in its order, and in all its corresponding parts, as the offspring of God, coming forth from the invisible order of heaven-rooted, settled, and grounded in the divine nature-sound and unshaken in her faith-pure and examplary in her morals-unpolluted and unstained by the flesh-and separated and unspotted from the world and from all sin. . .
"Hence the work of regeneration and salvation, respects souls in a united capacity; for no individual can be regenerated nor saved in any other capacity than in a Church-relation, any more than a hand or foot can be born separate or distinct from the human body, and united to some other body after it is separately born."
After believers were sufficiently freed from the world, the authors relate, they were prepared to "come forth in an outwardly visible order."
"Accordingly, about the ninth month, September, in the year 1787, the Believers began to gather together with one consent; first at New-Lebanon, and shortly after in other places, for the purpose of supporting one joint union and interest in all things, spiritual and temporal, for the mutual benefit and comfort of each other, and for other pious and charitable uses, according to the light of God they had received, and their understanding of a Church in the true order of the gospel. . .." (499-502)
* * * *
"The present gospel order of the Church was established in the year 1792, although the gathering and preparatory work began some years sooner. Most of the members of the Church and New-Lebanon, were gathered in the year 1788. At which time they entered verbally into Covenant with each other, to stand as one joint community in Church relation." Some time after the verbal covenant was made, the group committed it to writing, which the authors include in its entirety, along with slight changes made to it in a subsequent revision.
"All the Believers, who came together in the full order and covenant of a Church relation, possessed all things jointly; neither said any of them that ought of the things
which he possessed was his own; but every thing was possessed in a perfect law of justice and equity, by all the members." (505-509)

Length of Relevant Material: 14 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: gathering; descent of authority; apostles; bishop; keys; visions, dreams, revelations
Author: Rufus Bishop and Seth Y. Wells, editors.
Title of Book: Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses
Title of Article:
Title of Periodical:
Place of Publication: Hancock, Massachusetts
Publisher: J. Tallcott and J. Deming, Jr.
Date of Publication: 1816
Library Location: BYU microfiche, Shaw and Shoemaker collection, #38921
Nature of Source: This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences during their first 40-or-so years as a religious sect in New England, New York, and the Western Reserve; the second part is dedicated to doctrine, prophesies, and revelations given by Ann Lee and other prominent Shakers. A bibliographic source notes that this book is sometimes called The secret book of the elders, see E. Richard McKinstry, comp., The Edward Deming Andrews Memorial Shaker Collection (New York: Garland, 1987), 12.
Comment: This book differs from another large Shaker work, Youngs and Green, The Testimony of Christ's Second Appearing (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. These excerpts are taken from Chapter 24, entitled "Prophecies, Visions, and Revelations," in which the editors relate prominent teachings and experiences of Ann Lee and her close associates in the Shaker leadership.
Researcher: Spencer Fluhman
Date: 22 June 1999
Excerpt (pages): "At Watervliet, after Mother's return from her journey to the eastward, she was one day in great tribulation, and weeping, with fervent cries to God, in consideration of the scattered state of the Believers; 'But (said she) the time will come when the Church will be gathered into order; but not till after my decease' She also said, 'After my departure, there will come grievous wolves, who will destroy many of the flock.'
"At Watervliet, in the former part of the year 1781, Elder James took Amos Rathbun by the hand, and prophesied, saying, 'In eleven years the Church will be established in her order.' This prophecy has been exactly fulfilled. for in the year 1792, the Church was established in the present order and spirit of government. . . . (218)

"At Ashfield, Mother being under sufferings, said, 'It will not be my lot, nor the lot of any that came with me from England, to gather and build up the Church; but it will be the lot of Joseph Meacham, and others, to gather the Church.' She also testified saying, 'It will not be my nation, nor any of those that came with me, from England, that will lead this people; but the lead will be given to Joseph Meacham.'

"Again, at Ashfield, Mother said, 'Joseph Meacham is my first born son in America. He will gather the Church into order; but I shall not live to see it.'

"Mother testified to Father Joseph, saying, 'When order comes to be established, it will then be seen and known who are true believers.'

"One day, at Watervliet, not long before her decease, Mother took Joseph Meacham by the hand, and walking the floor, said, 'I see the glories of God, in visions and revelations of things to come. Joseph is my first Bishop; he will have the keys of the Kingdom; he is my Apostle in the Ministry, my first Bishop; what he does, I do. I see the glories of God shine in his face! Joseph, my son Joseph! I feel my time short-I speak that you may understand.' (219-20)
testimony in writing" (xiii). Shakers had resisted writing doctrinal or historical works until this time (with the exception of Meacham, Concise Statement . . . , 1790). This work ushered in a period of formalization of Shaker theology. This work was somewhat controversial. Shakers were located in two general regions, with centers in New York and Ohio-Kentucky. Youngs was part of the western group. The general leadership in New York assigned Green, part of the eastern group, to bring Youngs' work into conformity with their views on contested issues. It may be instructive to compare the two editions—the first edition is in the Shaw and Shoemaker collection, #16776.

**Researcher:** Spencer Fluhman  
**Date:** 13 July 1999

**Excerpt (pages):** "The True Character of the Church of Christ.

"The Church of Christ is composed of such as are called and chosen of God out of the spirit and practice of the world. And in obedience to that call, they are separated from all the rest of mankind, and united in one body, constituted a holy and peculiar people, actuated by one holy spirit, and are devoted to the cause of truth and virtue.

"The Church of Christ is called the kingdom of heaven, because it is under the government of heaven, and is a state, habitation, or society, necessary to prepare mankind for the happiness of heaven itself; and such is that line of order and disposition of things in the spiritual world, extending from the source of true happiness, to this world, that no soul can enter heaven, but through that kingdom, or Church of Christ.

"Hence the Church is called the light of the world, inasmuch as the men of the world cannot receive no true saving light, but in and through the Church. It is also the salt of the earth, as none upon earth can be saved but by the Church: It is therefore plainly, the saviour of the body.

"The Church is properly the house or habitation of God on earth, which signifies that God is not to be found any where else on earth.* As it is written: Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever.-Great is the mystery of godliness: God manifested in the flesh.

"The essential properties of the Church of Christ are Unity and Purity. The Church is one in faith and practice; one in doctrine, discipline, and government; and one in the mutual and equal enjoyment of all things both spiritual and temporal. And where this oneness doth not exist, there is neither fruit nor evidence of the true Church of Christ; for Christ is not, nor can he be divided." (429-30)

**Length of Relevant Material:** 6 pages

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
Place of Publication: Poland Spring, Maine
Publisher: United Society
Date of Publication: 1970
Library Location: Not at BYU
Nature of Source: Calvin Green, a prominent Shaker historian/theologian of the early nineteenth century, compiled this account. The title page lists 1827, yet the manuscript is dated 1859. It remained in manuscript form until 1970 when it was edited and introduced by Theodore Johnson, the general editor of the Shaker Quarterly. The entire account stretches over numbers 1-3 of volume 10, and is found on pages 20-32, 51-68, 92-102.
Comment: Joseph Meacham is a prominent figure in early American Shakerism. He was the first American convert of Ann Lee, the sect's charismatic early leader. After Lee's death, her close English associate, James Whittaker, took over leadership of the group. He was followed by Meacham. Meacham is credited with publishing the sects first theological tract, and was instrumental in "gathering" the Shakers into communities across New England and New York. Green compiled this account during a period of intense historical and theological development in Shakerism. Sources are sparse for the period of the early Shaker leaders, so much of what we know is based on later work like this. It may be that these later sources tell us more about the state of Shakerism in the 1820s than they do about the 1790s, the decade of Meacham's leadership.

Researcher: Spencer Fluhman
Date: 29 June 1999
Excerpt (pages): "... Elder Joseph received the immediate revelation of God to gather the Church into gospel Order. He saw by Divine revelation that the time was fully come for the Church of Christ's Second appearing to be gathered in the order of his everlasting kingdom for the foundation of the second gospel temple to be laid. He also saw by the same revelation, the complete order of the Church of Christ, & received a divine commission to go forth & lay the foundation & to complete it in his day as far as he was able. His revelation was communicated to Believers; & all who were prepared, & could do it voluntarily, settled their affairs & disposed of their property as fast as was necessary & they were able, & began to gather first at New Lebanon; December 1787.
"Here began the gathering of the Church in gospel order; & the work & true order of the everlasting kingdom of Christ began to be made manifest; 'of the increase of which, to order & establish it, there shall be no end.' Henceforth Elder Joseph was called Father...

"... And here is the true means, & the true power & source by which the Church was begun, built & supported to this day, and by which it always must be enlarged & supported; for the true Church can never stand without the revelation of God, to lead, govern & protect. And this revelation must be received by faith in the hearts of souls, which causes them to dedicate themselves & all that they have, freewill offerings to God to build up & support the kingdom of Christ. This testimony Father Joseph received by revelation, and it was uniformerly his testimony." (29-30)
...
"At the gathering of the Church, the first thing found necessary for a permanent establishment in temporal things was to erect suitable buildings to accomodate the members. This was progressively effected by the zeal of all concerned, through the most extraordinary exertions, & many privations. The year in which the Church began to gather, there had been an extraordinary drought which cut the crops of grain very short.
And as the people were mostly poor, this greatly increased the difficulty of so many people gathering together, and also supporting workmen who were gathered from all parts. But the prospects of seeing the foundation of Zion, & the second temple laid, was so cheering to them, that nothing could damp their ardour or mitigate their zeal." (32)

Length of Relevant Material: 3 pages

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: gathering; temple;

Author: Benjamin Seth Youngs and Calvin Green

Title of Book: The Testimony of Christ's Second Appearing; Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day, 2nd ed.

Title of Article: 

Title of Periodical: 

Place of Publication: Albany, New York

Publisher: E. and E. Hosford

Date of Publication: 1810

Library Location: BYU microfiche, Shaw and Shoemaker collection, #22127

Nature of Source: This prodigious Shaker treatise was "published by order of the ministry, in union with the church" (title page). It comprises over 600 pages and is divided into 8 parts, each part having several chapters. The first edition of the work was printed at Lebanon, Ohio, in 1808. Youngs wrote the first edition, and Calvin Green worked to revise and expand the second edition.

Comment: This work is an excellent source for principles and practices of the Shakers. Written in response to perceived misrepresentations, the book was intended to provide an exhaustive source of "true information" about the sect. Indeed, the authors are careful to note that the text is not meant as a creed or institutional handbook, but as "the first public testimony in writing" (xiii). Shakers had resisted writing doctrinal or historical works until this time (with the exception of Meacham, Concise Statement . . . , 1790). This work ushered in a period of formalization of Shaker theology. This work was somewhat controversial. Shakers were located in two general regions, with centers in New York and Ohio-Kentucky. Youngs was part of the western group. The general leadership in New York assigned Green, part of the eastern group, to bring Youngs' work into conformity with their views on contested issues. It may be instructive to compare the two editions—the first edition is in the Shaw and Shoemaker collection, #16776.

Researcher: Spencer Fluhman Date: 14 July 1999

Excerpt (pages): "The Church of the latter day was represented by the prophets, under the similitude of a kingdom, a city, particularly Jerusalem, Mount-Zion, the temple, and such like objects of visible glory; and the gathering and uniting of God's people into Church-order, is compared to the gathering of the Israelites, from the countries in which they were dispersed, and establishing them in the possession of their own land. . . ." (518)
"All these and such like promises, are expressly to the Church and people of God, in this latter day. If true believers are called *A City*, it is because they are joined and compacted together, by the spirit of union and order: if they are called *Jerusalem*, it is because the name is expressive of *peace*: if they are called *Mount-Zion*, which signifies *high and clean*, it is because they are raised above the low and base corruptions of human nature; and if they are called *Trees of Righteousness*, it is because they are fruitful in every good work. . . ." (523)

"And as the true and faithful are gathered unto Christ, in the covenant of righteousness and peace, by the testimony of unchangeable truth, which was designated by the voice of the arch-angel and the last trump of God; so, during the voice of this trumpet, and the gathering of the saints, the devil and satan is bound, that he cannot deceive the nations with any established system of false religion, as he has done under the reign of Antichrist. He can furnish nothing to imitate the truth, as a pretended revelation from God, sufficient to influence the nations, or unite them to one common head.

"But when the year of the redeemed is finished, and the elect, or those who believe and obey the truth, are gathered of all nations; then shall the wicked also be gathered, according to those figures and prophesies which respect their final doom: this however, is not the work of the present day." (527)

**Length of Relevant Material:** 6 pages

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
intense historical and theological development in Shakerism. Sources are sparse for the period of the early Shaker leaders, so much of what we know is based on later work like this. It may be that these later sources tell us more about the state of Shakerism in the 1820s than they do about the 1790s, the decade of Meacham's leadership.

**Researcher:** Spencer Fluhman  
**Date:** 29 June 1999

**Excerpt (pages):** "Mother Ann frequently prophesied of the gathering the Church in Gospel Order; but that it would not be her lot, nor that of any who came from England to gather the Church, but it would be the lot of Joseph Meacham. Elder Joseph had been a Believer a short time only, before he saw by revelation that he should be called yet to lead the people . . . (27)

". . . God gave an evident sign that he had raised up & annointed Elder Joseph to . . . lead and protect his people; for at the funeral though Elder Calvin Harlow, and Elder David Meacham who were thought by many co-equal with him, were present, & spoke in a great gift in testimony of the gospel, yet the anointing was evidently most manifest in Elder Joseph; for feeling the great opposition of the world, he was filled with the holy spirit, and shook greatly by the mighty power of God; and he declared that his testimony was the gospel of Christ that it was the work of God, and would stand, that i could not be overthrown by the wicked-that God would protect his people, and there would be a great increase. . . .

". . . [the Believers] clearly saw that the anointing of the Lord was upon him, for the lead of his people, & came forward & acknowledged him as their Elder, and that he was chosen of God as the first in the lead, & that they could not keep the way of God without him; and this was now seen & felt by the spontaneous union of Believers." (28-29)

**Length of Relevant Material:** 3 pages

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** hell; basis of authority; atonement

**Author:** Rufus Bishop and Seth Y. Wells, editors.

**Title of Book:** Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Hancock, Massachusetts

**Publisher:** J. Tallcott and J. Deming, Jr.

**Date of Publication:** 1816

**Library Location:** BYU microfiche, Shaw and Shoemaker collection, #38921

**Nature of Source:** This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences.

**Comment:** This book differs from another large Shaker work, Youngs and Green, *The Testimony of Christ's Second Appearing* (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The excerpt that follows is a portion of Ann Lee's telling of her initial call to the ministry, as related by the editors. Ann Lee's influence was based largely on charismatic leadership rather than a systematized body of theological thought. Her teachings and experiences remained integral to Shakerism after her death in part due to a rich oral tradition; this source is important partly because it represents an attempt to compile her teachings, revelations, and life's experiences.

**Researcher:** Spencer Fluhman, **Date:** 21 June 1999

**Excerpt (pages):** "I was, sometimes, under such sufferings and tribulation, that I could not rest in my bed anights; but had to get up and walk the floor. I feared to go to sleep, lest I should wake up and find myself in hell. When I felt my eyes closing with sleep, I used to pull them open with my fingers, and say within myself, I had better open my eyes here, than open them in hell.

"I labored to feel a sense of the sufferings and torments of hell, that I might keep my soul continually awake to God. I often figured to my mind the excessive and intolerable heat of a furnace, or hot oven, and thought within myself, that if I could not bear the heat of these, how could I bear the torments of hell."

"I felt such a sense of my sins, that I was willing to confess them before the whole world. I confessed my sins to my Elders, one by one, and repented of them in the same manner. When my Elders reproved me, I felt determined not to be reproved twice for one thing, but to labor to overcome the evil for myself.

"I had not been in the Church more than six months, before it was make known to me, by the revelation of God, that he would support me, through all my trials, and establish me an Elder in the Church. The man to whom I was married, was very kind, according to nature; He would have been willing to pass through a flaming fire for my sake, if I would but live in the flesh with him, which I refused to do." (44-45)

**Length of Relevant Material:** 2 pages

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** hell; spirit world

**Author:** Rufus Bishop and Seth Y. Wells, editors.

**Title of Book:** *Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses*

**Title of Article:**
This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences during their first 40-or-so years as a religious sect in New England, New York, and the Western Reserve; the second part is dedicated to doctrine, prophesies, and revelations given by Ann Lee and other prominent Shakers. A bibliographic source notes that this book is sometimes called The secret book of the elders, see E. Richard McKinstry, comp., The Edward Deming Andrews Memorial Shaker Collection (New York: Garland, 1987), 12.

Comment: This book differs from another large Shaker work, Youngs and Green, The Testimony of Christ's Second Appearing (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The various chapters in the second part of the book related reminiscences of those that knew Ann Lee. Lee was illiterate and left no writings, so these reminiscences are the core source of information of what she may have taught. Teachings of her close associates in the Shaker leadership, Elders William Lee and James Whittaker, are also included.

Researcher: Spencer Fluhman Date: 23 June 1999

Excerpt (pages): [quoting Ann Lee] "'If you commit sin with beasts, you souls will be transformed into the shape of beasts in hell. I now see some in hell, whose souls are in the shape of dogs, horses and swine. They appear in the shape of such beasts as they committed sin with; and this is laid upon them as a punishment of that sin.'

"'Men and women, in this world, can please themselves, by gratifying their lusts; and if they do not overcome their passions by the gospel, they carry them into the world of spirits with them. Death does not destroy these passions, nor make them less powerful; but souls in hell feel their lustful passions rise a thousand fold stronger than in this world; and yet they can find no way to gratify them. Therefore, their lust is their torment; and it torments them in proportion to its rage.'

"'And more than this, thy have to feel the wrath of God against that filthy nature; and this is still a greater torment to them, than the torment of their lusts. The more people give way to the gratification of their lusts, in this world, the stronger their passions will grow, and the more their lusts will rise in hell; and their torments and plagues will rise in proportion; they will be bound and tortured in the same parts where they have taken their carnal pleasure.'

"I now see, in open vision, souls in hell, under torment for their sins, committed through lust, enough to take away your natural lives, if you could see them as I can. They are bound in the prisons of hell, and their torment appears like melted lead, poured through them in the same parts where they have taken their carnal pleasure.' (303-04)

Length of Relevant Material: 2 pages
Topics: judgment; spirit world; hell
Author: Valentine W. Rathbun
Title of Book: Some Brief Hints of a Religious Scheme, Taught a propagated by a Number of Europeans, living in a Place called Nisqueunia, in the State of New-York.
Title of Article:
Title of Publication:
Place of Publication: New York
Publisher:
Date of Publication: 1783
Library Location: BYU microfiche, Evans collection, #18145
Nature of Source: This 36 page pamphlet is an early attempt by a Shaker dissident to expose his former sect. It is valuable because of its early date, written seven years before the Shakers themselves gave any printed description of their theology.
Comment: Rathbun describes the communities of the Shakers, their doctrine, and errors. Also included is a "scriptural" refutation of Shaker beliefs, a personal testimonial of the author's experience with the sect, and a warning against coming under their influence.
Researcher: Spencer Fluhman
Date: 17 June 1999
Excerpt (pages): "They proceed and say, the judgment is set, the books are opened, and the dead are now rising, and coming to judgment, and they are set to judge the world; Quoting I Cor. vi. chap. 2. verse. They tell the person, that the great tribunal is that church, and that the dead are coming before them every day, to be judged. They go on to say, all that have died in an imperfect state, have gone to hell, or to a prison state; and there to pay the debt to divine justice, by suffering; and that there are degrees of punishment, which they are to pass through; great sins, a great degree of hell; small sins, a small hell: And after passing through the several degrees of punishment, and paying the whole debt, out they come, and stand before us (say they) and are acquitted, and go home to heaven [scripture citations given].
"They comment on those texts thus: Did Christ go to hell? Yes. When? Why when he was crucified. What did he go there for? Why to preach to the spirits in prison. What did he preach to them? Why the gospel. Why did he preach the gospel to the old world, or to the dead? Why that they might be judged as unconverted sinners, but finally live, according to God, in the spirit, after they have paid the debt in suffering." (8-9)
Title of Book: *The Testimony of Christ's Second Appearing; Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day*, 2nd ed.

Title of Article: 
Title of Periodical: 
Place of Publication: Albany, New York
Publisher: E. and E. Hosford
Date of Publication: 1810
Library Location: BYU microfiche, Shaw and Shoemaker collection, #22127

Nature of Source: This prodigious Shaker treatise was "published by order of the ministry, in union with the church" (title page). It comprises over 600 pages and is divided into 8 parts, each part having several chapters. The first edition of the work was printed at Lebanon, Ohio, in 1808. Youngs wrote the first edition, and Calvin Green worked to revise and expand the second edition.

Comment: This work is an excellent source for principles and practices of the Shakers. Written in response to perceived misrepresentations, the book was intended to provide an exhaustive source of "true information" about the sect. Indeed, the authors are careful to note that the text is not meant as a creed or institutional handbook, but as "the first public testimony in writing" (xiii). Shakers had resisted writing doctrinal or historical works until this time (with the exception of Meacham, *Concise Statement* . . . , 1790). This work ushered in a period of formalization of Shaker theology. This work was somewhat controversial. Shakers were located in two general regions, with centers in New York and Ohio-Kentucky. Youngs was part of the western group. The general leadership in New York assigned Green, part of the eastern group, to bring Youngs' work into conformity with their views on contested issues. It may be instructive to compare the two editions-the first edition is in the Shaw and Shoemaker collection, #16776.

Researcher: Spencer Fluhman     Date: 13 July 1999

Excerpt (pages): "The man Christ Jesus, through the medium of a woman, took upon him, not the nature of angels, but the seed of Abraham, the nature of human depravity, with which he entered the world, and in all things was made like unto his brethren; yet he was, in every sense, taken out of, separated from, and placed above every correspondent attachment to all that was carnal in woman, which came by the fall.
"And by the energy of that eternal Word, which he received from his Father, he overcame the spirit and power of human depravity, and was sanctified and set apart in the work of redemption, as the first born in the new creation. And by that Word which liveth and abideth forever, he was constituted the second Adam, an high priest forever over the household of God, after the order of Melchisedec, without beginning of days, or end of life." (443)

Length of Relevant Material: 6 pages

Hard Copy (pages): 

Date When Photocopying Was Completed: 

Topics: men become gods; resurrection

Author: Benjamin Seth Youngs and Calvin Green
Title of Book: The Testimony of Christ's Second Appearing; Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day, 2nd ed.
Title of Article: 
Title of Periodical: 
Place of Publication: Albany, New York
Publisher: E. and E. Hosford
Date of Publication: 1810
Library Location: BYU microfiche, Shaw and Shoemaker collection, #22127
Nature of Source: This prodigious Shaker treatise was "published by order of the ministry, in union with the church" (title page). It comprises over 600 pages and is divided into 8 parts, each part having several chapters. The first edition of the work was printed at Lebanon, Ohio, in 1808. Youngs wrote the first edition, and Calvin Green worked to revise and expand the second edition.
Comment: This work is an excellent source for principles and practices of the Shakers. Written in response to perceived misrepresentations, the book was intended to provide an exhaustive source of "true information" about the sect. Indeed, the authors are careful to note that the text is not meant as a creed or institutional handbook, but as "the first public testimony in writing" (xiii). Shakers had resisted writing doctrinal or historical works until this time (with the exception of Meacham, Concise Statement . . . , 1790). This work ushered in a period of formalization of Shaker theology. This work was somewhat controversial. Shakers were located in two general regions, with centers in New York and Ohio-Kentucky. Youngs was part of the western group. The general leadership in New York assigned Green, part of the eastern group, to bring Youngs' work into conformity with their views on contested issues. It may be instructive to compare the two editions-the first edition is in the Shaw and Shoemaker collection, #16776.
Researcher: Spencer Fluhman Date: 14 July 1999 
Excerpt (pages): "In direct opposition to the doctrine of Christ, it has been, and is yet maintained, that it is not the soul of man, but the natural body, which is the subject of the Resurrection:-That, 'the souls of believers are, at their deaths, made perfect in holiness, and do immediately pass into glory, and their bodies, being still united to Christ, do rest in their graves till the Resurrection.'
"The inventors of this groundless doctrine, ought to have known that the souls of true believers never do die; and therefore, their being made perfect in holiness, and passing into glory, is not to be dated at their death, nor is it at any time, immediately, but through the medium of the gospel, (by which they grow up, in all things, into Christ) that they are make perfect in holiness."
"Nor is it a dead corpse that is united to Christ, or to God, For God is not the God of the dead, but of the living. Besides, many of the dead bodies of believers were not suffered to be put into graves; and if they had been, the grave could never preserve a dead corpse from dissolving, and blending together with the common elements of the globe, being, in this respect, nothing superior to the bodies of other animals." (592)
Length of Relevant Material: 9 pages
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: millennial conditions; only true church; dispensations; primitive church; apostasy; angels; tongues, healings
Author: Valentine W. Rathbun
Title of Book: Some Brief Hints of a Religious Scheme, Taught a propagated by a Number of Europeans, living in a Place called Nisqueunia, in the State of New-York.

Title of Article:
Place of Publication: New York
Publisher:
Date of Publication: 1783
Library Location: BYU microfiche, Evans collection, #18145
Nature of Source: This 36 page pamphlet is an early attempt by a Shaker dissident to expose his former sect. It is valuable because of its early date, written seven years before the Shakers themselves gave any printed description of their theology.
Comment: Rathbun describes the communities of the Shakers, their doctrine, and errors. Also included is a "scriptural" refutation of Shaker beliefs, a personal testimonial of the author's experience with the sect, and a warning against coming under their influence.
Researcher: Spencer Fluhman    Date: 17 June 1999
Excerpt (pages): "They introduce their doctrine with a multitude of good words; saying, we must hate sin, love God, take up our cross, &c. Then proceed to say in the first place, that there is a new dispensation taking place, in which the saints shall reign a thousand years with Christ, and that in that state the saints shall be perfect, and that they have entered into it, and that they are the only church in the world; telling the person or hearer, that they have all the apostolic gifts that were ever given . . . all the churches now in the world are antichrist, and false churches . . . and that there has not one gone to heaven for these twelve hundred years, no, not since the apostolic age.
"They tell [the potential convert] that they see angels, and converse with them, and hear them sing, and sing with them; and the spirits of just men made perfect, they also freely converse with. . . . Then tell him, they have got a mother . . . that when she speaks in unknown tongues, the living people cannot understand her; yet the dead understand her, for she talks to them.(6-8)
Length of Relevant Material: 2 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: miracles to confirm revelation; tongues, healings; basis of authority
Author: Rufus Bishop and Seth Y. Wells, editors.
Title of Book: Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses
Title of Article:
This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences during their first 40-or-so years as a religious sect in New England, New York, and the Western Reserve; the second part is dedicated to doctrine, prophesies, and revelations given by Ann Lee and other prominent Shakers. A bibliographic source notes that this book is sometimes called *The secret book of the elders*, see E. Richard McKinstry, *comp., The Edward Deming Andrews Memorial Shaker Collection* (New York: Garland, 1987), 12.

Comment: This book differs from another large Shaker work, Youngs and Green, *The Testimony of Christ's Second Appearing* (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The various chapters in the second part of the book related reminiscences of those that knew Ann Lee. Lee was illiterate and left no writings, so these reminiscences are the core source of information of what she may have taught and done. Teachings of her close associates in the Shaker leadership, Elders William Lee and James Whittaker, are also included.

Researcher: Spencer Fluhman  
Date: 23 June 1999

Excerpt (pages): "Divine miracles have generally attended the ushering in of new and extraordinary dispensations of God to a dark and benighted world; because they carry to the minds of the lost children of men, the strongest evidence of the sacred messenger's divine authority. But when that divine authority is once established in the hearts of honest believers, a continuance of outward miracles, for that purpose, is no longer necessary."

"Many miraculous gifts, of various kinds, attended Mother's ministry; some of which have already been published in *The Testimony of Christ's second appearing*, and therefore need not be repeated here. . . ."

The editors then relate various healings, miracles, and other divine manifestations not previously published, for the "benefit of young Believers." (254-55)

Length of Relevant Material: 8 pages

Hard Copy (pages):  
Date When Photocopying Was Completed:  

Topics: Mother in heaven; God  
Author: Benjamin Seth Youngs and Calvin Green
"It hath been observed, that the universal law of nature, established in the first creation of man, has established the order and relation for the increase of his posterity after the flesh, by a mutual correspondence between the two; in which it invariably descends from generation to generation, proceeding from the first Father and Mother, the joint parentage of all the human race. . . .

"The Father is first in the order of the new creation, and the Mother is the second, the glory, wisdom and perfection of the Father. And in and by the Son and Daughter, or Christ in his first and second appearing, the Father and Mother are both revealed and made known, through the mutual influence of the eternal Word proceeding from both; who are one in essence, nature and union, but two in their office and manner of operation." (541-42; see also 552-53)
I. THERE is but one person in the Godhead. The word Christ does not mean any divine person; nor any thing but the attributes of wisdom and power. And the word Jesus does not signify any thing human. He was a man, indeed, when he suffered, but not since.

II. The word Holy Ghost signifies no divine person; but only a power or influence on the ears of men, which makes them believers; and that comes only from the word of the mother.

III. The mother is the spouse spoken of in the canticles—the elect lady in St. John's epistle—and the woman clothed with the sun in the 11th of revelations.

"She is holy—omniscent—and every where present, as God himself is; and as much to be revered, believed, and obeyed, as he. She is the lamb's wife, and the mother of the church. No blessing ever came down from heaven—nor shall any man ever ascend to that blessed state and world—but through her. Hence,

IV. None ever went to heaven before the year of our Lord 1776. That year was the fulness of time, mentioned in the scripture: for then the old, literal dispensation of the gospel under Jesus, ceased, to make room for the new spiritual dispensation under the mother:-just as that of Moses withdrew when Jesus appeared.

V. The scriptures are true, and were given by divine inspiration; but they are all fulfilled already, except what is now completing in the Shakers.

VI. These are the only true church—these are the 144000 on Mount Zion with the lamb: in them Christ is come to the last judgment of the quick and the dead.
"VII. For carrying on this great work, God was pleased to transfer his power and all his gifts to the mother: and for the same purpose, she has commissioned seven fathers, who are perfect and holy as herself. By her concurrence with their labours, the number of the disciples already amounts to 14000: and this number will soon be enlarged so as to destroy all that will not receive their gospel, and then fill all the world.

"VIII. By this body, that gospel is to be preached to all the living and to all the dead; and whoever, of either class, believes, confesses, and forsakes all sin, shall certainly be saved- but all others eternally damned.

"IX. The gifts of tongues-of miracles-and of discerning of spirits, are now imparted, thro' the mother, to this church:-and the dead are daily coming before them to receive their final doom from their mouths.

"X. In order to salvation, it is necessary to confess all our sins to the mother, or her elders- utterly to renounce marriage and all use of it-and never commit any sin for the future; but yield up ourselves, and all that we have, to the disposal of the church, and be, in all things, obedient to its directions.

"XI. Upon this confession, these leaders take all the sins of the proselyte on themselves-and set the new convert free; and from that time, he has no need to pay any regard to sabbath, to baptism, to the supper, or to any external ordinance-all these being already fulfilled for him. It is, however, incumbent on him to labour himself up to the perfection of God." (149-50)

Length of Relevant Material: 3 pages

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: one true church; women's role; basis of authority; Adam; Eve; dispensations; Second coming

Author: Benjamin West

Title of Book: Scriptural Cautions Against Embracing a Religious Scheme, Taught by a number of Europeans, who came from England to America, in the Year 1776, and stile themselves the CHURCH, &c. &c.

Title of Article:

Place of Publication: Hartford, Connecticut

Publisher: Bavil Webster

Date of Publication: 1783

Library Location: BYU microfiche, Evans collection, #18310

Nature of Source: This early Shaker apostate tract is similar to ones written by Valentine Rathbun (An Account of . . . a New and Strange Religion, 1781) and Amos Taylor (Narrative of the . . . People Known by the Name of Shakers, 1782). These tracts are valuable due to the dearth of Shaker sources for the period. The early Shakers fiercely resisted publishing historical or doctrinal works of any kind until 1790, and the next followed in 1808. Though these apostates are not sympathetic to their former sect, their writings are the primary source information for the sect during the 1780s.
Comment: West undertakes to expose the errors of his former sect using scriptural proof texts to refute Shaker doctrines and practices.

Researcher: Spencer Fluhman Date: 7 July 1999

Excerpt (pages): "[the Shakers teach] therefore there is no way to escape hell, but to lay open all the secret sins of his past life to them for they say God cannot be found any where else but in that body they belong to . . ." (4)

"And Paul being inspired by the same spirit, faith, let the women learn in silence with all submission; but suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, for Adam was first formed, then Eve. I. Tim. ii. 11, 12, 13. But in this new religion, the men hold themselves in intire subjection to the woman, and she has the rule over the men to that degree, that it appears to be the common opinion of her adherents and their foremost leaders, the oldest of which stands in more awe and fear of her than children do of their parents." (7)

"Furthermore, They urge that a new dispensation has taken place, and that Christ has come the second time, which they pretend to prove by counting the mistical numbers specified in the prophecies of Daniel, as well as by their sings and wonders." (8)

Length of Relevant Material: 15 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: only true church; second coming
Author: Rufus Bishop and Seth Y. Wells, editors.
Title of Book: Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses
Title of Article:
Title of Periodical:
Place of Publication: Hancock, Massachusetts
Publisher: J. Tallcott and J. Deming, Jr.
Date of Publication: 1816
Library Location: BYU microfiche, Shaw and Shoemaker collection, #38921
Nature of Source: This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences during their first 40-or-so years as a religious sect in New England, New York, and the Western Reserve; the second part is dedicated to doctrine, prophesies, and revelations given by Ann Lee and other prominent Shakers. A bibliographic source notes that this book is sometimes called The secret book of the elders, see E. Richard McKinstry, comp., The Edward Deming Andrews Memorial Shaker Collection (New York: Garland, 1987), 12.
Comment: This book differs from another large Shaker work, Youngs and Green, *The Testimony of Christ's Second Appearing* (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The following is a rendering of Elder James Whittaker's pronouncement that Christ had come to the Believers, which he gave in a meeting some thirty years before the publication of the book. Whittaker would assume leadership of the sect after Ann Lee's death in the mid-1780s.

Researcher: Spencer Fluhman           Date: 22 June 1999

Excerpt (pages): "The time is fully come, . . . according to ancient prophecy, for Christ to make his second appearance, for the redemption of lost man. This is the second appearance of Christ, and we are God's true witnesses, through whom Christ has manifested himself, in this day of his second appearing; and the only means of salvation that will ever be offered to a lost world is, to confess and forsake their sins, take up their cross and follow Christ in the regeneration.'

"He also spoke of the necessity of souls' believing in these messengers whom God had sent; and declared that the only way that they could find the will of God was, to find it in those messengers whom he had sent; that this was the way, according to the scriptures, that God manifested himself to the ancients, and that it was as much so now, as in ancient days." (174)

Length of Relevant Material: 2 pages

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: order; bishops; one true church; primitive church; Old Testament as context for doctrine

Author: Calvin Green (Theodore E. Johnson, ed.)

Title of Book:

Title of Article: "Biographical Account of the Life, Character, & Ministry of Father Joseph Meacham, the Primary Leader in Establishing the United Order of the Millennial Church"

Title of Periodical: *The Shaker Quarterly*

Place of Publication: Poland Spring, Maine

Publisher: United Society

Date of Publication: 1970

Library Location: Not at BYU

Nature of Source: Calvin Green, a prominent Shaker historian/theologian of the early nineteenth century, compiled this account. The title page lists 1827, yet the manuscript is dated 1859. It remained in manuscript form until 1970 when it was edited and introduced by Theodore Johnson, the general editor of the *Shaker Quarterly*. The entire account stretches over numbers 1-3 of volume 10, and is found on pages 20-32, 51-68, 92-102.

Comment: Joseph Meacham is a prominent figure in early American Shakerism. He was the first American convert of Ann Lee, the sect's charismatic early leader. After Lee's death, her close English associate, James Whittaker, took over leadership of the group. He was followed by Meacham. Meacham is credited with publishing the sect's first theological tract, and was instrumental in "gathering" the Shakers into communities
across New England and New York. Green compiled this account during a period of intense historical and theological development in Shakerism. Sources are sparse for the period of the early Shaker leaders, so much of what we know is based on later work like this. It may be that these later sources tell us more about the state of Shakerism in the 1820s than they do about the 1790s, the decade of Meacham's leadership.

Researcher: Spencer Fluhman Date: 30 June 1999

Excerpt (pages): "For some time after the gathering of the church, the direction of all things, both spiritual & temporal, was necessarily vested in Father Joseph & the rest of the Ministry, like as it was in the primitive church; for the members of the church had not yet traveled to see the temporal order in distinction from the spiritual; but as soon as the time had come, & the church was prepared, the order of Deacons was brot forward & established by Father Joseph, to take the charge of the temporal economy of the Church of Christ. But the order of spiritual & temporal things, is like soul & body, and as the soul ought to be in the first lead, & direct the body, so the spiritual must lead and protect the temporal.

"After this was established, different orders and divisions were also established in the Church; the church was divided into first, second & third orders or divisions, prefigured by the first, second & third courts in the Jewish Temple, subdivided into departments & lots for the time being according to the present gift of God. In the first order or division was to be the most spiritual degree, & attend less to temporal care; work more indoors more like the inner courts of the temple.

"The second division was to attend more to outward labors; have the charge of farming &c. The third division was to contain the office for all business of a temporal nature between the church and the world, answerable to the outer court of the temple: of course all buying and selling was to be excluded from the first and second courts. These things were given by revelation of God through Father Joseph, & laid the foundation by the true order of the true Church of Christ, & serve as a pattern for all other buildings in gospel order, although there must & will be a great increase, & many changes for the time being, according to time, place & circumstances.

"The Church at New Lebanon he established as the center of union for all others.

"Thro the ministration of Father Joseph, Bishops were sent fourth & established in different settlements where Believers were. These were appointed as Fathers & Mothers, and the same order, as far as convenient, was established in every society. Thus was the Church established as Mount Zion, & the believers were like the tribes of Israel round about, having received the Law from Zion, & the word of the Lord from Jerusalem. Father Joseph having been the first instrument to establish this order, he continued for several years, by a powerful & wise administration, to strengthen & invigorate it, to teach, council and instruct far & near, though his ministration to believers, except at New Lebanon & Watervliet, was chiefly done thro their parents, or respective ministers." (52-53)

Length of Relevant Material: 3 pages

Hard Copy (pages):

Date When Photocopying Was Completed:
Joseph Meacham is a prominent figure in early American Shakerism. He was the first American convert of Ann Lee, the sect's charismatic early leader. After Lee's death, her close English associate, James Whittaker, took over leadership of the group. He was followed by Meacham. Meacham is credited with publishing the sect's first theological tract, and was instrumental in "gathering" the Shakers into communities across New England and New York. Green compiled this account during a period of intense historical and theological development in Shakerism. Sources are sparse for the period of the early Shaker leaders, so much of what we know is based on later work like this. It may be that these later sources tell us more about the state of Shakerism in the 1820s than they do about the 1790s, the decade of Meacham's leadership.

Researcher: Spencer Fluhman  Date: 30 June 1999

Excerpt (pages): "[Joseph Meacham] also had great sight of the providential work of God in the world; he said that George Washington was as really raised up by the hand of God in the order of providence to establish liberty of conscience, to open the way for the kingdom of Christ to arise as much as he, (Father Joseph) was raised up in the spiritual order to establish the foundation of the church, which was the commencement of the kingdom of the Saints. He said further that those who had a prophetic sight of the work that would be effected in the great day of God so much looked for in the world, greatly erred in setting the time so soon for it to be accomplished, they mistook the beginning for the end when all wars would cease, all tyranny would be overthrown, & mankind enjoy just & equal rights; but that work of which they had an imperfect sight, would not be accomplished for several hundred year." (60)

Length of Relevant Material: 1 page

Hard Copy (pages): 

Date When Photocopying Was Completed: 
Title of Book: "Some account of the tenets and practice of the religious society called Shakers"
Title of Article: "Some account of the tenets and practice of the religious society called Shakers"
Title of Periodical: American Museum, or Repository
Place of Publication: Philadelphia, Pennsylvania
Publisher: Matthew Carey, editor and printer
Date of Publication: February 1787
Library Location: BYU microfilm, American Periodicals Series I (051), reel #4.
Nature of Source: This periodical started in January 1787 and ran through December 1792. Midway through its run, its name was changed to The American Museum, or Universal Magazine. Its first issues featured reprints of Revolutionary pamphlets; later, original fiction and poetry replaced the political tracts, though a range of material was included throughout the period of its publication. It was one of America's first successful magazines.
Comment: This early review of Shaker belief is significant because it points to a formative period of Shaker theology. Shakers had fiercely resisted systematized doctrinal statements prior to this period. Their first such attempt appeared in 1790, so this document is perhaps early evidence of early efforts to work out a more regularized theology. The writer claimed to have witnessed "a conference publicly held" where these principles were agreed upon (149).
Researcher: Spencer Fluhman Date: 7 July 1999
Excerpt (pages): "XIII. The church is now in the state of the resurrection, and equal to the angels; serving GOD perfectly every moment, and never committing any sin.
"XIV. But, if they should cease to labour, and be seduced by the devil to intermit the dance, they may fall away and die; and, in case they should, they shall never have their bodies raised again: there being no resurrection but that in which they now stand.
"XV. To prevent this fall, they are ever fighting against devils, and expelling them from themselves and others; but all this combat is maintained in a bodily manner, the devils being visible to their bodily eyes; as the good angels also are.
"XVI. They carry on very frequent dialogues with both angels, devils and departed souls-a party of them being employed now in preaching to the Indians and negroes who have died since the beginning of time, in the respective language of those nations; others are engaged in like benevolent employ with the dead of other nations; and among other instances of their success, several divines of eminence, in those days, have lately returned-confessed their sins-received their gospel-joined their head-and entered into their redemption, among whom are the rev. doctors Whitefield and Watts.
"XVII. The devils which will not depart from the possessed, when commanded, (especially in the case of infants), are to be expelled by whipping, or even by biting the unhappy subjects.
"XVIII. All touching, or shaking of hands, between the different sexes, is lustful, and an abomination: but they are allowed to blow the mother's love into each other, by breathing in their faces, which always fills them with transports of joy.
"XIX. It is not lawful to make war in any case." (150)
Length of Relevant Material: 3 pages
Hard Copy (pages):
Date When Photocopying Was Completed:
"The Lord's supper was a sign of that substance which the Apostles received at the day of Pentecost.

"Their using it afterwards was only to shew to others by an outward sign what had been shewed to them before they had receiv'd the thing signified.

"They did not eat the broken bread & drink the wine poured out as a commemoration of the sufferings & dying love of the Savior-for they commemorated every moment by feeling it in their breasts and living in it.-Neither did they do it in commemoration of his body which was broken on ye cross, for that body was never broken, not a bone of it-the church has been under an entire mistake in commemorating the breaking of that body, & the many tears that have been shed about it have been all lost-the body which the Apostles represented by the bread was a body which they themselves composed-many members united to one head & all acting with one design in perfect concert-1 Cor 10. The cup of blessings which we bless, is it not the communion of the blood of xt.-the bread which we break is it not the communion of the body of xt., for we being many are one bread, & one body.-The blood is the life & they all pertook of his life, & it was that which constituted them one.
"Their breaking the bread was a figure of the falling away which they saw would take place in which the beast would make war with ye saints overcome them, & scatter the power of the holy people, & devour them and break them in pieces, & stamp the residue with his feet.

"The breaking of bread was no longer a sign when the body of true saints were broken & scattered, so that the ch was no longer composed of such as were truly united to xt. as their head. Then the signification was completely altered & has been altering ever since, just in proportion as people have lost from God & sunk in superstion and error. "All who have used this figure in the reign of Antixt. have mistaken its design, & have not been able to discern the Lords body-& have more or less felt that spirit which broke & destroyd his body."

(519)

Length of Relevant Material: 1 page
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: second coming, women's role; seeing God; basis of authority; prophets
Author: Rufus Bishop and Seth Y. Wells, editors.
Title of Book: Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses
Title of Article:
Title of Periodical:
Place of Publication: Hancock, Massachusetts
Publisher: J. Tallcott and J. Deming, Jr.
Date of Publication: 1816
Library Location: BYU microfiche, Shaw and Shoemaker collection, #38921
Nature of Source: This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences during their first 40-or-so years as a religious sect in New England, New York, and the Western Reserve; the second part is dedicated to doctrine, prophesies, and revelations given by Ann Lee and other prominent Shakers. A bibliographic source notes that this book is sometimes called The secret book of the elders, see E. Richard McKinstry, comp., The Edward Deming Andrews Memorial Shaker Collection (New York: Garland, 1987), 12.
Comment: This book differs from another large Shaker work, Youngs and Green, The Testimony of Christ's Second Appearing (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The editors here relate Ann Lee's teaching about Christ's appearance, her relationship with Christ, and various other teachings, given in varied settings.
Researcher: Spencer Fluhman         Date: 22 June 1999
Excerpt (pages): "She spake of the unbelieving of the Jews, in his first appearance. 'Even his own disciples, (added she,) after he arose from the dead, though he had often told them that he should rise the third day, believed not. They would not believe that he had risen, because he appeared first to a woman! So great was their unbelief, that the words of Mary seemed to them like idle tales! His appearing first to a woman, showed that his second appearing would be in a woman!"
"So great was the manifestation of the power of God, in Mother, at that time, that many were unable to abide in her presence. Her words were like flames of fire, and her voice like peals of thunder. Well said the prophet, Who shall abide the day of his coming? For he is like refiner's fire, and like fuller's soap..." (205)
"The first time Rhoda Hammond visited the Church, she had considerable conversation with Mother, in private. Mother informed her of wonderful manifestations of God to her; and said she spoke with God, face to face, as Moses did, and saw the glory of God, and had seen wonderful visions..."
"When Mother was at Benjamin Osborn's, in Mount-Washington, in conversation with Elizabeth Hill, she said, 'I am the first Elder in the Church-I have seen God, and spoke with him, face to face, as we speak one to another.'
"Again, at the same place, Mother was under great sufferings and travail of soul. After which she spoke and said, 'The Lord, who brought me over the great waters, has redeemed my soul. I hear the angels sing!-I see the glory of God, as bright as the sun!-I see multitudes of the dead, that were slain in battle, arise and come into the first resurrection!-I see Christ put crowns on their heads, of bright, glorious, and changeable colours!—I converse with Christ!-I feel him present with me, as sensibly as I feel my hands together!-My soul is married to him!-He is my Husband!-It is not I that speak; it is Christ who dwells in me!'" (206-07)
Length of Relevant Material: 4 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: second coming; apostasy; Millennial conditions; prophets; one true church; dispensations
Author: Calvin Green (Theodore E. Johnson, ed.)
Title of Book:
Title of Article: "Biographical Account of the Life, Character, & Ministry of Father Joseph Meacham, the Primary Leader in Establishing the United Order of the Millennial Church"
Title of Periodical: The Shaker Quarterly
Place of Publication: Poland Spring, Maine
Publisher: United Society
Date of Publication: 1970
Library Location: Not at BYU
Nature of Source: Calvin Green, a prominent Shaker historian/theologian of the early nineteenth century, compiled this account. The title page lists 1827, yet the manuscript is
dated 1859. It remained in manuscript form until 1970 when it was edited and introduced by Theodore Johnson, the general editor of the *Shaker Quarterly*. The entire account stretches over numbers 1-3 of volume 10, and is found on pages 20-32, 51-68, 92-102.

**Comment:** Joseph Meacham is a prominent figure in early American Shakerism. He was the first American convert of Ann Lee, the sect's charismatic early leader. After Lee's death, her close English associate, James Whittaker, took over leadership of the group. He was followed by Meacham. Meacham is credited with publishing the sect's first theological tract, and was instrumental in "gathering" the Shakers into communities across New England and New York. Green compiled this account during a period of intense historical and theological development in Shakerism. Sources are sparse for the period of the early Shaker leaders, so much of what we know is based on later work like this. It may be that these later sources tell us more about the state of Shakerism in the 1820s than they do about the 1790s, the decade of Meacham's leadership. The excerpt that follows is a portion of the 5-page section recorded under the title "FATHER'S WORD RESPECTING THE MILLENNIUM OR WORK OF CHRIST'S SECOND APPEARING" (96-101).

**Researcher:** Spencer Fluhman

**Date:** 1 July 1999

**Excerpt (pages):**

"Many in this day are looking for the commencement of the Millennium or latter day of glory, when the kingdom of Christ will be set up & established on earth; both in things spiritual & temporal: and all antichristian establishments in religious matters, & oppressive governments in things temporal or civil, will be overthrown, and destroyed, & man shall enjoy just & equal rights, both in religious & civil matter; & that all war will cease, & have an end, & universal peace be enjoyed by the kingdoms or nations of men in this world.

"It is true, according to the scriptures, that the kingdom & the dominion, & the greatness of kingdom under the whole heaven, will be given to the Saints of the Most High, & that all dominions are to serve & obey him in the latter day. But the order & manner of the commencement & establishment of the kingdom of Christ on earth, is not, neither can it be, understood by any, but by the revelation of Christ, either immediate in their own souls, or by those who have it.

"Many may have light, so as to understand nearly the time, according to the scriptures when the kingdom of Christ in the latter day is to begin, but the manner may be as contrary to their ideas or expectations as the manner of Christ's first appearing was to the Jews: and therefore they may be left to oppose that which they have been desiring & looking for.

"It would therefore be wisdom for all who have not received a knowledge of the present work of God in his grace to consider the following matter. 1st That according to the scriptures, the second appearing of Christ, & establishment of his kingdom, & and government on earth, is a new & further dispensation of God to his people. 2nd That every dispensation of the grace of God to his people, was & is revealed to & by one to others. 3rd That, altho it hath pleased God to reveal his purposes relating to his people, to his servants, the prophets, & they have foretold the greatest and principal events & changes of times relating to the church, & to the powers of this world, even from early days to the end, & accomplishment of all things, yet creatures cannot understand the manner of the work of God in his grace, but by receiving it in the day in which it is wrought. Man by the spirit of prophecy may foretell things which he does not understand, neither the matter nor the manner, or he may understand the matter &
substance of many things to come, but the real manner of things that are to come, that are
greater than they are in themselves, he cannot understand but by faith. Creatures must be
in the very work, to understand the true meaning of the work of God in their day, that is,
the day in which it is wrought.
"4th It is clear by the scriptures, that the beginning of every dispensation of God to his
people, was in, & by a single person; & that others received it in, & by their relation.
Almost every great reformation from apostacy, hath also been wrought in the beginning
of it by one person: it is also clear that the second appearing or work of Christ in the latter
day, is not to build up any one profession or religious establishment that will be found on
earth when he appeareth, or to restore the Church to the order & glory of the first temple
or gospel Church; but to a new & further dispensation in things spiritual and temporal, as
thereby given & established, which is called the second house or temple, which will
exceed the first in glory as it relates to order unity & peace." (96-98)

Length of Relevant Material: 5 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: second coming; Godhead; women's role; angels; spirit world; judgment;
gathering
Author: Reuben Rathbone (Rathbun)
Title of Book: Reasons Offered For Leaving the Shakers
Title of Article:
Title of Periodical:
Place of Publication: Pittsfield, Massachusetts
Publisher: Chester Smith
Date of Publication: 1800
Library Location: BYU microfiche, Evans collection, #38359
Nature of Source: Rathbone's expose follows others Shaker apostate narratives,
beginning with his own father's, Valentine Rathbun, written in 1781. These "outsider"
sources are valuable in that the Shakers themselves did not attempt to publish their own
theology until 1808 (though a brief early tract appeared in 1790), nor their own history
until 1816. Rathbone's account is autobiographical in tone.
Comment: Other apostate sources in this genre are Valentine's, An Account . . . of a
New and Strange Religion (1781); Amos Brown, Narrative of the . . . People Known by
the Name of Shakers (1782); and Benjamin West, Scriptural Cautions Against Embracing
a Religious Scheme (1783). Later exposes utilized Rathbone's account. See Thomas
Brown, An Account of the People Called Shakers, 1812; Mary Dyer, A Portraiture of
Shakerism, 1822.
Researcher: Spencer Fluhman
Date: 7 July 1999
Excerpt (pages): ". . . I went with a number of others to see them, at Niskauna, to hear
and see for myself, and having an opportunity then, and from time to time ; after I
received the following principles of faith: viz. But first, I desire to be understood, what I
am going to relate as the principles of my faith, is not what I suggested in myself, but
what I really heard preached, either from the first ministers, or from others that were
authorized by them to preach: that is, That the great and last day had begun—that the Lord Jesus Christ had made his second appearance in that person which was called the mother—[t]hat she was redeemed from all sin, and stood without fault before the throne of God—that the fulness of the Godhead dwelt in her bodily, as really as it did in the Lord Jesus Christ in his first appearance, and as much greater as his second appearance was to be greater than the first. . . .

". . . I believed that the mother with some others which were with her, stood completely in the resurrection, and were equal unto the angels, and were conversant and familiar with invisible beings in a spiritual world, and that they were not subject to any natural disorders or infirmities which were incident to the rest of mankind—I believed that God had given them the spirit and power of judgment, to judge the world both quick and dead, and that their power and testimony would increase till it should gather all Nations . . . (2-3)

"It was signified that the believers as a body were all in fleshly relation, and that the time had come for a number to be gathered out of that relation into church relation, to be purged and purified from the flesh, and be prepared to minister the gospel to others. (7)

Length of Relevant Material: 26 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: second coming; Jesus Christ;
Author: Rufus Bishop and Seth Y. Wells, editors.
Title of Book: Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing; Collected From Living Witnesses
Title of Article:
Title of Periodical:
Place of Publication: Hancock, Massachusetts
Publisher: J. Tallcott and J. Deming, Jr.
Date of Publication: 1816
Library Location: BYU microfiche, Shaw and Shoemaker collection, #38921
Nature of Source: This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences during their first 40-or-so years as a religious sect in New England, New York, and the Western Reserve; the second part is dedicated to doctrine, prophesies, and revelations given by Ann Lee and other prominent Shakers. A bibliographic source notes that this book is sometimes called The secret book of the elders, see E. Richard McKinstry, comp., The Edward Deming Andrews Memorial Shaker Collection (New York: Garland, 1987), 12.
This book differs from another large Shaker work, Youngs and Green, *The Testimony of Christ's Second Appearing* (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The passages below illustrate some of the ambiguities in the Shaker conceptualization of Christ's coming, whether he came in the form of Lee, that his spirit returned-manifested in Lee, or that his spirit returned-manifested in Lee and the Believers generally.

**Excerpt (pages):** "... he ascended to his Father, that they way might be prepared for his second coming, in the female part of his manhood, for the travel of souls in the regeneration. And when the time was fully come, according to the appointment of God, Christ was again revealed, not in Judea, to the Jews, nor in the person of a male; but in England, to a gentile nation, and in the person of a female" (1-2). Pages 21-22 relate Lee's justification of her authority in light of Paul's injunction that women refrain from speaking in the church. She bases her authority on Christ's absence from the earth, implying a separation of some kind between her and him. The following is typical of language in other Shaker documents. Describing the conversion of one of Lee's followers, the editors related that he "was fully convinced that Christ had made his second appearance in these people" (23).

**Length of Relevant Material:** 2 pages

**Date When Photocopying Was Completed:**

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**Topics:** spirit, soul, and body; devil; angels; spirit world

**Author:** Rufus Bishop and Seth Y. Wells, editors.

**Title of Book:** *Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses*

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**Date of Publication:** 1816

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Comment: This book differs from another large Shaker work, Youngs and Green, The Testimony of Christ's Second Appearing (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The various chapters in the second part of the book related reminiscences of those that knew Ann Lee. Lee was illiterate and left no writings, so these reminiscences are the core source of information of what she may have taught. Teachings of her close associates in the Shaker leadership, Elders William Lee and James Whittaker, are also included.

Researcher: Spencer Fluhman Date: 23 June 1999

Excerpt (pages): "Sometime in November 1783, Jabez and Phebe Spencer, their daughter Mary, and a number of others were on a visit at Watervliet; and just before they came away, they went into Mother's room, to take their leave of her. She sat up in her bed, under great sufferings, and addressed them as follows:

'Be faithful to keep the way of God; if you do, you will be guarded by good angels, as really as the wicked are by evil spirits. Every soul is accompanied by good or evil spirits; and the good or evil spirits, gather mostly, to that part of the body which contains the most sensations and faculties. The head is the ruling and governing part of the whole body; therefore it will contain the most good or evil of any part of the body; and as the whole body is governed thereby; so the good or evil spirits gather there, and rule the whole body.'

'The head of a wicked man will suck in evil spirits until it is full of them, like a spunge filled with water; so likewise the faithful, who are laboring to resist every evil temptation, and crying to God for protection, will be filled with good spirits, and will be guarded by the angels of God, who will protect them, day by day.'

"After Mother had ended her discourse, Phebe went to her bed-side, and expressed her thankfulness for the privilege that she and her family had had with her. Mother made no immediate reply; but soon after spoke and said, 'When you was speaking, I saw two souls standing by you, one at your right hand, and the other at your left. The one that stood at your right hand, was a bright, active, glorious soul; but the one on your left was a black, dark, dismal soul; and he laid his head on your left shoulder.'" (300-01)

Length of Relevant Material: 2 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: spirit, soul and body; Adam; Eve; spirit child of God;
Author: Benjamin Seth Youngs and Calvin Green (David Darrow and John Meacham are listed with Youngs at the end of the preface as authors of the preface?)

Title of Book: The Testimony of Christ's Second Appearing; Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day, 2nd ed.
Title of Article:
Title of Periodical:
Place of Publication: Albany, New York
Publisher: E. and E. Hosford
Date of Publication: 1810
Library Location: BYU microfiche, Shaw and Shoemaker collection, #22127
Nature of Source: This prodigious Shaker treatise was "published by order of the ministry, in union with the church" (title page). It comprises over 600 pages and is divided into 8 parts, each part having several chapters. The first edition of the work was printed at Lebanon, Ohio, in 1808(?).
Comment: The work is an excellent source for principles and practices of the Shakers. Written in response to perceived misrepresentations, the book was intended to provide an exhaustive source of "true information" about the sect. Indeed, the authors are careful to note that the text is not meant as a creed or institutional handbook, but as "the first public testimony in writing" (xiii).
Researcher: Spencer Fluhman Date: 16 June 1999
Excerpt (pages): "And although man was formed of the ground, yet, as he was made the most noble part of the creation, distinct from his living soul, he could not be deficient of such animal sensations as pertained to any of the inferior part of the creation. . . .
"Again, the living soul of man, being superior to his animal body, could not therefore be deficient in any one part or sensation which pertained to the body; consequently, in the union of soul and body, every part or sensation of the body must be occupied by a corresponding part, or sensation, of the soul."
"And hence, there was also a spiritual hearing, seeing, feeling, and so on, which being superior to all those natural sensations, were capable of dictating and ordering every faculty and sensation of his natural body aright. . . .
". . . And because God breathed into him the breath of life, and man became a living soul; therefore his living soul was the immediate offspring of Him who is eternal, and was created for eternity."
"And out of man, the Lord God made him an helper, who was called woman, because she was taken out of man. Thus man was formed of two parts, male and female. The two, as to their local situation were different; but in point of nature and union, they were one, and formed but the one entire man, complete in his manhood." (6-7)
Length of Relevant Material: 3 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: spirit of Christ, light of Christ; church discipline; atonement; endless punishment; second coming; spirit world; only true church
Author: Amos Taylor
Title of Book: A Narrative of the Strange Principles, Conduct and Character Of the People known by the Name of Shakers: Whose Errors have spread in several Parts of North-America, but are beginning to diminish, and ought to be guarded against.
Title of Article:
Title of Periodical:
The excerpt that follows is a portion of the list of the major doctrines of Shakerism, according to Taylor.

Excerpt (pages): "The doctrines which are more clearly come to light since the first rise of their religion, are as follows, viz."

"First. That God, through Jesus Christ in the Church, is reconciled with man.
"Second. That sins confessed to God's witnesses are forgiven in the Church as soon as forsaken.
"Third. That Christ is come a light into human nature, to enlighten every man that cometh into the world without distinction.
"Fourth. That no man is born of God until by faith he is assimilated into the character of Jesus Christ in his Church.
"Fifth. That in obedience to that Church a man's faith will increase until he comes to be one with Christ in the millenium Church state.
"Sixth. That every man is a free agent to walk in the true light, and so to choose or reject the truth of God within him. . . .
"Eleventh. They hold that the word everlasting when applied to the punishment of the wicked, refers only to a limited space of time, excepting in the case of those who fall from their Church. . . .
"Fourteenth. They believe Christ will never make any publick appearance as a single person, but only in his saints: That the judgment day is now begun in that Church.
"Fifteenth. They believe no salvation out of obedience to the sovereignty of their dominion: That all sin which is committed against God, is done against them, and must be pardoned for Christ's sake through them, for which confession must be made to them. . . .
"Seventeenth. They hold to a travel and labour for the redemption of departed spirits."

(7-9)

Length of Relevant Material: 2 pages

Topics: spirit of Christ, light of Christ; church discipline; atonement; endless punishment; second coming; spirit world; only true church; baptism for the dead
Author: Amos Taylor
Title of Book: A Narrative of the Strange Principles, Conduct and Character Of the People known by the Name of Shakers: Whose Errors have spread in several Parts of North-America, but are beginning to diminish, and ought to be guarded against.

Title of Article:
Title of Periodical:
Place of Publication: Worcester, Massachusetts
Publisher: Isaiah Thomas
Date of Publication: 1782
Library Location: BYU microfiche, Evans collection, #17735
Nature of Source: This 23 page pamphlet is an early attempt by a Shaker dissident to expose his former sect. It is valuable because of its early date, written eight years before the Shakers themselves gave any printed description of their theology.

Comment: Taylor's expose' is in the same vein as Valentine Rathbun's, written of the Shakers at the same period (Some Brief Hints of a Religious Scheme, Hartford, Conn.: 1783). He provides a vivid description of the beliefs and practices of the Shakers, though not then sympathetic to their movement.

The excerpt that follows is a portion of the list of the major doctrines of Shakerism, according to Taylor.

Researcher: Spencer Fluhman
Date: 17 June 1999

Excerpt (pages): "The doctrines which are more clearly come to light since the first rise of their religion, are as follows, viz.
"First. That God, through Jesus Christ in the Church, is reconciled with man.
"Second. That sins confessed to God's witnesses are forgiven in the Church as soon as forsaken.
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"Fourth. That no man is born of God until by faith he is assimilated into the character of Jesus Christ in his Church.
"Fifth. That in obedience to that Church a man's faith will increase until he comes to be one with Christ in the millenium Church state.
"Sixth. That every man is a free agent to walk in the true light, and so to choose or reject the truth of God within him. . .
"Eleventh. They hold that the word everlasting when applied to the punishment of the wicked, refers only to a limited space of time, excepting in the case of those who fall from their Church. . .
"Fourteenth. They believe Christ will never make any publick appearance as a single person, but only in his saints: That the judgment day is now begun in that Church.
"Fifteenth. They believe no salvation out of obedience to the sovereignty of their dominion: That all sin which is committed against God, is done against them, and must be pardoned for Christ's sake through them, for which confession must be made to them. . .

"Seventeenth. They hold to a travel and labour for the redemption of departed spirits."

(7-9)

Length of Relevant Material: 2 pages

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: spirit world
Author: Calvin Green (Theodore E. Johnson, ed.)
Title of Book: "Biographical Account of the Life, Character, & Ministry of Father Joseph Meacham, the Primary Leader in Establishing the United Order of the Millennial Church"
Title of Periodical: The Shaker Quarterly
Place of Publication: Poland Spring, Maine
Publisher: United Society
Date of Publication: 1970
Library Location: Not at BYU
Nature of Source: Calvin Green, a prominent Shaker historian/theologian of the early nineteenth century, compiled this account. The title page lists 1827, yet the manuscript is dated 1859. It remained in manuscript form until 1970 when it was edited and introduced by Theodore Johnson, the general editor of the Shaker Quarterly. The entire account stretches over numbers 1-3 of volume 10, and is found on pages 20-32, 51-68, 92-102.
Comment: Joseph Meacham is a prominent figure in early American Shakerism. He was the first American convert of Ann Lee, the sect's charismatic early leader. After Lee's death, her close English associate, James Whittaker, took over leadership of the group. He was followed by Meacham. Meacham is credited with publishing the sect's first theological tract, and was instrumental in "gathering" the Shakers into communities across New England and New York. Green compiled this account during a period of intense historical and theological development in Shakerism. Sources are sparse for the period of the early Shaker leaders, so much of what we know is based on later work like this. It may be that these later sources tell us more about the state of Shakerism in the 1820s than they do about the 1790s, the decade of Meacham's leadership.
Researcher: Spencer Fluhman Date: 30 June 1999
Excerpt (pages): "There are at present many & various ideas, concerning the reality, substance & appearance of the spirit world, but the following are Father Joseph's views on the subject. "The natural or visible world, in all its elements, is a resemblance of the spiritual world, tho all there is spiritual substance, yet, to spirits, they have real & substantial earth & water, & air, trees of the field, & grass of the meadows, & flowers of the garden, & fruits of the orchard, that they planted & sowed & reap'd & lived upon the fruits of their labors as really as we do on earth, that their food was as real & substantial to them as our food is to us." (66)
Length of Relevant Material: 1 page
Hard Copy (pages):
Date When Photocopying Was Completed:
The law and government which Christ established in his first appearing did not so immediately and extensively respect this present world, as it did the world of spirits. Yet, before he could extend his power and authority to the spiritual world, it was necessary that he should first pass through the present, and experience a feeling of all the trials that ever had been experienced by those over whom he was appointed ruler: hence he said to his disciples, I go to prepare a place for you: which implied that his law, and the order of his government, were not yet established in the world of spirits . . .

"During the time of this preparatory work of Christ, in establishing his law and order in the spiritual world, this earth was a seat of the most perfect confusion, injustice, deception and cruelty; which was properly the period of Antichrist's reign and dominion. Hence that corrupt hierarchy, called the Church, which pretended to have the power of salvation, and assumed all the authority of Christ on earth, was, in reality, the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird . . .

"And as Christ did actually go to prepare a place, and to receive a kingdom, and promised to return, and establish his law of righteousness and order on this earth; so his promise is actually fulfilled; and the most striking evidence in this latter day, that he has gained the kingdom, and begun to set it up on earth, is the manifest change in civil government, and that spirit of toleration and liberty in matters of religion, which began to take place, about the close of the seventeenth century" (xxii-xxiii)
Topics: spirit world; baptism for the dead; plural worlds
Author: Benjamin Seth Youngs and Calvin Green
Title of Book: The Testimony of Christ's Second Appearing; Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day, 2nd ed.
Title of Article:
Title of Periodical:
Place of Publication: Albany, New York
Publisher: E. and E. Hosford
Date of Publication: 1810
Library Location: BYU microfiche, Shaw and Shoemaker collection, #22127
Nature of Source: This prodigious Shaker treatise was "published by order of the ministry, in union with the church" (title page). It comprises over 600 pages and is divided into 8 parts, each part having several chapters. The first edition of the work was printed at Lebanon, Ohio, in 1808. Youngs wrote the first edition, and Calvin Green worked to revise and expand the second edition.
Comment: This work is an excellent source for principles and practices of the Shakers. Written in response to perceived misrepresentations, the book was intended to provide an exhaustive source of "true information" about the sect. Indeed, the authors are careful to note that the text is not meant as a creed or institutional handbook, but as "the first public testimony in writing" (xiii). Shakers had resisted writing doctrinal or historical works until this time (with the exception of Meacham, Concise Statement . . ., 1790). This work ushered in a period of formalization of Shaker theology. This work was somewhat controversial. Shakers were located in two general regions, with centers in New York and Ohio-Kentucky. Youngs was part of the western group. The general leadership in New York assigned Green, part of the eastern group, to bring Youngs' work into conformity with their views on contested issues. It may be instructive to compare the two editions—the first edition is in the Shaw and Shoemaker collection, #16776.
Researcher: Spencer Fluhman        Date: 16 July 1999
Excerpt (pages): "Nor was the voice of the Son of God confined to the saints alone, whether in this world, or in a world of Spirits, but was impartially extended to all; and not overlooking those who through disobedience had forfeited the blessings of former dispensations, he went and preached to the Spirits in prison, which were disobedient in the days of Noah, while the ark was preparing.
"It is inconsistent with a God of infinite justice and goodness, that his work should be confined to the contracted limits of this inferior globe, while worlds of worlds lie naked and open to his view; or that the millions who have departed into a world of spirits, without the knowledge of his will, should be bound in chains of eternal darkness, without ever hearing the gospel, in which only is true happiness and eternal life. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." (611)
Length of Relevant Material: 3 pages
Topics: sprit world; baptism for the dead; fate of those without gospel
Author: Rufus Bishop and Seth Y. Wells, editors.
Title of Book: Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses

Comment: This book differs from another large Shaker work, Youngs and Green, The Testimony of Christ's Second Appearing (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The various chapters in the second part of the book related reminiscences of those that knew Ann Lee. Lee was illiterate and left no writings, so these reminiscences are the core source of information of what she may have taught and done. Teachings of her close associates in the Shaker leadership, Elders William Lee and James Whittaker, are also included.

Excerpt (pages): "Mother and the Elders uniformly taught the doctrine of a free offer of the gospel to all souls, whether in this world or in the world of spirits: That none could be deprived of the offer of salvation because they had unfortunately left the world before Christ made his appearance; or because they had lived in some remote part of the earth where the sound of the gospel had never reached their ears. Their labors in the work of regeneration were not confined to this world; but extended to the world of spirits; and their travail and sufferings, for the salvation of departed souls, were often distressing beyond description. . . .

"Mother spoke, oftentimes, when under great sufferings, of seeing the spirits in prison; and often spoke to them. Sometimes she used to speak to them in a very powerful
manner, and sharply reprove them, and bid them shake off their bands. At other times, she would tell of seeing unbodied souls, laboring for the power of God, and say that such were in a travel-Then she would smile, and speak to them; but often spoke in an unknown tongue." [the remainder of the chapter relates experiences where Lee described departed souls to Believers] (236-37)

**Length of Relevant Material:** 4 pages

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** the poor; gathering; city of Zion

**Author:** Rufus Bishop and Seth Y. Wells, editors.

**Title of Book:** *Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses*

**Title of Article:**

**Place of Publication:** Hancock, Massachusetts

**Publisher:** J. Tallcott and J. Deming, Jr.

**Date of Publication:** 1816

**Library Location:** BYU microfiche, Shaw and Shoemaker collection, #38921

**Nature of Source:** This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences during their first 40-or-so years as a religious sect in New England, New York, and the Western Reserve; the second part is dedicated to doctrine, prophesies, and revelations given by Ann Lee and other prominent Shakers. A bibliographic source notes that this book is sometimes called *The secret book of the elders*, see E. Richard McKinstry, comp., *The Edward Deming Andrews Memorial Shaker Collection* (New York: Garland, 1987), 12.

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**Researcher:** Spencer Fluhman  
**Date:** 23 June 1999

**Excerpt (pages):** "Addressing Phebe and a number of others, Mother said, 'You must remember the poor and needy, the widow and the fatherless; and deal out your bread to the hungry and your clothes to the naked. Your natures will say, They may work, and get
these things for themselves. But Christ said, *Give to him that asketh.* If I had but two mouthfuls of bread, I would give to him that needed; and if I had but two coats, I would impart to him that had none. You must put away your covetousness, your lust, and your filth, and be prepared for the increase of the gospel: for the time will come when this gospel will be preached to all nations, and many will flock to Zion to hear the word of the Lord." (265-66)

**Topics:** the poor; order

**Author:** Benjamin Seth Youngs and Calvin Green (David Darrow and John Meacham are listed with Youngs at the end of the preface as authors of the preface?)

**Title of Book:** *The Testimony of Christ's Second Appearing: Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day, 2nd ed.*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Albany, New York

**Publisher:** E. and E. Hosford

**Date of Publication:** 1810

**Library Location:** BYU microfiche, Shaw and Shoemaker collection, #22127

**Nature of Source:** This prodigious Shaker treatise was "published by order of the ministry, in union with the church" (title page). It comprises over 600 pages and is divided into 8 parts, each part having several chapters. The fist edition of the work was printed at Lebanon, Ohio, in 1808(?).  

**Comment:** The work is an excellent source for principles and practices of the Shakers. Written in response perceived misrepresentations, the book was intended to provide an exhaustive source of "true information" about the sect. Indeed, the authors are careful to note that the text is not meant as a creed or institutional handbook, but as "the first public testimony in writing" (xiii).

**Researcher:** Spencer Fluhman  
**Date:** 17 June 1999

**Excerpt (pages):** "The concern and regulation of the temporal matters of the Church, is intrusted to the Deacons, appointed to that office by the joint union of the body. To them, their assigns and successors in the gospel, appointed to the like office, is intrusted the whole of the joint interest of the Church, to support and maintain the same in behalf of the Church, and their heirs in the gospel forever.  

"And their office and care it is, to have the principal concern in dealing with those who are without; and to provide all things necessary for the comfortable support of the Church, jointly and equally, according to the number and need of each family in the Church.  

"Besides the first order of Deacons, there are also Deacons in each family, whose care is to see that every member in the family, from the eldest to the youngest, enjoy their just
and equal rights, according to their several needs. Of all temporal things possessed in the family." (512)

**Length of Relevant Material:** 1 page

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** tree of life

**Author:** Benjamin Seth Youngs and Calvin Green (David Darrow and John Meacham are listed with Youngs at the end of the preface as authors of the preface?)

**Title of Book:** *The Testimony of Christ's Second Appearing; Containing a General Statement of All Things Pertaining to the Faith and Practice of the Church of God in This Latter-Day*, 2nd ed.

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**Researcher:** Spencer Fluhman

**Date:** 16 June 1999

**Excerpt (pages):** "Thus man by his disobedience, was wholly excluded and shut out from the way of the tree of life, and ingrafted into an evil tree; and all the fruit it could produce must be like itself, the fruits of a fleshly, earthly, sensual, cruel and corrupt nature . . .

"But if the tree of life, and the tree of the knowledge of good and evil, here spoken of, are to be understood in a literal sense, as natural trees, then where are those trees at this time?

"It is evident from the scriptures of truth, that the tree of life was not destroyed, but still remains. As it is written, *Blessed are they that do his commandments, that they may have right to the tree of life. The tree of life is the way of life.*" (15, 46-47)

**Length of Relevant Material:** 3 pages

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
**Topcis:** visions, dreams, revelations; angels; tongues, healings

**Author:** Rufus Bishop and Seth Y. Wells, editors.

**Title of Book:** Testimonies of the Life, Character, Revelations and Doctrines of our Ever Blessed Mother Ann Lee, and the Elders with Her; Through Whom the Word of Eternal Life was Opened in This Day of Christ's Second Appearing: Collected From Living Witnesses

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Hancock, Massachusetts

**Publisher:** J. Tallcott and J. Deming, Jr.

**Date of Publication:** 1816

**Library Location:** BYU microfiche, Shaw and Shoemaker collection, #38921

**Nature of Source:** This rather large work, 405 pages, is an official publication of the Shakers, done "by order of the ministry, in union with the church" (title page). It was compiled from "living witnesses" and edited by members of the sect. It is divided into two general parts: the first half of the book recapitulates the history of Ann Lee and her followers in England, their travel and settlement in American, and their experiences during their first 40-or-so years as a religious sect in New England, New York, and the Western Reserve; the second part is dedicated to doctrine, prophesies, and revelations given by Ann Lee and other prominent Shakers. A bibliographic source notes that this book is sometimes called The secret book of the elders, see E. Richard McKinstry, comp., The Edward Deming Andrews Memorial Shaker Collection (New York: Garland, 1987), 12.

**Comment:** This book differs from another large Shaker work, Youngs and Green, The Testimony of Christ's Second Appearing (Albany, 1810), in that it is meant for "internal" instruction rather than "external" persuasion. The following is a portion of Ann Lee's telling of her early spiritual ministry and her travel from England to America.

**Researcher:** Spencer Fluhman

**Date:** 22 June 1999

**Excerpt (pages):** "... we left our native land, by the special gift of God, and came to America, to bring the gospel. But while I was in England, I knew, by the revelation of God, that God had a chosen people in America; and I saw some of them in vision, while I was in England; and when I saw them in America, I knew them. "But no one came with me into this land, except such as felt a special gift in their own souls; for they were greatly wrought upon, by the power of God, and spake with new tongues, and prophesied. Some could not speak in their own tongue for a number of days; but when they spoke they spoke in unknown tongues. . . . "... I see the heavenly hosts, I hear the angels sing, and converse with them daily." (64-65)

**Length of Relevant Material:** 2 pages

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** woman's role; basis of authority; order
Author: Calvin Green (Theodore E. Johnson, ed.)
Title of Book: 
Title of Article: "Biographical Account of the Life, Character, & Ministry of Father Joseph Meacham, the Primary Leader in Establishing the United Order of the Millennial Church"
Title of Periodical: The Shaker Quarterly
Place of Publication: Poland Spring, Maine
Publisher: United Society
Date of Publication: 1970
Library Location: Not at BYU
Nature of Source: Calvin Green, a prominent Shaker historian/theologian of the early nineteenth century, compiled this account. The title page lists 1827, yet the manuscript is dated 1859. It remained in manuscript form until 1970 when it was edited and introduced by Theodore Johnson, the general editor of the Shaker Quarterly. The entire account stretches over numbers 1-3 of volume 10, and is found on pages 20-32, 51-68, 92-102.
Comment: Joseph Meacham is a prominent figure in early American Shakerism. He was the first American convert of Ann Lee, the sect's charismatic early leader. After Lee's death, her close English associate, James Whittaker, took over leadership of the group. He was followed by Meacham. Meacham is credited with publishing the sects first theological tract, and was instrumental in "gathering" the Shakers into communities across New England and New York. Green compiled this account during a period of intense historical and theological development in Shakerism. Sources are sparse for the period of the early Shaker leaders, so much of what we know is based on later work like this. It may be that these later sources tell us more about the state of Shakerism in the 1820s than they do about the 1790s, the decade of Meacham's leadership.
Researcher: Spencer Fluhman
Date: 30 June 1999
Excerpt (pages): "Soon after the Church began to be gathered, Father Joseph saw that a spiritual union must be gained between male & female before gospel order could be established in the Church; that the man was not without the woman, nor the woman without the man in the Lord,'-that without this spiritual union in virgin purity being gained in a joint body, which is directly contrary to the union & works of the flesh, a real travel out of the fallen nature of the flesh could not be experienced, nor the spiritual order of Christ's kingdom be made manifest-that this spiritual order must first be made manifest in the visible parentage of the Church, before it could be gained in the body. He saw that Lucy Wright was the person whom God had chosen to stand first among the females. She had been recommended by Mother Ann before her decease, as the one most proper for the sisters to pattern after & take example by.
"Father Joseph having received this gift, & seeing that the time was fully come for the joint parentage of the Church to be visibly established, put numbers of the people to labor for a gift to know who their visible Mother was in the spiritual order of the Church. And soon manifestly, by the moving of the spirit they spontaneously felt & declared that it was Lucy Wright. She was accordingly appointed to stand first among the sisters; & to stand in a spiritual correspondence with Father Joseph, in the first joint parentage in the spiritual order of the Church of Christ in the visible order of the kingdom established on earth. Thus the true foundation was laid in the Church, for all souls to receive the life of
the joint spiritual parentage, to be gotten & brot forth into the true order and spiritual union of the gospel.
"This spiritual union and life is like a consuming fire to all the union and life of the flesh; & hereby souls may travel out of the fallen nature, & find full redemption; & thus rise into the verry nature and life of Christ; & it is as much impossible for souls to be born out of a fallen nature of the flesh, into the life of the everlasting kingdom of Christ, & become partakers of its order and glory without spiritual parents, as it is for anyone to be born into the natural world without natural parents. This was uniformly the testimony of Father Joseph & Mother Lucy.
"The joint parentage of the Church was evidently shown by the revelation of God in many figures in ancient days: but the most striking figure may be found in the Prophet Zephaniah, Chap 4 representing the two Olive Trees. The two Olive Trees represented the Two Annointed Ones; that is Christ manifested in Male & Female. From these the oil of light & life flows to the Church. But the golden oil was emptied into the golden bowl thro the two branches.
"The golden bowl represented the Church of Christ, builded & completed in gospel order. And as it could not receive the pure oil, only thro the two branches, so it is evident that the two branches represented the joint parentage of the Church; that is the revelation & gifts of God in the line of both male & female, which first begun in Jesus Christ & Mother Ann, & is continued thro the two golden pipes: 'The spirit and life of Christ proceeding from the two annointed ones' for the building, support & strength of the Church, And therefore, without this joint parentage, the Church could never be established in spiritual relation; nor could the order of the New Creation in Christ be made manifest." (30-32)

Length of Relevant Material: 3 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: agency
Author:
Title of Book:
Title of Article: "Salvation by Faith"
Title of Periodical: Christian Advocate (Vol. 1, No. 19)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Jan. 13, 1827
Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.
Comment: The author begins by asserting that if all people would read the Bible without bias, there would be no differences between the sects. The author then argues that faith is not bestowed on particular persons by God, but that God enables every
person to choose belief or unbelief. This author's opinion is refuted by "An old Methodist" on p. 85 of Vol. 1, No. 22 (Feb. 3, 1827). The old Methodist contests that every sinner does have good in him, and that this good comes through the grace of God, "which is imparted to him without any necessary volition on his part." This is that "initial grace" or "general influence," "the true light which enlighteneth every man that cometh into the world." Thus, for the old Methodist, faith is both the gift of God and the act of man. In Vol. 1, Nos. 27 and 29 (Mar. 10 and 24, 1827) the Christian Advocate itself addresses the dispute, basically endorsing the old Methodist's remarks with quotations from Wesley, Fletcher, Clarke, Benson, and Martindale. These passages contain definitions of faith and belief. Clarke states that God gives man the grace or the power to believe, but that the "act of faith is man's own" (113).

Researcher: Elizabeth Goodliffe

Excerpt (pages): "To say faith is a divine principle wrought in the soul by the spirit of God, and that none can believe with a saving faith, until God operates upon them, to produce that faith; would be as inconsistent as to say, men are as inactive as machines, and God chooses to work on some, to enable them to believe and be saved, while he sees fit to leave others to themselves, and they will necessarily reject all the offers of his saving grace, by their own voluntary unbelief, to their own destruction. . . . The fact is this, offers of free grace and full salvation are made to every rational soul; and those who reject, might have accepted, and those who accept, might have rejected those offers; for the same free offer, gives equal power to accept or reject the thing thus offered. The impartial and free offer of Christ and his salvation, in the gospel, not only gives the power to accept by faith, but also to reject, by unbelief; for it is as impossible to reject, as to accept, what is not offered, therefore must not unbelief be the gift of God, in the same way as faith?

"Those who have it in their power to reject the council of God, by unbelief, have it as much in their power to accept that council, by faith. God therefore imposes no teaching, or council, much less any influence of his spirit, upon any rational soul, by violence, or in any degree irresistible; but from first to last, all his enlightening and quickening influence, is with the free concurrence of the rational mind" (73).

Length of Relevant Material: 1 col.

Hard Copy (pages): 73

Date When Photocopying Was Completed:

______________________________________________________________________________

Topics: church discipline
Author:
Title of Book:
Title of Periodical: The Methodist Magazine and Quarterly Review (Vol. 1, No. 1)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Jan. 1830
Nature of Source: In 1830 The Methodist Magazine (monthly) became The Methodist Magazine and Quarterly Review. The magazine was modeled after the Arminian Magazine of the English Methodists, and published extracts from that magazine and others. Because of the many specific Methodist publications, the format changed in 1830 in order to omit topics of ordinary occurrence and address subjects of a wide and permanent interest at greater length. Theology was to figure prominently, but the magazine continued to include articles of general interest about humanity, morality, literature, and science. Due to a perceived increase in criticism of the Methodist Episcopal Church around 1830 (in large part from the "reformers" who formed the Associated Methodist Church), the magazine also was to now serve to refute assails, correct misinformation published elsewhere, and to vindicate the Methodist Church with respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly Waugh.

Comment: This article is dedicated to refuting the claims and arguments made by Rev. Asa Shinn and other "reformers." The author discusses issues of church government and church disciplining of those who criticize the church polity and government. In advocating Episcopalianism rather than congregationalism the author addresses the differences between civil and religious government and the necessary division of church and state.

Researcher: Elizabeth Goodliffe
Excerpt (pages): "Again, the Report says. . . .
Our ministers and members, of every class, are entitled to the full liberty of speech and of the press, equally with any other citizens of the United States,—subject solely to the restrictions and responsibilities imposed by the laws of the land, by the obligations of Christianity, and by the existing regulations under which we are voluntarily associated, as Methodists, and as Methodist ministers. . . . The design of the rule was to guard the peace and union of the church, against any mischievous false brethren who might be disposed to avail themselves of their place in the bosom of the church, to endeavor to sow dissensions by inveighing against our doctrines or discipline, in the sense of unchristian railing and violence” (51-52).
"The General Conference never has sanctioned, and has given the most solemn pledge that it will not sanction, the expulsion of any individual from the church, for the mere holding or expressing of any opinion in relation to its government, or polity" (63).
Length of Relevant Material: 2 pars.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: corruption of biblical text; New Scripture; sectarian strife
Author:
Title of Book:
Title of Article: "Study of the Bible"
Title of Periodical: Christian Advocate (Vol. 1, No. 14)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Dec. 9, 1826
Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: The author admonishes all Christians to study the Bible, "the standard of all religious truth." He claims that serious study of the Bible by all who profess to follow its teachings would end sectarian strife. The author sees the Bible as all-sufficient and unambiguous, an opinion which strongly contrasts the Mormon view.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "It is a matter of no small importance, then, for all, who possess the oracles of God, to ascertain well the doctrines they teach, and the duties they enjoin. We are not at liberty to receive any thing and every thing as religious truth, which the ingenuity of man may devise, or which may be congenial to the corrupt inclination of our hearts; we have a more sure word of prophecy, to which we shall do well to take heed, as to the oracles of the living God. The Bible is the standard of all religious truth. From this we should draw our own opinions, to this we should refer the opinions and views of others.

"Would men lay aside their preconceived opinions and their prejudices, and examine the word of God with sincerity and candour--with a teachable and prayerful spirit, and a firm resolution to admit whatever is plainly taught, whether it approve or condemn them; we are bold to say, that there would be much less variance than at present, upon the great doctrines of the gospel, and that multitudes, who now reject the light of revelation, would be led to embrace those truths which are indispensable to their eternal salvation. The reason, why so many, under the meridian light of the Sun of Righteousness, embrace false doctrine, and 'damnable heresy,' is, not that the Bible teaches one man truth and another error; but that multitudes, with the Bible in their hands, neglect to make it their study, or study it, only to darken its counsels and pervert its truths. They first determine what they will, and what they will not believe; and then, if Scripture coincides with their views, it is received; if not, it is rejected. . . .Will not that God, who commissioned his prophets and apostles, to write with the pen of inspiration, the volume of his will, frown in indignation upon us if we yield ourselves to the guidance of human intellect, while we neglect to search the Scriptures, with a meek and docile spirit, and to draw from them, our every rule of faith and practice?" (53).

Length of Relevant Material: 1 col.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: divine mission of the United States
Author:
Title of Book:
Title of Article: "The Greeks in Want of Food"
Title of Periodical: Christian Advocate and Journal (Vol. 1, No. 16)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Dec. 23, 1826
Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.
Comment: America and Christianity are very much bound together in this periodical. America is a Christian nation, and the cause of liberty seems to be as much a source of religious passion as the cause of the gospel. The plight of the Greeks, at war with the barbaric Turks, receives constant attention in the Foreign Intelligence section of the periodical.
Researcher: Elizabeth Goodliffe
Excerpt (pages): "The people of America, a people of Christians, a people devoted to liberty, of whose friendship and sympathy for Greece we have already received ample proof, are, to our great misfortune, the farthest removed from us. But remote as they are, sir, the friends of freedom and the friends of humanity may yet contribute to the relief of our country" (63).

Length of Relevant Material: 1 par.
Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: divine mission of the United States; race
Author: Rev. Nathan Bangs, D. D.
Title of Book:
Title of Article: "'Ethiopia shall soon stretch out her hands unto God.' Psalm lxviii, 31."
Title of Periodical: Christian Advocate and Journal (Vol. 1, No. 46)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Jul. 20, 1827
Nature of Source: This religious newspaper (formerly titled the Christian Advocate) for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: In his sermon, given on the 4th of July to the American Colonization Society, Rev. Bangs begins by praising the principles of America (patriotic passages are typical in this newspaper). He then addresses the future of Africa and promotes the civilization and Christianization of Africa through missionary work and colonization. Within the sermon, Rev. Bangs states that blacks are descendants of Ham and that blacks knew and preached the gospel in the days of the primitive church. He also notes the present-day missionary work of black ministers.

Researcher: Elizabeth Goodliffe
Excerpt (pages): "This is a proud day for America;--and although the hands which signed that noble instrument fifty-one years ago, declaring our independence, are now, with the exception of one, palsied in death, yet their work remains to speak their praise. . . . This may perhaps be said to be a proud day for the world: for there are few nations but have felt the effect of the principles of our American revolution; and tyrants, to this day, tremble on their thrones, lest these principles shall prostrate them. And I may here remark, that these principles have taken a wider range;--they extend to the church of the living God;--the tree of righteousness and the tree of liberty were here planted together;--they have both taken deep root, they have abundantly flourished, and their fruit affords consolation to thousands of our race. . . . "The text predicts the future prosperity of the African race:--Ethiopia is in that quarter of the world, being a part of Africa. Ethiopia, the land of Cush, signifying black, dry, hot,
thereby conveying an idea not only of the colour of the inhabitants, but also of the soil and climate of the country. Cush was the eldest son of Ham, father to Nimrod. Egypt was settled by descendants of Ham, Haborch, one of the names of Abyssinia, or Ethiopia, signifies to mix, commingle, or if you please, to consolidate. Suppose people to come together, of different origin, differing in their manners and prejudices, and when thus mingled, a name is given them expressive of their mixed character. "Ethiopia shall soon stretch out her hands unto God."

"It is supposed by some that this prediction was fulfilled in the days of Solomon, when the queen of Sheba came from the south to see the wisdom of Solomon, she belonging to Ethiopia. It is however more probable that the prophecy respects the blessings of Christianity which should be sought and found by its inhabitants. It was, indeed, introduced into that country at an early period. There were some Ethiopians at Jerusalem at the day of Pentecost; then the truth enlightened their understandings, and according to the testimony of one of the early fathers of the church, these returned to their native land, with the glad sound of the gospel. The eunuch converted by the instrumentality of Philip was an Ethiopian, and he no doubt proclaimed the same gospel to his own countrymen. "I shall not, however, confine myself to Ethiopia, but consider the text as applicable to the whole of Africa. . . .From the commencement of our labours as Methodists, the poor Africans have shared in those labours. Ever since the year 1768 there has been a special effort made by us to raise and exalt this oppressed people to the rank of Christians. . . . We could point you to ministers in other churches, who were converted among us as Methodists, and we could now point you to able ministers going forth among their own colour proclaiming the everlasting gospel with success. . . . They [the colonists] have ordinances of the Lord Jesus Christ, and the ministers of his sanctuary, and many of them of their own people.--In the last conversation I had with Bishop McKendree, he informed me that he had ordained a coloured man, expressly for Liberia, and the last annual report of the society speaks in terms of commendation of the Methodists and of their influence in the reformation of the colonists" (181).

Length of Relevant Material: 3 cols.
Hard Copy (pages):
Date When Photocopying Was Completed: _______________________________

Topics: dreams; afterlife
Author: Rev. R. Bowden
Title of Book: 
Title of Article: 
Title of Periodical: Christian Advocate (Vol. 1, No. 19)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Jan. 13, 1827
Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious
messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

**Comment:** This article, printed in the Ministers' Dept., is an extract from the *Imperial Magazine*. A preface explains the editor's (perhaps the Methodist) attitude toward dreams. As in other dreams related in the *Christian Advocate*, the dream related here involves a person recently deceased.

**Researcher:** Elizabeth Goodliffe

**Excerpt (pages):** "[By inserting it, says the Christian Watchman, we do not mean to be considered as attaching any special importance to dreams, or as feeling any obligation to be governed in our conduct by them, any farther than as our sleeping thoughts may direct us to God, and the truths of his word. In meditating on the visions of the head upon the bed, we have often thought of that reproof of inspiration to they lying prophets, who were often saying 'We have dreamed.' God says, 'He that hath a dream, let him tell a dream;' i.e. let him tell it as such: 'But he that hath my work, let him speak my word faithful. What is the chaff to the wheat? saith the Lord.']

"A gospel minister, of evangelical principles, whose name, from the circumstances that occurred, it will be necessary to conceal, being much fatigued at the conclusion of the afternoon service, retired to his apartment in order to take a little rest. He had not long reclined upon his couch before he fell asleep and began to dream. He dreamed that upon walking into his garden, he entered a bower, that had been erected in it, where he sat down to read and meditate. While thus employed he thought he heard some person enter the garden; and leaving his bower he immediately hastened to the spot from which the sound seemed to come, in order to discover who it was that entered. He had not proceeded far before he discovered a particular friend of his, a gospel minister of considerable talents, who had rendered himself very popular by his zealous and unwearied exertions in the cause of Christ. On approaching this friend, he was surprised to find his countenance was covered with a gloom which it had not been accustomed to wear, and that strongly indicated a violent agitation of mind, apparently arising from conscious remorse. After the usual salutations had passed, his friend asked the relator the time of day? To which he replied 'twenty-five minutes after four.' On hearing this, the stranger said, 'It is only one hour since I died, and now I am damned!'-- 'Damned for what?' inquired the sleeping minister. 'It is not,' said he, 'because I have not preached the gospel, neither is it because I have not been rendered useful, for I have now many seals to my ministry, that can bear testimony to the truth as it is in Jesus, which they have received from my lips; but it is because I have been accumulating to myself the applause of men, more than the honour that cometh from above; and verily I have my reward.

"Having uttered these expressions, he hastily disappeared and was seen no more. The minister awaked shortly afterwards, with the vision deeply engraved upon his memory, and proceeded, overwhelmed with serious reflections, towards the chapel, to conduct the evening service. On his way thither, he was asked by a friend whether he had learned the severe loss the church had sustained in the death of that able minister *****. He replied 'no;' but being much affected at this singular intelligence, he inquired of him the day, and time of day when his departure took place. To this his friend replied, 'this afternoon, at twenty-five minutes after three o'clock'" (76).

**Length of Relevant Material:** 3 pars.

**Hard Copy (pages):**
"The same night that he died, I dreamed I saw him, and that I was appointed by Divine Providence to attend him through the valley of the shadow of death. . . . At length, after many turnings and windings, we came to our journey's end, and saw heaven as represented in the Revelation, four square, with several gates. When a good way off we heard the songs of the redeemed, which made us quicken our pace. We approached one side of the New Jerusalem, and ascended some steps, but found no admittance; yet nothing discouraged, we proceeded to another side, where we found an open door, at which my companion entered, and I saw him no more. I was allowed only to glance my eye into the blessed abodes, where I saw a vast concourse of people, on seats rising in regular order above each other: the whole blessed company had their eyes fixed on some object in the midst of the celestial Temple, but which I could not behold; and all were singing in rapturous strains of joy, with a mixture of veneration and astonishment on their countenances . . . . On awaking, I was not a little surprized at my dream, and early in the morning told a friend all the circumstances; about two hours after we were informed that the young man had died that night" (1).
"He then observes, that there are three kinds of election mentioned in Scripture: First, That of individuals to perform some special work or service, as of Cyrus to rebuild the temple, Paul to be the Apostle of the Gentiles, &c. Secondly, that of nations, or bodies of men, to eminent religious privileges; and, in order to accomplish, by their superiorillumination, the merciful purposes of God, in benefiting other nations or bodies of people; as the Jews, for instance. Lastly, that of individuals to eternal life. . . . "It is clearly proved . . . that the proceedings of God towards the Jews shut out all reply and debate with God. There was no injustice in his casting off from being any longer his peculiar people those who refused submission to the Redeemer, and set up their own erroneous and absurd notions in opposition to the wisdom and will of God. Yet he even endured with much long-suffering these 'vessels of wrath fitted to destruction,' and gave them repeated opportunities of coming into the Christian church, and of enjoying all her privileges, in common with the believing Gentiles. We give the following as a small specimen of the author's manner and views in this part of his argument:--""We come, finally, to the case of the rejected Jews, in the very age of the Apostles. The purpose of God, as we have seen, was to abolish the former ground, on which his visible church had for so many ages been built, that of natural descent from Abraham by Isaac..."
and Jacob; but this was so far from shutting out the Jews from spiritual blessings, that
though, as Jews, they were now denied to be God's church, yet they were all invited to
come in with the Gentiles, or rather to lead the way into the new church, established on
the new principle of faith in Jesus, as the Christ. . . . The blinded themselves by their
prejudices and worldliness and spiritual pride, and were, at length, judicially given up to
blindness. But then might they not all have had a share in this new election into this new
church of God? Truly, every one of them; for thus the Apostle argues, Rom. Ix, 30, 32:
'What shall we say then? That the Gentiles which followed not after righteousness, hath
not attained to the law of righteousness. Wherefore? BECAUSE THEY SOUGHT IT
NOT BY FAITH; but, as it were, by the works of the law.' And thus we have it plainly
declared, that they were excluded from the new spiritual church of God, not by any act of
sovereignty, not by any decree of reprobation, but by an act of their own: they rejected
the doctrine and way of faith; they attained not unto righteousness, because they sought it
not by faith.

"The collective election and rejection taught in this chapter, is not then unconditional, in
the sense of the Calvinists; and neither the salvation of the people elected, nor the
condemnation of the people rejected, flows as necessary consequents from these acts of
the Divine sovereignty. They are, indeed, mysterious procedures; for doubtless it must be
allowed that they place some portions of men in circumstances more favoured than
others; but, even in such cases, God has shut out the charge of 'unrighteousness,' by
requiring from men according 'to what they have, and not according to what they have
not'" (376-378).

Length of Relevant Material: 2 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: endless punishment
Author:
Title of Book: "For the Christian Advocate"
Title of Article: "For the Christian Advocate"
Title of Periodical: Christian Advocate (Vol. 1, No. 18)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Jan. 6, 1827
Nature of Source: This religious newspaper for entertainment and instruction was the
leading weekly of the many published by the Methodist Episcopal Church. In 1879 its
circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious
messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J.
Emory, and edited by B. Badger.
Comment: In this article the Universalist view about limited suffering in hell for sinners
is heartily refuted. The article contests arguments from a particular (unnamed)
Universalist book. The main "queries" in this article are as follows: if the punishment is
not infinite, why an infinite atonement? How can the will of God be the cause of
wickedness if God is perfectly good? Will suffering change the disposition of the
wicked? Why the atonement if men can be purified by suffering in hell? If God does not want us to suffer eternally, why does he allow temporary suffering? If there is limited suffering for the wicked, then will the righteous enjoy only limited happiness?

Researcher: Elizabeth Goodliffe

Excerpt (pages): "A gentleman of good morals . . . had been led astray by the notion of Universalism, or that men, although they might go to hell for a time, will finally be purified by fire and suffering, come out again, and be received into eternal glory. . . . "If sin has not in it an infinite demerit, why did God require an infinite atonement, like that made by the Son of God, to put it away? . . . . Is suffering like to reform and convert damned spirits? Have the devils become any better by suffering 'under chains of darkness for six thousand years'? . . . And if these have been made no better by going to hell and suffering so many ages, is it any way likely that suffering any given time, however long, will effect a reformation and conversion in any man? Does not suffering sometimes harden men's hearts? And if it does not change their disposition and moral character, can they expect, by this means, to arrive at a state of perfect happiness? But if they could be purified and made holy by the fire of hell, would not this do away the necessity of the atonement? Would not the sufferings which such endure be considered as their savior? . . . Is not temporary suffering, on this plan, as inconsistent with the divine goodness, as eternal suffering? . . . If the divine Goodness is under absolute necessity to make all men finally happy, is it not under the same necessity of making all men happy at all times and in all places? . . . examine Matt. xxv, 46. Now the very same word is used in the original to point out the duration of the punishment of the wicked, that is used to point out the duration of the life of the righteous; every letter in the Greek is the same. Have we not, therefore as much liberty to, and is there not as much propriety, in limiting the happiness of the righteous as in limiting the punishment of the wicked, if the one ends, must not the other? Yea, might we not as well limit the existence of Almighty God, as the punishment of the wicked? for the very same word is used to express both"

(69).

Length of Relevant Material: 1 col.

Hard Copy (pages): 69

Date When Photocopying Was Completed:

Topics: fate of those without gospel; missionary work; dispensations

Author:

Title of Book:


Title of Periodical: The Methodist Magazine and Quarterly Review (Vol. 1, No. 4)

Place of Publication: New York, NY

Publisher: Methodist Episcopal Church

Date of Publication: Oct. 1830
Nature of Source: In 1830 The Methodist Magazine (monthly) became The Methodist Magazine and Quarterly Review. The magazine was modeled after the Arminian Magazine of the English Methodists, and published extracts from that magazine and others. Because of the many specific Methodist publications, the format changed in 1830 in order to omit topics of ordinary occurrence and address subjects of a wide and permanent interest at greater length. Theology was to figure prominently, but the magazine continued to include articles of general interest about humanity, morality, literature, and science. Due to a perceived increase in criticism of the Methodist Episcopal Church around 1830 (in large part from the "reformers" who formed the Associated Methodist Church), the magazine also was to now serve to refute assails, correct misinformation published elsewhere, and to vindicate the Methodist Church with respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly Waugh.

Comment: This review (serialized in the July and October issues) praises the book's author and summarizes its arguments. This apologetic theological work is probably by a member of the Methodist Episcopal Church in England. The first two paragraphs of my excerpt are excerpts from Watson's book quoted within the review. In this passage, Watson argues that it is possible for the heathen to be saved, but concedes that they are in a less favorable or disadvantaged state. He distinguishes this principle of inequality from Calvin's, emphasizing that where little is given, little is expected. The last paragraph of my excerpt is the comment of the reviewer following the excerpt from Watson's work in which the reviewer explains the correct motives for missionary work.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "The actual state of pagan nations is affecting bad; but nothing can be deduced, from what they are in fact, against their salvability; for, although, there is no ground to hope for the salvation of great numbers of them, actual salvation is one thing, and possible salvation is another. Nor does it affect this question, if we see not how Heathens may be saved; that is, by what means repentance, and faith, and righteousness should be in any such degree wrought in them, as that they shall become acceptable to God. The dispensation of religion under which all those nations are to whom the Gospel has never been sent, continues to be the patriarchal dispensation. That men were saved under that in former times we know, and at what point, if any, a religion becomes so far corrupted, and truth so far extinct, as to leave no means of salvation to men, nothing to call forth a true faith in principle, and obedience to what remains known or knowable of the original law, no one has the right to determine, unless he can adduce some authority from Scripture. That authority is certainly not available to the conclusion, that, in point of fact, the means of salvation are utterly withdrawn from Heathens. We may say that a murderous, adulterous, and idolatrous Heathen will be shut out from the kingdom of heaven; we must say this, on the express exclusion of all such characters from future blessedness by the word of God; but it would be little to the purpose to say, that, as far as we know they may, but we do not know the whole case; and were these charges universally true, yet the question is not what the Heathen are, but what they have the means of becoming. We indeed know that all are not equally vicious, nay, that some virtuous Heathens have been found in all ages; and some earnest and anxious inquirers after truth, dissatisfied with the notions prevalent in their own countries respectively; and what these few were, the rest might have been likewise. But, if we know no such
instances of superior virtue and eager desire of religious information among them, the
true question, "What degree of truth is, after all, attainable by them?" would still remain a
question which must be determined not so much by our knowledge of facts which may be
very obscure, but such principles and general declarations as we find applicable to the
case in the word of God.
"If all knowledge of right and wrong, and all gracious influence of the Holy Spirit, and
all objects of faith, have passed away from the Heathen, through the fault of their
ancestors "not liking to retain God in their knowledge," and without the present race
having been parties to this wilful abandonment of truth, then they would appear no longer
to be accountable creatures, being neither under the law nor under grace; but as we find it
a doctrine of Scripture, that all men are responsible to God, and that the "whole world"
will be judged at the last day, we are bound to admit the accountability of all, and with
that, the remains of law and the existence of a merciful government towards the Heathen
on the part of God. With this the doctrine of St. Paul accords. No one can take stronger
views of the actual danger and the corrupt state of the Gentiles than he; yet he affirms
that the Divine law had not perished wholly from among them: that though they had
received no revealed law, yet they had a law "written on their hearts;" meaning, no doubt,
the traditionary law, the equity of which their consciences attested; and, further, that
though they had not the written law, yet, that "by nature," that is, "without outward rule,
though this, also, strictly speaking, is by preventing grace," they were capable of doing
all the things contained in the law. He affirms, too, that all such Gentiles as were thus
obedient, should be "justified, in the day when God shall judge the secrets of men by
Jesus Christ, according to his Gospel." The possible obedience and the possible
"justification" of Heathens who have no written revelation, are points, therefore,
distinctly affirmed by the apostle in his discourse, in the second chapter of the Epistle to
the Romans; and the whole matter of God's sovereignty, as to the Heathen, is reduced,
not to the leaving of any portion of our race without means of salvation, and then
punishing them for sins which they have no means of avoiding; but to the fact of his
having given superior advantages to us, and inferior ones only to them; a proceeding
which we see exemplified in the most enlightened of Christian nations every day, for
neither every part of the same nation is equally favoured with the means of grace, nor are
all the families living in the same town and neighbourhood equally circumstanced as to
means of religious influence and improvement. The principle of this inequality is,
however, far different from that on which Calvinistic reprobation is sustained; since it
involves no inevitable exclusion of any individual from the kingdom of God, and because
the general principle of God's administration, in such cases, is elsewhere laid down to be,
the requiring of much where much is given, and the requiring of little where little is
given:--a principle of the strictest equity.'--(pp. 177-9). . . .
"There is nothing in the tenet of absolute reprobation more revolting, than the opinion of
the unavoidable damnation of the Heathen; and surely such a position is not necessary to
stimulate to missionary exertions. The express command of Jesus Christ, that the Gospel
should be preached to every creature; and the affecting fact, that the great mass of the
Heathen pass through life into the eternal world destitute of that holiness, without which
no man shall see the Lord; are sufficient motives to the most strenuous efforts to
evangelize all nations, without having recourse to a principle which leads to the
conclusion, that either a large proportion of mankind are not in a state of probation, or that the Judge of all the earth is unmerciful and unjust" (380-382).

**Length of Relevant Material:** 2 pp.
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**

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**Topics:** happiness as God's purpose for man
**Author:**
**Title of Book:**
**Title of Article:** "Holiness of heart"
**Title of Periodical:** *Christian Advocate* (Vol. 1, No.19)
**Place of Publication:** New York, NY
**Publisher:** Methodist Episcopal Church
**Date of Publication:** Jan. 13, 1827

**Nature of Source:** This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

**Comment:** This discussion of happiness does not state that God's purpose for man is happiness, but seems to imply that happiness is the end of man's existence.

**Researcher:** Elizabeth Goodliffe

**Excerpt (pages):** "I have ever considered Christianity as a glorious provision for the happiness of man, originating in unspeakable Love, devised by unerring Wisdom, and executed by Almighty power, and this accords with the views of that holy man, who defined true religion, as 'happiness in God.' This accords with the well known saying of Richard Baxter, 'Holiness is happiness; and to talk of being happy without it is as palpable nonsense as to talk of being well without health, or of being saved without salvation.' In truth, our passage through this life is preparing us for perfect happiness, in the progressive attainment of that holiness which constitutes the very atmosphere of heaven" (73).

**Length of Relevant Material:** 1 col.
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**

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**Topics:** heaven, glory; tree of life
**Author:**
**Title of Book:**
**Title of Article:** "Meditations on Heaven"
**Title of Periodical:** *The Christian Advocate* (Vol. 1, No. 6)
**Place of Publication:** New York, NY
**Publisher:** Methodist Episcopal Church
**Date of Publication:** Oct. 14, 1826  
**Nature of Source:** This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.  
**Comment:** This article from the Children's Department contrasts earth and heaven.  
**Researcher:** Elizabeth Goodliffe  
**Excerpt (pages):** "There is a land where the roses are without thorns, where the flowers are not mixed with the brambles. In that land there is eternal spring, and light without a cloud. The tree of life standeth in the midst thereof; rivers of pleasure are there, and flowers that never fade. Thousands of happy spirits are there, and surround the throne of God with a perpetual hymn. The angels with their golden harps sing praises continually; and the cherubim fly on wings of fire.  "There we shall see Jesus, who is gone before us into that happy place; and there we shall behold the glory of the High God" (24).  
**Length of Relevant Material:** 1 col.  
**Hard Copy (pages):**  
**Date When Photocopying Was Completed:**

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**Topics:** Jehovah  
**Author:** B. F. L.  
**Title of Book:**  
**Title of Article:** "Reasons why we should not go to plays, balls, and parties of carnal pleasure."  
**Title of Periodical:** *The Christian Advocate* (Vol. 1, No. 9)  
**Place of Publication:** New York, NY  
**Publisher:** Methodist Episcopal Church  
**Date of Publication:** Nov. 4, 1826  
**Nature of Source:** This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.  
**Comment:** Jehovah cited as author of scriptures of the Old and New Testaments. In this highly didactic article the author probably refers to God as Jehovah in order to emphasize the wrath and unyielding justice of the God of the Old Testament.  
**Researcher:** Elizabeth Goodliffe  
**Excerpt (pages):** "The commands and cautions of the Bible are so numerous on this subject, that it is difficult to make an appropriate selection. 'If sinners entice thee to sin, consent not.'--'Enter not into the path of the wicked, and go not in the way of evil men.'--'Be not among wine bibbers, among riotous eaters of flesh.'--'Abstain from all appearances of evil.'--'Evil communications corrupt good manners.'--'Young men likewise exhort to be sober minded.'--'Let no corrupt communication proceed out of your
mouth; neither filthiness, nor foolish talking, nor jesting.'--'For every idle word that men speak, they shall give an account thereof in the day of judgment.' In view of these solemn prohibitions of Jehovah, who can consume his time and money at plays and parties of carnal merriment?" (36).

Length of Relevant Material: 1 col.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Jews, restoration of Israel to their lands; religion and civilization, divine mission of the United States

Author: Theophilus

Title of Book:

Title of Article: "Indian Government"

Title of Periodical: Christian Advocate and Journal (Vol. 1, No. 33)

Place of Publication: New York, NY

Publisher: Methodist Episcopal Church

Date of Publication: Apr. 21, 1827

Nature of Source: This religious newspaper (formerly titled the Christian Advocate) for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: This discusses the similar pathetic plights of the Indian and the Jew. The author portrays the Indian as a noble savage in need of civilization. The author advocates both Indian government and the restoration of Jews to their ancestral lands

Researcher: Elizabeth Goodliffe

Excerpt (pages): "And we humbly trust, that the benefits resulting from this contemplated territorial system will not stop here; but ultimately that these high and lofty minded sons of the forest, after becoming civilized, will be incorporated into the Great Republic, and received as the sons of freedom! Without this stimulant it must be a vain attempt to civilize human beings. But when taught to feel, and to experience his own relation to society, then, and not till then, need we expect to find the Indian willing to enter upon the habits, and assume the manners of civilized life: all this is within the control of our government.

"But the descendant of Abraham will have unquestionably a wider scope for the operation of his mind—kings shall become nursing fathers and queens nursing mothers, and the Christian nations of the earth shall open his way to the land of promise.' If, therefore, the son of the forest lost his home to give us a land of liberty, the former has lost him home and all his national privileges to open unto us a gospel dispensation. Then if the case of the native American awakens the sympathetic feelings of a whole nation, well may that of the sons of Abraham interest the Christian world. When struggling Greece shall have obtained the victory over her oppressors, and shall have taken her stand among the nations of the earth; then may we look out for the time when the 'natural' (if I may call them so) descendants of Abraham shall give place to their legitimate brethren,
and the assembled Jews shall enter into, and take possession of their 'ancient inheritance.' For the accomplishment of this grand event all devout Christians have and still continue to pray.

"Turning then, from the scattered sons of the patriarch, leaving them in the hands of God and of the Christian world, we now present our subject--(An Indian Government)--that becomes daily of national importance; on this point rests the eye of the nations of the earth, to behold the full result of our newly tried system of representative government. To take man in a state of nature and teach him how to govern himself" (129).

Length of Relevant Material: 1 col.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: justification; redemption; atonement
Author:
Title of Book:
Title of Periodical: The Methodist Magazine and Quarterly Review (Vol. 1, No. 4)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Oct. 1830
Nature of Source: In 1830 The Methodist Magazine (monthly) became The Methodist Magazine and Quarterly Review. The magazine was modeled after the Arminian Magazine of the English Methodists, and published extracts from that magazine and others. Because of the many specific Methodist publications, the format changed in 1830 in order to omit topics of ordinary occurrence and address subjects of a wide and permanent interest at greater length. Theology was to figure prominently, but the magazine continued to include articles of general interest about humanity, morality, literature, and science. Due to a perceived increase in criticism of the Methodist Episcopal Church around 1830 (in large part from the "reformers" who formed the Associated Methodist Church), the magazine also was to now serve to refute assails, correct misinformation published elsewhere, and to vindicate the Methodist Church with respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly Waugh.

Comment: This review (serialized in the July and October issues) praises the book's author and summarizes its arguments. This apologetic theological work is probably by a member of the Methodist Episcopal Church in England. This excerpt lists the benefits of the atonement, defines justification, and argues for the concept of justification through faith and works united.

Researcher: Elizabeth Goodliffe
Having established the doctrine of atonement for sin, by the death of Christ, Mr. Watson proceeds next to consider the benefits which are derived to man from that gracious procedure. Among these are specified, justification, and its concomitants, regeneration, adoption, and the witness of the Spirit. . . . Justification is shown to consist in the forgiveness of sins. . . . Mr. Watson has also furnished a most satisfactory confutation of Bishop Bull's theory, contained in his Latin treatise, entitled *Harmonia Apostolica*: and adopted by a large body of the national clergy. That eminent scholar contends, that sinners are justified before God by faith and works united. To establish this position, he explains St. Paul's doctrine of justification by that of St. James; without adverting to the very obvious circumstance, which at once shows the absurdity of his reasoning, that St. James only introduces the subject of justification *incidentally*, while St. Paul discourses upon it *at large*, and of *set purpose*. The faith by which sinners are justified is shown to have special reference to the sacrifice of Christ, and to be a principle of trust or confidence" (367)

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:**  Law of Consecration; religion and civilization

**Author:**

**Title of Book:**

**Title of Article:**

**Title of Periodical:**  *The Christian Advocate* (Vol. 1, No. 2)

**Place of Publication:**  New York, NY

**Publisher:**  Methodist Episcopal Church

**Date of Publication:**  Sep. 16, 1826

**Nature of Source:**  This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

**Comment:**  This article is extracted from Southey's *Life of Wesley*. Wesley asks if revival of true religion can continue long, since religion produces frugality and industry, which create riches, which increase pride and the love of the world. He answers that to avoid this decay of pure religion, people must hoard nothing, and give all they can. Author of biography demonstrates that Wesley practiced his own advice.

**Researcher:**  Elizabeth Goodliffe

**Excerpt (pages):**  "I fear, says Mr. Wesley, wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase so will pride, anger, and the love of the world in all its branches . . . . Is there no way to prevent this—this continual decay of pure religion? . . . If those who *gain* all they can, and *save* all they can, will likewise *give* all
they can, then the more they gain the more they will grow in grace and the more treasure they will lay up in heaven . . . "Hoard nothing. Lay up no treasure on earth; give all you can, that is, all you have . . . I am pained for you that are rich in this world. You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You who receive two hundred and spend but one, do you give God the other hundred? If not, you rob him of just so much . . . It is not your own. It cannot be unless you are lord of heaven and earth" (5).

Length of Relevant Material: 1 col.
Hard Copy (pages):
Date when photocopying was completed:

Topics: lay priesthood, paid clergy
Author: H. B. Kelsey
Title of Book: Christian Advocate and Journal (Vol. 1, No. 47)
Title of Article: Christian Advocate and Journal (Vol. 1, No. 47)
Title of Periodical: Christian Advocate and Journal (Vol. 1, No. 47)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Jul. 27, 1827
Nature of Source: This religious newspaper (formerly titled the Christian Advocate) for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: This letter to the editor by a steward of a circuit argues that it is the congregation's duty, and not an act of charity, to provide for its ministers. He uses many scriptures to support his claim. He argues that Wesley and his "coadjutors" gave their labours without any compensation for the accomplishment of a religious revolution, and that it is wrong to demand the same extraordinary sacrifices of preachers now. Evidently, many Methodists did not feel that it was their duty to financially support their clergy, and the plight of underpaid or retired ministers is often addressed in this periodical.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "There is an error of principle, too generally prevalent, in the Methodist Episcopal Church, which is a fruitful source of the difficulties of the stewardship, and the embarrassments of our financial concerts. The error of which we complain is this: The support of the ministry is considered as a deed of charity, which the membership are under no definite or particular obligations to perform—a sentiment as unscriptural as it is unreasonable and unjust. . . . Hath not the same Lord, who ordained that the ministry should supply our spiritual wants, ordained also, that the membership should supply their temporal wants? . . . "The error under consideration, seems to have originated, in part, in a false conclusion, drawn from the praiseworthy conduct of the venerable Wesley and his coadjutors. These holy veterans of the cross, with a zeal worthy of all imitation, gave their time, their
labours, and their property, to the cause of God without any reserve. Strange as it may appear, the sacrifice which they thus voluntarily made, for the good of the church, came, at length, to be looked upon, by many, as a duty which the ministry owed to them. Hence, the hackneyed interrogative, that is so often thrown out, when we appeal to the liberality of our people: 'Why cannot our preachers do as formerly, when they were satisfied with little, and scarcely ever touched the subject of money?' It seems to be overlooked, that in the accomplishment of extraordinary revolutions, either in a civil or a religious point of view, extraordinary men and measures are necessary. It would be just as unreasonable, to demand the services of our civil and military officers gratis now, because certain of their patriotic predecessors rendered theirs in this way, during our revolutionary struggle, as to demand of our preachers the same extraordinary sacrifices now, (when there is no longer a necessity for them,) that their giant-like forefathers made, to bring about one of the most powerful revivals of religion, that the church has witnessed since the days of the apostles" (185).

Length of Relevant Material: 1 col.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: lay priesthood and preaching
Author: Dr. Baldwin
Title of Book:
Title of Article: "Acquirements necessary for a preacher"
Title of Periodical: Christian Advocate and Journal (Vol. 1, No. 37)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: May 19, 1827
Nature of Source: This religious newspaper (formerly titled the Christian Advocate) for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.
Comment: I have included in the excerpt a sentence or two for each of Dr. Baldwin's "acquirements" which are either necessary or unnecessary but desirable for a preacher.
Researcher: Elizabeth Goodliffe
Excerpt (pages): "He that teaches the knowledge of God to mankind, can never have too much information himself. Yet some particular acquirements are more especially necessary.--As, first, a thorough knowledge of the system of revealed truth. The inspired Scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works. . . . Next to the knowledge of the truth, which we preach, we may suppose it necessary to have a good understanding of the language which we make use of in our administrations. . . . The knowledge of the dead languages, though highly desirable, is not thought absolutely necessary. . . . Also, a good knowledge of ecclesiastical history, is to be considered as a necessary and interesting acquirement. . . . It will be granted that there are
many other useful acquirements, though not so absolutely necessary to qualify a person to
preach the gospel. Such as general knowledge of the arts and sciences, and of human
nature. These are to be considered as useful appendages, rather than constituent parts.
But although a man were possessed of all the accomplishments described, yet 'How
should he preach except he be sent?'' (148).

Length of Relevant Material: 3 pars.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: lay priesthood and preaching

Author:
Title of Book:
Title of Article: "The Augusta Herald"
Title of Periodical: Christian Advocate (Vol. 1, No. 14)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Dec. 9, 1826
Nature of Source: This religious newspaper for entertainment and instruction was the
leading weekly of the many published by the Methodist Episcopal Church. In 1879 its
circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious
messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J.
Emory, and edited by B. Badger.
Comment: This endorsement for Methodist colleges and universities describes the
appropriate background of a minister.
Researcher: Elizabeth Goodliffe
Excerpt (pages): "If we look back to the origin of Methodism, we shall find that its
founders were men of sound erudition, as well as of deep and ardent piety;--and although
they approved of the labours of laymen in the church, yet they manifested a strong desire
that their minds should be well cultivated, and their knowledge of the holy Scriptures
thorough and extensive. The same spirit still exists in our church; and by what method
can we better provide for its extension, than by founding colleges and academies, under
our own immediate superintendence and inspection? . . . By these means the rising
generation will be prepared for future usefulness; and young men, who are called to the
work of the ministry, will have an opportunity to store their minds with literary and
theological knowledge. They will be better prepared to disseminate and defend the
doctrines of our holy religion; better prepared to win souls to Christ, to build up the
saints, and honour their God" (55).
Length of Relevant Material: 1 par.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: lay priesthood and preaching
Author:
Title of Book: "Memoir of the Late Rev. Bishop George"
Title of Article: "Memoir of the Late Rev. Bishop George"
Title of Periodical: The Methodist Magazine and Quarterly Review (Vol. 1, No. 3)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Jul. 1830
Nature of Source: In 1830 The Methodist Magazine (monthly) became The Methodist Magazine and Quarterly Review. The magazine was modeled after the Arminian Magazine of the English Methodists, and published extracts from that magazine and others. Because of the many specific Methodist publications, the format changed in 1830 in order to omit topics of ordinary occurrence and address subjects of a wide and permanent interest at greater length. Theology was to figure prominently, but the magazine continued to include articles of general interest about humanity, morality, literature, and science. Due to a perceived increase in criticism of the Methodist Episcopal Church around 1830 (in large part from the "reformers" who formed the Associated Methodist Church), the magazine also was to now serve to refute assails, correct misinformation published elsewhere, and to vindicate the Methodist Church with respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly Waugh.

Comment: This excerpt, from the bracketed introduction (not written by the author of the memoir) of the article, discusses the attributes of "an able and useful minister."

Researcher: Elizabeth Goodliffe

Excerpt (pages): "A combination of rare and peculiar qualifications is undoubtedly necessary to constitute an able and useful minister of the gospel. This subject has been less calmly and judiciously considered than the intelligence and liberality of the age would entitle us to expect. Though we my possibly differ in this matter from some others, we place first in the scale of importance, for practical efficiency and permanent usefulness in the work of the ministry, those qualifications which distinguish the individual who possesses them as a man and a Christian. His soul must be deeply imbued with the spirit of the gospel which he preaches to others. He must have an abiding sense of his call from God to the work, and feel that the duties it involves are superior to all considerations of personal ease, accommodation, or worldly interest, such as commonly influence men of other professions and pursuits. Besides an aptness to teach, and a good understanding of men and things, so as to be able to accommodate himself to all cases and conditions he may meet, in a way best calculated to render his labours acceptable, he needs a more than ordinary share of firmness of mind, and magnanimity of soul, to carry him steadily through. Without these he never can succeed. The constant sacrifices he will have to make, together with the persecutions he will be called to suffer from the world, and in some instances, the ingratitude and unkindness of professed friends, to which he will always be liable, and which would effectually prostrate and overcome feelings less fortified and holy: all these sufficiently indicate how great a share of Christian meekness and forbearance, combined with zeal and devotion, is necessary to sustain a minister of the gospel in his work" (248-249).

Length of Relevant Material: 1 par.

Hard Copy (pages):
"A Concise Account of My Life and Experience, Designed for my children and friends, who may wish to know something of my enjoyments, labours, and sufferings, when I am seen and heard no more." I have excerpted the paragraph in which the Reverend discusses the beginning of his ministry.

Excerpt (pages): "About this time some of my friends were impressed with the belief of my call to more active and general duty in the vineyard of the Lord. They spoke to me about exhorting; but so weighed down was I with the load, that I considered it intolerable. They urged the will of God,--the call of the church, and my duty. I 'asked counsel of the Lord,' for I desired to do his will in all things. 'O Lord my God, I am but a little child: I know not how to go out, or come in. And thy servant is in the midst of thy people, which thou hast chosen. Give therefore thy servant an understanding heart.' 'O my Lord, send I pray thee by the hand of whom thou wilt send.' It was a cross to unite in social prayer with my friends and neighbours, and must I stand in the great congregation? My friends were not satisfied, and put it to the test of experiment. The circuit preacher having appointed a watch night, they induced him to call on me for a 'word of exhortation.' Of this I was aware before the meeting began, and by going late, and hiding myself, I supposed to escape. In this fancied concealment I sat and listened to an insipid sermon, which was no sooner concluded than the preacher called for me by name. This so affrighted me that I sat down upon the floor; but he continued calling, until an
acquaintance answered that I was there, and a friend led me to the table, where, with trembling and weeping, I exhorted. This was the beginning of my ministry" (13).

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** laying on of hands for the gift of the Holy Ghost

**Author:**

**Title of Book:**

**Title of Article:** "A Reply To Mr. Alexander M'Caine: By the Author of 'The Defence of our Fathers.'

**Title of Periodical:** The Methodist Magazine and Quarterly Review (Vol. 1, No. 1)

**Place of Publication:** New York, NY

**Publisher:** Methodist Episcopal Church

**Date of Publication:** Jan. 1830

**Nature of Source:** In 1830 The Methodist Magazine (monthly) became The Methodist Magazine and Quarterly Review. The magazine was modeled after the Arminian Magazine of the English Methodists, and published extracts from that magazine and others. Because of the many specific Methodist publications, the format changed in 1830 in order to omit topics of ordinary occurrence and address subjects of a wide and permanent interest at greater length. Theology was to figure prominently, but the magazine continued to include articles of general interest about humanity, morality, literature, and science. Due to a perceived increase in criticism of the Methodist Episcopal Church around 1830 (in large part from the "reformers" who formed the Associated Methodist Church), the magazine also was to now serve to refute assails, correct misinformation published elsewhere, and to vindicate the Methodist Church with respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly Waugh.

**Comment:** This very extensive article defends the Methodist Church against the criticism of Mr. M'Caine as set forth in the pamphlet "History and Mystery." The article principally consists of discussion about church government. This excerpt states that the office, not the Holy Ghost, is conveyed by the imposition of hands.

**Researcher:** Elizabeth Goodliffe

**Excerpt (pages):** "Equally misplaced is Mr. M'Caine's critique on our form of ordination. He says it affirms, 'that the Holy Ghost is conveyed by the imposition of hands.'--But it affirms no such thing.--Agreeably to his own quotation, the plain meaning is,--not 'the Holy Ghost--now committed unto thee by the imposition of our hands;'--but--'the office and work,'-- 'now committed unto thee,' &c." (89).

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
Topics: missionary work, lay priesthood and preaching
Author: Rev. Robert Seney
Title of Book:
Title of Article: "Speech"
Title of Periodical: Christian Advocate (Vol. 1, No. 12)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Nov. 25, 1826
Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.
Comment: In his speech Rev. Seney encourages all members of the Bible society to participate in the distribution of the Bible and in the explanation of salvation through scripture to sinners.
Researcher: Elizabeth Goodliffe
Excerpt (pages): "You might give notice from every pulpit, you might publish in every paper; you might tell in every house, there is a treasury of Bibles, its doors are open for gratuitous distribution; and there are hundreds who would never advance one step towards it; and why? They know not the worth of the Bible. What then must be done? Let this Society deal them out gratuitously; let messengers be sent to every house; let them put the Bible in every hand. But let them not stop here--let them see that this Bible is read; let them put the question, 'understandest thou what thou readest?' And let them be capable of explaining at least those parts which are essential to the salvation of sinners. . . . I trust, this society would think itself amply repaid, were it to go from door to door, and supply every individual in this city, if, after all its pains, but one in ten thousand, but one within the whole compass of its range, should find his way to heaven; and should not even one profit from its labour, it could lay down its head, with all the composure of the man who is confident he has discharged his duty" (45-46).

Length of Relevant Material: 1 par.
Hard Copy (pages):
Date When Photocopying Was Completed:

_______________________________________________________

Topics: missionary work, preaching gospel to all the world
Author:
Title of Book:
Title of Article: "Auxiliary Missionary Societies"
Title of Periodical: The Christian Advocate (Vol. 1, No. 10)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Nov. 11, 1826
Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its
circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: Although the Methodists did not expect everyone to participate in proselyting, they hoped that everyone would financially contribute to the missionary work. Articles which discuss missionary work, especially those which request missionary volunteers or financial assistance, often refer to the responsibility to preach the gospel to all the world. This article includes the form of a constitution for auxiliary or branch missionary societies.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "Is there a good Methodist on this continent, one who loves our Lord Jesus Christ in sincerity, that will refuse to enrol [sic] his name and give his mite, to send the gospel into all the world, that it may be preached to every creature: We will not believe it. Let them come forward, then, and be known 'by their fruits.' . . . 'the annual subscription should be made low, in order that all may have it in their power to be engaged in the good work, while the rich are encouraged of their abundance to cast much into the treasury of the Lord.' . . .

"ART. 2 The object of this society is, to assist the several annual conferences more effectually to extend their missionary labours throughout the United States, and elsewhere" (38).

Length of Relevant Material: 2 pars.

Hard Copy (pages)

Date When Photocopying Was Completed:

Topics: missionary work; dreams; temple

Author:

Title of Book:

Title of Article: "Origin of Camp-meetings"

Title of Periodical: The Christian Advocate (Vol. 1, No. 10)

Place of Publication: New York, NY

Publisher: Methodist Episcopal Church

Date of Publication: Nov. 11, 1826

Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: This article, reprinted from the Religious Messenger, is quoted below in its entirety.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "A Presbyterian clergyman in North Carolina, about the year 1800, became convinced that he ought to abandon certain doctrines, and preach free grace, a general atonement, and the offer of a full and free salvation through faith in Jesus. For
this he was persecuted so much, that his people actually, to get clear of him, set fire to his house of worship, and burnt him out. He left them and proceeded to Kentucky, discouraged and dejected.--When about making up his resolves to abandon the ministry, a friend with whom he conferred, opposed it, and, to encourage him, related a dream which he had, of a singular kind, which he thought would be followed by something of an extraordinary kind, and in favour of religion. A public meeting was soon to take place. After this meeting the minister had intended to abandon the church. The state of morals was very low, and this worthy man thought that to continue his labours would be in vain. At the meeting, however, of which he designed to relinquish his pastoral duties, the work of God broke out in a wonderful manner. The conversions were numerous, and the outpourings of the Divine Spirit extraordinary. The houses could not hold the people--they took to the groves, where the work became so extensive that they continued on the place from day to day, sending for their provisions and necessaries. The idea of tents naturally suggested itself to them. Camp-meetings were thus formed, not by design, but by necessity. Man had no part in this--and if ever any place was consecrated by God for the purpose of carrying on his work (under the gospel dispensation) it was his own temple--the temple of nature, whose convenient and elastic sides will always accommodate just as many as please to congregate for worship in one place" (38).

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: missionary work; Native Americans as Israel; great and abominable church

Author: Richard Watson and Jabez Bunting on behalf of the British Conference

Title of Book:

Title of Article: "Letter: the Answer of the British Conference to the Preceding Letter"

Title of Periodical: The Christian Advocate (Vol. 1, No. 9)

Place of Publication: New York, NY

Publisher: Methodist Episcopal Church

Date of Publication: Nov. 4, 1826

Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: This letter is in reply to a letter from the (American) Rev. Bishops George and Hedding to the British Conference in which the Americans describe their missionary efforts among the "Aborigines of our country." The use of harvest imagery (John 4:35) is typical for discussions about missionary work in The Christian Advocate. Note also the special mention of South America and the delegation of missionary work in South America to the Americans.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "We are deeply sensible of the importance and necessity of your Missionary operations among the aboriginal tribes of your forests. An extensive field lies
before you, 'white already to harvest;' and to us, as well as to yourselves, it is highly
gratifying that you are successfully 'reaping' its produce, and 'gathering fruit unto life
eternal'. . . .

"To the circumstances of that very extensive and interesting country, South America, our
thoughts have often been directed; and in the order of Divine Providence, it appears to
rest with you, dear Brethren, to supply, in a great measure, that country with Methodist
Missionary labour. We doubt not that you will thankfully avail yourselves of every
facility to promote the interests of the Protestant religion among a people so long under
the influence of Papal superstition" (33).

Length of Relevant Material: 1 col.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: missionary work; Native Americans as Israel; great and abominable church
Author:
Title of Book: "South America"
Title of Article: "South America"
Title of Periodical: The Christian Advocate (Vol. 1, No. 8)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Oct. 28, 1826
Nature of Source: This religious newspaper for entertainment and instruction was the
leading weekly of the many published by the Methodist Episcopal Church. In 1879 its
circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious
messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J.
Emory, and edited by B. Badger.

Comment: This article is reprinted from the Vermont Chronicle. Methodists seem to
pay special attention to the need for missionary work in South America. They are
particularly concerned with the fact that the Christianity of South Americans is Catholic,
and therefore impure. American Methodists seem to feel special responsibility for
missionary work in the United States among the Native Americans ("aborigines" or
"Indians") and in South America. There is no reference to the lineage of these peoples,
and the concern for these particular groups seems to be a result of proximity and disgust
for both paganism and Catholic superstition.

Researcher: Elizabeth Goodliffe
Excerpt (pages): "As the situation of the South American States is extremely interesting
in every point of view, we do not think any apology necessary for the space allotted in
our own columns to their concerns. Just emancipated from a most oppressive political
tyranny, they are daily becoming more free and independent in their opinions and
feelings respecting their ecclesiastical affairs. They are awakening to industry and
enterprise--intellect and moral feeling are excited--schools are beginning to improve--and
the population is making rapid advances.

"But what makes their situation one of more intense interest to the Christian
philanthropist is the fact, that the name of our holy religion is there associated with
superstitions and abominations calculated to drive a people whose eyes are opening to the light, into absolute infidelity. Infidelity has always been prevalent among the enlightened classes in Roman Catholic countries. They do not become acquainted with pure Christianity but with a most disgusting counterfeit which they do right to reject. . .

"It is of the very first importance therefore that efforts should be made to exhibit to that whole immense and rapidly increasing population, the religion of the Bible in all its purity and loveliness. Let it be seen by thinking men there, that Christianity is something else than words and forms, and is utterly opposed, as light is to darkness, to all that is so fast driving them in disgust to pronounce the whole a fable" (30).

Length of Relevant Material: 1 col.

Hard Copy (pages): 

Date When Photocopying Was Completed:

Topics: missionary work; religion and civilization

Author:

Title of Book:

Title of Article:

Title of Periodical: Christian Advocate (Vol. 1, No. 16)

Place of Publication: New York, NY

Publisher: Methodist Episcopal Church

Date of Publication: Dec. 23, 1826

Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: This article, reprinted from the Christian Watchman, identifies Christianity as the path to civilization.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "O ye orators and philosophers, who make the civilization of the species your dream! look to Christian missionaries if you want to see the men who realize it. You may derk the theme with the praises of your unsubstantial eloquence: but these are the men who are to accomplish the business! They are now risking every earthly comfort of existence n the cause: while you sit in silken security, and pour upon their holy undertaking the cruelty of your scorn" (61).

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: missionary work; proselyting

Author: S. Davies, V. D. M.

Title of Book:
Title of Article: "A Sermon preached before the Reverend Presbytery of New-Castle, October 11, 1752. By S. Davies, V. D. M. in Hanover, Virginia"
Title of Periodical: Christian Advocate (Vol. 1, No. 24)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Feb. 17, 1827
Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.
Comment: The author suggests that ministers are accountable for the souls of their congregations, and that if they are lost, the minister also is lost. This idea is related to the Mormon doctrine of proselyting as salvific. In the Mormon Church, however, every male is a preacher of the gospel, and accountable to God for others' souls.
Researcher: Elizabeth Goodliffe
Excerpt (pages): "Can we behold the impending ruin of thousands, and not exert ourselves to avert it? They are related to us by the most endearing ties, and we are under the strongest obligations to promote their salvation. They share in the same common humanity with us, and are all made of one blood, and the offspring of one common father. They are our general charge as we are ministers of the catholic church; or our particular charge as we are pastors of particular congregations; and we are accountable for their souls; and if, while we are busy here and there, they are gone, and lost, our life shall go for theirs. Or some of them may be united to our hearts by the additional and more tender ties of friendship or relation. And shall they perish, while we carelessly look on?" (96).
Length of Relevant Material: 1 col.
Hard Copy (pages): 1
Date When Photocopying Was Completed: 1

Topics: money digging, working with the rod
Author:
Title of Book: "Money Diggers"
Title of Article: "Money Diggers"
Title of Periodical: Christian Advocate and Journal (Vol. 1, No. 46)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Jul. 20, 1827
Nature of Source: This religious newspaper (formerly titled the Christian Advocate) for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.
**Comment:** I have excerpted this article, reprinted from the *Montpelier, (Vt.) Watchman* in its entirety. This article, which seems sarcastic in its tone (since Methodists champion industry and frugality and denounce lotteries and gaming, it seems incredible that they should support money digging) states that money digging has been practiced since the days of Adam, and that it is done now, by even respectable men, with great success. The article offers several money digging tips.

**Researcher:** Elizabeth Goodliffe

**Excerpt (pages):** "Every country has its money diggers, who are full in belief that vast treasures lay concealed in the earth. So far from being a new project, it dates its origin with the first man who ever wielded a spade. 'Tis as old as Adam. Even in these latter days, we find men so much in love with the 'root of all evil,' and so firm in the belief that it may be **dug up**, that they may traverse hill and dale, climb the loftiest mountain, and even work their way into the bowels of the earth in search of it. Indeed digging for money hid in the earth, is a very common thing; and in this State it is even considered an honourable and profitable employment. We could name if we pleased, at least five-hundred respectable men, who do, in the simplicity and sincerity of their hearts, verily believe that immense treasures lay concealed upon our Green Mountains, many of whom have been industriously and perseveringly engaged in digging it up. Some of them have succeeded even beyond their expectations. One gentleman in Parkerstown, on the summit of the mountain, after digging with unyielding confidence and unabated diligence, for ten or twelve years, found a sufficient quantity of money to build him a commodious house for his own convenience, and to fill it with comforts for the weary traveller. On stopping lately to refresh, we were delighted by the view of an **anchor** on the sign, emblematical of his hope of success, while we left him industriously digging for more. Another gentleman on Lake Champlain, we were credibly informed, has actually dug up the enormous sum of fifty thousand dollars!!! The incredulous and unbelieving may stare at this assertion, but it is nevertheless true; and we do not hesitate to declare our belief that **digging for money** is the most certain way of obtaining it.--Much, however, depends on the skilful [sic] use of the genuine mineral rod. **Don't dig too deep**, is an appropriate maxim with all those who are versed in the art. Wood's Iron Plough, skilfully guided, is sure to break the enchantment, and turn up the glittering dust in every furrow. Countless treasures yet remain in the earth. **Speed the plough--play the hoe--'twill all come to light.**

P. S. The best time for digging money, is early in the morning, while the dew is on"

(180).

**Length of Relevant Material:** 2 pars.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
**Place of Publication:** New York, NY  
**Publisher:** Methodist Episcopal Church  
**Date of Publication:** Jan. 13, 1827  
**Nature of Source:** This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.  
**Comment:** This observation, made in a letter from the superintendent of an Indian Mission in Upper Canada, seems to be offered in passing as an item of general interest, not as a discovery of great religious significance.  
**Researcher:** Elizabeth Goodliffe  
**Excerpt (pages):** "I cannot forbear saying that brother Ryerson, at the River Credit, is making progress in the knowledge of the Chippewa. He has advanced far enough to ascertain that the structure of the language bears a resemblance to the Hebrew" (73).  
**Length of Relevant Material:** 1 sen.  
**Hard Copy (pages):**  
**Date When Photocopying Was Completed:**  
**Topics:** New Scripture, corruption of biblical text; Primitive Church  
**Author:** Dr. Adam Clarke  
**Title of Book:**  
**Title of Article:** "Dr. Adam Clarke"  
**Title of Periodical:** The Christian Advocate (Vol. 1, No. 10)  
**Place of Publication:** New York, NY  
**Publisher:** Methodist Episcopal Church  
**Date of Publication:** Nov. 11, 1826  
**Nature of Source:** This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.  
**Comment:** In this article Dr. Clarke summarizes his work The Commentary on all the Holy Scriptures and explains the reasons why its publication has taken so long. I include this excerpt because it is a rare discussion (in this periodical) of the purity of the Bible.  
**Researcher:** Elizabeth Goodliffe  
**Excerpt (pages):** "My education and habits from early youth led me to read and study the Bible, not as a text-book to confirm the articles of a preconceived creed, but as a revelation from God to man, (of his will and purposes, in reference to the origin and designation of his human offspring,) which it was the duty and interest of all the inhabitants of the earth, deeply to study, and earnestly to endeavour to understand; as it concerned their peace and happiness, and the perfection of their being in reference to both worlds."
Conscious that translators in general must have had a particular creed, in reference to which they would naturally consider every text; and this reference, however honestly intended, might lead them to glosses not always fairly deducible from the original words, I sat down with a heart as free from bias and sectarian feeling as possible, and carefully read over, cautiously weighed, and literally translated, every word, Hebrew and Chaldee, in the Old Testament" (38).

Length of Relevant Material: 2 pars.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: New Scripture; revelation; sectarian strife; one true church; last days, preparation of the earth and preceding events

Author:

Title of Book:


Title of Periodical: The Methodist Magazine and Quarterly Review (Vol. 1, No. 4)

Place of Publication: New York, NY

Publisher: Methodist Episcopal Church

Date of Publication: Oct. 1830

Nature of Source: In 1830 The Methodist Magazine (monthly) became The Methodist Magazine and Quarterly Review. The magazine was modeled after the Arminian Magazine of the English Methodists, and published extracts from that magazine and others. Because of the many specific Methodist publications, the format changed in 1830 in order to omit topics of ordinary occurrence and address subjects of a wide and permanent interest at greater length. Theology was to figure prominently, but the magazine continued to include articles of general interest about humanity, morality, literature, and science. Due to a perceived increase in criticism of the Methodist Episcopal Church around 1830 (in large part from the "reformers" who formed the Associated Methodist Church), the magazine also was to now serve to refute assails, correct misinformation published elsewhere, and to vindicate the Methodist Church with respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly Waugh.

Comment: This review (serialized in the July and October issues) praises the book's author and summarizes its arguments. This apologetic theological work is probably by a member of the Methodist Episcopal Church in England. In this excerpt, the author asserts that the Bible is all-sufficient, and that every person should interpret it for himself, but that the Holy Spirit is necessary if all are to interpret it truthfully and with unity. By using the phrase "new creation," the author seems to suggest that the circulation of the Scriptures, along with the effusion of the Holy Spirit, would make this world into a paradise, would perhaps even bring the millennium. The decline of theological wars is
given as evidence that there is a "more general effusion of the Holy Ghost upon the faithful."

**Researcher:** Elizabeth Goodliffe

**Excerpt (pages):** "Temperate and candid discussion, in which our object is to ascertain the real meaning of the word of God, cannot fail to elicit truth, and, ultimately, to secure unity of sentiment. That word was certainly not thrown into our world as an apple of discord, but graciously given to us as a bond of union. Sound Protestants neither can wish it out of the way, for the sake of peace; nor do they sigh for any infallible interpreter to fix its meaning for them. As it is manifestly the will of God, so it is no doubt best, that every man should exercise his own mind and judgment in the examination of its contents. . . . We have no fears as to the result of a universal circulation of the Scriptures without note or comment, and of the most free discussions of their contents by men of all ranks and characters. For although individuals may pervert them, and infidels may contradict and blaspheme their doctrines; when once the Holy Spirit of truth and love shall cause the plastic energy of that great instrument of the world's renovation fully to act on the whole mass of human intellect and moral agency, light shall arise out of darkness, order shall spring from the confusion, and all the beauty of holiness shall beam forth from every part of the new creation" (373).

"Independent of the direct operation of those noble and truly catholic institutions, whose object is to give the pure word of God to all men in the languages intelligible to them respectively, they have done much, indirectly, to impress upon the minds of all, who have in any way engaged to carry their plans into effect, a deep and operative conviction of the sufficiency of the Scriptures to make men wise to salvation, if they will read them with proper attention. This, we are persuaded, has been one very principal cause of the peace and harmony which at present increasingly prevail among us. Hence our every day theology has assumed a character, both as to sentiments and language, much more free from party distinctions than that of former times.----This is a pleasing proof of a more general effusion of the Holy Ghost upon the faithful; and an earnest of that most desirable state of the church, when all her children shall be so fully 'taught of the Lord,' as to be led to speak the same thing; and when there shall be no more divisions among them, but all shall be perfectly joined together in the same mind, and in the same judgment.

At a time when nearly all our theological wars have died away, and the activities of Christian benevolence will scarcely allow us time to reflect on our remaining differences of opinion, we feel reluctant to do any thing that would revive th recollection of the tumults formerly excited by the bitter disputes which were maintained, and to so little purpose, on 'the five points" (374).

**Length of Relevant Material:** 2 pars.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** one true church

**Author:** President Dwight

**Title of Book:**

**Title of Article:** "Believers one in Christ"
"All real Christians belong to Christ, and were chosen in him before the foundation of the world, that they should be holy, and without blame before him in love. . . . In this world they are often hidden from each other; are separated by different names, forms of worship and modes of discipline: and unhappily are in many instances, and in greater or less degrees, alienated from each other by unworthy and disgraceful contentions. . . . 'Behold,' saith the Lord God, 'I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and shall carry thy daughters upon their shoulders. And kings shall be thy nursing fathers, and queens thy nursing mothers.' All these, strangers as they are to Zion, are still her children: and, however separated by distance, concealed by mutual ignorance, or arrayed against each other by unkind, uncharitable thoughts, are really, and will ultimately appear to be, possessed of one character. They will also constitute one visible church; having one Lord, one faith, and one baptism. Th system of truth revealed in the gospel, is one: the church formed by it, is one; and the scheme of worship, enjoined in it, is the same. He, whose eye seeth not as man seeth, discerns this now, with absolute certainty; and distinguishes every one of his children with an intuition, which cannot err, amid all the varieties of name and character, which they assume, and the biasses [sic], errors, and oppositions, by which they are often concealed from each other. -- The time will come, when among all, who have put on the new man, which is renewed in knowledge after the image of him, who created him, there will be neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free: but Christ will be all and in all" (81).
“The work of a bishop requires his undivided attention. Speculating and worldly ministers are a reproach to the Christian name. Hence the apostle, after having exhorted Timothy to the observance of certain duties, observes, 'Meditate on these things; give thyself wholly to them, that they profiting may appear unto all.' It is impossible for a minister to be of the same service to the church whose attention is divided between the church and the world; and it is believed that if churches studied their own souls' good, and the good of the cause generally, they would to the utmost of their ability disengage their ministers from the cares and perplexities of the world. Churches should do all they can for the support of the minister, and the minister should study economy, and put them to no unnecessary and unreasonable expense; and if any professing to be called of God to preach the gospel, will not give themselves wholly and exclusively to the work of a bishop, when the church will enable them to do so but will still give themselves in part to the world, they should be dismissed as no longer worthy to have the oversight of the flock of God. What! shall a man who professes to watch for the souls as one that must give account, enter into the grovelling speculations of this fading world?—Never, never" (208).

Length of Relevant Material: 1 par.

Author: Peter Collins
Nature of Source: This religious newspaper (formerly titled the *Christian Advocate*) for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: After two people celebrate their favorite ministers (the first person's speech is the main content of the excerpt), which tries the patience of the author of the article, an old member of the Methodist Episcopal Church expresses the qualities of a truly good minister (the two ministers described at the beginning of the article possess those attributes which contrast with those outlined by the old member). Thus, the minister who proposed inhabitants on other worlds is an object of scorn.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "But to me it appears very possible for men to dream when they are broad awake. This I am sure has happened to me more than once. The following is an imperfect dream of this nature.

"'Well, well,' said one of the motley group, 'you are at liberty to hear what ministers you please, and to call them the best of preachers; but give me Dominie ********. He is my darling. Oh, if you had but heard him last Sunday upon the solar system, you would have been delighted. He said the sun was a huge globe of fire 957,942 miles diameter, and about a million times larger than our earth; with a great deal more upon that subject which my memory has not retained. One or two observations I cannot forget. He said the moon and planets, he had no doubt, were fellow worlds with ours, and that they were inhabited. This immediately gave me light into one of the mysteries of the New Testament; and I am now sure that our Saviour alluded to them when he said,-- 'In my Father's house are many mansions,' John xiv, 2.

"This ludicrous comment excited such a peal of laughter, that he sat down quite confounded" (164).

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed: ________________________________

Topics: preparation of the earth and preceding events, Second Coming; missionary work; Ten Tribes, Native Americans as Israel; religion and civilization

Author: Dr. John W. Monett

Title of Book:

Title of Article: "Address"

Title of Periodical: *Christian Advocate* (Vol. 1, No. 21)

Place of Publication: New York, NY

Publisher: Methodist Episcopal Church

Date of Publication: Jan. 27, 1827

Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious
messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: This address, delivered before the annual meeting of the Mississippi Conference Missionary Society, is well worth reading in its entirety. It provides a well-developed narrative on world events in the context of missionary work. For the author, missionary work is an essential part of true Christianity, and the conversion and civilization of the world are inextricable. In his report of the missions among the Jews, in Africa, in the South Seas, among the Indians, in "our own settlements" in New Orleans and Pensacola, except for the Jews and Americans, the unconverted are described in the most racist way, with constant reference to their barbarity and lack of civilization. At the end of the address, when the author envisions the future conversion of the entire world, the Indians seem to be identified as the lost ten tribes, and there is a slight sense of gathering.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "As my worthy friend, who has just preceded me, has remarked, the design of missions and of missionary societies is the conversion of heathen and idolatrous tribes of the human family, to the knowledge and practice of the doctrines of the Christian religion: a design in itself at once benevolent and grand. A work which the divine author of our religion not only sanctions and commands, but which he declares must take place before the end of the world.

"As an example for us, Christ was himself the first missionary of his own gospel; and after him the apostles, in the strictest sense, were missionaries to all the nations of the earth then known. . . .

"After the first ages of Christianity, its doctrines, in the church of Rome, became corrupt and perverted; and the labours of missionaries were few; unless we admit those under papal authority; which was maintained by the terror of the inquisition. But when, in the beginning of the sixteenth century, the reformation began to spread throughout Europe, papal errors were exposed, and Christianity set forth in its proper character. Then it was, that the labours of Protestant missions commenced, and were extended to various parts of the world. But it was reserved to later years for the more extensive diffusion of the Christian religion.

"Within a few years missions and missionary societies have multiplied astonishingly, both in Europe and America, among the followers of each reformer, without distinction. . . . Sir, I deem this a happy era; when the increase of human knowledge has enabled us, not only to found a government, where we can each enjoy, without molestation, the benefits of Christianity at home; but likewise to traverse the boundless seas, explore the most distant corners of the globe, and extend 'the knowledge of God to the very ends of the earth.'

"The deplorable condition of the greatest portion of the heathen is sufficient to excite the feelings of every enlightened being: enveloped in ignorance, superstition, idolatry, they neither enjoy the benefits of this life, nor the hope of that to come. . . . To evangelize the world by missionary labours, may seem to some a work beyond the compass of human power:--without divine aid, it certainly would be. But with the assistance of God, it may be done; it will be done. . . . Even the degraded Hottentot is becoming humanized, civilized, and Christianized under this sacred influence. . . .
"And if not we ourselves, our children may see the time when Christianity shall prevail, 'and cover the earth, as the waters cover the great deep':--. . .and when the ten long lost tribes of Israel, who for ages have been roving through the immense forests of America, persecuted and hunted for their blood, shall return home, and be united with their brethren in one faith and one hope. . . .These are some of the results to be expected from missionary labours in those distant barbarous climes" (81).

**Length of Relevant Material:** 2 cols.

**Hard Copy (pages):** 81

**Date When Photocopying Was Completed:**

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**Topics:** principles of church government

**Author:**

**Title of Book:** "The Christian Spectator"

**Title of Article:** The Christian Spectator

**Title of Periodical:** The Methodist Magazine and Quarterly Review (Vol. 1, No. 1)

**Place of Publication:** New York, NY

**Publisher:** Methodist Episcopal Church

**Date of Publication:** Jan. 1830

**Nature of Source:** In 1830 The Methodist Magazine (monthly) became The Methodist Magazine and Quarterly Review. The magazine was modeled after the Arminian Magazine of the English Methodists, and published extracts from that magazine and others. Because of the many specific Methodist publications, the format changed in 1830 in order to omit topics of ordinary occurrence and address subjects of a wide and permanent interest at greater length. Theology was to figure prominently, but the magazine continued to include articles of general interest about humanity, morality, literature, and science. Due to a perceived increase in criticism of the Methodist Episcopal Church around 1830 (in large part from the "reformers" who formed the Associated Methodist Church), the magazine also was to now serve to refute assails, correct misinformation published elsewhere, and to vindicate the Methodist Church with respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly Waugh.

**Comment:** This article defends the Methodist Church against accusations made in the Christian Spectator in its "offensive article" entitled "Review on the Economy of Methodism." The author questions the motives for and the foundations of the Christian Spectator's representations of the Methodist Church as a dangerous cheat. For the author, the ideas that the bishops control temporal affairs and that the people have no voice in the church government are scandalizing and must be refuted.

**Researcher:** Elizabeth Goodliffe

**Excerpt (pages):** "They assert that 'the bishops and preachers have nearly if not quite the entire control, not only of the spiritual, but also of the temporal concerns of the church.' Mr. Barber, if not his warranters, ought surely to have know that this is untrue. The representation in the same paragraph also, that 'whoever the bishop sends, [the people] must receive, however much they dislike him, or however incompetent he may be to perform the duties of his office,' in connexion with the preceding assertion, is artfully
pected to make an unjust impression. . . . The preachers also have no choice of
stations. And as the people know that the various places cannot always have such as they
might think the best preachers, so the preachers know that they cannot always go to such
as they might think the best appointments. In a word, there is no bargaining for 'calls;'--
nor any buying or selling out. Both the preachers and the people agree, that a third party-
-the bishops,--(who have, as they mutually believe, the good of all in view,) shall make
the appointments. And although, in the abstract theory, and by mutual accord, the
preachers go where they are sent, and the people receive those sent to them, yet, in the
practical operation, it is perfectly well know that they are at full liberty to make their
representations in regard to the appointments; and that these representations are always
respectfully considered, and if practicable attended to, so far as they can be harmonized
with each other, and with the general interest" (109).

Length of Relevant Material: 2 pars.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: principles of church government
Author:
Title of Book:
Title of Article: "Review. Theological Institutes: or a View of the Evidences, Doctrines,
Morals, and Institutions of Christianity. By Richard Watson. First American, from the
second London edition. Three volumes octavo, pp. 1480. New-York, Published by J.
Emory & B. Waugh, (late N. Bangs & J. Emory,) for the Methodist Episcopal Church, at
the Conference Office, 14 Crosby-street."
Title of Periodical: The Methodist Magazine and Quarterly Review (Vol. 1, No. 4)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Oct. 1830
Nature of Source: In 1830 The Methodist Magazine (monthly) became The Methodist
Magazine and Quarterly Review. The magazine was modeled after the Arminian
Magazine of the English Methodists, and published extracts from that magazine and
others. Because of the many specific Methodist publications, the format changed in 1830
in order to omit topics of ordinary occurrence and address subjects of a wide and
permanent interest at greater length. Theology was to figure prominently, but the
magazine continued to include articles of general interest about humanity, morality,
literature, and science. Due to a perceived increase in criticism of the Methodist
Episcopal Church around 1830 (in large part from the "reformers" who formed the
Associated Methodist Church), the magazine also was to now serve to refute assails,
correct misinformation published elsewhere, and to vindicate the Methodist Church with
respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly
Waugh.
Comment: This review (serialized in the July and October issues) praises the book's
author and summarizes its arguments. This apologetic theological work is probably by a
member of the Methodist Episcopal Church in England. This passage argues that the
principles of church government should be based upon the New Testament. Watson
states several of these specific principles based upon New Testament scriptures.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "No precise system of ecclesiastical government, he contends, is laid
down in the New Testament, as binding upon Christians; but certain offices are there
specified which ought ever to be maintained; and principles relative to the discipline of
the church are laid down, which it is left to the wisdom and piety of Christians to apply,
and practically exemplify, under all providential circumstances, till the end of time. The
following admirable paragraph concludes the chapter on this subject; the whole of which
is entitled to more than ordinary attention:--

"However difficult it may be, in some cases, to adjust modes of church government, so
that, in the view of all, the principles of the New Testament may be fully recognised, and
the end for which churches are collected may be effectually accomplished, this labour
will always be greatly smoothed by a steady regard, on each side, to duties, as well as to
rights. These are equally imperative upon ministers, upon subordinate officers, and upon
the private members of every church. Charity, candour, humility, public spirit, zeal, a
forgiving spirit, and the desire, the strong desire, of unity and harmony, ought to pervade
all; as well as a constant remembrance of that great and solemn truth, that Christ is the
Judge, as well as the Saviour, of his churches. Whilst the people are docile, obedient to
the word of exhortation; willing to submit, "in the Lord," to those who "preside over
them," and are charged to exercise Christ's discipline; and whilst ministers are "gentle
among them," after the example of St. Paul; a gentleness, however, which, in his case,
winked at no evil, and kept back no truth, and compromised no principle, and spared no
obstinate and incurable offender; whilst they feed the flock of Christ with sound doctrine,
and are intent upon their edification, watching over them "as they that must give
account," and study, live, and labour for no other ends, than to present that part of the
church committed to their care, "perfect in Christ Jesus;" every church will fall, as ti
were, naturally, and without effort, into its proper "order." Pure and undefiled religion in
churches, like the first poetry, creates those subordinate rules by which it is afterwards
guarded and governed; and the best canons of both are those which are dictated by the
fresh and primitive effusions of their own inspiration.'--(p. 354)" (391).

Length of Relevant Material:
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: principles of church government; lay priesthood and preaching; one true church

Author:
Title of Book:
Title of Article: "A Review Of the 'Conventional Articles for the Associated Methodist
Churches'; agreed upon in a Convention held in the city of Baltimore, November 12,
1828."

Title of Periodical: The Methodist Magazine and Quarterly Review (Vol. 1, No. 2)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Apr. 1830
Nature of Source: In 1830 The Methodist Magazine (monthly) became The Methodist Magazine and Quarterly Review. The magazine was modeled after the Arminian Magazine of the English Methodists, and published extracts from that magazine and others. Because of the many specific Methodist publications, the format changed in 1830 in order to omit topics of ordinary occurrence and address subjects of a wide and permanent interest at greater length. Theology was to figure prominently, but the magazine continued to include articles of general interest about humanity, morality, literature, and science. Due to a perceived increase in criticism of the Methodist Episcopal Church around 1830 (in large part from the "reformers" who formed the Associated Methodist Church), the magazine also was to now serve to refute assaults, correct misinformation published elsewhere, and to vindicate the Methodist Church with respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly Waugh.

Comment: This article from "The Itinerant, or Wesleyan Methodist Visiter [sic]" is by "an able local minister." In his discussion of the reformers' Conventional articles the author addresses many issues regarding church government: the right to form a sect, the differences between religious and civil governments, authority, church discipline and the areas in which the church should have jurisdiction, the admittance of new members, the selection of class leaders, the appointment of itinerant ministers, plurality of forms of church government, the individual callings of the denominations, the right to preach the gospel, and representation in Conferences. The author takes issue with many particular "defects" of the articles of the new association, and, in the process, reveals fundamental attitudes and assumptions of the Methodist Episcopal Church regarding church government.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "The right of any body of Christians to form a constitution, and establish themselves as a separate and distinct sect, provided they keep within the limits prescribed in the great charter of our Christian privileges contained in the Holy Scriptures, we will not attempt to controvert. And although separation from the fellowship of a church, which we have voluntarily joined, is not a light matter, yet, whenever any number of Christians conscientiously believe that by such a secession they will be able to do more for the glory of God and the salvation of themselves and others, than they can effect by retaining their membership in the church to which they belong, they are bound to secede. In doing this, however, they ought to be careful to give no unnecessary offence to others" (163).

"The General Conference, at its last session, formally and explicitly disavowed any claim of right to legislate for the church, in the proper and strict sense of that term. They avow that the laws for the government of Christians have been made by the great Head of the church himself" (164).

"Before we proceed to a regular review of the articles, we beg leave to introduce one of them, which, as a sweeping provision covering all the rest, we cannot postpone. . . . We allude to the fifteenth article,--which reads in the latest edition as follows:"

"'Nothing contained in these articles shall be so construed as to interfere with the right of property belonging to any member of this association, as recognised by the laws of the
state, within the limits of which the member may reside.' . . . Cases innumerable may be
supposed by our readers, in which this article would compel the church to sanction fraud
and injustice. . . . Again, by this article, a member may hold and possess any species of
property, however inconsistent with good morals the participation in such property may
be. . . . We are ready to concede that in our efforts to procure the emancipation of slaves,
and in enforcing it by church discipline, much circumspection and prudence ought to be
used. . . . The seceders from our Church have, by acknowledging a right of property in
slaves, and forbidding any interference with such rights, given up the principle upon
which any future efforts might be based to do away the evil" (165-167).

"The change proposed by the second article, in the mode of admitting members into the
church, we deem inexpedient for several reasons. We have known no society or church,
in which all the members were qualified to decide in such matters, in all cases. . . . The
reception of the applicant would have to be decided by votes, not weighed, but counted.
. . . In such cases, what strife and contention would be engendered, and what schisms
would be created, by the disappointed ambition of rival candidates, when they failed to
procure the admission of their friends and supporters. . . .

"Under our regulations, the preacher in charge admits upon trial, and after a probation of
six months, if the class leader, whose business it is to make himself acquainted with the
moral character and Christian experience of the candidate, be free to recommend him as
one who continues to evidence his desire of salvation by an upright life and Christian
conversation, he is admitted into full membership. . . . In this process there is no
unnecessary exposure of faults or failings, even in reference to those who are not
received into the Church. The select body of leaders alone hear the objections, and if any
injury is done to the reputation of those who have been refused admission, it is known
only to those, whose official standing in the Church is a guarantee for their prudence"
(170-172).

"The second article [of the reformers] says, 'Each society or church shall have the sole
power to admit serious persons into full membership.' . . . In short, the change is one very
well calculated to catch those who are willing enough to acquire the reputation of being
Christians, provided it can be had without sacrifices which Christianity requires. . . . But
Methodism will cease to be a blessing to the world, whenever the Methodists receive and
retain among them those who are too rich, too honorable, or too full of worldly wisdom,
to submit to the discipline of the Church. Both our prosperity and usefulness depend
upon our steadfastly adhering to our original conditions of membership,— 'a desire to flee
from the wrath to come, and to be saved from their sins;' and the giving evidence of their
desire of salvation, by an upright walk and a Christian conversation, as is more fully
expressed in our general rules" (175).

"The appointment of the class leaders, so necessary to the pastors in fulfilling the duties
imposed by their commission to feed the flock of Christ, has been, of course, given to the
preachers in charge of circuits and stations, who are chiefly responsible to God for the
souls committed to their care. . . . Into these spiritual associations, those soul-cementing
little bands, it is proposed by the new system of government to introduce the demon of
discord, by an annually contested election for class leaders. Every class is to be
converted into an arena for contending partisans, and it requires little sagacity, and less
Christian experience, to anticipate the result. . . . it is moreover founded in the absurd
supposition, that all who enter our Church, come into it fully prepared to judge of the
qualifications necessary to those who are to be charged with their instruction, in all the doctrines and duties of holiness" (181).
"The leading objection which, from the beginning, has been urged against the innovations proposed in our ecclesiastical polity, is, that the changes, if made, would destroy our itinerant system, and eventually produce in its stead a congregational system, or some other plan of government recognising a settled pastoral ministry. . . . Our travelling preachers submit to the appointment of the bishops, . . . to those who, having participated and continuing to participate with them in their labours and privations, have entitled themselves to their confidence; and who, partaking of the common suffering, and devoted to the common cause, have no local interests to subserve, and no private ends to gratify. . . . But under the new system, the local preachers and laity, who make up a very large majority of the annual conferences, are to make preachers' appointments, either in the collective body, or in such other way as they may direct; and in whatever way this may be done, the travelling preachers, constituting a feeble minority in the conference, can make no resistance to the absolute domination of the laity and local preachers. . . . in short [the itinerant preachers] will be reduced to the simple condition of domestic missionaries,--doing whatever duty their task masters may assign them, and that too without any stipulated compensation" (181-182).
"We entertain no hostility to congregational church government, nor to any other system of ecclesiastical polity, which provides for and supports a settled ministry for those who choose it. . . . Perhaps the great Head of the Church has permitted us thus to differ in things indifferent, for the purpose of multiplying effort, and varying the means of spreading the gospel. . . . The circumstances of our origin, and our whole history, clearly point to an itinerant system of ministration as our particular calling. This appears to be the portion of labour which has been assigned by the Lord of the vineyard to us as a people. . . . Our whole system is essentially a missionary one, proposing to furnish an evangelical ministry,--not only to those who desire it, but to those who are too ignorant to know the value of the privilege, and therefore cannot be expected to ask for such services" (185-186).
"It was not indeed expected that the new system would recognise in the people, that is in the membership, a common right to preach the gospel, because the framers of it had all along admitted that this right could only be conferred by divine authority" (187).
"We know that the General Conference have anxiously desired to improve that part of our discipline which relates to the trial of offending members, and have had under their consideration at different times a variety of propositions to this effect" (194).

**Length of Relevant Material:** 36 pp.
**Hard Copy (pages):** (162-197)?
**Date When Photocopying Was Completed:**
in Pittsburgh, Pennsylvania.' 2. 'Remarks on a Report of the late General Conference, in reply to Petitions and Memorials. By Asa Shinn.'

**Title of Periodical:** The Methodist Magazine and Quarterly Review (Vol. 1, No. 1)

**Place of Publication:** New York, NY

**Publisher:** Methodist Episcopal Church

**Date of Publication:** Jan. 1830

**Nature of Source:** In 1830 The Methodist Magazine (monthly) became The Methodist Magazine and Quarterly Review. The magazine was modeled after the Arminian Magazine of the English Methodists, and published extracts from that magazine and others. Because of the many specific Methodist publications, the format changed in 1830 in order to omit topics of ordinary occurrence and address subjects of a wide and permanent interest at greater length. Theology was to figure prominently, but the magazine continued to include articles of general interest about humanity, morality, literature, and science. Due to a perceived increase in criticism of the Methodist Episcopal Church around 1830 (in large part from the "reformers" who formed the Associated Methodist Church), the magazine also was to now serve to refute assails, correct misinformation published elsewhere, and to vindicate the Methodist Church with respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly Waugh.

**Comment:** This article is dedicated to refuting the claims and arguments made by Rev. Asa Shinn and other "reformers." The author discusses issues of church government and church disciplining of those who criticize the church polity and government. In advocating Episcopalianism rather than congregationalism the author addresses the differences between civil and religious government and the necessary division of church and state.

**Researcher:** Elizabeth Goodliffe

**Excerpt (pages):** "But we do maintain that there are clear and important points of difference between civil and religious communities. In the latter, to which alone our remarks refer, the charter of our rights, which is also the rule of our duties, is already fixed, by one only supreme and common power; and neither the ministry nor the laity, nor both combined, either have or can have any power to alter it. The admission of a contrary principle would be one of the most dangerous to liberty that could well be devised. By denying that there is any 'legislative' power, properly, in the Christian church, the Report disposes at once of all the abstract theories on which so much declamatory sophistry has been founded, respecting a right to representation in the 'law making' department. If such a one existed, in which the right to lay taxes, and to compel obedience, would necessarily be implied, the Report admits, unequivocally, that the right of direct representation in it would indisputably follow. But such a one neither exists, nor, on our part, is claimed; and consequently, on this ground at least, from any analogy to the principles of civil legislation, the right cannot follow. And we propose to our opponents, who urge this matter with so much vehemence, the task of showing an instance in the primitive church, of any such thing as either a delegation of church power, or of any assembly or convention of representatives or delegates, for the establishment of 'constitutions,' and the enacting of 'laws'" (41).

"Those who wish to enlist the corrupt passions of fallen nature against the ministry, may make a jest of 'divinely instituted,' and 'divinely authorized;' but we did not expect Mr.
Shinn to descend to so 'low' a 'stratagem.' . . . And if those who style themselves 'reformers,' mean to deny any divine call of the Christian ministry to the discharge of the peculiar functions of their office, let them speak out and say so, and let the people understand it. This will draw between us at once a fairer line of distinction than has ever yet been drawn.

"It has been boldly propagated, indeed, that we deny that the people have any rights; and that we assert a divine right to govern them without control. It would have been a shorter course, and more effectual to render us odious, if believed, to allege at once that we deny that the people have any souls . . . . Those who are influenced by an unbiased love of truth cannot fail to notice, that the Report, on the question of 'right,' confines itself to the right of the claimants to demand a place in the General Conference" (42).

"That the Methodist ministry will always be found desirous to gratify every reasonable wish of the members, when satisfactorily expressed, we think there can be as little doubt; for their true interests, as we shall presently show, are in fact identical" (43).

"That the General Conference has 'no strictly legislative powers,'-- that it has no authority to enact any 'laws to affect either life or limb, to touch the persons, or to tax the property, of our members;'-- and that if it either exercised, or claimed to exercise, any such authority, 'our members ought, unquestionable, to be directly represented" (46).

"If the ministry indeed possessed, and could maintain, the civil and military powers of the state, there would be just ground of alarm. But, were they even desirous of such power, who is to give it to them, if the people do not? And is there any danger that the people will do it? The continual harping on this topic, in this age, and in this country, is really too ridiculous for serious notice" (61).

"Whatever danger of a union of church and state may ever exist in this country, we again say, in the language of the Report, the most likely course, in our judgment, for effecting such an amalgamation, would be the conforming the government of the church to that of the state, rather than the course of denying any relationship between them, and maintaining the two jurisdictions on their peculiarly distinctive bases. . . . On a strict examination of the ecclesiastical records of Christendom, we believe it will be found that the union of the laity with the ministry, in ecclesiastical 'legislation,' (with the necessarily resulting powers,) has been the chief cause, wherever it has occurred, of the deterioration of the ministry" (footnote on p. 62).
The Methodist Magazine and Quarterly Review. The magazine was modeled after the Arminian Magazine of the English Methodists, and published extracts from that magazine and others. Because of the many specific Methodist publications, the format changed in 1830 in order to omit topics of ordinary occurrence and address subjects of a wide and permanent interest at greater length. Theology was to figure prominently, but the magazine continued to include articles of general interest about humanity, morality, literature, and science. Due to a perceived increase in criticism of the Methodist Episcopal Church around 1830 (in large part from the "reformers" who formed the Associated Methodist Church), the magazine also was to now serve to refute assaults, correct misinformation published elsewhere, and to vindicate the Methodist Church with respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly Waugh.

Comment: This very extensive article (serialized in three issues) defends the Methodist Church against the criticism of Mr. M'Caine as set forth in the pamphlet "History and Mystery." It addresses the topics of Episcopacy, succession, Mr. Wesley's opinion on church and government, ordination, the creation of the American Methodist Church, and the characters, opinions and ordinations of Dr. Coke and Bishop Asbury. The established Methodist Church uses the Primitive Church of the New Testament and Mr. Wesley's opinions as justification for its form of church government, but also feels obligated to contest accusations that it is undemocratic, un-republican, and un-American. Thus, the author emphasizes the people's support of the system and the influence of the people's voice within the system as further validation of the church government; he also asserts that the powers of the church government are limited.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "The only ecclesiastical history on which certain dependence can be placed, is that which is contained in the Holy Scriptures. And there we find no specific form of church polity, either prescribed, or even uniformly acted on. How is it possible, then, that his subject can be one of such vital importance, and of such all absorbing interest, as some of our opponents would have it? For it is on this point alone that they profess to differ from us,--and yet think this difference sufficient to justify the severance of the dearest and most sacred ties!" (69).

"The 'tendency' of 'power,' in itself, is 'to accumulation;' and it ought to be guarded. I have said nothing inconsistent with this in the 'Defence of our Fathers,' or anywhere else. On the contrary, I have specifically shown, under its appropriate head in that work, that the 'Methodist Episcopacy,' properly understood, and as originally constituted, is one of very limited and dependent powers. . . .We should be happy now to learn where, in 'ancient ecclesiastical usage,' in the apostolical age, or near it, he has discovered the pattern of a convention of the clerical and lay delegates of associated churches, annually electing an ecclesiastical 'president,' of a state or province?" (79).

"He had charged us with a high Church Episcopacy. This we disavow. 'Others' have attacked us on the opposite ground, and denied that we have any valid Episcopacy, or valid orders, at all" (80).
"I introduced Mr. Wesley's opinion to show, what it incontestably does show, that he believed 'the Episcopal form of church government to be Scriptural and apostolical;'--that he was, nevertheless, 'decidedly against the high church pretensions.' . . . The Methodist Episcopal Church not only admits, but asserts and maintains, and always has done so, that bishops and presbyters are inherently and essentially the same order. Its Episcopacy was originally and avowedly instituted, and still rests, on this very principle. But we assert, at the same time, that this original equality does not render it unlawful for the body of presbyters, in circumstances which appear to them to render it expedient, to delegate to one of their order, a more extensive exercise of the power of oversight;--or to commit to some, as the organs of the body, a larger executive part of that power, which originally and fundamentally was common to them all. This is Methodist Episcopacy" (81-82).

"As far as human discernment can extend, there is satisfactory reason to believe that the acts of our Fathers, in that day at least, had the triple sanction of the preachers, of the people, and of God. . . . From that day to this the people have continued satisfied. And by refusing to abandon the system, or to ask its abolition, do most substantially and effectively continue to it the seal of their approbation. It is not the people that complain; unless a most minute fraction can be called the people. The people are with us" (88).

"It was the chief cause of the decline of religion among the latter Puritans: their lay elders assumed, after some time, the whole authority. From this proceeded that worldly spirit and political zeal which so greatly dishonored that work in its last days; and which had previously overthrown both church and state. . . . [Mr. Wesley] became, therefore, every day more solicitous to provide for their unity and permanency after his decease, wishing to preserve at the same time the original doctrines and economy of the Methodists. From the beginning he had stood at the head of the connexion, and by the general suffrage had acted as a father in matters relating to the government of the societies. He had often found that all his authority was necessary in order to unanimity, and he wished that authority to be continued' [quoted from Mr. Moore's Life of Wesley]" (208-209).

Length of Relevant Material: 15 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: race; missionary work; redemption; judgment; Second Coming
Author: John Harper
Title of Book:
Title of Article: "The Aborigines of Australia: December 12"
Title of Periodical: The Christian Advocate (Vol. 1, No. 9)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Nov. 4, 1826
Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious
messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: This article, reprinted from the *Sydney Gazette*, consists of extracts from the letters of John Harper, a young man on a Wesleyan mission to the aboriginal tribes in Australia. Although Harper continually depicts the unconverted blacks as childlike, unsophisticated, depraved, and wretched, he also believes that the blacks have immortal souls and is quick to praise the black converts.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "Whenever I look at a black, however deformed his outward tabernacle may be, I feel for the immortal spirit that inhabits it. If without holiness no man shall see the Lord, what becomes of these poor creatures when they are launched into the unfathomable gulf! Certainly to whom little is given, from such little can be required; but if that little is not improved, how awful must it be for them! The promise of God is a rock on which my faith relies. Jesus shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession. But the work will not allow of any procrastination on our part. May all Christians become co-workers with God in saving souls, and ushering in the Messiah's kingdom, which shall never have an end" (34).

Length of Relevant Material: 2 cols.

Hard Copy (pages):

 researching...

Topics: religion and civilization; women's role

Author: Rev. Jos. Muenscher

Title of Book:

Title of Article: "Female Education"

Title of Periodical: *Christian Advocate and Journal* (Vol. 1, Nos. 38 and 39)

Place of Publication: New York, NY

Publisher: Methodist Episcopal Church

Date of Publication: May 26, 1827; Jun. 2, 1827

Nature of Source: This religious newspaper (formerly titled the *Christian Advocate*) for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: This address (printed serially in two issues), delivered at the inauguration of two reverends as instructors in the Female Classical Seminary in Massachusetts, advocates equal education for females, asserting that women have the same intellectual capabilities as men. The author also states that Christianity, in contrast with other religions, has elevated the character and position of women. He suggests that without education a woman cannot be "brought to perfection," or to "the end of her being." He closes his ardent endorsement by citing the important influence women have over society in general (especially men) and over children as mothers and teachers as reasons for female education.

Researcher: Elizabeth Goodliffe
Excerpt (pages): "Among the numerous arguments that have been adduced in proof of the divinity and unrivalled excellence of the Christian religion, there is one which, independent of every other consideration, is sufficient to command for it our love and veneration, and to awaken our gratitude to the Father of mercies for this his unspeakable gift. I refer to the influence it has exerted in purifying and exalting the social, moral, and intellectual character of woman, and in raising her to that elevated rank in society to which the native qualities of her mind and heart pre-eminently entitle her. All other religions have exerted a pernicious influence in degrading the moral character and social relation of the female sex. . . . Where the light of pure Christianity has not shone, where the moral influence of the gospel is not felt, females are regarded as destitute of all capacity for intellectual improvement, and are deprived of the most powerful and indeed the only incentive to moral culture, from the prevalence of the absurd and pernicious opinion, that the God of nature has not blessed them with an immortal mind. They are consequently looked upon as designed merely to be the domestic slaves of man. . . . Christianity, on the contrary, teaches us, that women posses immortal minds which are capable of the highest degree of literary, no less than of moral improvement. It has assigned to them their proper sphere and their appropriate duties in society. It has taught us that woman was created to be the companion, not the slave of man;--that in the most important respects she is his equal, not his inferior. . . . But let her possess a spotless and unsuspected character;--"let the fear of God and the love of Jesus Christ control her domestic virtues; let the humility, patience, faith, hope, charity and resignation of the gospel become interwoven with [sic] her personal accomplishments, and sweeten and govern her conduct, and how lovely is such a woman!"

"God has also endowed woman with intellectual faculties in no degree inferior to those of the other sex. These faculties were not given her to be buried in obscurity, but to be expanded and cultivated, and brought to perfection. She, therefore, who neglects to cultivate the powers of her mind, fails to accomplish, in a very important respect, the end of her being. But this object can be effected only by the diligent prosecution of the same studies which are found necessary to the mental discipline of the other sex. Females are entitled to the same facilities for the acquisition of knowledge, that are so liberally afforded to males; and the strongest incitements should be held out to them to rise higher and higher in the scale of intellectual excellence. . . . Education is the handmaid of religion. . . . While the fingers are instructed to play with skill, and the voice to sing melodiously, and the limbs to move with grace and elegance, let the mind be taught to think and reason accurately, and clearly, and deeply: and let it be liberally furnished with the treasures of wisdom and knowledge" (152).

"The female sex exert a predominating and uncontrollable influence over human society. Although the eloquence of woman is not heard in the pulpit or at the bar, it is heard and felt in the social circle. There her influence is scarce less supreme than in the empire of fashion. It is this influence which affords another consideration in favour of high intellectual attainments in females. Let them possess these, and a corresponding improvement may be expected in the other sex--the conversation in social circles would assume a more rational, instructive, and dignified character--female worth would be more deeply felt and readily acknowledged, and a new and powerful impulse would be given to the human mind in its progress towards perfection."
"But it is to the rising generation we are to look for the full effects which would result from a systematic and extensive course of female education. There is no relation in life more important or more responsible than that of a mother. 'To her is committed the immortal treasure of the infant mind.' . . . The importance of extensive intellectual acquirements in females will further appear, if we look at them in the character and relation of professed teachers of youth. It is well known that most of our primary schools are taught at least part of the year, by females. There is consequently a great demand for competent female instruction. In the school room the influence exerted by females is scarcely less felt than in the domestic circle" (153).

**Length of Relevant Material:** 3 cols.
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**
Excerpt (pages): "Instead of being bound, as the writer of them supposes, to exclude all religious considerations in giving his vote upon a subject connected with religion, the representative is undoubtedly bound on that, and on every other occasion, whether of a public or private character, to act under the influence of religious considerations. 'Whether we eat or drink, or whatever we do,' we are directed in Scripture to 'do all to the praise and glory of God.' It is expressly enjoined on rulers in particular, to govern in the fear of the Lord. It is in fact the peculiar virtue of religion, as a motive of action, that it is applicable on every occasion, and to every part of conduct. It is one branch of our religious duty to obey the constitution and laws of the land; and if the constitution prohibit the establishment of a national church, it is the religious duty of a representative, even though he individually prefer an establishment, to vote against any project of the kind, until the prohibition in the constitution be repealed; but even in voting against an establishment, he is or ought to be as much influenced by religious considerations, as if he voted in favor of it. It is impossible, in short, to conceive a case, either in public or private life, in which it is not the duty of every member of the community to act under the influence of religious motives; and in proportion as an individual is more completely influenced by such motives to the exclusion of any others, which have their origin in mere expediency, so much the more probable is it that he will avoid error, and render himself acceptable to the Great Judge, to whom he is ultimately to give an account of the deeds done in the body.

"The assertion, that the union of church and state consists in being influenced in the exercise of temporal power by religious belief, seems to argue a great looseness of ideas upon the whole subject. The being influenced in the exercise of temporal power by religious belief is a particular state of mind, or, if habitual, a particular trait of character in individuals;--the union of church and state is a form of political institutions. . . . If the remark alluded to be merely--as is probable enough--an incorrect mode of expressing the idea that a disposition in individuals to act from religious motives has a tendency to bring about a union of church and state, the objection is rather more intelligible, though not much better founded than on the other construction. Religious motives are, as we have shown, the best under which we can possible act, and tend of course to produce the best possible results. If one of these results be the union of church and state, it could only be because this union is the best of all possible modes of regulating the relations between religious and government. . . . If a union of church and state be, as is generally supposed, and as the committee appear to think, a dangerous institution, it is certain that the surest way of steering clear of it, is for the public agents to act in all cases to the best of their ability on the best and purest motives, which are, undoubtedly, the fear of God and the honest intention to do his will. The moment you allow any weight to considerations of mere expediency in opposition to these, you open a door to corruptions of every kind, which are the more likely to gain admittance in proportion as the names they bear are more respectable and plausible. . . . The only sure way of rising above the influence of improper motives, whether absolutely vicious, or only narrow, is to give no weight to any considerations but those of duty, or in other words, religious principle. The individual, whether in public or private life, who pursues this course, is sure of doing right as far as he knows what right is; and we are all but too well aware, that our practical errors are much less frequently the result of not knowing what is right than of a disinclination to do it" (398-400).
Comment: This passage argues that while monarchy generally leads to wickedness, we need not have qualms about having Christ as our king because Christ is divine and perfect. According to the author, even a man in a "glorified state" could not righteously rule because he would have to rely on information from others. I find it interesting that the Methodists never consider anything akin to the prophet-rulers of the Old Testament (e.g., Moses, David) for their earthly political rulers, even though they believe in the possibility of the perfection of man on earth. In Methodist thought, even a perfect man cannot rule a great dominion.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "When we look over the pages of history, we find that kings who ought to have watched over their people with kind solicitude, have often been the cruel oppressors of the defenceless. This has sometimes been caused by their own malicious dispositions, and at other times it may be traced to the advice of wicked counsellors. There seems to be a kind of necessity for the trust that sovereigns repose in their advisers. So various are the concerns of a kingdom that it is impossible for one man to superintend them all in person. Hence he is obliged to rely upon information and advice for the direction of his conduct. Were we disposed to admit the Socinian idea concerning our King, the Lord Jesus Christ, we might fear that he would deal unjustly with us. For if he was nought but a mere man, though in a glorified state, yet he might be incapable of regulating every part of his government for want of knowledge. Limited wisdom would produce necessary dependance; and a sovereign, dependant on his subjects fori information, would be very liable to be misled into acts of cruelty and oppression. But the Bible presents a very different picture. It teaches us to look up to our Jesus as an omniscient and omnipresent God, who searcheth the hearts and trieth the reins of the children of men. No designing minister, no corrupt favorite, is permitted to guide the measures of our beloved King. He sees the situation of every one of his subjects, and
knows every circumstance connected with their affairs. Hence the most perfect justice reigns in all the regulations and administration of our glorious Prince" (157).

Length of Relevant Material: 1 par.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: revelations; miracles to confirm revelation; magic; corruption of biblical text; religion and civilization; evil spirits

Author:


Title of Periodical: The Methodist Magazine and Quarterly Review (Vol. 1, No. 3)

Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Jul. 1830
Nature of Source: In 1830 The Methodist Magazine (monthly) became The Methodist Magazine and Quarterly Review. The magazine was modeled after the Arminian Magazine of the English Methodists, and published extracts from that magazine and others. Because of the many specific Methodist publications, the format changed in 1830 in order to omit topics of ordinary occurrence and address subjects of a wide and permanent interest at greater length. Theology was to figure prominently, but the magazine continued to include articles of general interest about humanity, morality, literature, and science. Due to a perceived increase in criticism of the Methodist Episcopal Church around 1830 (in large part from the "reformers" who formed the Associated Methodist Church), the magazine also was to now serve to refute assails, correct misinformation published elsewhere, and to vindicate the Methodist Church with respect to polity, discipline, and doctrine. It was edited by John Emory and Beverly Waugh.

Comment: This review (serialized in the July and October issues) praises the book's author and summarizes its arguments. This apologetic theological work is probably by a member of the Methodist Episcopal Church in England. The first two paragraphs of the excerpt are the reviewer's summary of the entire work, which provides a glimpse into the arguments and interests of Methodist theology. A very large section of the July article (and of the book, one may assume) is devoted to the miracles and prophecies of the biblical text which provide "indubitable evidence of Divine inspiration." I have excerpted paragraphs which address issues which I consider pertinent: the necessity of revelation (to bring a people out of darkness, whether they once had the truth or not, since knowledge of the divine, once lost, cannot be recovered by the human intellect); perception of the heathen; the inability of evil spirits to perform miracles; Jesus Christ as Jehovah.
Researcher: Elizabeth Goodliffe

Excerpt (pages): "Our author enters upon this work by establishing the moral agency of man; and then proceeds to show that the rule which determines the quality of moral actions must be presumed to be matter of revelation from God. In further support of this principle, he argues from the weakness, corruption, and uncertainty of human reason; and from the want of authority in opinions which are destitute of Divine sanction. To this succeeds an inquiry into the origin of those truths which are found in the writings and religious systems of the heathen. The necessity of a revelation is then clearly shown from the state of religious knowledge and of morals among pagans, both in ancient and in modern times; and from a survey of their different systems of religious. The evidences which are necessary to authenticate a revelation are next discussed. These are divided into three classes, the External, the Internal, and the Collateral; each of which is distinctly explained, and its proper rank assigned in this great argument. After these, we have an excellent chapter on the use and limitation of reason in religion.

"Our author proceeds to establish the antiquity of the Holy Scriptures, and to prove their uncorrupted preservation. The credibility of the testimony of the sacred writers is next examined, and their inspiration proved from the miracles they wrought, and the prophecies they delivered; as well as from the peculiar adaptation of Christianity to the state of men, its original propagation and establishment in the world, and its manifest tendency to promote the happiness both of individuals and of nations. [This part of] the work concludes by an answer to miscellaneous objections; especially those which are deduced from the infant science of geology. . . .

"The facts which he has adduced to show the lamentable ignorance of pagan nations on the subject of religion, and their consequent depravity and wretchedness, are peculiarly impressive, and fully demonstrate the necessity of a revelation from God, to guide the feet of his erring and guilty offspring into the way of truth and holiness. Even those broken fragments of truth which lie scattered in pagan literature, Mr. Watson has clearly shown, were not the original discoveries of the men in whose works they were found, nor are they to be attributed to what is called 'the light of nature;' but were derived from those early revelations which were made by God to his chosen people. No proof whatever exists, that, when the knowledge of God and of the nature and sanctions of true religion had become extinct in any nation, such knowledge was ever recovered by the mere efforts of the human intellect; even when that intellect has been the most gigantic, and in the highest state of scientific cultivation" (275-276).

"'Miracles,' it has been urged, 'are no proof of a divine commission, since they have been wrought by diabolical agency; as in the case of the Magicians of Egypt, with whom Moses had to contend,' &c. This objection Mr. Watson has met with consummate ability, and has fully dissipated this subterfuge of unbelief. He has, we think, satisfactorily shown, that no proof exists in the sacred text, that any miracle whatever was performed by the magicians; that least of all was any miracle wrought to disprove the divine mission of Moses; and that, according to the express declarations of Holy Writ, evil spirits are utterly incapable of showing of performing any real miracle, the production of such effects being the exclusive prerogative of God" (280).

"Mr. Watson goes on to examine the mode of the Divine existence, as revealed in the inspired records; from which it is manifest, that God is essentially and unchangeably One. . . . Our attention is next called to the pre-existence of Christ, and then to the more
direct proofs of his Divinity. In support of this momentous thesis, Mr. Watson shows that Jesus Christ is the Jehovah of the Old Testament" (300).

**Length of Relevant Material:** 5 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** sectarian strife

**Author:**

**Title of Book:**

**Title of Article:** "Revival in Richmond, Va."

**Title of Periodical:** The Christian Advocate (Vol. 1, No. 11)

**Place of Publication:** New York, NY

**Publisher:** Methodist Episcopal Church

**Date of Publication:** Nov. 18, 1826

**Nature of Source:** This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

**Comment:** It is clear from this periodical that the Methodists consider a conversion to any Protestant denomination a success. Occasionally, however, there is a hint of contention with, for example, the Presbyterians, who might be critical of the Methodists' camp-meetings. This excerpt is the most extensive denouncement of sectarian strife that I have come across.

**Researcher:** Elizabeth Goodliffe

**Excerpt (pages):** "The writer makes honourable mention of the hearty co-operation of a Presbyterian clergyman, whose example in this instance forms a pleasing contrast to that of some of his brethren in other places. Were all ministers of the gospel, and others whose stations in society give them a commanding influence over the minds of men, to unite their efforts to make converts to Christ, instead of labouring to make proselytes to parties, we should hear more souls 'inquiring the way to Zion,' and see less of that jarring and contention among brethren, which constitute the ground of reproach too often resorted to by an unbelieving world" (42).

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** sectarian strife

**Author:**

**Title of Book:**

**Title of Article:**

**Title of Periodical:** Christian Advocate (Vol. 1, No. 12)
Among the signs of the times which promise coming good to the church, the harmony prevalent among the different denominations who love our Lord Jesus Christ, is noticeable and delightful. Hitherto the different sects of Christians have eyed each other with something of distrust or jealousy, to use no harsher term. But the strange discovery has been made, and is becoming every day more and more known, that when real Christians of different denominations meet together, and pray together, and act together, they are Christians really. True Christians of every name, and colour, and dialect, and condition, and age, and country, under the whole wide heavens, have like abhorrence of sin, like desires of holiness, pray alike to be conformed to the image of God, that his kingdom may come and his will be done on earth as in heaven. Let all anger, and wrath, and malice, and evil speaking, be for ever put away; and let all Christians of different names unite in the great work of making known Christ and him crucified, as the Saviour of a ruined world. Points of union and co-operation should be sought and multiplied. Union of action will produce unity of feeling. It is in this way that Bible Societies have produced some of their most salutary effects, thus bringing Christians of different names to take hold of each others hands, to look in each others eyes and see the cordial smile of Christian feeling beaming from them. Thus they do indeed see eye to eye and heart beats to heart. Of the Tract Society, 'alike, yet various,' the same may be said. The efforts making at the present day for seamen tend the same way" (46).

Length of Relevant Material: 1 par.

Hard Copy (pages):
Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: This speech was given before the New-York Bible Society. I find the proposal of one general Christian religion noteworthy. Also apparent is the Methodist belief that conversion to any Protestant denomination is acceptable.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "Christians of every name, trampling upon every little party interest, (which it is desirable may soon be buried in the general one, and which ought not to be looked at when souls are at stake,) have combined together, and like the disciples of old, have met with one accord in one place; and we trust the Master of assemblies has been with them, while they have been uniting their efforts to extend the circulation of the Scriptures" (45).

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: three degrees of glory; proselyting

Author: Dr. Griffin

Title of Book: 

Title of Article: "Ministers of the gospel at the last day. From Dr. Griffin's Pastoral Sermon."

Title of Periodical: Christian Advocate (Vol. 1, No. 27)

Place of Publication: New York, NY

Publisher: Methodist Episcopal Church

Date of Publication: Mar. 10, 1827

Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: Dr. Griffin suggests that because of their special calling and responsibilities, and because they "stand so near that holy Lord God," ministers must enjoy a higher glory or suffer a deeper hell: for them there is no "middle destiny."

Researcher: Elizabeth Goodliffe

Excerpt (pages): "The fate of millions through succeeding generations depends on our faithfulness. Heaven and hell will for ever ring with recited memorials of our ministry. And O our own responsibility. There is for us no middle destiny. Our stake is for a higher throne of glory or for a deeper hell. For to say nothing of the souls committed to our care, our work leads to the altar. Our home is by the side of the Shekinah. We have daily to go where Nadab and Abihu went, and to transact with him who darted his lightning upon them. It is a solemn thing to stand so near that holy Lord God. . . .But
what is that I see? A horrid shape more deeply scarred with thunder than the rest, around which a thousand dreadful beings, with furious eyes and threatening gestures, are venturing their raging curses? It is an unfaithful pastor, who went down to hell with most of his congregation; and those around him are the wretched beings whom he decoyed to death" (108).

**Length of Relevant Material:** 1 col.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** tree of life

**Author:**

**Title of Book:**

**Title of Article:** "The common blessings of Society"

**Title of Periodical:** *Christian Advocate* (Vol. 1, No. 16)

**Place of Publication:** New York, NY

**Publisher:** Methodist Episcopal Church

**Date of Publication:** Dec. 23, 1826

**Nature of Source:** This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

**Comment:** This article emphasizes the power and influence of revelation (i.e., the word of God, or the Bible).

**Researcher:** Elizabeth Goodliffe

**Excerpt (pages):** "Once in an age, perhaps a bold blasphemer, like the deistical author of the Age of Reason, is suffered to spread his odious opinions, and to deride even the sacred volume. . . . The pious look on with regret, and mourn in secret places the general defection--But God has provided an antidote against all the poison, more efficacious than the tree of life in the garden of Eden. This sovereign remedy, which has diffused its salutary leaven through the whole mass of community, is his word" (61).

**Length of Relevant Material:** 2 pars.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** women's role

**Author:**

**Title of Book:**

**Title of Article:** "Female piety"

**Title of Periodical:** *Christian Advocate and Journal* (Vol. 1, No. 46)

**Place of Publication:** New York, NY

**Publisher:** Methodist Episcopal Church
Date of Publication: Jul. 20, 1827
Nature of Source: This religious newspaper (formerly titled the Christian Advocate) for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.
Comment: This brief article from the Ladies' Department, excerpted here in its entirety, unapologetically demonstrates that women are naturally more pious than men. Although many articles address the weaknesses and flaws of women, others refute the supposed inferiority of women. It is clear, however, that Methodism assigned women to motherhood and the domestic sphere. However, women are often noted and praised for their religious activity in societies, and they certainly participated in the spreading of the gospel. Yet there is no discussion of the exclusion of women from the priesthood.
Researcher: Elizabeth Goodliffe
Excerpt (pages): "Why is it that woman is more pious in her behaviour and actions than that sex who arrogate to themselves the title of lord and master? Of the fact that she is so, there are ample proofs. In the churches of every city, we can find the greater proportion of the devout worshippers to consist of the female sex. The enterprise of women has erected houses of devotion, when the hands of man was palsied towards the deed. Her persuasive voice and her interesting demeanour have prevailed upon worldly minded husbands to contribute their mite towards the erection of houses consecrated to the purposes of salvation. The truth of it is, that true religion consists more of love and affection than of proud demonstration or haughty argument. The constitution of the female heart is turned towards the gentlest affections; and when the object is presented to her, she principally consults that faithful monitor to good, generous, and pious deeds--a woman's breast" (184).
Length of Relevant Material: 1 par.
Hard Copy (pages): 
Date When Photocopying Was Completed:

Topics: women's role
Author:
Title of Book:
Title of Article: "Extract of a letter dated, Upper Sandusky, Dec. 22"
Title of Periodical: Christian Advocate (Vol. 1, No. 19)
Place of Publication: New York, NY
Publisher: Methodist Episcopal Church
Date of Publication: Jan. 13, 1827
Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.
Comment: This letter mentions a woman employed at a mission.
There is now employed at the mission, a lady named Keene, from Philadelphia, who came to this place in company with Mrs. Bayard, the widow of the late Hon. James Bayard, who, you will recollect, was one of the commissioners who concluded the treaty of Ghent. Mrs. B. has returned to Philadelphia, but Miss K. proposes to remain with the Wyandots until the next summer. She appears much devoted to the cause in which she is now engaged, and the mission, I understand, will be at no expense on her account. Indeed, she will not even permit her clothes to be washed at the expense of your society, and all such little matters she insists on defraying. (74).

In every prayer meeting give full and free liberty to every Christian present, man or woman, to go to prayer, if they be moved by the Holy Ghost. There are many simple souls deemed ignorant in the eyes of the world, who are able to offer more lively and effectual prayers than the wise and prudent. (145).

This religious newspaper (formerly titled the Christian Advocate) for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

This article is a list of directions for prayer leaders.
Go, my son, said the eastern sage Muza, to young Talmor, go forth to the world; be wise in the pursuit of knowledge--be wise in the accumulation of riches--be wise in the choice of friends; yet little will this avail thee, if thou choosest not wisely the wife of thy bosom. . . .

Neither turn thyself to the proud one who vaunts herself on having scanned the pages of Vedas, and fathomed the mysteries of the holy temple. Woman was not born to wield the scepter, or direct the council; to reveal the mandates of Brama, or expound the sacred verses of Menu. Rather be it hers to support thee in grief and sooth [sic] thee in sickness; to hid thy faults and forgive thy weakness; to rejoice in thy prosperity and cling to thee in adversity. Reflect, then, my son, ere thou choosest, and look to her ways whom thou wouldst make the wife of thy bosom. . . .

A wife! she must be the guardian angel of his footsteps on earth, and guide them to heaven; so firm in virtue, that should he for a moment waver, she can yield him support, and replace him upon its firm foundation; so happy in conscious innocence, that when from the perplexities of the world he returns to his home, he may never find a frown where he sought a smile. Such, my son, thou seekest in a wife; and reflect well ere thou choosest" (44).

Length of Relevant Material: 1 col.

Hard Copy (pages):
Date When Photocopying Was Completed:
Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: Thayer states that God has chosen women to perform benevolent service.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "From the commencement of the Christian dispensation, females have been chosen by our Lord, in an especial manner, as the instruments of benevolence. In the Divine records, honourable mention is made of women who ministered to the Lord of their substance, and from the days of Joanna the wife of Chuza, until now, much of the success of every benevolent institution has been owing to female exertion" (149).

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: women's role; missionary work

Author: Elias Crawford

Title of Book:

Title of Article: "Tract Societies: To the Rev. J. Emory, Corresponding Secretary of the Tract Society of the Methodist Episcopal Church"

Title of Periodical: Christian Advocate (Vol. 1, No. 16)

Place of Publication: New York, NY

Publisher: Methodist Episcopal Church

Date of Publication: Dec. 23, 1826

Nature of Source: This religious newspaper for entertainment and instruction was the leading weekly of the many published by the Methodist Episcopal Church. In 1879 its circulation was 70,000. It absorbed Zion's herald (founded 1823) and Religious messenger of the Philadelphia Conference in 1828. It was published by N. Bangs and J. Emory, and edited by B. Badger.

Comment: It seems that the norm for Methodists was to have separate Bible, Tract, or Missionary Societies for females, female societies in which, presumably, women held the leadership positions. This author reports on the formation of societies in his neighborhood which include both men and women (because their numbers are not sufficient for separate male and female societies), and in which both the women and the men hold leadership positions.

Researcher: Elizabeth Goodliffe

Excerpt (pages): "Forming societies in different neighbourhoods, we think preferable to forming one in the quarterly conference for the whole circuit, as it enlists the interest and feelings of more individuals in the work. We have a president, vice president, secretary, treasurer, and twelve managers in each society, to transact its business. We have also found it an excellent plan to enlist our females in this work by appointing some of them managers; for, generally, they have more leisure, interest, and success than men. "As our numbers are not sufficient in one place to form male and female societies separately, we connect both together, by electing our managers from both sexes" (62).

Length of Relevant Material: 2 pars.
Topics: Agency; God's purpose in creation; Spirit and matter
Author: Emanuel Swedenborg (ed. Samuel M. Warren)
Title of Book: A Compendium of the Theological Writings of Emanuel Swedenborg
Title of Chapter: "Man"
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: Swedenborg Foundation Inc.
Date of Publication: 1875
Library Location: BX 8711 .A7 W3 1974
Nature of Source: This is a condensed volume of Emanuel Swedenborg's extensive writings. Since Swedenborg was such a prolific and often obscure writer, the edited collection of his writings, arranged according to topic, makes it easier to understand Swedenborg's basic teachings while preserving them in his own words. Swedenborg was a Swedish visionary who claimed to have received visions and visitations from spiritual messengers, from which he derived his complex theological ideas.
Comment: Swedenborg has been compared to Joseph Smith because of several similarities in their teachings. Like Smith, Swedenborg taught a brand of Divinization, or the belief that a person could achieve godhood. However, Swedenborg's lean more towards the Hermetic/Gnostic tradition than they do to the LDS view, since they believe that man was, in a sense, emanated out of God and that, consequently, achieving godhood was an assimilation into the existing God rather than an equal, separate status with God.
Researcher: Scott Goodwin       Date: July 7, 1999
Excerpt (pages): "Man is not life, but a recipient of life from God. It is generally believed that life is in man, and is his own; consequently that he is not merely a recipient of life, but actually is life. This general belief is founded upon the appearance; for man lives--that is, he feels, thinks, speaks, and acts altogether as of himself. . . .But how is it possible, according to any rational conception, for the Infinite to create anything but what is finite? Can a man, therefore, being finite, be reasonably conceived to be anything but a form, which the Infinite may vivify from the life which He possesses in Himself? "Man is an organ of life, and God alone is life. God infuses His life into the organ and all its parts, as the sun infuses its heat into a tree and all its parts. And God grants man a sense that the life in himself is as if it were his own; and is desirous that he should have such a sense of it, to the intent that he may live, as of himself, according to the laws of order--which are as many in number as the precepts of the Word--and may thus dispose himself to receive the love of God" (23).
Length of Relevant Material: 4 pp.
Hard Copy (pages): 23-26
Date When Photocopying Was Completed: 
An important result of the study of astronomy has been to correct and exalt our views of God, and humble our view of ourselves. In all ancient speculation men were accustomed, of course, to take man for the type of the highest beings, and suppose whatever is intelligent and good among God's creatures must resemble human nature. Even God himself, the infant religion of all nations has clothed in human form, and idolatry imputed to him the passions as well as the person of man. Astronomy corrects all these boastful dreams, and demonstrates that whatever beings inhabit Saturn, Jupiter, Herschel, and Mercury, even in this little family of social worlds that journey like us around the sun, they must have an organization wholly different from man" (172-173).
And finally, what is the effect upon the doctrine of the New Testament which these contemplations produce? It is not contradiction but correction. It is not denial but purification. It proves the sublime doctrine of One God, whose offspring we all are and whose care we all are. On the other hand, it throws into the shade all temporary, all indifferent, all local provisions. Here is neither tithe nor priest nor Jerusalem nor Mount Gerizim. Here is no mystic sacrifice, no atoning blood.

"But does it take one charm from the lowly grace of Christ? Does it take away any authority from his lips? It abridges what belongs to persons, to places and to times but it does not touch moral truth. We are assured in any speculation we may indulge concerning the tenants of other regions, in the wide commonwealth of God, that if we could carry the New Testament to the inhabitants of other worlds we might need to leave Jewish Christianity and Roman Christianity, Paul and Apollos and Cephas and Luther, and Socinus, but the moral law, justice and mercy would be at home in every climate and world where life is . . .

"The largest consideration the human mind can give to the subject, makes moral distinctions still more important, and positive distinctions less. It will not teach any expiation by Jesus; it will not teach any mysterious relations to him. It will teach that he only is a mediator, as he brings us truth, and we accept it, and live by it; that he only saves us, by inducing us to save ourselves . . .

"The Scriptures were written by human hands. God intends by giving us access to this original writing of his hand to correct the human errors that have crept into them. Let us yield ourselves with a grateful heart to the instruction that comes from this source and not repine to find that God is a greater, wider and more tender Parent than we were wont to worship" (177-178).
He [Emanuel Swedenborg] denies the doctrine of atonement, or vicarious sacrifice; together with the doctrines of predestination, unconditional election, justification by faith alone, the resurrection of the material body, &c. and, in opposition thereto, that man is possessed of free will in spiritual things; that salvation is not attainable from evils, because they are sins against God, and living a life of charity and faith, according to the commandments; that man, immediately on his decease rises again in a spiritual body, which was enclosed in his spiritual body; and that in this spiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life" (87).
Nature of Source: The sermons from which the following passage was taken were given by Rev. Griffin, who was a congregationalist minister in Revolution-era New England. He was born on January 6, 1770 in East Hadden, Connecticut, and lived in New Hartford, Newark, Andover, Boston, and Williamstown before his death in Newark on November 8, 1837. Rev. Griffin's memoirs, which precede the collection of sermons, detail a well-established association with the religious events and trends of his day. He had a fairly close association with the Presbyterian church.

Comment: In this passage Griffin teaches that we will have an unimpeded relationship with God, with the barriers of sin and guilt removed. However, he follows up this assertion by saying that Christ will continue to serve as our Mediator with God, with God talking to us primarily through him. He teaches that we will continue to look on him as a kind of advocate with the father, which seems to undercut Griffin's earlier statement about our closeness with God. Apparently, even though the wall of our sins will no longer exist in heaven, there will still be some kind of gap between us and the almighty God.

Excerpt (pages): "[In heaven] Every wall of separation between them and God is taken down, every cloud which hid his face is dispersed, every frown smoothed into smiles.--They are admitted to the perfect vision and fruition of God and the Lamb. They see that God does not upbraid them for the past, that he has not one less tender feeling towards them for all their sins, and that he loves them with an affection infinitely surpassing that of the tenderest earthly parent.--They are conscious of an interchange of thoughts and feelings with him the most affectionate,--of a communion no less real than that which subsists between earthly friends. They possess greatly enlarged vies of his perfection, particularly of his unbounded love, and enjoy him to a degree of which we have here no conception. Their should swell and expand with the mighty blessedness, and rise into raptures of wonder, love, and praise.

"The principal medium though which they see and commune with God is the Mediator. It is from his face that the strongest emanations of Godhead shine. . . . It is through him chiefly that God speaks to the inhabitants of heaven, and through him as the representative of the Father they send up their thanks. They put them into his hands as the Deity expressed, much in the same way as they did in the days of his flesh. . . .And then they take their harps and fill all the arches of heaven with the song, 'Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever" (440-442).

Hard Copy (pages): 433-447
Date When Photocopying Was Completed: __________________________

Topics: Creation; God's purpose in creation; Eternity of matter;
Author: Samuel Worcester, D.D.
Title of Book: Sermons on Various Subjects, Practical and Doctrinal
"In the beginning, God created the heavens and the earth. That the whole system of the universe had a beginning is clear, both from the deductions of reason, and the declarations of scripture. The notion of some of the ancient, and of some of the modern philosophers, that the universe existed from eternity, is as chimerical and absurd, as it is repugnant to the oracles of divine truth. When, in the light of history sacred and profane, we look back upon past ages and generations, we cannot but see the most plenary evidence, that this world, with all it contains, the race of mankind, and the various animal tribes, had a beginning; we cannot, indeed, but see evidence, that the beginning of the world could not have been earlier than what, according to the scripture chronology, it is made out to have been, that is, somewhat less than six thousand years ago. Besides, to suppose that this world, and all other worlds, that the race of mankind, and all other races and orders of beings, throughout the universe, have existed from eternity, involves the greatest possible absurdities and contradictions. The world, then, the earth and the heavens, and the whole system of nature, had a beginning. Before creation was begun, Jehovah inhabited eternity, independently and perfectly blessed in the infinite benevolence of his nature, in his unchangeable purposes, and in the contemplation of the wonderful works, which, for the glory of his name, he would, in their due order perform.

"When the period arrived, at which he had determined to give being to a dependent universe, he spake, and it was done; he commanded, and it stood fast. At his omnifick word, the immense chaotick mass of matter, of which unnumbered worlds were to be made, sprang from nothing into being . . .

"Carry back your contemplations, my brethren, to this scene of wonders. The immensity of space an immeasurable void; not a being, not a thing existing, besides him, who inhabiteth eternity. In a moment, at his word, the immense mass of unformed matter starts into being" (19-20).
"Let us remember that if we ever get to Heaven, this will be our employment to all eternity, to grow wiser and wiser, and better and better, and happier. Say not, think not, you are good and holy enough. The saints in Heaven will not think so. They will know there is room for infinite improvement; and therefore press forward. So do ye always in this world; and God shall finally receive you, where you will be in no danger of falling away; but will be always advancing, and always rejoicing in his goodness" (105, 106).
All this glory and happiness will be eternal. On earth their enjoyment was damped by the thought that it would soon expire. Their dearest friends, their health, their life, were held by a very uncertain tenure. But now they have no fear of change. When they first opened their eyes in that world and found themselves entered on a blessedness which was sure and eternal, with what transport did they contemplate that single fact after all their doubts and fears. The thought that they are forever safe, that no changes can cast them down, has in it weight and sublimity of blessedness which no imagination can conceive. . . .

"They will eternally grow in capacity, knowledge, holiness, and happiness. This seems to be the natural progress of mind until it is checked by bodily decay. But when no such clog hangs upon the spirit, it will hold on its course of advancement without end. As it grew in its faculties from infancy to manhood, so will it expand in the regions of life to eternity: insomuch that the least soul will far outstrip the present dimensions of Gabriel; and holding on its way, will be to what the highest angel now is, as a giant to an infant; and still it has an endless progression before it,--rising higher and higher in intellectual sublimity, and forever approximating towards the infinite dimensions of God."

"Its knowledge too will forever increase. Perpetually pondering on the wonders of God, studying him in his works, drawing lessons from all worlds among which it makes excursions, and diving deeper and deeper into the unfathomable wonders of redemption, it cannot fail to advance in knowledge without end. The time then must come when the least soul in heaven will know more than all the creation of God now do; and still it has just entered the heavenly school. Imagination cannot keep pace with its flight through the sublime heights of intellectual ascension. What amazing views of God and the Lamb, what amazing view of the mysteries of redemption, what amazing view of the wonders of
creation, of the purposes to be answered by the sufferings of the damned, of the boundless reach of mercy, of the whole history of God's administration in all worlds: and still to pursue the high and glorious study without end.

"And in proportion to its advance in capacity and knowledge, must be its holiness. The more God is seen the more he will be loved and delighted in.--What new and unspeakable fervors of affection will be enkindled by those accessions of knowledge which will be hourly coming in. What a flame of love and gratitude will be acquired in the eternal progress of capacity and knowledge. The time will come when the least soul in heaven will contain more love and gratitude than the whole consistory of angels now do: and still to advance to higher and still higher fervors without end.

"And in proportion to its advance in capacity, knowledge, and holiness will be its happiness. If to know and love God in one degree makes a heaven, to know and love him in ten degrees will make a tenfold happiness. What unimagined bliss then must the holy soul find in rising up to view and fervors increasing as the ages of eternity go round. The time must come when the feeblest saint in heaven will enjoy more in one hour than all the creations of God have enjoyed to this day; and still he has just begun his eternal progress in blessedness. From those sublime heights of ecstasy he will ascent to heights still more sublime, reaching upwards continually and approximating forever towards the infinite happiness of the Eternal Mind.

"And now behold that creature,--the feeblest that ever entered heaven; behold him at some imagined point in eternity, with all this increase and capacity, knowledge, holiness, and happiness; and how awfully great and glorious does he appear. As much above the heathen gods as a sun exceeds a glowworm. Could that creature appear on earth he would be worshiped by half the nations. He would pour upon their sight a sublimity and glory a million times greater than they ever ascribed to God himself. And still that creature has just begun his eternal progress. What then will he become? The imagination of Gabriel falters and turns back from the amazing pursuit" (442-445).

**Length of Relevant Material:** 14 pp.
**Hard Copy (pages):** 433-447
**Date When Photocopying Was Completed:**

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**Topics:** Eternal marriage

**Author:** Rev. Edward D. Griffin, D.D.

**Title of Book:** *Sermons by the Late Rev. Edward D. Griffin, D.D., Vol. II*

**Title of Chapter:** "Heaven"

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Albany, NY

**Publisher:** Packard, Van Benthuysen & Co.

**Date of Publication:** 1838

**Library Location:** BX 7233 .G75 S4 vol. 2

**Nature of Source:** The sermons from which the following passage was taken were given by Rev. Griffin, who was a congregationalist minister in Revolution-era New England. He was born on January 6, 1770 in East Hadden, Connecticut, and lived in New Hartford,
Newark, Andover, Boston, and Williamstown before his death in Newark on November 8, 1837. Rev. Griffin's memoirs, which precede the collection of sermons, detail a well-established association with the religious events and trends of his day. He had a fairly close association with the Presbyterian church.

Comment: It is interesting to note that in Griffin's view of heaven, not only will spouses be reunited, but siblings as well. He also suggests that we will have a close sociality with all the righteous inhabitants, which makes his view of heaven somewhat anthropocentric (as opposed to a theocentric heaven in which the worship of God marginalizes all other social relationships). However, Griffin still includes a God-centered view of heaven by saying that although we will have social interaction there, the bulk of our conversation will be about God and his works.

Researcher: Scott Goodwin Date: June 24, 1999

Excerpt (pages): "The next circumstance to be mention respecting that world [heaven] is, that it contains the most delightful society. The saints are forever delivered from the interruptions of the wicked, from the pollution of their society and the disgusting coarseness of their conversation; and are admitted to the most intimate friendship with the holy angels, and with the patriarchs, prophets, apostles, martyrs, and the whole assembly that have been collecting since the death of Abel, including, in many instances, the most beloved friends they knew on earth. Parents will there meet their children, and husbands their wives, after a long an painful separation. Brothers and sisters will rush into each other's arms and exclaim, 'Have I found you at last? This is far unlike the parting hour when I closed your eyes, and far unlike the solitary evenings in which I have visited your grave and wept over your dust.'--Those blessed spirits will enjoy the most perfect friendship, with every distrust and rival interest banished; each loving the other as his own soul, and not a thought nor a joy but what is common. Their conversation will be high and satisfying, turning on the history of God's love and the wonders of his works; and the expressions of love to each other in their looks, deportment, and words, will be most tender and convincing" (436-437).

Hard Copy (pages): 433-447
Date When Photocopying Was Completed:

Topics: Eternal marriage
Author: Colleen McDannell and Bernhard Lang
Title of Book: Heaven: A History
Title of Chapter: "Love in the Heavenly Realm"
Title of Article:
Title of Periodical:
Place of Publication: New Haven, Connecticut
Publisher: Yale University Press
Date of Publication: 1988
Library Location: BT 846.2 .M37 1988
Nature of Source: This book discusses the images and conceptualizations that Christians have used to describe Heaven, and how those images and conceptualizations
have changed through history. The book draws not only from institutional and societal beliefs, but also from independent thinkers, writers, and artists. This particular chapter discusses the doctrinal changes (particularly regarding the social atmosphere of heaven) that occurred during the 19th century.

Comment: To put Joseph Smith's ideas about heavenly relations, it is worthwhile to note that other churches of his era (or slightly after his death) were also beginning to describe a heaven in which our cherished earthly relationships would be remembered. Joseph's own revelations mesh well with the idea of "heavenly recognition," described below, yet he was even more forthright in his assertion that, through certain ordinances, family relationships would stay intact.

Researcher: Scott Goodwin Date: July 14, 1999

Excerpt (pages): "If friends met each other in heaven, what about husbands and wives? How did nineteenth-century ministers cope with the New Testament negation of marriage in the afterlife? The arguments employed by the clergy to justify heavenly love and marriage illuminate their ambiguous attitudes toward love, sexuality, and friendship. The clergy tried to walk the thin boundary between acknowledging that marriages survive after death and upholding that 'in the resurrection they neither marry, nor are given in marriage, but are as the angels of god in heaven.' (Matt. 22:30; King James Version). In order to do this, they constructed new interpretations for both the scriptural passage and the meaning of marriage.

"During the 1840s, under the direction of John W. Nevin, a shift away from Calvinism occurred in the German Reformed seminary at Mercersburg, Pennsylvania. Departing from the Reformed orthodoxy, Nevin and his associates rejected revivalism, challenged the prevailing views of the Eucharist, and called for a re-evaluation of the meaning of Christian history and community. One of the popularizers of the Mercersburg theology, Henry Harbaugh (1817-67), also wrote extensively on heaven. **The Sainted Dead** (1848), **Heavenly Recognition** (1851), and **The Heavenly Home** (1853) all were attempts to present his view that 'heaven is a place, and not merely a state; it has a locality, and is material.' For Harbaugh, sexual intercourse between husband and wife serves to populate the world. Where death does not exist, there can be no need for intercourse. However, 'this does not, in the least, intimate than the affections begotten, and the friendships formed in this relation, shall not be renewed and continue in the heavenly social life.' Consequently, although marriage 'in its earthly sense, comes to an end in death, the relation in its mystical and spiritual sense continues, and its affections, beautiful and holy on earth, are made perfect and permanent in heaven.' By associating the term 'marriage' with sexual intercourse leading to reproduction, Harbaugh acknowledged the New Testament view while not denying the eternal nature of love" (259-260)

Length of Relevant Material: 8 pp.
Hard Copy (pages): 257-264
Date When Photocopying Was Completed:

Topics: Eternal marriage; Afterlife
Author: Colleen McDannell and Bernhard Lang
Title of Book: *Heaven: A History*
Title of Chapter: "Love in the Heavenly Realm"
Title of Article: 
Title of Periodical: 
Place of Publication: New Haven, Connecticut
Publisher: Yale University Press
Date of Publication: 1988
Library Location: BT 846.2 .M37 1988
Nature of Source: This book discusses the images and conceptualizations that Christians have used to describe Heaven, and how those images and conceptualizations have changed through history. The book draws not only from institutional and societal beliefs, but also from independent thinkers, writers, and artists. This particular chapter discusses the doctrinal changes (particularly regarding the social atmosphere of heaven) that occurred during the 19th century.
Comment: To put Joseph Smith's ideas about heavenly relations, it is worthwhile to note that other churches of his era (or slightly after his death) were also beginning to describe a heaven in which our cherished earthly relationships would be remembered. Joseph's own revelations mesh well with the idea of "heavenly recognition," described below, yet he was even more forthright in his assertion that, through certain ordinances, family relationships would stay intact.
Researcher: Scott Goodwin Date: July 14, 1999
Excerpt (pages): "Protestant and Catholic clergy in Europe and America may not have been conversant with the subtleties of Schleiermacher's thought or willing to accept the insights of Romantic literature, but they were aware of the growing regard for love and family life among their parishioners. Nineteenth-century preaching modified the theocentric traditions of Calvinists and Jansenists by emphasizing the positive qualities of human nature, the sacred character of family life, and the importance of Christian community. In countless treatises, writers stressed that in heaven our memories persist and therefore we will recognize our friends and families. The issue of 'heavenly recognition,' no longer relegated to a few brief comments as it had been in most eighteenth-century writings, became a viable topic of theological discourse.
"Prior to the mid-nineteenth century, American ministers schooled in Calvinist theology showed little interest in describing the social relationships in heaven. From their theocentric perspective, a husband 'would be so enraptured with the Lord Jesus that [his wife] might be at his side for ages before he would think of looking at her!' By 1877, the Presbyterian Robert Patterson (1832-1911) easily rejected that opinion and insisted that 'to most Christians . . . such a view is very chilling.' Armed with biblical texts as proof he concluded that 'in heaven reunited friends shall quickly know of the presence of each other, and with joy commune about what God the Lord has done for them.' For Patterson, the dead would recognize each other by 'tone of voice, or a quick lightning up of the face with an old familiar smile'" (258).
Length of Relevant Material: 8 pp.
Hard Copy (pages): 257-264
Date When Photocopying Was Completed: ________________________________
Harold Bloom, one of the more prominent literary critics of the late 20th century, uses this book to apply the ancient Jewish Mysticism, Kabbalah, to a criticism of poetry. To do this, he first devotes a section to explaining the basic structure of Kabbalistic beliefs.

Comment: In this excerpt, Bloom explains the connection between Neoplatonism and the Kabbalah's conception of the creation, which reinterprets the belief that God created the universe _ex nihilo_. Like the Neoplatonists, the Kabbalists view creation as a number of emanations from God. Since there has been much recent work done linking Joseph Smith rejection of creation _ex nihilo_ with Kabbalistic tradition, this passage would be a good comparison. However, unlike the Kabbalah's creation _ex deo_, Joseph Smith's view of creation is very clearly creation _ex materia_ which implies a very different relationship to God and godhood than the one the Kabbalah offers.

Researcher: Scott Goodwin  
Date: July 9, 1999

Excerpt (pages): "Classical Kabbalah begins with a Neoplatonic vision of God. God is the _Ein-sof_ ('without end'), totally unknowable, and beyond representation, all images of whom are merely hyperboles. As _Ein-sof_ has no attributes, his first manifestation is necessarily as _ayin_ ('nothing'). Genesis had said that God created the world out of nothing. Kabbalah took this over as a literal statement, but interpreted it revisionistically as meaning just the opposite of what it said. God, being 'ayin,' created the world out of 'ayin,' and thus created the world _out of himself_. The distinction between cause and effect was subverted by this initial Kabbalistic formula, and indeed such rhetorical subversion became a distinctive feature of Kabbalah; 'cause' and 'effect' are always reversible, for the Kabbalists regarded them a linguistic fictions, long before Nietzsche did.  
"Kabbalah, which thus from the start was revisionary in regard to Genesis (though asserting otherwise), was also revisionary of its pagan source in Neoplatonism. In Plotinus, emanation is a process _out from_ God, but in Kabbalah the process must take place _within_ God Himself" (24-25)

Length of Relevant Material: 2 pp.

Hard Copy (pages): 24-25

Date When Photocopying Was Completed:

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Eternity of Matter

Emanuel Swedenborg (ed. Samuel M. Warren)

Title of Book: _A Compendium of the Theological Writings of Emanuel Swedenborg_
Title of Chapter: "Creation"

Title of Article: 

Title of Periodical: 

Place of Publication: New York

Publisher: Swedenborg Foundation Inc.

Date of Publication: 1875

Library Location: BX 8711 .A7 W3 1974

Nature of Source: This is a condensed volume of Emanuel Swedenborg's extensive writings. Since Swedenborg was such a prolific and often obscure writer, the edited collection of his writings, arranged according to topic, makes it easier to understand Swedenborg's basic teachings while preserving them in his own words. Swedenborg was a Swedish visionary who claimed to have received visions and visitations from spiritual messengers, from which he derived his complex theological ideas.

Comment: Swedenborg has been compared to Joseph Smith because of several similarities in their teachings. Like Smith, Swedenborg taught a brand of Divinization, or the belief that a person could achieve godhood. He also disputed the idea of creation "ex nihilo." However, Swedenborg's teachings lean more towards the Hermetic/Gnostic tradition than they do to the LDS view, since they believe that man was, in a sense, emanated out of God and that, consequently, achieving godhood was an assimilation into the existing God rather than an equal, separate status with God.

Researcher: Scott Goodwin       Date: July 7, 1999

Excerpt (pages): "Everyone who thinks with clear reason sees that the universe is not created from nothing, because he sees that it is impossible for anything to be made out of nothing. For nothing is nothing, and to make anything out of nothing is contradictory, and what is contradictory is contrary to the light of truth, which is from the Divine wisdom; and whatever is not from the Divine wisdom is not from the Divine omnipotence. Every one who thinks from clear reason sees also that all things were created from substance which is substance in itself; for this is the very Being from which all things that are can exist. And as God alone is substance in itself, and hence the very Being, it is evident that the existence of things is from no other source. Many have seen this, for reason gives to see it, but have not dared to confirm it; fearing that thereby they might come to think that the created universe is God, because it is from God; or that nature exists from itself, and thus that its inmost is what is called God. Hence, although many have seen that the existence of all things is from no other source than from God and from his Being, yet they dared not proceed beyond the first thought on the subject, lest they should entangle their understanding in a Gordian knot, as it is called, from whence they might not afterwards be able to extricate it. The reason why they might not have been able to extricate their understanding is, that they thought of God, and of the creation of the universe by God, from time and space, which are peculiar to nature; and no one can perceive God and the creation of the universe from nature, but every one whose understanding is in any degree of interior light, may perceive nature and its creation from God, because God is not in time and space" (15).

Length of Relevant Material: 8 pp.

Hard Copy (pages): 15-22

Date When Photocopying Was Completed:
"I have endeavoured at p.279. To explain what was the nature of the reform introduced by Zoroaster: and Beausobre seems to conclude, not without reason, that the difference between Zoroaster and Manes was this. The former referred every thing to God as the first Cause: but the latter considered Matter also to have an independent existence, and to be the origin of evil. Still, however, the Manichæans firmly maintained the unity of God: and though they believed Matter to be coeternal with God, they are no more chargeable with believing in two Gods, than Plato or any of the Greek philosophers, all of whom, as will be shewn hereafter, held the eternity of Matter. One of the leading errors of Manes seems to have been, that he attributed to Matter a self-existing, inherent, moving power: and consequently he did not ascribe the creation of the world to God. But upon this intricate subject I can only refer the reader to the elaborate investigations of Beausobre. . .

"I have endeavoured to shew in this note, which has already grown to too great a length, that the Oriental doctrine of two principles was not the chief source from which Gnosticism was derived, though it may have had some influence upon parts of that heterogeneous system. We ought carefully to distinguish between the different senses, in which the term Principle, [Approximated Greek] Ûñ÷ç, has been used. God is a Principle, as being the beginning or cause of all things. With the Greek philosophers, Matter was also a Principle, as being without beginning" (294-295).
Topics: Eternity of Matter; Creation; Intelligence and intelligences
Author: John Allen
Title of Book: Modern Judaism: Or, A Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times
Title of Chapter: "Chapter V"
Title of Article: 
Title of Periodical: 
Place of Publication: London
Publisher: R.B. Seeley and W. Burnside and sold by L.B. Seeley and Sons
Date of Publication: 1830 (2nd edition [1st edition published in 1816])
Library Location: Inter-Library Loan from the University of Nebraska
Nature of Source: This book, published first in 1816 and again in 1830, has been referred to by D. Michael Quinn, as a book that Joseph Smith might have read. Allen devotes an entire chapter (Chapter V) to a summary of the Cabala and its beliefs, which Quinn says may have served as a source for Joseph Smith's teachings on the creation. Comment: This passage is valuable in proving that alternatives to the ex nihilo model of creation existed in Joseph Smith's lifetime. As Quinn has pointed out, this book was sold not too far from Smith's house, so it is possible that Smith might have read it or become indirectly exposed to its teachings regarding Cabalistic beliefs. Quinn points out that some of Smith's teachings use words similar to the ones found in this passage, so there might be some connection, but there is no clear causality. If the book did serve as a source for Smith, it was most likely only a source of vocabulary, since the Cabalistic view of the creation was much more like the Neoplatonist/Gnostic model of emanation than it was like the LDS model of organization.
Researcher: Scott Goodwin Date: July 20, 1999
Excerpt (pages): "1. From nothing, nothing can be produced.--This is the foundation or principle point of the whole Cabbalistic philosophy, and of all the emanative system; which therefore pronounces that all things have emanated from the divine essence, deeming it impossible that being can by any means be produced from non-entity, something from nothing.
2. There is no essence or substance, therefore, which has proceeded from nothing, or been created out of nothing.
3. Hence matter cannot have proceeded from nothing, but must have had some other origin.
4. Matter is too mean in its nature to have been self-originated, or self-existent.
5. Hence it follows, that there is no such essence as matter, properly so called, in the universe.
6. The conclusion deducible from these premises is,--that all that exists is spirit.
7. This spirit is uncreated, eternal, intellectual, sentient, possessing inherent life and motive power, filling immensity, and self-existing by necessity of nature.
8. This spirit is the infinite being, or Deity, the cause of all other causes and beings.
9. From this infinite spirit, therefore, all things must emanate and proceed.
10. This being the true spiritual source of all things, all things must necessarily have emanated from it, and therefore must also subsist in it.
11. The universe, therefore, is an immanent offspring of Deity, in which the divine essence has in various degrees unfolded and modified its attributes and properties.
12. The nearer any emanation is to the primordial source, it is so much the more excellent and divine.
13. The further any emanation is removed from this supreme source, its nature is so much the less excellent and divine.
14. The process of emanation is sometimes represented in the following order.--That emanations might issue from the primordial source of infinite light, and modifications of the divine perfections might appear, the deity caused first to emanate from himself a kind of original and principal fountain, or channel, by or through which all other emanations might be produced. This First born of the Infinite has, in his emanations, manifested his divinity in peculiar ways, and has sent forth from himself ten luminous streams, which are called sephiroth. This word is translated, by some authors, numerations and by others, splendours.
15. Before the creation or emanation of the universe, all space was filled with the infinite light. There was no vacuum, or empty space, to admit of any thing being produced. But when the volition for the formation of the universe arose in the divine mind, the supreme light which had been diffused through immensity retired, from a certain point, to an equal distance all around it; thus leaving a vacuum, or empty space, perfectly spherical. In this sphere there still remained some vestiges of the Infinite, which were to be the receptacles of the rays about to be emitted by the supreme light for the formation of future worlds. From a part of the concave, a beam of light was sent forth into the opaque sphere. This stream of light formed a channel, through which streams of light were to flow, for the production of worlds. The light conveyed through this channel proceeded not long in a rectilinear course; but, diverging on each side at ten different points, formed so many subordinate concentric circles of light, separated from each other, and from the supreme light by portions of empty or opaque space, and leaving still an opaque sphere, in the centre.
16. . . .[The ten numerations or splendours] are not like instruments used by an agent, distinct and separate from the hand which employs them, but essential instruments of divine communication, substantially existing in the divine nature, and proceeding from it through the medium of the first offspring of Deity; as rays issuing from the sun are instruments of heat, of the same nature as their source.
17. Through these luminous channels all things have proceeded from the first emanation of Deity;--things celestial and immanent in emanation; spiritual, and produced without pre-existent matter; angelic, and created in substance and subject; and material, which depend on matter for their being, subsistence, powers, and operation.--These constitute four worlds . . .
18. The universe, therefore, is distinct from God, as an effect from its cause; not, however, as a transient, but as an immanent effect: so that the emanation of all things from the Deity shews that the universe is God manifested, or that it is an evolution and expansion of the Deity; who is concealed in his own essence, but in the universe is
revealed and visible; and is exhibited in the different worlds, with a splendour successively decreasing, according to their distance from the first cause. The last and remotest production of emanative energy is matter; which is rather a privation of perfection, than a distinct essence; being found where the light, by its distance from the primordial source, is so attenuated, that it exhibits a mere residuum of divine emanation, very little above non-entity" (80-86)

**Topics:** Eternity of Matter; God's purpose in creation; Spirit and Matter  
**Author:** Rev. Edward Burton, D.D.  
**Title of Book:** *An Inquiry Into the Heresies of the Apostolic Age in Eight Sermons*  
**Title of Chapter:** "Lecture II"  
**Title of Article:**  
**Place of Publication:** Oxford  
**Publisher:** Samuel Collingwood, Printer to the University  
**Date of Publication:** 1829  
**Library Location:** BT 1319 .B87 1980  
**Nature of Source:** This book is comprised of the written texts for a series of eight lectures that were given by Rev. Burton at Oxford in 1829. Rev. Burton, described on the title page as "Regius Professor of Divinity and Canon of Christ Church," mentions in his first lecture that the object of his texts is to discuss all of the heresies mentioned in the New Testament or otherwise, "which infested the church in the lifetime of the apostles" (3). In his conception, the apostolic age ended with the death of St. John, which he surmises must have been at the start of the second century.  
**Comment:** This passage compares the Cabalistic account of the creation with the Gnostic account. They are both similar in their discussion of emanations, but the Gnostics believed matter to be eternal and acted upon by the Demiurgus (a lesser emanation from God) while the Cabalists disregarded matter altogether, suggesting that what we regard as matter actually came from a lesser spiritual emanation (Sephiroth) out of God.  
**Researcher:** Scott Goodwin  
**Date:** July 16, 1999  
**Excerpt (pages):** "Few subjects are more perplexing, than to explain the ten *Sephiroth* or Emanations, which according to the Cabbala proceeded from the first Cause: and we ought to be very cautious of theorising upon the subject, because the system of the Cabbala approaches so near to that of Spinoza, that the one as well as the other may be open to the charge of atheism. Very strong proof should be brought, before we persuade ourselves, that the Jews admitted a system which led even indirectly to atheism: and the whole perhaps may be solved by that unfortunate desire, which we have already seen to have perplexed the Gnostics, a desire to explain the origin of Matter and of Evil. The Cabbalists seem so far to have forgotten their scriptures, that they adopted the principle which pervaded the whole heathen philosophy, that 'nothing can be produced out of
nothing. They did not hold the eternity of Matter with the Greeks; nor with the Persians had the recourse to two opposite Principles: they cut the knot which they could not solve; and they taught, that God being a spirit, who pervaded all space, the universe also was not material, but spiritual, and proceeded by emanation from God. The first Emanation was called in their language the first man, or the first begotten of God; and he was made the medium of producing nine other Emanations or Sephiroth, from which the universe was formed.

"All this is highly mystical; and it is melancholy to see how low the human mind can fall, when it attempts the highest flights. Imperfectly as I have described the system of the Cabbalists, it will be seen that it bears no small resemblance to that of the Gnostics, who interposed several Æons or Emanations between the supreme God and the creation of the world. The names also of some of the Gnostic Æons are evidently taken from the Hebrew. All this has led some persons to imagine, that the Cabbala was the cause of Gnosticism. There undoubtedly was a Cabbala, or secret doctrine, among the Jews, before we hear any thing of the Gnostic philosophy: the latter therefore could not have contributed to produce the former. But still the two systems present considerable differences. The Æons of the Gnostics were not emanations in the same sense with the Sephiroth of the Cabbala. Each pair of Æons engendered another pair, and one of the latest acted upon Matter and created the world. But the Cabbalistic Sephiroth were all Emanations from God, and the world also emanated from them, without the intervention of Matter" (53-55)

Hard Copy (pages): 29-56
Date When Photocopying Was Completed:

Topics: Eternity of Matter; God's purpose in creation; Salvation through knowledge
Author: Rev. Edward Burton, D.D.
Title of Book: An Inquiry Into the Heresies of the Apostolic Age in Eight Sermons
Title of Chapter: "Lecture II"
Title of Article:
Title of Periodical:
Place of Publication: Oxford
Publisher: Samuel Collingwood, Printer to the University
Date of Publication: 1829
Library Location: BT 1319 .B87 1980
Nature of Source: This book is comprised of the written texts for a series of eight lectures that were given by Rev. Burton at Oxford in 1829. Rev. Burton, described on the title page as "Regius Professor of Divinity and Canon of Christ Church," mentions in his first lecture that the object of his texts is to discuss all of the heresies mentioned in the New Testament or otherwise, "which infested the church in the lifetime of the apostles" (3). In his conception, the apostolic age ended with the death of St. John, which he surmises must have been at the start of the second century.
Comment: This passage presents a 19th Century understanding of the Gnostic creation model, which is something of a creation ex deo except for its belief in matter as
independent of God. As the passage relates, the Gnostics used this model to account for the existence of Evil in the world if God was ultimately the source of all creation. Thus, although the idea of creating the world out of co-eternal matter is similar with the LDS doctrine of creation, the Gnostic model differs in its attributing the creation of this world to the emanated, inferior, and possibly rebellious Demiurgus. Still, this passage is valuable in its demonstration that the concept of previously existing matter was taught (albeit negatively) in religious settings circa 1829.

Excerpt (pages): "The supreme God had dwelt from all eternity in a Pleroma of inaccessible Light; and beside the name of the first Father, or first Principle, they called him also Bythus, as if to denote the unfathomable nature of his perfections. This Being, by an operation purely mental, or by acting upon himself, produced two other beings of different sexes, from whom by a series of descents, more or less numerous according to different schemes, several pairs of beings were formed, who were called Æons from the periods of their existence before time was, or the Emanations from the mode of their production. These successive Æons or Emanations appear to have been inferior each to the preceding; and their existence was indispensable to the Gnostic scheme, that they might account for the world without making God the author of evil. These Æons lived through countless ages with their first Father: but the system of emanations seems to have resembled that of concentric circles; and they gradually deteriorated, as they approached nearer and nearer to the extremity of the Pleroma. Beyond this Pleroma was matter, inert and powerless, though coeternal with the supreme God, and like him without beginning. At length one of the Æons passed the limits of the Pleroma, and meeting with Matter created the world after the form and model of an ideal world, which existed in the Pleroma or in the mind of the supreme God. Here it is, that inconsistency is added to absurdity in the Gnostic scheme. For let the intermediate Æons be as many as the wildest imagination could devise, still God was the remote, if not the proximate cause of creation. Added to which, we are to suppose that the Demiurgus formed the world without the knowledge of God, and that having formed it he rebelled against him. Here again we find a strong resemblance to the Oriental doctrine of two Principles, Good and Evil, or Light and Darkness. The two Principles were always at enmity with each other. God must have been conceived to be more powerful than Matter, or an emanation from God could not have shaped and molded it into form: yet God was not able to reduce Matter to its primeval chaos, nor to destroy the evil which the Demiurgus had produced. What God could not prevent, he was always endeavoring to cure: and here it is, that the Gnostics borrowed so largely from the Christian scheme. The names indeed of several of their Æons were evidently taken from terms which they found in the gospel. Thus we meet with Logos, Monogenes, Zoe, Ecclesia, all of them successive emanations from the supreme God, and all dwelling in the Pleroma. At length we meet with Christ and the Holy Ghost, as two of the last Æons which were put forth. Christ was sent into the world to remedy the evil which the creative Æon or Demiurgus had caused. He was to emancipate men from the tyranny of Matter, or of the evil Principle; and by revealing to them the true God, who was hitherto unknown, to fit them by a perfection and sublimity of knowledge to enter the divine Pleroma. To give this knowledge was the end and object of Christ's coming to earth: and hence the inventors and believers of the doctrine assumed to themselves the name of Gnostics" (36-38).
"It is the remark of Bruckner that the first foundation of the Cabbalistic system is this:--Nothing is produced out of nothing, and therefore all things emanated from God. If we bear this in mind, it will furnish a key to the whole philosophy of the Cabala, and it will shew wherein it resembled, and wherein it differed from Platonism and Gnosticism. Plato made matter to be coeternal with God: the Cabbalists considered it to be an emanation from God. They did not however conceive it to flow immediately from the First Cause: but, like Plato, they interposed a spiritual being between God and the material creation. 'Before the creation of the worlds, primeval Light filled all space, so that there existed no void: and when the supreme Being, who existed in this light, resolved to display and shew forth his perfections in the worlds, he retired into himself, and formed round him an empty space, in which he let fall his first emanation, a ray of light, which is the cause, the principle of every thing which exists: which unites at once
the power of generation and conception; which is male and female in the sublimest sense; which penetrates every thing, and without which nothing can subsist a single moment.' To this first emanation the Cabbalists gave the name of the first man, or Adam Kadmon: and a strong resemblance may be traced between this first man, and the Ormuzd of the Persians, which was an emanation from Light. It resembled also the intellectual world of Plato, which was only a metaphysical emanation from the Mind or Reason of the Deity; and also the first pair of Æons of the Gnostics, which were in fact only a personification of the Platonic Logos. According to all the three systems, the creation of the world was the work, either of this first emanation, or of other beings, which successively emanated from it: but the Cabbalists, as I have already observed, did not suppose Matter to be coeternal with God. . . . All this seems to connect the Æons of the Gnostics with the Sephiroth of the Cabala. Both of them proceeded by successive processes from God though the notions of the Gnostics were more gross and material than those of the Cabbalists. According to both systems, the later emanations degenerated, and creation was the consequence of this deterioration. I have stated, that ten spiritual Sephiroth emanated from the first man: and of these the seven last became bad, and may be said to resemble the evil Æmons of Plato and of the Scriptures. From the last in the series the material creation was formed: and yet, so obscure and mystical is the Cabalistic philosophy, Matter is in fact excluded from their system, and every thing is resolved into Spirit. This is perhaps the most inconsistent and inexplicable part of the Cabala; and I can only refer the reader to Bruckner, who points out the absurdity of it, without pretending to explain it. The difficulty is in fact inseparable from a system of emanations. In some way or other, spirit must be supposed to become matter: and if instead of ten Sephiroth we imagine ten thousand, the transition from spiritual to material will be equally unintelligible. The Platonists did not encounter this difficulty, for they supposed matter to be coeternal with God: and it is this which leads me not to look upon the Cabala as the original cause of Gnosticism. The Gnostics agreed with the Platonists in believing matter to be eternal: and though the Æon, which acted upon matter and created the world, might be said in one sense to have emanated from God, yet it was not an emanation in the Cabalistic sense: and so far were the Cabalists from supposing any of their emanations to have acted upon matter, that they believed all substances to be spiritual, and themselves to have emanated from God. For the same reason we cannot consider the Cabalistic notion of emanations to be derived from Platonism, or from any Greek philosophy. It is true, that the Logos, or Idea, or Intellectual World of Plato, which was the first step in the process of creation, might be looked upon as an emanation from the mind of the Deity: but if I understand the Cabala correctly, emanation, according to that philosophy, was an extension of the substance of the Deity, and therefore totally different from the intellectual emanation of Plato. I am aware also that the later Platonists, Proclus, Simplicius, and others, interpreted Plato's meaning to be, that Matter was eternal, not as having an independent existence, but as having been united from eternity with God, and emanated from him; and that the world proceeded from God, like rays from the sun. This, however, was evidently a misrepresentation of Plato's theory: and would probably never have been devised, if the more rational and philosophical doctrine of the Christians had not been gaining ground, which taught that God created matter out of nothing" (304-307).
There can be little doubt that the rapid increase of Christianity led the later Platonists to alter their master's doctrine, and to make him appear to agree with the Christian notion of Matter being created by God: but I was anxious to establish the fact that Plato believed in the eternity of Matter, because the Gnostics held this doctrine, and I have supposed Platonism to be the principal or fundamental source of Gnosticism. Irenæus says plainly, 'As to their assertion that the Creator made the world out of subject Matter, Anaxagoras, Empedocles, and Plato held them same doctrine before them.' Valentinus, who was one of the most celebrated Gnostics in the second century, undoubtedly held this notion: and we have his sentiments expressed by one of his adherents in the following manner: 'I conceive that there exists, together with God, that which is called Matter, out of which he created all things, separating them by a wise contrivance, and arranging them properly; out of which also Evil seems to come; for Matter being without quality and form, and also carried about without any order, and requiring the skill of the Deity, he did not refuse to apply it, nor did he leave it to be
always carried about in that manner; but he did begin to create, and wished to separate the best parts of it from the worst, and thus he created: but the dregs which came from it during the process, these he left as they were, being without arrangement for the purposes of creation, and of no use to him: from which it appears to me, that the present evils of mankind arise.' Such was the opinion of the Gnostics in the second century: and it is plain, that this was borrowed from Grecian philosophy. We may learn the same from the treatise of Tertullian against Hermogenes, who appears to have been at first a Christian, but to have adopted Gnosticism: 'Turning,' as Tertullian says, "from the Christians to the Philosophers, from the Church to the Academy and the Portico, he has learnt from the Stoics to place Matter on a level with God, as if it had always existed; neither born, nor made, nor having any beginning nor end, out of which God afterwards made all things.' The whole treatise may be read with advantage upon this subject: and it will be seen that Tertullian, as in this passage, deduces the eternity of Matter from the Stoics, rather than the Platonists" (314-315).

**Length of Relevant Material:** 6 pp.
**Hard Copy (pages):** 311-316.
**Date When Photocopying Was Completed:**

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**Topics:** Eternity of Matter; God's purpose in creation

**Author:** Rev. Edward Burton, D.D.

**Title of Book:** *An Inquiry Into the Heresies of the Apostolic Age in Eight Sermons*

**Title of Chapter:** "Lecture III"

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Oxford

**Publisher:** Samuel Collingwood, Printer to the University

**Date of Publication:** 1829

**Library Location:** BT 1319 .B87 1980

**Nature of Source:** This book is comprised of the written texts for a series of eight lectures that were given by Rev. Burton at Oxford in 1829. Rev. Burton, described on the title page as "Regius Professor of Divinity and Canon of Christ Church," mentions in his first lecture that the object of his texts is to discuss all of the heresies mentioned in the New Testament or otherwise, "which infested the church in the lifetime of the apostles" (3). In his conception, the apostolic age ended with the death of St. John, which he surmises must have been at the start of the second century.

**Comment:** Here is yet another passage that shows that, although Christian ministers did not believe in a creation model other than the *ex nihilo*, some were very well-versed in alternate, ancient models. This lengthy discussion of what Plato supposedly taught about matter having an eternal, independent existence apart from God demonstrates that these idea filtered down from ancient Greece to 1829 Oxford, and that Joseph Smith need not have turned to the Cabala to find an alternative to *ex nihilo*. The Greek philosophic idea of God molding previously existing matter seems more similar to Smith's ideas than the Cabalistic idea of emanation.

**Researcher:** Scott Goodwin  **Date:** July 16, 1999
Excerpt (pages): "The later Platonists saw their doctrines corrupted by the Gnostics, and many of them had read the Jewish and Christian Scriptures. They found Christianity daily gaining ground: and when it was hopeless for them to conquer, they endeavoured to conciliate: they laboured hard to shew that the doctrines of Plato and the gospel were in many points alike: and the obscurity of Plato's language enabled them to ascribe to him sentiments which he certainly never entertained. Thus the later Platonists, and even the Christian Fathers, speak of Plato contradicting himself, by sometimes saying that Matter was eternal, and sometimes that it was created. The Platonists went so far as to assert, that Plato did not hold that Matter was eternal. But the assertion was undoubtedly false: and no position seems more firmly established, and none is more important for a right understanding of ancient philosophy, than that all the schools of antiquity agreed in acknowledging the fundamental principle, that nothing was produced out of nothing, Nullam rem e nihilo gigni divinitus unquam.

Lucret. I. 151.

"Hence it followed, that all the Grecian philosophers believed Matter to be eternal. Whether the one proposition does necessarily lead to the other, or whether a system of emanations, like that of the Cabbala or of Spinoza, might not account for creation without the intervention of Matter, is a question which we are not called upon to discuss. The Grecian philosophers did not adopt the system of emanation. They all held, that Matter was eternal: and such undoubtedly was the opinion of Plato. This was the expedient by which all the philosophers thought to rescue God from being the author of evil: forgetting, as it appears, that at the same time they limited his omnipotence, and made him, though not the author of evil, yet himself subject to its influence: for a being who is all good, and yet restricted in his power, is undoubtedly subject to evil. This, however, is only one of the many inconsistencies which appear in ancient philosophy; and I have already pointed out another, when speaking of the Gnostics,--that the ancients gave to God a power of modifying Matter, though they believed it to be coeternal with himself. "It is, I believe, true--though the remark will not perhaps immediately obtain assent--that unassisted human reason never arrived at the idea that God can created Matter out of nothing. This is one of the points, which we know from revelation only: and that man's metaphysics are as yet very imperfect, who can conceive God to be omnipotent, and yet imagine that anything exists without his will, which he cannot modify and annihilate as he pleases. The world by wisdom knew not God. Plato was wise, but he knew him not: he saw him darkly and at a distance; but his mind was too small to contemplate the time when God spake the word, and called Matter into being. Here, then, was the basis, the false, the unphilosophical basis, on which all the Grecian sages built their systems. Matter was coeternal with God; and the world was formed, either by matter acting upon itself, or being acted upon by God. The School of Epicurus made Matter act upon itself, and the Deity was reduced to a name. The Stoics and Perpatetics believed God to have acted upon Matter, but it was from necessity, and not from choice. "Plato had already adopted a system more worthy of the Deity, and conceived that God acted upon Matter of his own free will, and by calling order out of disorder formed the world. Plato certainly did not believe the world to be eternal, though such a notion is ascribed to Aristotle. Plato held the eternity of Matter; but he believed the arrangement and harmony of the universe to be the work of the Deity. Here begins the peculiar intricacy of the Platonic system. Every thing, except the Deity, which exists in heaven
and in earth, whether the object of sense or purely intellectual, was believed to have had a beginning. There was a time when it did not exist: but there never was a time, when the Idea, i.e. the form or archetype, did not exist in the mind of Deity. Hence we find so many writers speak of three Principles being held by Plato, the Deity, the Idea, and Matter" (58-61).

**Length of Relevant Material:** 30 pp.

**Hard Copy (pages):** 57-86

**Date When Photocopying Was Completed:**

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**Topics:** Eternity of Matter; God's purpose in creation

**Author:** Rev. Edward Burton, D.D.

**Title of Book:** *An Inquiry Into the Heresies of the Apostolic Age in Eight Sermons*

**Title of Chapter:** "Lecture V"

**Title of Article:**

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**Place of Publication:** Oxford

**Publisher:** Samuel Collingwood, Printer to the University

**Date of Publication:** 1829

**Library Location:** BT 1319 .B87 1980

**Nature of Source:** This book is comprised of the written texts for a series of eight lectures that were given by Rev. Burton at Oxford in 1829. Rev. Burton, described on the title page as "Regius Professor of Divinity and Canon of Christ Church," mentions in his first lecture that the object of his texts is to discuss all of the heresies mentioned in the New Testament or otherwise, "which infested the church in the lifetime of the apostles" (3). In his conception, the apostolic age ended with the death of St. John, which he surmises must have been at the start of the second century.

**Comment:** Here Burton admits that the Apostles never explicitly taught the creation *ex nihilo*, but he still defends the veracity of the doctrine by reasoning that the Apostles did explicitly teach that it was God himself, and not some lesser being, who created the world. Burton reasons that anything other than the *ex nihilo* creation would denote a God who did not have absolute mastery of all things. Thus, this passage is a good example of how the *ex nihilo* creation and the conception of an Absolute God are tied together. Without one doctrine, the other falters.

**Researcher:** Scott Goodwin

**Date:** July 16, 1999

**Excerpt (pages):** "I am not aware of any passage in which he Apostles expressly declare, that God created the world out of nothing. This was one of the questions which exercised the learned in the Schools: but it was not one with which the Apostles chose to encumber the minds of their hearers. Whether the world was created by God, or by an inferior being, was a very different question. It involved directly the majesty of God, and indirectly the whole scheme of Christian redemption. All the practical errors, which arose out of a belief in the Eternity of Matter, were exposed and condemned by the Apostles: but the belief itself, like other physical and metaphysical points, was left to the gradual development of knowledge; when at length it will be seen, as I have already observed, that to conceive God not to have the power of creating or annihilating Matter,
is one of the most palpable inconsistencies which the human intellect can entertain" (123).

**Length of Relevant Material:** 7 pp.
**Hard Copy (pages):** 119-125
**Date When Photocopying Was Completed:**

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**Topics:** Eternity of Matter; Intelligence and intelligences

**Author:** Harold Bloom

**Title of Book:** The American Religion

**Title of Chapter:** "Enthusiasm, Gnosticism, American Orphism"

**Nature of Source:** Bloom is not so much a historian as he is a literary and cultural critic, but with those credentials he considers himself to be well qualified to discuss the American belief system. By "American Religion," Bloom does not refer to a particular denomination or church, but instead offers the thesis that America as a unique land and culture has an ingrained set of ideals that act as a sort of national religious faith. Bloom further sees Mormonism as the best example of the American Religion embodied, especially because Mormonism has its roots in Early America itself.

**Comment:** In this passage Bloom makes an implicit connection between the Mormon belief in co-eternal intelligences and what he calls American Gnosticism (as reflected in American Christian Fundamentalism). Bloom's argument is that Americans in general subscribe, perhaps unconsciously, to the idea that they did not depend (at least not entirely) on God to create them. The American value of individual freedom, in Bloom's mind, necessitates that Americans not depend on anyone but themselves.

**Researcher:** Scott Goodwin  **Date:** July 9, 1999

**Excerpt (pages):** "Fundamentalism, as I intimate throughout this book, is a parody of the American Religion, but its defensive anxieties and its wounded aggressivities stem nevertheless from what is most authentic in the American Gnosis. The true issue is by no means Biblical Inerancy, because the Fundamentalists, as unwitting Gnostics, do not believe anyway that God made them. Their deepest knowledge is that they were no part of the Creation, but existed as spirits before it, and so are as old as God himself. . . . What wounds them unforgivably is not the idea of evolution (in whatever version) but the demonstration that they were never God, or part of God. Their sense of freedom depends ultimately upon being free not only of time and of nature but, more secretly, being free of the very Creationism they urge upon all the rest of us" (56-57).

**Length of Relevant Material:** 2 pp.
**Hard Copy (pages):** 56-57
**Date When Photocopying Was Completed:**
And god, who is energy and power, surrounds everything and permeates everything, and understanding of god is nothing difficult, my child. "If you wish also to gaze upon him, look at the order of the cosmos and the careful arrangement of this order; look at the necessity of the heavenly phenomena and the providence in what has come to be and what comes to be; look at matter, completely full of life, and a great god moving along with all beings good and fair--god and demons and humans."

"But these are energies, father."

"If they are entirely energies, my child, by whom are they energized? By {any one} other {than god}? Or do you not know that, just as the parts of the cosmos are heaven, water, earth and air, likewise the limbs {of god} are life, immortality, {fate}, necessity, providence, nature, soul and mind, and that the permanence of them is all called the good? In what comes to be and has come to be, there is nothing where god is not, nothing beyond him."

[22] "Is he in matter, then, father?"

"If matter is apart from god, my son, what sort of place would you allot to it? If it is not energized, do you suppose it is anything but a heap? But who energizes it if it is energized? We have said that the energies are parts of god. By whom, then, are all living things made alive? By whom are immortals made immortal? Things subject to change--by whom are they changed? Whether you say matter or body or essence, know that these
also are energies of god and that materiality is the energy of matter, corporeality the energy of bodies and essentiality the energy of essence. All this is god, the all."
[23] "But in the all there is nothing he is not. Hence, neither magnitude nor place nor quality nor figure nor time has any bearing on god. For god is all. And the all permeates everything and surrounds everything. Show this discourse reverence, my child, and keep it religiously" (47-48)

Hard Copy (pages): 43-48
Date When Photocopying Was Completed:

Topics: Eternity of matter; Primitive church; Sectarian strife; Corruption of the churches
Author: Richard R. Hopkins
Title of Book: How Greek Philosophy Corrupted the Christian Concept of God
Title of Chapter: "Heresies and Heretics"
Title of Article:
Title of Periodical:
Place of Publication: Bountiful, Utah
Publisher: Horizon Publishers
Date of Publication: April 1998
Library Location: BX 8631.1 .H776h 1998
Nature of Source: Judging by the extensive use of Mormon doctrine and the undisguisedly pro-Mormon slant of the book's main arguments, I would guess that the author is a member of the LDS church. The book itself has no introduction or inscriptions that might provide additional information about its origins. However, it is a very good secondary source for the interplay between Greek philosophy and early Christian doctrine, especially doctrine on the natures of Deity and Mankind.
Comment: Although, as mentioned above, the book has an obvious agenda to use its source material as a validation of LDS doctrine, it is still fairly objective and informative. The passage in question demonstrates not only that the doctrine of creation ex materia existed early on in the history of the church, but that the doctrine of creation ex nihilo was not automatically derived from the scriptures, instead having a basis in Hellenistic ideas. The in-text citation, included in the passage below, comes from Hippolytus' work, Philosophic Refutation of All Heresies, 8:10.
Researcher: Scott Goodwin Date: July 15, 1999
Excerpt (pages): "Hermogenes, who was a disciple of Marcion, taught that God created the earth out of pre-existing and eternal formless matter. For this doctrine, he was discredited by Hippolytus in his Philosophic Refutation of All Heresies as follows:

A certain heretic, Hermogenes, thinking he was putting forward a very new idea, said that God made all things out of a sort of matter which was as eternal and ungenerated as himself. His reason was that God could not make generated things out of the non-existent, and that as God is eternally ruler and creator, matter is eternally his servant and eternally generated; . . . Hermogenes, it seems, was not aware that all this is found in the Socratic myth which Plato works out so much more fully than he does.
"It is clear from this quotation that, by the time Hippolytus wrote his Refutation in 222 A.D., the Church had either forgotten or chosen to ignore the fact that Justin Martyr taught the very same principle based on Old Testament texts. Justin had noted that the Platonists also taught it, but that had not dissuaded him from following the biblical text. "Surprisingly, another heretic, Basilides, mentioned above, is credited by Hatch as the source of the doctrine that God created the universe out of nothing. Hippolytus, who wrote almost a hundred years later, details Basilides' complete theology in Book 7 of his Refutation. After describing Basilides' doctrine of creation out of nothing, Hippolytus says, 'And these heretics bring this system to light as if it were peculiarly their own, and as if it were some novel doctrine, and some secret disclosure from the discourses of Matthias'.

This suggests that by 222 A.D. the Church had so long taught the ex nihilo doctrine that the source of it was unknown. Hippolytus' account of Basilides and that of Irenaeus are irreconcilable with each other. That is in part because Basilides was the first to teach the ex nihilo doctrine, and Irenaeus knew that. Obviously, Hippolytus did not. This is further evidence that both the heresies and the effort to combat them brought confusion to the early church" (167-168).
debating whether to consider the soul existent before or after God supposedly granted it extra "powers." Burton makes it clear that he considers these ideas to be erroneous, since he believes in the creation ex nihilo, but his treatment of the ideas is enough to show that the ideas themselves were passed around in academic and theological circles.

Researchers: Scott Goodwin

Date: July 16, 1999

Excerpt (pages): Note 18, Lecture III, p. 59

"There can be no doubt that Plato did not believe Matter to have been produced by God: he believed it to have existed without any beginning, and to be equally eternal with God. I need only refer to the Timæus, p.30, and 48. The term, which Plato applies to Matter, [Approximated Greek word] ÜvÜã÷ç, or Necessity, would lead us to think that he ascribed to it an existence independent of God: and such is the remark of Chalcidius, who seems in this respect to be the best interpreter of his master's doctrine. Plato then believed Matter to be eternal, though he believed the world to have been produced and to have had a beginning: and this may explain why different writers have interpreted his meaning differently, and why he has been accused of inconsistency. In the language of Chalcidius, he believed Matter, 'before it was arranged, and received its form and order, to be without beginning or cause; but if considered as arranged and put in order, it is produced by God who arranged it.' The term ὅüοιο, as applied to the world, was used to denote the harmonizing and arrangement of the discordant elements of the world: and the method here proposed for reconciling Plato with himself, is not that of the later Platonists only, but is precisely that, which Plutarch employs in his treatise de Animae Procreatione, where he alludes to 'the alleged and seeming contradiction and disagreement of Plato with himself. For no one would attribute such confusion and inconsistency, in matters which he had particularly studied, even to a drunken sophist, much less to Plato, so as to make him speak of the same nature as at once unproduced and produced; to say that the soul is unproduced, as in Phædrus, and produced, as in Timæus.' He then explains the apparent contradiction thus: 'He speaks of the soul as unproduced, with reference to its moving every thing discordantly and disorderly before the production of the world; but as produced and begotten, when God formed it intelligent and in order, out of this durable and most perfect substance, &c.' The soul was therefore eternal, if considered as existing in Matter, before it was arranged by God; but it had a beginning, and was produced by God, if considered with reference to the powers, which were given to it by God. The same solution will apply to the question of Matter itself being produced or unproduced" (313-314).


Hard Copy (pages): 311-316

Date When Photocopying Was Completed:

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Topics: God's purpose in creation; Intelligence and intelligences; Premortal existence

Author: Rev. Edward Burton, D.D.

Title of Book: An Inquiry Into the Heresies of the Apostolic Age in Eight Sermons

Title of Chapter: "Lecture III"

Title of Article: 

Title of Periodical:
Place of Publication: Oxford
Publisher: Samuel Collingwood, Printer to the University
Date of Publication: 1829
Library Location: BT 1319 .B87 1980
Nature of Source: This book is comprised of the written texts for a series of eight lectures that were given by Rev. Burton at Oxford in 1829. Rev. Burton, described on the title page as "Regius Professor of Divinity and Canon of Christ Church," mentions in his first lecture that the object of his texts is to discuss all of the heresies mentioned in the New Testament or otherwise, "which infested the church in the lifetime of the apostles" (3). In his conception, the apostolic age ended with the death of St. John, which he surmises must have been at the start of the second century.
Comment: Some of Burton's summary of Plato resonates with LDS doctrine, particularly concerning the pre-existence of souls. The discussion of the eternity of ideas closely resembles the LDS belief in a spiritual creation preceding the physical one, and the mention of the creation of the soul of the universe sounds somewhat like the LDS idea of the pre-existence. However, Plato's ideas about an indirect creation, in which God created lesser beings to create humanity, has very different implications about the nature of humanity's material existence than does the Mormon conception of God's Plan of Salvation.
Researcher: Scott Goodwin       Date: July 16, 1999
Excerpt (pages): "We believe that there was a time, when the world which we inhabit, and every thing which moves upon it, did not exist: but we cannot say that there ever was a time, when the works of creation were not present in the mind of Deity. There may therefore be the image of a thing, though as yet it has received no material form: or to use the illustration of the Platonists, the seal may exist without the impression. We know indeed that our own minds can form to themselves images, which are not only unsubstantial, but no likeness of which was ever yet an object of sense. In the same manner the images of all created things are present to the mind of Deity: and these images must have existed before the material copies of them. Plato supposed these images to possess a real existence, and gave to them the name of Form, Example, Archetype, or Idea; and the use, which he made of them constitutes the peculiar character of the Platonic philosophy. He saw that these Ideas not only preceded the creation of the world, but must have been present to the Deity from all eternity; and he could assign to them no other place than the mind of the Deity, which he sometimes calls Mind, and sometimes Reason. Plato's conception of the creation, or to speak more properly, the formation of the world, borders hard upon the sublime. He conceived the first process of it to be purely mental. The mind or reason of God, in which were the Ideas of all things, acted upon Matter, and gave to the universe a soul, or moving principle. Creation began with beings purely intellectual, whom Plato, in deference to popular opinion, called Gods, but which were very unlike to the Deities of Paganism; and from the obscurity of his language it is difficult to distinguish them from the heavenly bodies. These intellectual beings received a principle of immortality, and were commissioned by God to create beings of an inferior order, whose souls had already existed, when the soul of the universe was formed. Here again we find Plato struggling with the difficulty of believing God to be the author of evil. God employed his celestial agents to finish the creation and
to form mortal bodies; for if he formed them himself, he would be the creator of evil, and that evil would be immortal" (62-63).

**Length of Relevant Material:** 30 pp.
**Hard Copy (pages):** 57-86
**Date When Photocopying Was Completed:**

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**Topics:** God's purpose in creation; Progressive
**Author:** Rev. Joseph Lathrop, D.D.
**Title of Book:** *Sermons by the Late Rev. Joseph Lathrop, D.D.*
**Title of Chapter:** "The Harmony and Consistency of God's Works"
**Title of Article:**
**Title of Periodical:**
**Place of Publication:** Springfield, Massachusetts
**Publisher:** A.G. Tannatt & Co.
**Date of Publication:** 1821
**Library Location:** BX 7233 .L3 S43 1821
**Nature of Source:** This book contains the collected sermons and memoirs of Rev. Joseph Lathrop. He came from a religious family (his great-great grandfather was a minister in England before settling in Massachusetts) and himself studied at Yale before becoming a congregational minister. He began his own ministry in the summer of 1756 and continued until March, 1818, when his sight began to fail him.

**Comment:** This passage is useful primarily as a comparison to Latter-day Saint doctrine. Lathrop's ministry terminated just before Joseph Smith's own ministry, and serves as a good example of the American religious tradition that surrounded Smith's New England. Lathrop's remarks on God's incapacity to grow in happiness or any other virtue contrast with Smith's notion of a progressive God, and his comments on God's purpose in creating mankind support a theocentric view of religion, in other words a view that puts primary emphasis on God and marginalizes more human concerns.

**Researcher:** Scott Goodwin    **Date:** June 29, 1999
**Excerpt (pages):** "The first clause in the text [Proverbs 14:4] is similar to many other passages, which we meet with in scripture. 'God hath created all things for his pleasure.'- 'He worketh all things according to the counsel of his own will.'--'He does whatsoever he pleaseth-- and does it for his name's sake.'
"Such expressions cannot be understood as importing, that God in his works aims to increase his felicity or gloriousness; or to make himself more happy, or more excellent, than he is in his nature. As he is an infinite, eternal, and independent being, and possesses all perfections, he cannot be more happy, or more glorious, than he is in himself. 'With him is no variableness or shadow of turning.' But, as we learn from scripture, one end which God intends in his works, is to manifest to intelligent creatures his own existence and perfectness, that they may know him, believe in him, honor and adore him; and he has made intelligent creatures, that they might behold him in his works, render due honor to his name, and be happy in his favor" (3)

**Length of Relevant Material:** 6 pp.
**Hard Copy (pages):** 3-8
Yet it is a fact that there is something which is not God. Men, for instance, are not such an eternal act of absolute existence. There are therefore some beings that are radically different from God at least in this that, unlike him, they might not have existed, and still may, at a certain time, cease to exist. Thus to be, or exist, is not at all to be, or exist, as God himself is, or exists. It is therefore not to be an inferior sort of god; rather, it is not to be a god at all. The only possible explanation for the presence of such finite and contingent beings is that they have been freely given existence by 'Him who is,' and not as parcels of his own existence, which, because it is absolute and total, is also unique, but as finite and partial limitations of what He himself eternally is in his own right. This act whereby 'He who is' causes to exist something that, of itself, is not, is what is called, in Christian philosophy, 'creation.' Whence there follows, that whereas all that which the Christian God begets must of necessity share in the oneness of God, all that which does not share in his oneness must of necessity be not begotten but created.

Such is, in fact, the Christian world of Saint Augustine. On the one side, God, one in the Trinity of a single, self-existing substance; on the other side, all that which, because it has but a received existence, is not God. Unlike the Plotinian dividing line which we have seen running between the One and all that is begotten by the One, the Christian dividing line runs between runs between God, including his own begotten Word, and all that is
created by God. As one among God's creatures, man finds himself therein excluded from the order of the divine. Between 'Him who is' and ourselves, there is the infinite metaphysical chasm which separates the complete self-sufficiency of His own existence from the intrinsic lack of necessity of our own existence. Nothing can bridge such a chasm, save a free act of the divine will only. This is why, from the time of Saint Augustine up to our own days, human reason has been up against the tremendously difficult task of reaching a transcendent God whose pure act of existing is radically distinct from our own borrowed existence. How can man, who out of himself is not, living in a world of things which out of themselves are not, reach, by means of reason alone, 'Him who is'? Such is, to a Christian, the fundamental problem of natural theology" (52-54).

**Length of Relevant Material:** 38-73

**Hard Copy (pages):** 36 pp.

**Date When Photocopying Was Completed:**
1. Such shall certainly inherit everlasting life, because they are in present possession of it. See the text: 'Hath everlasting life!' Hath it already begun in his soul. But if any one miss of eternal life, then it is not true that he ever had it. For it is a contradiction in terms, to say, one hath everlasting life, and yet this life may come to an end, and be eternally lost. Therefore, whatever new kind of life one may be possessed of who believes on Christ, yet if it ever come to an end, it cannot, with any propriety, be called everlasting life. But this faith, or believing, spoken of in our text, is the beginning of an everlasting or endless life, and the substance of things hoped for; because it consists in, or implies the knowledge of God, whom to know is eternal life.

2. The gifts and calling of God are without repentance. That is, when God gives grace, faith, or everlasting life to any, he never repents and takes them away again. He never calls any to repentance and faith, and then is sorry for it, & takes them away. God's promises in Christ, are not yea, and nay, but in him are yea. 'For all the promises of God in him are yea, and in him amen, to the glory of God.' When God says yea, he says amen also; even so let it be. Every one, therfore, who hath everlasting life, and is called to repentance, may depend upon it that God never will repent, and take it away; but will continue it forever" (7-8).

"And the Apostle Paul, Hebrews iii. 14, says-- 'For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.' This plainly implies, that if men do not hold the beginning of their confidence steadfast unto the end, it will be a proof against them that they never were by faith made partakers of Christ.

"Thus, as it is evident that every one who does not hold out to the end, never was really made a partaker of Christ by faith, so every one who is made a partaker of Christ by faith, will certainly hold the beginning of his confidence steadfast unto the end. For the righteous shall hold on his way . . ." (13).


Hard Copy (pages): 1-24

Date When Photocopying Was Completed:
Comment: Taggart outlines his understanding of the Methodist belief that perfection is attainable in this life, and then refutes it with his own understanding of Christian scripture and doctrine. Taggart disagrees with the idea of unconditional sanctification, and yet at the same time supports an eventual universal salvation, attainable only in the life to come.

Researcher: Scott Goodwin Date: June 23, 1999
Excerpt (pages): "But even now it abundantly appears, that the methods of providence and grace, express nothing like God's being pleased with sin, or tolerating his people in being pleased with sin. He seems rather to exercise his people in this long and painful conflict, wherein they have repeated experience of the lusting of the flesh against the spirit, and of the spirit against the flesh, and they may see more of the evil, and taste more of the bitterness of sin, and feel a more entire dependence upon Christ, and his grace, to do all that in them and for them, of which they stand in need, as well as be qualified to sing, in higher strains, the riches of that grace, and the stability of that everlasting covenant, which, through such a great variety of dangers and difficulties hath brought them all home to glory, suffering not so much as one of them to be lost" (132)

Length of Relevant Material: 1 pg.
Hard Copy (pages): pg. 132
Date When Photocopying Was Completed: ____________________________________________

Topics: Lucifer; Opposition in all things; Creation
Author: Samuel Worcester, D.D.
Title of Book: Sermons on Various Subjects, Practical and Doctrinal
Title of Chapter: "Sermon II"
Title of Article:
Title of Periodical:
Place of Publication: Salem, MA
Publisher: Henry Whipple
Date of Publication: 1823
Library Location: BX 7233 .W685 S4
Nature of Source: This book contains the collected sermons of Samuel Worcester, who was the late senior pastor of the Tabernacle Church in Salem, Massachusetts. According to the preface, Worcester was better known as the Corresponding Secretary of the American Board of Commissioners for Foreign Missions than he was for his preaching. However, the content of the book comes from Worcester's own prepared sermons.

Comment: This passage caught my eye because of its use of the word, "coeternal." It suggests to me that the idea of something or someone being as self-existing as God was not an altogether new idea, even if it was immediately rejected. However, in this passage that term is only applied to God and Lucifer, and does not even allude to the possibility of God's children sharing a coeternal past. After all, if even the forces of darkness stem from the same "First Cause," why should we be any different?
Researcher: Scott Goodwin Date: July 13, 1999
Excerpt (pages): "In the false religion of Persia, the country of Cyrus, it was a fundamental principle, that there were two coeternal beings; the one, the author of all
good, whose emblem was light: the other, the author of all evil, whose emblem was
darkness. In opposition to this, the God of Israel takes occasion to say, *I am Jehovah,
and there is none else. I form the light and create darkness; I make peace, and create
evil; I Jehovah do all these things.* Not only did the Persians need to be corrected, in
regard to the great First Cause; but, among the Jews, there were many, who were
disposed presumptuously to arraign his providence, and to find fault with his dealings
towards his people" (32).

**Length of Relevant Material:** 13 pp.

**Hard Copy (pages):** 31-43

**Date When Photocopying Was Completed:**

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**Topics:** Men become gods

**Author:** Clement of Alexandria (trans. G.W. Butterworth)

**Title of Book:** *Clement of Alexandria*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** London

**Publisher:** William Heinemann Ltd.

**Date of Publication:** 1919

**Library Location:** BR 65 .C65 P66 1919

**Nature of Source:** Clement of Alexandria was probably born in Athens roughly 150
A.D. Although he was probably not a Christian at the outset of his life, he later converted
and became a presbyter of the church in Alexandria, teaching for more than twenty years.
From his citations it appears that Clement was not only versed in the Old and New
Testaments, but also in a wide variety of Greek literature, including Plato. Although
Clement uses Platonic examples to clarify his teachings, it is unclear how much he
believed in the philosopher's ideas. On a whole, Clement taught against mainstream
Greek philosophy and religion.

**Comment:** This passage briefly mentions the idea of men following Christ's example to
become gods. From the passages before and after this statement, it can be inferred that
Clement equated becoming a god with salvation, but what remains unclear is whether he
phrased the teaching in this way because of his polytheistic audience. Keith Norman, in
his article entitled "Divinization: The Forgotten Teaching of Early Christianity," says that
the idea of men becoming gods was espoused by many early Christian authorities, and
that Clement referred to this idea in other works (*Sunstone*, Winter 1975, pp. 14-19).

**Researcher:** Scott Goodwin    **Date:** July 1, 1999

**Excerpt (pages):** "As for you, however, if you do not trust the prophets, and if you
suppose both the fire and the men who say it to be a legend, the Lord himself shall speak
to you, He 'who being in the form of God did not count His equality with God as an
opportunity for gain, but emptied Himself,' the God of compassion who is eager to save
man. And the Word himself now speaks to you plainly, putting to shame your unbelief,
yes, I say, the Word of God speaks, having become man, in order that such as you may
learn from man how it is even possible for man to become a god" (23)

**Length of Relevant Material:** 2 pp.
Topics: Men become gods; Adam; Eternity of matter; God's purpose in creation
Author: Samuel Worcester, D.D.
Title of Book: Sermons on Various Subjects, Practical and Doctrinal
Title of Chapter: "Sermon II"
Title of Article: 
Title of Periodical: 
Place of Publication: Salem, MA
Publisher: Henry Whipple
Date of Publication: 1823
Library Location: BX 7233 .W685 S4
Nature of Source: This book contains the collected sermons of Samuel Worcester, who was the late senior pastor of the Tabernacle Church in Salem, Massachusetts. According to the preface, Worcester was better known as the Corresponding Secretary of the American Board of Commissioners for Foreign Missions than he was for his preaching. However, the content of the book comes from Worcester's own prepared sermons.
Comment: I found this passage relevant not because it bears any striking resemblance to Latter-day Saint doctrine, but because it demonstrates why Joseph explained the King Follett discourse the way he did. Long before he began teaching that men could become gods, Joseph prepared the minds of the people by teaching that the soul was not created by God, but is co-eternal with Him. As the passage below demonstrates, to say that God created man entirely is to say that man is completely dependant on Him, and always will be. Joseph circumvented this conclusion by teaching that there was a part of mankind that didn't depend on God for its existence. That is what makes reaching God's level possible.
Researcher: Scott Goodwin Date: July 13, 1999
Excerpt (pages): "We are led to consider the dependent state of mankind. About fifty eight centuries ago the race of mankind began to exist. Before that date, no human being existed in the universe. And God said, Let us make man. It rested, then, entirely, with the sovereign good pleasure of God, whether there should be such a race of beings. For who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? It was his infinite and eternal good pleasure, that mankind should exist; and, therefore, at the appointed moment, he formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Such was the origin of our being; and the same divine hand, which first fashioned our clay, has supported our race, through all successive generations. Adam, in the moulding hand of his Maker, was no more dependent, then have been all his posterity. At the sovereign good pleasure of God, all the generations of men commenced their existence; and by his preserving and all supporting providence, they are continued in being. How strong is that hand, which bears up the pillars of the universe! How wonderful that providence, which preserves and sustains unnumbered millions of beings! Alas! that man should dare strive with his Maker!" (38-39).
Topics: Men become Gods; Creation
Author: Hans Jonas
Title of Book: *The Gnostic Religion* (2nd edition)
Title of Chapter: "The Poimandres of Hermes Trismegistus"
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Beacon Press
Date of Publication: 1963
Library Location: BT 1390 .J62 1963
Nature of Source: Not only does this book give a detailed overview of the Gnostic system of belief, but it also devotes individual chapters to explaining the differences in Gnosticism's most distinct variations. This makes the book a god secondary source for Simon Magus, Marcion, Hermes Trismegistus, Valentinus, and Mani.
Comment: This passage was taken from the Festugière translation of the *Corpus Hermeticum*, which had its origins in the Renaissance and was probably the most influential version of the ancient work. The editorial comments are Jonas' own, although I find his understanding of the text to be consistent with my own. Jonas notes that the Gnostic/Hermetic idea of divinization was more like a return or reassimilation into God than it was an attainment a separate Godhood.
Researcher: Scott Goodwin Date: July 21, 1999
Excerpt (pages): "[The last part of the instruction (24-26) is devoted to the soul's ascent after death. First at the dissolution of the material body you yield up to the demon you sensuous nature (?) Now ineffective, and the bodily senses return each to its source among the elements.] '25) And thereafter, man thrusts upward through the Harmony, and to the first zone he surrenders the power to grow and to decrease, and to the second the machinations of evil cunning, ow rendered powerless, and to the third the deceit of concupiscence, now rendered powerless, and to the fourth the arrogance of dominion, drained of [or: now impotent to achieve] its ambition, and to the fifth the impious audacity and the rashness of impulsive deed, and to the sixth the evil appetites of wealth, now rendered powerless, and to the seventh zone the lying that ensnares. (26) and then denuded of the effects of the Harmony, he enters the nature of the Ogdoas [i.e., the eighth sphere, that of the fixed stars], now in possession of his own power, and with those already there exalts the Father; and those present rejoice with him at his presence, and having become like his companions he hears also certain powers above the eighth sphere exalting God with a sweet voice. And then in procession they rise up towards the Father and give themselves up to the Powers, and having become Powers themselves, enter the Godhead. This is the good end of those who have attained gnosis: to become God" (153).
Bloom is not so much a historian as he is a literary and cultural critic, but with those credentials he considers himself to be well qualified to discuss the American belief system. By "American Religion," Bloom does not refer to a particular denomination or church, but instead offers the thesis that America as a unique land and culture has an ingrained set of ideals that act as a sort of national religious faith. Bloom further sees Mormonism as the best example of the American Religion embodied, especially because Mormonism has its roots in Early America itself.

Comment: In this passage Bloom suggests that Mormonism enjoys such success and progress in America because its doctrine corresponds directly with the way that Americans inherently view themselves, anyway.

Excerpt (pages): "But I come here to a central argument of this book. The God of the American Religion is not a creator-God, because the American never was created, and so the American has at least part of the God within herself. Freedom for an American, as I have intimated throughout, means two things: being free of the Creation, and being free of the presence of other humans. The Mormons rejoice in the first freedom, while fleeing the solitude of the second, which is to be alone with Jesus, as is granted to the Southern Baptist Moderates. Mormons have a Gnostic freedom from the world of nature, a necessary liberty for men who aspire to become gods, each with his own planet, a world altogether his own" (114).

Length of Relevant Material: 17 pp.

Topics: Men become Gods; Justification; Sanctification
Author: John Wesley
Title of Book: A Form of Discipline, for the Ministers, Preachers, and Members of the Methodist Episcopal Church in America, Considered and Approved at a Conference Held at Baltimore, in the State of Maryland, On Monday the 27th of December, 1784
Title of Article: "A Plain Account of Christian Perfection as Believed and Taught by the Rev. Mr. John Wesley, From the Year 1725, to the Year 1765"

Title of Periodical:
Place of Publication: New York
Publisher: William Ross
Date of Publication: 1789
Library Location: 080 Sh64 EVANS 21961
Nature of Source: This book contains several key Methodist texts which outline most of its basic practices and beliefs. In "Plain Account," Wesley explains how he came to an understanding of what he called "Perfection," based on his literal interpretation of biblical passages.

Comment: Here Wesley outlines his basic beliefs on the subject of Perfectionism, which maintained a significant influence in Early American Christianity. Authors on the subject of the Perfectionist or Sanctification movements often refer to Wesley as an important figure in the development of the Perfectionist ideology, since his ideas served as the inspiration for many important proponents of Perfectionism whose teachings became prominent nearly a decades later. Note, however, that Wesley's definition of perfection poses certain semantic difficulties, since he neither believes that achieving perfection signifies neither an end of progression nor the attainment of the kind of absolute perfection that God alone may possess. However, the idea that perfection can only come with continual effort meshes well with other progressive world-views, including that of Joseph Smith.

Researcher: Scott Goodwin Date: July 1, 1999
Excerpt (pages): "In the year 1764, upon a review of the whole subject, I wrote down the sum of what I had observed, in the following short propositions:
'1. There is such a thing as perfection; for it is again and again mentioned in scripture.
2. It is not so early as justification; for justified persons are to go on to perfection. Heb. vi. 1.
3. It is not so late as death; for St. Paul speaks of living men that were perfect. Phil. iii. 15.
4. It is not absolute. Absolute perfection belongs not to man, nor to angels; but to God alone.
5. It does not make man infallible: none is infallible while he remains in the body.
6. Is it sinless? It is not worth while to contend for a term. It is salvation from sin.
7. It is perfect love; 1 John iv. 18. This is the essence of it: its properties, or inseparable fruits, are rejoicing evermore, praying without ceasing, and in every thing giving thanks. 1 Thes. v. 16, &c.
8. It is improvable. It is far from lying in an indivisible point, from being incapable of increase, that one perfected in love, may grow in grace far swifter than he did before.
9. It is omissible, capable of being lost; of which we have numerous instances. But we were not thoroughly convinced of this 'till five or six years ago.
10. It is constantly both preceded and followed by a gradual work" (126-127).

Hard Copy (pages): 43-131
Date When Photocopying Was Completed:
This book features a new English translation of the Greek *Corpus Hermeticum*, a series of treatises concerning man's relationship to God that were produced in Roman Egypt. Hermes Trismegistus, a "semi-divine sage or even a god," has been attributed as the author of the treatises, supposedly having written the original documents in Egyptian around the first century A.D. The *Corpus Hermetica* was also written in Greek, Latin and Arabic, and gained considerable attention in the 17th century, thanks to a 15th century Latin translation.

**Comment:** This passage reveals the Hermetic belief in man's divine potential. John L. Brooke has made the assertion, in his book *The Refiner's Fire*, that Joseph Smith's teachings about men becoming gods were actually taken from the Hermetic tradition, so these Hermetic texts are useful to make comparisons with the doctrine Smith taught. Compare the excerpt from Copenhaver's translation with the same passage in A.D. Nock and A.J. Festugiere's earlier translation:

*Man is a divine being, to be compared not with the other earthly beings, but with those who are called gods, up in the heavens. Rather, if one must dare to speak the truth, the true Man is above even the gods, or at least fully their equal. After all, none of the celestial gods will leave the heavenly frontiers and descend to earth; yet Man ascends even into the heavens, and measures them, and knows their heights and depths, and everything else about them he learns with exactitude. What is even more remarkable, he establishes himself on high without even leaving the earth, so far does his power extend. We must presume to say that earthly Man is a mortal god, and that the celestial God is an immortal man. And so it is through these two, the world and Man, that all things exist; but they were all created by the One. (qtd. in *The Egyptian Hermes* by Garth Fowden, pg. 111)*
immortal human. Through these two, then, cosmos and human, all things exist, but they all exist by the action of the one" (36)

**Length of Relevant Material:** 1 pg.

**Hard Copy (pages):** pg. 36

**Date When Photocopying Was Completed:**

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**Topics:** Men become gods; Progressive

**Author:** Carl L. Becker

**Title of Book:** *The Heavenly City of Eighteenth Century Philosophers*

**Title of Chapter:** "The Uses of Posterity"

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New Haven, Connecticut

**Publisher:** Yale University Press

**Date of Publication:** 1932

**Library Location:** B 802 .B4 1966

**Nature of Source:** This book, based on a series of lectures given at the Yale School of Law in 1931, argues that the Age of Enlightenment, proclaimed as an atmosphere of reason over faith, actually borrowed and internalized its most fundamental assumptions and attitudes from pre-Enlightenment Christianity.

**Comment:** Becker makes a convincing case for the internalization of Christian beliefs by Enlightenment philosophers who needed to make their ideas palatable to a civilization already steeped in religious faith. He shows how basic Christian optimism, manifest in its hope of an other-worldly perfection (heaven, salvation, and sanctification), became transformed into the enlightenment belief in Progress and the eventual perfectibility of society through man's own efforts. This general belief in Progress, although not in itself a religious idea, easily worked its way back into Christianity, influencing Christian ideas of the millennium and man's eternal progression. America as well as Europe was so influenced by the longstanding Enlightenment emphasis on progress that it probably made Joseph Smith's revelations on eternal progression more palatable.

**Researcher:** Scott Goodwin

**Date:** June 28, 1999

**Excerpt (pages):** "In the later eighteenth century this mood was replaced by another; complaisance gave way to discontent. Optimism remains, is even intensified; but it is no longer an optimism resting on satisfaction with things as they are. It is an optimism projected into the future, sustained by the conviction that what is wrong now will shortly be set right. . . .

"In the seventeenth century Hakewill had advanced, as one reason for denying the "world's universal decay," the pragmatic argument that such an idea 'quails the hopes and blunts the edge of men's endeavours.' It is in the later eighteenth century that we can verify the reverse of this idea, namely, that when men hope much and greatly endeavor they are eager to believe in the world's speedy and universal amelioration. The determination to set things right, which culminated in the great Revolution, generated and sustained and gave an emotional and even a religious quality to the conviction that the
future--the immediate future it might very well be--would be infinitely better than the present or the past" (137-139)

Hard Copy (pages): 119-150
Date When Photocopying Was Completed:

Topics: Men become Gods; Progressive
Author: Carl L. Becker
Title of Book: The Heavenly City of Eighteenth Century Philosophers
Title of Chapter: "The Uses of Posterity"
Title of Article:
Title of Periodical:
Place of Publication: New Haven, Connecticut
Publisher: Yale University Press
Date of Publication: 1932
Library Location: B 802 .B4 1966
Nature of Source: This book, based on a series of lectures given at the Yale School of Law in 1931, argues that the Age of Enlightenment, proclaimed as an atmosphere of reason over faith, actually borrowed and internalized its most fundamental assumptions and attitudes from pre-Enlightenment Christianity.
Comment: Becker makes a convincing case for the internalization of Christian beliefs by Enlightenment philosophers who needed to make their ideas palatable to a civilization already steeped in religious faith. He shows how basic Christian optimism, manifest in its hope of an other-worldly perfection (heaven, salvation, and sanctification), became transformed into the enlightenment belief in Progress and the eventual perfectibility of society through man's own efforts. This general belief in Progress, although not in itself a religious idea, easily worked its way back into Christianity, influencing Christian ideas of the millennium and man's eternal progression. America, as well as Europe, was flooded with this Progressive optimism to the extent that it probably made Joseph Smith's revelations on progression more palatable.
Researcher: Scott Goodwin       Date: June 28, 1999
Excerpt (pages): "But the tenacious strength of the Christian story was independent of its historical accidents. The importance of the Christian story was that it announced with authority (whether truly or not matters little) that the life of man has significance, a universal significance transcending and including the temporal experience of the individual. This was the secret of its enduring strength, that it irradiated pessimism with hope: it liberated the mind of man from the cycles in which classical philosophy had inclosed it as in a prison, and by transferring the golden age from the past to the future substituted an optimistic for a disillusioned view of human destiny.
The eighteenth-century Philosophers might therefore rewrite the story of man's first state, relegating the Garden of Eden to the limbo of myths; they might discover a new revelation in the book of nature to displace the revelation in Holy Writ; they might demonstrate that reason, supported by the universal assent of mankind as recorded in history, was a more infallible authority than church and state--they might well do all this
and yet find their task but half finished. No "return," no "rebirth" of classical philosophy, however idealized and humanized, no worship of ancestors long since dead, or pale imitations of Greek pessimism would suffice for a society that had been so long and so well taught to look forward to another and better world to come. Without a new heaven to replace the old, and new way of salvation, of attaining perfection, the religion of humanity would appeal in vain to the common run of men.

The new heaven had to be located somewhere within the confines of the earthly life, since it was an article of philosophical faith that the end of life is life itself, the perfected temporal life of man; and in the future, since the temporal life was not yet perfected. But if the celestial heaven was to be dismantled in order to be rebuilt on earth, it seemed that the salvation of mankind must be attained, not by some outside, miraculous, catastrophic agency (God or the philosopher-king), but by man himself, by the progressive improvement made by the efforts of successive generations of men; and in this cooperative enterprise posterity had its undeniable uses: posterity would complete what the past and present had begun. . . Thus, the Philosophers called in posterity to exorcise the double illusion of the Christian paradise and the golden age of antiquity. For the love of God they substituted love of humanity; for the vicarious atonement the perfectibility of man through his own efforts; and for the hope of immortality in another world the hope of living in the memory of future generations" (128-130).
of Hermetism, both within Egypt and in the rest of the Graeco-Roman world" (xxvi-xxvii).

**Comment:** The world view of the Hermetic tradition has some very obvious similarities to the world view established by Joseph Smith, particularly in his later ministry. What remains unclear is what, if any, historical connection there is between the two schools of thought. The Hermetic texts were being widely read by 1st century A.D. but existed apart from mainstream Christianity, so any potential routes between those texts and Joseph Smith's New England remain somewhat obscure. However, the parallels are worth noting: the relationship between God and Man, the search for salvation through knowledge of God, the ascension to Godhood, etc. It is also interesting to note that the hermetic belief in divinization, like the LDS belief in achieving Godhood, is both personal and the result of conscious effort. On the other hand, the two views differ in their conception of Godhood, for whereas the Hermetics believed in assimilation into the One God, LDS belief purports a separate and distinct Godhood.

**Researcher:** Scott Goodwin;  
**Date:** June 30, 1999

**Excerpt (pages):** "It should be clear by now that the knowledge of God that the Hermetic initiation is supposed to bring is not an external knowledge, of one being by another, but an actual assumption by the initiate of the attributes of God: in short, divinization. The way of Hermes is the 'way of immortality'; and its end is reached when the purified soul is absorbed into God, so that the reborn man, although still a composite of body and soul, can himself fairly be called a god. . . . This 'way of Hermes' is to be distinguished from the routes by which other contemporaries reached the divine realm. The Hermetist's was a divinization neither public and official as that of the emperor, nor accorded in consequence of death as was increasingly the custom at this time regardless of social status. It was, rather, deeply private, and the reward of conscious effort--no mere rite of passage. And while the emperor and the dead were placed among, indeed regarded as of a status somewhat inferior to, the plurality of traditional gods, the Hermetist was assimilated to the One God" (110-111).

**Length of Relevant Material:** 12 pp.

**Hard Copy (pages):** 104-115

**Date When Photocopying Was Completed:**

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**Topics:** Men become gods; Salvation through knowledge; Intelligence and intelligences; Spirit, soul, and body; Plurality of gods

**Author:** Etienne Gilson

**Title of Book:** *God and Philosophy*

**Title of Chapter:** "God and Christian Philosophy"

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New Haven, Connecticut

**Publisher:** Yale University Press

**Date of Publication:** April, 1941

**Library Location:** BT 101 .G53
Nature of Source: This book is based on a series of lectures at Indiana University, given by the then visiting professor, Etienne Gilson from the Pontifical Institute of Mediaeval Studies in Toronto. Specializing in philosophy, Gilson uses the book to outline the relationship and difficulties between God and metaphysics. The chapter from which this excerpt is taken focuses on how theologians and philosophers have tried to reconcile the Christian conception of God with philosophy.

Comment: Here Gilson gives a brief summary/history of how early Christians tried to apply Platonic and Plotinian philosophy to the Christian Creator. It is in this time period that the long-standing traditions of God as "the One" Absolute Creator or Emanator and Man as Finite creation or emanation of godhood get formed, which continued to affect how Christians in the 19th century saw themselves and their potential for growth (relative to God).

Researcher: Scott Goodwin Date: July 6, 1999

Excerpt (pages): 'When Plotinos and Saint John thus met in the mind of Augustine, their combination was instantaneous. Reading the gospel into Plotinos' Enneads, he found that the soul of man, though it 'bears witness of the light,' yet itself 'is not that light; but the Word of God, being God, is that true light that lighteth every man that cometh into the world.' Why should not men use this constant presence of the divine light in their souls as an always open way to the Christian God?

"This is precisely what Augustine did, or, at least, what he tried to do, for the task proved to be a much more difficult one than he himself had imagined. In inheriting the philosophical world of Plato, Augustine had fallen heir to Plato's man. Now, man, as Plato conceived him, was not the substantial unity of body and soul; he was essentially a soul. Instead of saying that man has a soul, we should therefore say that man is a particular soul, that is to say, an intelligent, intelligible, and eternally living substance, which, though it now happens to be conjoined to a body, has always existed before it and is ultimately destined to outlive it. In Plato's own words, man is 'a soul using a body,' but he is no more his body than a worker is the tools he uses or than any one of us is his own garments.

"By accepting this definition of man, Augustine was putting himself in an exceedingly awkward philosophical position. In Plato's doctrine, and still more clearly in that of Plotinos, to be purely intelligible, living, and immortal substance was exactly to be a god. Human souls then are just so many gods. When a man philosophizes and, discarding his body, focuses his mind upon intelligible truth, he simply behaves like a god who remembers to be a god. Rightly to philosophize then is nothing else, for each and every one of us, than to behave as becomes the god which each and every one of us actually is. True, we are but individual Intelligences radiated by the supreme Intellect, and therefore by the One. For this very reason, just as we are by and in the One, we also know, and contemplate, by and in the light of the supreme Intellect who eternally emanates from the One. Yet, when all is said and done, we nevertheless are so many gods, lesser gods as we may be, patiently working our way back into the company of our fellow gods. Dialectics, as Plato and Plotinos understood it, was but the method which enables man to achieve a sort of philosophical salvation, by progressively raising him to the full awareness of his own divinity. A god may eventually forget himself but he cannot possibly stand in need of being saved.
"This is the fundamental reason why Saint Augustine has found it so hard to reach the Christian God by means of methods borrowed from Plato and Plotinos. To him, as to them, all that was immaterial, intelligible, and true was divine in its own right; but, whereas, in Plato's philosophy, man was naturally entitled to the possession of truth as a divinity is entitled to the possession of things divine, he could no longer appear as entitled to it in a Christian philosophy where, metaphysically speaking, man in no way belongs in the divine order. Hence this important consequence, that man was bound to appear to Augustine as a creature endowed with something that was divine in its own right. If truth is divine, and if man is not a god, man should not be possessed of truth. In fact, however man is; consequently, the only conceivable way for Augustine to account for the paradoxical presence of intelligible truth, which is divine, in man, who is not a god, was to consider man as knowing in the permanent light of a supremely intelligible and self-subsisting truth, that is, in the light of God" (55-59)

**Length of Relevant Material:** 38-73

**Hard Copy (pages):** 36 pp.

**Date When Photocopying Was Completed:**

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**Topics:** Men become gods; Seeing God; Three degrees of glory; Eternal life

**Author:** Keith Norman

**Title of Book:** *Deification: The Content of Athanasian Soteriology*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Ann Arbor, MI

**Publisher:** University Microfilms International

**Date of Publication:** 1980

**Library Location:** BT 752 .N67x 1980

**Nature of Source:** The following passages were taken from the Doctoral thesis of Keith Norman, completed at Duke University. Although the dissertation primarily concerns itself with the writings of Athanasius, it includes the writings of his predecessors to put his ideas into historical perspective. This passage concerns Irenaeus of Lyons, an early church authority whose writings fall somewhere between 177 and 202 A.D.

**Comment:** This passages gives a basic outline of Irenaeus' fundamental teachings regarding deification. Norman's point is to show that, contrary to popular belief, the idea of men becoming gods is not new. Instead, he demonstrates that the idea existed for the first several centuries after Christ, and that it was only with the adoption of certain Platonic principles that the idea was rejected. This excerpt is heavily footnoted, so those who wish to investigate the primary sources should consult the original text.

**Researcher:** Scott Goodwin      **Date:** July 2, 1999

**Excerpt (pages):** "The content of deification for Irenaeus amply justifies the use of the idea. It includes immortality, which tends to be the most prominent characteristic in polemical contexts. Although Harnack characterized Irenaeus' apotheosis of mortal man through his acquisition of immortality as 'the idea of salvation which was taught in the ancient mysteries,' Irenaeus' idea of immortality as the victorious action of God in resurrection is far removed from the Hellenistic doctrine of the natural immortality of the
soul. Irenaeus insisted that the soul's immortality is by grace, not nature. More importantly, he held to a general resurrection of all flesh, albeit to differing levels of glory or punishment. This means that immortality alone does not constitute deification for Irenaeus; mere existence alone does not imply the blessedness of the divine life. Only 'the perfect' or 'the spiritual' are joined to God, and even among them there are gradations of exaltation.

"This personal communion or fellowship with God includes eternal life in the fullest sense, incorruptibility, an inheritance of glory, and 'the full knowledge and enjoyment of God.' The visio Dei is the epitome of this soteriology; 'For Irenaeus, to see God is the equivalent of being divinized.' Irenaeus sets forth the standard Patristic attitude: contemplation of God constitutes the spiritual life, and the culmination of that life is the direct vision of God face to face, which is only possible for a fellow being--one who is like God" (58-60).

Length of Relevant Material: 9 pp.
Hard Copy (pages): 54-62
Date When Photocopying Was Completed:

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Topics: Mysteries of God (esoteric knowledge); Learning; Adam; Jews
Author: Rev. Edward Burton, D.D.
Title of Book: An Inquiry Into the Heresies of the Apostolic Age in Eight Sermons
Title of Chapter: "Lecture II"
Title of Article: 
Title of Periodical: 
Place of Publication: Oxford
Publisher: Samuel Collingwood, Printer to the University
Date of Publication: 1829
Library Location: BT 1319 .B87 1980
Nature of Source: This book is comprised of the written texts for a series of eight lectures that were given by Rev. Burton at Oxford in 1829. Rev. Burton, described on the title page as "Regius Professor of Divinity and Canon of Christ Church," mentions in his first lecture that the object of his texts is to discuss all of the heresies mentioned in the New Testament or otherwise, "which infested the church in the lifetime of the apostles" (3). In his conception, the apostolic age ended with the death of St. John, which he surmises must have been at the start of the second century.

Comment: I cite this passage mainly as evidence of what types of things were known about the Cabala during the lifetime of Joseph Smith. However, I found it particularly interesting that the speaker accredits the Cabalists with teaching that a tradition of secret doctrine have been passed down from Adam through the Patriarchs. This resonates with LDS teachings of sacred temple instruction. The passage is also useful for its discussion of what causality, if any, exists between Cabala and Gnosticism.

Researcher: Scott Goodwin Date: July 16, 1999
Excerpt (pages): "The Jewish Cabbala may be loosely defined to be a mystical system, affecting the theory and practice of religion, founded upon oral tradition. It has been disputed, at what time the Cabbala may be said to have begun: and it has been argued,
because a Rabbi at the end of the second century was the first to make a collection of the scattered traditions of his countrymen, that the Cabbala, as a system, did not exist before, and that therefore it could not have contributed to the rise of Gnosticism. It has however been satisfactorily shewn, that the Presidents of the Sanhedrim, for several years before the birth of Christ, had gradually been raising unwritten tradition to a level with the written law. If we would believe the Cabbalists themselves, a collection of those traditions had already been made by Ezra: but such a document has never been produced. They say also, that God revealed some secret doctrines to Adam, which were received from him by tradition: similar doctrines were received from Abraham and Moses: and hence these unwritten traditions were known by the name of Cabbala, from a Hebrew word signifying to receive. It will perhaps be conceded, that some communications were made to the Patriarchs beyond those which the sacred books have recorded. Thus the history of the Creation, if it was known to the Jews before the time of Moses, must have been preserved among them by an unwritten tradition. It is also plain, that a mystical interpretation of scripture, which is another important part of the Cabbala, did not rest entirely upon a false and artificial foundation. St. Paul has taught us, that under certain restrictions we are authorized in extracting a double sense from scripture: and I say this to shew, what has been the conclusion of learned men, and which seems in fact to be the fair and rational conclusion, that there was once a pure Cabbala, that is, there were some genuine unwritten traditions; and there was a sober and rational mode of allegorizing scripture: but in both these points the later Jews sadly departed from the simplicity of their fathers. In both these points there was a striking resemblance between the Cabbalists and the Gnostics. With the latter, to interpret scripture literally was the exception; and they only did it, when it suited their purpose: their rule was to extort a hidden meaning from every passage; and to make every word, and almost every letter, contain a mystical allusion. The Gnostics also resembled the Cabbalists in appealing to oral tradition. They said, that Christ taught two doctrines; one, the common and popular; and another, which he delivered to his disciples only. But this was a small part of the resemblance between the Cabbalists and the Gnostics: nor would it have been inferred, that the two doctrines were connected, if the Cabbala had not contained a system of emanations, which bears some affinity to that adopted by the Gnostics" (51-53).

Hard Copy (pages): 29-56
Date When Photocopying Was Completed:

Topics: Mysteries of God (esoteric knowledge); Salvation through knowledge; Learning
Author: Garth Fowden
Title of Book: The Egyptian Hermes
Title of Chapter: "Religio Mentis"
Title of Article:
Title of Periodical:
Place of Publication: Cambridge, U.K.
Publisher: University Press
Date of Publication: 1986
**Nature of Source:** This book is a self-described study into the social milieu of late pagan thought. The author says that he was curious about what most literate pagans in the Greek-speaking world believed, particularly as it related to their relationship with God, and how they came to this knowledge. In the author's own words, the organization of the book is as follows: "The book is arranged in three parts. The first located the Hermetic literature's origin in the fusion of Egyptian and Greek ways of thought that occurred in the Nile valley during the Ptolemaic and Roman periods. Part II argues that Hermetism [also known as Hermeticism] can only be properly understood if the technical and philosophical books are seen as enshrining related aspects of Man's attempt to understand himself, the world around him, and God--in fact, as a practical spiritual 'way'. . . Finally, part III addresses itself to the historical evidence for the milieu and audience of Hermetism, both within Egypt and in the rest of the Graeco-Roman world" (xxvi-xxvii).

**Comment:** The world view of the Hermetic tradition has some very obvious similarities to the world view established by Joseph Smith, particularly in his later ministry. What remains unclear is what, if any, historical connection there is between the two schools of thought. The Hermetic texts were being widely read by 1st century A.D. but existed apart from mainstream Christianity, so any potential routes between those texts and Joseph Smith's New England remain somewhat obscure. However, the parallels are worth noting: the relationship between God and Man, the search for salvation through knowledge of God, the ascension to Godhood, etc.

**Researcher:** Scott Goodwin        **Date:** June 30, 1999

**Excerpt (pages):** "This comparison with the late antique Platonists raises a final question: How may we characterize the way of Hermes in general doctrinal terms? . . . The answer must lie in the central aspiration of the Hermetist to attain knowledge of God. The idea that one may 'know God' is extremely rare in the literature of classical and Hellenistic paganism, but common in Jewish and Christian usage; and its prominence in Hermetism is symptomatic of that preoccupation with the divine at the expense of the human sphere which was increasingly marked in late paganism. For the Hermetist, true philosophy was piety towards God and contemplation of His works; and although the Hemetic paideia embraced, in theory, all forms of knowledge of God's creation, the author of the Perfect discourse could reject as the sin of curiosity the high estimation in which traditional philosophers held the natural sciences, mathematics, astronomy, music and so forth, and emphasize their merely auxiliary role in the pursuit of the 'pura sanctaque philosophia'. In fact, for the Hermetist no product of human intellectual investigation, not even knowledge of God, was an end in itself; for underlying all human thought and action is the desire for release from this world of flux and materiality, for the salvation of the soul. Accordingly, the only truly useful knowledge is that of the way of immortality; and such knowledge was treated, naturally enough, as a treasure whose existence ought not to be casually revealed to all and sundry. It is this dualist, soteriological and esoteric philosophy that lies at the heart of the gnostic systems that were so widely diffused in the Roman empire; and of the pagan aspect of this movement is by far the best-documented example" (112-113)

**Length of Relevant Material:** 12 pp.

**Hard Copy (pages):** 104-115
Topics: New Jerusalem; One true church; Judgement; Destruction; Second Coming; New Church; Judgement Day; Sectarian strife
Author: None given
Title of Book:
Title of Article: "SWEDENBORGIANS"
Title of Periodical: The Reflector
Place of Publication: Palmyra, NY
Publisher: O. Dogberry ??
Date of Publication: March 16, 1830
Library Location: 071 R259 1829 (special collections--vault)
Nature of Source: Other than that this is a newspaper contemporary with Joseph Smith, I could find no information about it.
Comment: This excerpt is taken from a larger article that outlines most of Swedenborg's basic beliefs and religious views. Because of his unique view of the spirit world (that it co-exists with the natural world on a level that cannot be perceived except through spiritual means), he rejects such ideas as a physical resurrection and a literal destruction of the world.
Researcher: Scott Goodwin Date: June 18, 1999
Excerpt (pages): 
"[Emanuel Swedenborg and his followers believe] That all those passages in the Scripture generally supposed to signify the destruction of the world by fire, and commonly called the last judgement, must be understood according to the above-mentioned science of correspondences, which teaches, that by the end of the world, or consummation of the age, is not signified the destruction of the world, but the destruction or end of the present Christian church, both among Roman Catholics and Protestants, of every description or denomination; and that the last judgement actually took place in the spiritual world in the year 1757; from which era is dated the second advent of the Lord, and the commencement of a new Christian church, which, they say, is meant by the new heaven and new earth in the Revelation, and the New Jerusalem thence descending" (87).

Length of Relevant Material: 1 pg.
Hard Copy (pages): pg. 87

Date When Photocopying Was Completed:

Topics: Plural worlds; Perfection; Progressive; Spirit child of God; Men become Gods
Author: Rev. Edward D. Griffin, D.D.
Title of Book: Sermons by the Late Rev. Edward D. Griffin, D.D., Vol. II
Title of Chapter: "Heaven"
Title of Article:
Title of Periodical:
Place of Publication: Albany, NY
The employment of heaven is delightful. The saints are delivered from all the cares and toils of this life, and have nothing to do but serve and praise God, to go on his errands to different worlds, to study into the mysteries of his nature and the wonders of his works, and to converse with their brethren on these high and exhaustless themes.--Every faculty has attained its full employment; the understanding in grasping the great truths of God and expiating among the glories of nature; the memory in going over his past dispensations and collecting materials for an everlasting monument of praise; the heart in loving and thanking him; the will in choosing him and his service; the eyes in beholding his glory; the hands and feet in doing his will; the tongue in high conversation and bursting songs.

"In that world they have attained to the perfection of all their powers; not to that perfection which excludes progress, but to that which fits them for the highest action and enjoyment that their capacities admit. They are delivered from every clog to mediation, devotion, or service, arising from a weak or disordered body; from all the passions and prejudices which warped their judgment here; from all those indiscretions by which they feared they should injure the sacred cause they loved; and attained unto unerring wisdom. Their memories are strengthened to recall the leading actions of their lives and the principal dealings of God with them. They are freed from all languor and wanderings in duty, and can hold their attention perpetually fixed without weariness or satiety.

"They have attained to the perfection of knowledge: not that perfection, I say again, which excludes progress, but that which prevents error. They have advanced greatly in the positive knowledge of all those things which a sanctified spirit desires to know. The feeblest infant that has gone to heaven, probably knows more of God than all the divines on earth. They see as they are seen and they know as they are known. Besides the light directly shed upon them, in the excursions which they make through the universe they have a glorious opportunity to study God in his works and dispensations.
"They have escaped from all the sufferings of the present life; from sickness and pain and the mortification of being laid aside as useless; from want and the fear of want; and have attained to the perfect gratification of every taste and desire,—to the possession of all things. . . . As heirs of God and joint heirs with Christ, they own the sun, moon, and stars; they possess the eternal God.

"They have escaped from all the degradation and scorn and slander which their poverty drew upon them here, and have reached the highest honors of the sons of God. They have been crowned, and have sat down with Christ on his throne, with their golden harps and robes of light forever sing and forever shine" (437-439).

**Topics:** Resurrection; Plural worlds; spirit and matter; Astronomy; Angels

**Author:** Rev. Edward D. Griffin, D.D.

**Title of Book:** *Sermons by the Late Rev. Edward D. Griffin, D.D., Vol. II*

**Title of Chapter:** "Heaven"

**Title of Article:**

**Place of Publication:** Albany, NY

**Publisher:** Packard, Van Benthuysen & Co.

**Date of Publication:** 1838

**Library Location:** BX 7233 .G75 S4 vol. 2

**Nature of Source:** The sermons from which the following passage was taken were given by Rev. Griffin, who was a congregationalist minister in Revolution-era New England. He was born on January 6, 1770 in East Hadden, Connecticut, and lived in New Hartford, Newark, Andover, Boston, and Williamstown before his death in Newark on November 8, 1837. Rev. Griffin's memoirs, which precede the collection of sermons, detail a well-established association with the religious events and trends of his day. He had a fairly close association with the Presbyterian church.

**Comment:** Although Griffin's entire sermon talks about the nature of heaven, this passage is the most explicit in describing its material nature. He seems to imply that spirits before the resurrection will also dwell in heaven, and that angels do not have physical bodies.

**Researcher:** Scott Goodwin  **Date:** June 24, 1999

**Excerpt (pages):** "One reason that heaven makes so little impression upon us is that we contemplate it in generals, and of course confusedly. We must take it in detail. We must go through its golden streets, and traverse its flowery fields, and examine its objects one by one. Let us spend a few moments in attempting this, and for a season imagine ourselves there.

"The reflection of least importance respecting that world is, that it is a pleasant country. In whatever part of the universe it is situated, there is a local heaven, where the body of Jesus is, where the bodies of Enoch, and Elijah, and those who arose with Christ are, and
where the bodies of all the saints will be after the resurrection. Those bodies will be material, and of course will occupy space, and must have a local residence, as really as the bodies which are now on the earth. That country is already prepared, (it was "prepared from the foundation of the world," and is unquestionably material. The idea that the saints will have no place to dwell but in the air, has no countenance in the word of God. Their city, in more sense than one, "hath foundations." It is a real country; and my first remark is, that it is a pleasant country. He that could make the scenes which we behold, can unite the most beautiful of them into one and surpass them all. And there can be no doubt the place which he has chosen for the metropolis of his empire, and which Christ selected from all worlds for his residence and the residence of his Church must be the most beautiful of all the worlds he has made. It is set forth in Scripture under images drawn from the most enchanting objects of sense. I know that these are intended to illustrate its spiritual glory, but can you prove that this is all? Why are spiritual things set forth by sensible objects? You say, because men are in the body. And pray, will they not eternally be in the body after the resurrection? And will not an exhibition to the senses of the riches of the divine nature, be as useful an auxiliary to other revelations than as now. Nor can we doubt that unimbodied spirits are capable of beholding and enjoying the material works of God. Otherwise the material universe would be a blank to the angels, and to human spirits before the resurrection.

"We may then reasonably conclude that heaven is a world of more resplendent and varied beauty than the mortal eye has ever seen" (435-436).

Hard Copy (pages): 433-447
Date When Photocopying Was Completed: ____________________________
Griffin echoes Smith's opening remarks from the King Follett discourse, saying that the purpose of this life is to learn about God's character, but while Smith builds on this idea by saying that we use this knowledge to become ourselves like God, Griffin keeps the relationship more static. When he says that knowledge of God exalts, he means an internal rather than literal exaltation.

Researcher: Scott Goodwin       Date: June 28, 1999
Excerpt (pages): "This knowledge [of God], at the same time that it is the most humbling, is the most exalting. One such view as Moses had, will raise the soul above the world and lift it to heaven. It will do more than all other views to ennoble the mind, to elevate it above the vulgar pursuits of men, and make it conversant with the skies. If it is a dignity to be intimately acquainted with great men, what is the dignity of knowing and being known of God? It is the most noble and sublime knowledge, and worthy of the most aspiring desires of the immortal mind" (283).

Length of Relevant Material: 17 pp.
Hard Copy (pages): 273-289
Date When Photocopying Was Completed: 

Topics: Salvation through knowledge; God's purpose in creation
Author: Rev. Edward D. Griffin, D.D.
Title of Book: Sermons by the Late Rev. Edward D. Griffin, D.D., Vol. I
Title of Chapter: "The Knowledge of God"
Title of Article: 
Title of Periodical: 
Place of Publication: Albany, NY
Publisher: Packard, Van Benthuysen & Co.
Date of Publication: 1838
Library Location: BX 7233 .G75 S4 vol. 1
Nature of Source: The sermons from which the following passage was taken were given by Rev. Griffin, who was a congregationalist minister in Revolution-era New England. He was born on January 6, 1770 in East Hadden, Connecticut, and lived in New Hartford, Newark, Andover, Boston, and Williamstown before his death in Newark on November 8, 1837. Rev. Griffin's memoirs, which precede the collection of sermons, detail a well-established association with the religious events and trends of his day. He had a fairly close association with the Presbyterian church.
Comment: Griffin is a good preacher to analyze to get an impression of what were some of the key religious beliefs and assumptions at the time of Joseph Smith. In this sermon, Griffin echoes Smith's opening remarks from the King Follett discourse, saying that the purpose of this life is to learn about God's character, but while Smith builds on this idea by saying that we use this knowledge to become ourselves like God, Griffin keeps the relationship more static. In his view, we need to learn about God because of who He is, rather than for what we can become.

Researcher: Scott Goodwin       Date: June 28, 1999
Excerpt (pages): "In general it may be observed that the great end for which men were sent into the world was to learn the character of their maker, by studying his glories in his
works and word, that they might obey and enjoy him. The great end which God had in view of all his works was to make an illustrious display of his perfections, that creatures might know him and be united to him in sublime and everlasting communion. All things which are proposed as objects of our belief or knowledge, are but one complicated lesson of God which we are sent into the world to learn. The vast and interesting object on which his divine eye is immovably fixed, and which in the progress of time he will fully attain, is to fill the world,—the universe,—with the knowledge of his glory. . . .

"Further, God is the being with whom we have the most intimate and interesting connexion [sic]; and therefore we ought certainly, and it chiefly concerns us, to become acquainted with him. He is the being with whom we chiefly have to do in time and eternity. It is in him that we live and move and have our being, and he will be our final Judge. He is the author of all our comforts on earth; and he will be to eternity either the author and object of our whole enjoyment, or the executioner of his wrath upon us. Should it not be a chief desire to get acquainted with the benefactor who has sent all our comforts to us for so many years, and with the fearful Name on which all our future destinies depend? Shall a man be anxious to see the generous stranger who once relieved his wants, or the relation in a foreign country who is to make him his heir? and shall we be indifferent to an acquaintance with our God?" (274-276)

Length of Relevant Material: 17 pp.
Hard Copy (pages): 273-289
Date When Photocopying Was Completed:

Topics: Salvation through knowledge; Learning; Men become gods; Spirit child of God
Author: Garth Fowden
Title of Book: The Egyptian Hermes
Title of Chapter: "Religio Mentis"
Title of Article:
Title of Periodical:
Place of Publication: Cambridge, U.K.
Publisher: University Press
Date of Publication: 1986
Library Location: BF 1591 .F75 1986
Nature of Source: This book is a self-described study into the social milieu of late pagan thought. The author says that he was curious about what most literate pagans in the Greek-speaking world believed, particularly as it related to their relationship with God, and how they came to this knowledge. In the author's own words, the organization of the book is as follows: "The book is arranged in three parts. The first located the Hermetic literature's origin in the fusion of Egyptian and Greek ways of thought that occurred in the Nile valley during the Ptolemaic and Roman periods. Part II argues that Hermetism [also known as Hermeticism] can only be properly understood if the technical and philosophical books are seen as enshrining related aspects of Man's attempt to understand himself, the world around him, and God--in fact, as a practical spiritual 'way'. . . . Finally, part III addresses itself to the historical evidence for the milieu and audience
of Hermetism, both within Egypt and in the rest of the Graeco-Roman world" (xxvi-xxvii).

**Comment:** The world view of the Hermetic tradition has some very obvious similarities to the world view established by Joseph Smith, particularly in his later ministry. What remains unclear is what, if any, historical connection there is between the two schools of thought. The Hermetic texts were being widely read by 1st century A.D. but existed apart from mainstream Christianity, so any potential routes between those texts and Joseph Smith's New England remain somewhat obscure. However, the parallels are worth noting: the relationship between God and Man, the search for salvation through knowledge of God, the ascension to Godhood, etc.

**Researcher:** Scott Goodwin **Date:** June 30, 1999

**Excerpt (pages):** "So far, Hermetic gnosis has simply been defined as the knowledge of God that the initiate longs for. In order to understand better what this gnosis is, two further points should be borne in mind.

"In the first place, Man's contemplation of God is in some sense a two-way process. Not only does Man wish to know God, but God too desires to be known by the most glorious of His creations, Man; and to this end he freely bestows on the initiate some of his own power, mediated through a spiritual instructor. Indeed, Hermes goes so far as to assert, in *Corpus Hermeticum* XIII, that the mysteries of the spirit 'are not taught, but we are reminded of them by God, when he wishes'. . . . The Hermetic initiation, then, is not merely an encounter, but an interaction, between Man and God; and it is only by grasping the genuine reciprocity of this experience that we can appreciate the deeply gnostic core of Hermeticism.

"The second point arises from the first. Why should a transcendent God wish to be known by mere mortals? The Hermetists' answer is that the most glorious of God's creations is animated by a divine spark, and therefore himself divine. Man is of double nature, and so the difference between the divine and human spheres is less substantial than it seems. The idea is deceptively simple. In fact, very few men have any inkling of their own divinity; and it was for this reason that the Hermetists regarded an understanding of the origin and nature of the World and Man as an essential preliminary to spiritual illumination. 'To know the stages of the creative process is also to know the stages of one's own return to the root of all existence.' Man's crippling disability is his ignorance; and the Hermetist's highest aspiration was to overcome that ignorance and, by helping Man to understand his true nature, bring him at last to know God and assert his own divinity" (104-105).

**Length of Relevant Material:** 12 pp.

**Hard Copy (pages):** 104-115

**Date When Photocopying Was Completed:**

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**Topics:** Sanctification
**Author:** Samuel Taggart
**Title of Book:** *A Scriptural Vindication*
**Title of Article:**
**Title of Periodical:**
These excerpts were taken from the appendix of a book written by Samuel Taggart, whom the title page lists as "Pastor of the Presbyterian Church in Colrain." While the main body of the book concerns itself with the Presbyterian definition of perseverance (the final salvation of all believers), the following passage was taken from the book's Appendix, which responds to the corresponding doctrine of Methodism and, to a lesser degree, Calvinism.

Comment: Taggart outlines his understanding of the Methodist belief that perfection is attainable in this life, and then refutes it with his own understanding of Christian scripture and doctrine. Taggart disagrees with the idea of unconditional sanctification, and yet at the same time supports an eventual universal salvation, attainable only in the life to come.

Researcher: Scott Goodwin Date: June 23, 1999

Excerpt (pages): "I have been larger upon this point of perfection, than I first intended, because it appears to be a darling topic with Methodists, one which all their preachers must not only profess to believe, but are expressly enjoined to preach. Platform page 22. 'Are you going on to perfection? Do you expect to be made perfect in love, in this life? Are you groaning after it?' Page 169. 'All our preachers should make a point or preaching Christian perfection to believers, constantly, strongly, and explicitly.' "And because it appears to me, to be a doctrine the belief of which is highly injurious to certain classes of people, particularly to such as have peculiar exercises with the body of sin, the strong remains of their various heart corruptions. This doctrine has a natural tendency to cause them to cast away their confidence, and give way to despondency. It wounds those whom the gospel balm is designed to heal. Instead of biding up the broken hearted, it widens the breach. It has also a tendency to strengthen the hands, or encrease [sic] the confidence of the self deceived hypocrite, who, being ignorant of God's righteousness, or of his own need of it, goes about to establish his own. None are more apt to dream of perfection than such. 'God, I thank thee, I am not as other men, I have walked in all good conscience,' is a language natural to people of this description. If perfection is attainable, who so likely to find it as they? By this means they are hardened against conviction, and led to cry peace, peace, while there is no peace. But upon the authority of scripture, and christian experience, we rest the decision. Hypocrites and enthusiasts may dream of a state of sinless perfection in this life, but the serious, rational, bible christian, finds it to be his constant employment to press forward toward the end of the race, till that which is perfect is come, and that which is in part shall be done away"

Length of Relevant Material: 1 pg.

Hard Copy (pages): pg. 132

Date When Photocopying Was Completed:

Topics: Sanctification; Jesus Christ; Spiritual death

Author: Samuel Taggart
Calvinists have no more faith than Methodists, in virtue of what the latter are pleased to call a death purgatory. They believe, that to the blood of Christ, and the sanctifying influences of the spirit only, we owe a thorough cleansing from all sin, and, it would appear, that their faith in this sovereign remedy, was even stronger than that of the Methodists, because they believe that, wherever God sprinkles the clean water of sanctification, the subject shall be assuredly cleansed from all his filthiness, whereas the latter believe that a person may be truly sanctified by the blood of Christ, and yet perish everlastingly. But where it is said, "The blood of Christ cleanseth from all sin," it is in the present sense, not hath cleansed, as if the work was completed, but this same blood hath begun, to cleanse, is now cleansing, and will continue to cleanse, till the work is perfected: and God will perfect that which concerns his people, even the work of faith with power. We doubt not Christ's ability to perfect this cleansing in this life, and, even instantaneously, in the first moment of conversion, if it was agreeable to his sovereign good pleasure. But we believe, and we think, both scripture, sound reason, and Christian experience, warrant the conclusion, that Christians are, like soldiers fixt to their post, by the Lord Jesus Christ, the captain of their salvation. When they have been exercised in this spiritual warfare, as long as he sees meet, he will give them a discharge; by calling them home to reap the rewards of victory. Whenever this warfare is accomplished, the discharge will be given. The work of some he cuts short, while others are kept longer in the field: but till a discharge is given, enemies from within and without, will continue to give more or less disturbance. But perfection is a glorious part of the prize or reward, therefore no part of the race. When this is once attained, sanctification is completed, and the warfare is accomplished, and, we see not why the saints should not be immediately removed to heaven, where, alone, they can find suitable companions and employment. We farther believe that he will never forsake the work of his hands, but whenever he begins a good work, he will carry it on to perfection. This appears to be, much more consonant to scripture, reason, and Christian experience, than to suppose, that the good work of sanctification, may be, not only begun, but considerably advanced, and even
perfected, yet afterwards marred, destroyed, and lost, and those who are to Christ as the apple of his eye, plucked out of his hand" (131-132)

**Length of Relevant Material:** 2 pp.
**Hard Copy (pages):** 131-132
**Date When Photocopying Was Completed:**

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**Topics:** Spirit, Soul, and body; fortunate fall  
**Author:** Keith Norman  
**Title of Book:** *Deification: The Content of Athanasian Soteriology*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Ann Arbor, MI  
**Publisher:** University Microfilms International  
**Date of Publication:** 1980  
**Library Location:** BT 752 .N67x 1980  
**Nature of Source:** The following passages were taken from the Doctoral thesis of Keith Norman, completed at Duke University. Although the dissertation primarily concerns itself with the writings of Athanasius, it includes the writings of his predecessors to put his ideas into historical perspective. This passage concerns Irenaeus of Lyons, an early church authority whose writings fall somewhere between 177 and 202 A.D.  
**Comment:** This passages gives a basic outline of Irenaeus' fundamental teachings regarding deification. The excerpt is heavily footnoted, so those who wish to investigate the primary sources should consult the original text. Also, Norman occasionally uses Greek words and character which "are Greek to me," necessitating that I exclude them from this excerpt. By inference, I gather that they refer to the body and the spirit.  
**Researcher:** Scott Goodwin  
**Date:** July 2, 1999  
**Excerpt (pages):** "Irenaeus' anthropology is based solidly on the imago Dei in man, which makes him "capax incorruptionis et immortalitatis." Against the Gnostics, Irenaeus argued that is was the complete person, not just the [Greek], which carried the image and likeness of God. Although he did not consistently distinguish between [Greek] and [Greek], he tended to refer the former to the body, and the latter to the mind and spirit. The image is inherent in the nature of man, but the likeness is a superadded grace of the Spirit, which man has lost through the Fall, so that he now lives irrationally and apart from the Spirit, estranged from God.  
"But man's disobedience did not thwart the plan of salvation; in fact, the Fall was part of that overall scheme which culminated in the Incarnation. 'The original destination of man was not abrogated by the fall, . . . the fall was intended as a means of leading men to attain this perfection to which they were destined.' First of all, it enabled man to experience hardship ans sin in order to increase his awareness and valuation of the good. It also helped him to recognize the source of his blessings, especially in the appearance of Christ, who fulfills the destiny of man" (55-56).  
**Length of Relevant Material:** 9 pp.  
**Hard Copy (pages):** 54-62  
**Date When Photocopying Was Completed:**
Topics: Spirit World; Eternal Marriage; Visions, dreams, revelation; Fate of those without the gospel
Author: Emanuel Swedenborg
Title of Book: The True Christian Religion
Title of Article: 
Title of Periodical: 
Place of Publication: Amsterdam, Netherlands
Publisher: ??
Date of Publication: 1771
Library Location: BX 8712 .T8 1980 vol.2
Nature of Source: Swedenborg was a prolific Swedish official and scholar who, in his early life, became well acquainted with the scientific thought of his age. His religious ideas came from visions that he claimed to have had, starting sometime between 1744 and 1745. As a visionary, he asserted that his descriptions of heaven, such as the one meticulously outlined in this book, came from divine revelation rather than speculation.
Comment: This passage is found in the supplement to Swedenborg's book, in which he gives a detailed account of the existence after death, which he calls the "spiritual world." The rest of the supplement continues his description of this world, in which there is landscape, separate nations (such as the English, Germans, and Dutch) and cities. In Swedenborg's description we find that there is still commerce, labor, ministerial work, and so on.
Researcher: Scott Goodwin Date: June 16, 1999
Excerpt (pages): "And yet, man after death is as much a man as he was before, so much as to be unaware that he is not still in the former world; for he has sight, hearing and speech as in the former world; he walks, runs, and sits, as in the former world; he lies down, sleeps, and awakes, as in the former world; he eats and drinks as in the former world; he enjoys marriage delight as in the former world; in a word, he is a man in each and every respect. From all this it is clear that death is not the extinction but the continuation of life, and is merely a transition" (352).
Length of Relevant Material: 3 pp.
Hard Copy (pages): 352-354
Date When Photocopying Was Completed: 

Topics: Spirit world; Resurrection; Eternal life; Progressive
Author: Colleen McDannell and Bernhard Lang
Title of Book: Heaven: A History
Title of Article: 
Title of Periodical: 
Place of Publication: New Haven, Connecticut
Publisher: Yale University Press
Date of Publication: 1988
Nature of Source: This book discusses the images and conceptualizations that Christians have used to describe Heaven, and how those images and conceptualizations have changed through history. The book draws not only from institutional and societal beliefs, but also from independent thinkers and artists. The chapter in which this passage is found deals primarily with the ideas of Emanuel Swedenborg.

Comment: This passage gives a brief overview of Swedenborg's conception of heaven, which was a departure from the "theocentric" or God-centered heaven put forth by the majority of Protestant reformers and Catholic counter-reformers before his time. Those before him saw heaven as a place where our primary function is to worship God and learn from him, with our earthly ties all but forgotten. As this section shows, Swedenborg's ideas reflected a gradual shift away from theocentrism and a shift towards anthropocentrism--a view of heaven that focuses on humanity rather than deity.

Researcher: Scott Goodwin
Date: June 16, 1999

Excerpt (pages): "With the publication of Swedenborg's writings in the mid-eighteenth century, a major shift occurred in the perception of heavenly life. Hints of this shift were also evident in the more conventional theology of the period, indicating a slow realignment of the images of the other world. While the majority of Christians during that time took little notice of the Swedish visionary, the cultural climate supported the general perspective of his views. This perspective of heaven, which we term "modern," has four characteristics: First, only a thin veil divides heaven from earth. For the righteous, heavenly life begins immediately after death. Concepts of purgatory or sleeping in the grave until the general resurrection are either denied or minimized. Secondly, rather than viewing heaven as the structural opposite of life on earth, it is seen as a continuation and fulfillment of material existence. Heaven possesses a material character which give it a sensuous quality. Delighting the senses, once perceived as a frivolous pastime, becomes a major aspect of eternal life. Thirdly, although heaven continues to be described as a place of "eternal rest," the saints are increasingly shown engaged in activities, experiencing spiritual progress, and joyfully occupying themselves in a dynamic, motion-filled environment. The journey to God does not end with admittance to heaven but continues eternally. Spiritual development is therefore endless. Finally, a focus on human love expressed in communal and familial concerns slowly replaces the primacy of divine love experienced in the beatific vision. Social relationships, including the love between man and woman, are seen as fundamental to heavenly life and not in conflict with divine purpose. God is loved not only directly but also through the love and charity shown to other in heaven" (183).

Length of Relevant Material: 1 pg.
Hard Copy (pages): pg. 183
Date When Photocopying Was Completed:

Topics: Three degrees of glory; Eternal life
Author: None given
Title of Book:
Title of Article: "Sermon on 1 Corinthians 15: 41-42"
Comment: The author of this sermon begins by asserting that Paul's comparison of the Resurrection with the sun, the moon, and the stars is indicative of a Heaven in which there are differing degrees of glory. He, the author, reasons that if there are different degrees of glory among the angels, why not among the resurrected dead? He draws addition support from Christ's allusion to his father's "many mansions," inferring that this means that in Heaven there will be differing degrees of happiness and enjoyment. The author goes on to conclude that these differing degrees must be based on each individual's worthiness in the sight of God. The author also asserts that these degrees of glory do not suggest impartiality on God's part, because God endowed all his creations with different capacities. He seems to suggest that it is our God-determined capacity for happiness and glory, and not our actions, that will determine what degree of glory we are rewarded in the next life.

Researcher: Scott Goodwin      Date: June 14, 1999
Excerpt: "The Apostle Paul, in explaining the nature of the Resurrection, and illustrating our condition in a future world of glory, does it by referring to our senses; by which we perceive there are various degrees of beauty, splendor, and magnificence among the heavenly bodies. So also, says he, is the resurrection of the dead. Hence it is manifest that the doctrine he teaches is that there will be different degrees of happiness or glory in the kingdom of heaven: a truth which men sometimes seem to doubt, or deny" (102).

Length of Relevant Material: 5 pp.
Hard Copy (pages): 101-106
Date When Photocopying Was Completed:

Topics: Unpardonable sin
Author: Elijah Norton
Title of Book:
Title of Article: "Methodism Examined"
Title of Periodical:
Place of Publication: Windsor, Vermont
Publisher: Alden Spooner
Date of Publication: 1791
Library Location: 080 Sh64 EVANS 23645
Nature of Source: This document is not a religious creed in the sense that it outlines all the main beliefs of Methodism, but is instead a single sermon which uses John 6:47 to explain the Methodist belief in election and everlasting life. In it own words, the sermon illustrates and proves "the DOCTRINES of FAITH; and FINAL PERSEVERANCE of all
BELIEVERS," and refutes the doctrines of "FALLING from GRACE and other
DOCTRINES connected therewith" (1).

Comment: Although the sermon devotes itself almost exclusively to the subject of
election, the brief mention of the unpardonable sin demonstrates an awareness of the
idea, even if it is only a dismissive awareness. The context of the statement seems to
imply that the speaker does not deny that the unpardonable sin exists, but simply rejects
the idea that a believer, whom he asserts already has everlasting life in his grasp, could
succumb to that sin. By implication, we might infer that the Methodist speaker believes
that only unbelievers are subject to committing the unpardonable sin. To him, believers
cannot fall from grace.

Researcher: Scott Goodwin Date: June 23, 1999
Excerpt (pages): "What great danger unbelievers are in, of being led astray by false
teachers, who are holding up doctrines exactly agreeable to the carnal hearts of men. The
unbelieving sinner wants to have it made out, that he is on as good ground, and sure
foundation as the believer. And this doctrine of falling from grace, (if it were true) makes
it out completely. Especially, if we believe as some affirm, that the believer is liable to
commit the unpardonable sin, which unbelievers are not capable of. But if this be so,
then unbelievers are no more liable, or exposed to everlasting destruction than believers
are. And if sinners can be made to believe this, it will naturally tend to silence all their
fears, and settle them down secure in unbelief" (22).

Length of Relevant Material: 1 pg.
Hard Copy (pages): pg. 22
Date When Photocopying Was Completed:

Topics: Visions, dreams, revelations; Angels; Corruption of biblical texts; New
Jerusalem; Spirit World; Three degrees of glory; Three separate beings; Restoration;
Author: none given
Title of Book:
Title of Article: "SWEDENBORGIANS"
Title of Periodical: The Reflector
Place of Publication: Palmyra, NY
Publisher: ???
Date of Publication: March 16, 1830
Library Location: 071 R259 1829 (special collections--vault)
Nature of Source: Other than that this is a newspaper contemporary with Joseph Smith,
I could find no information about it.

Comment: This article, although a second-hand source, gives a succinct description of
Swedenborg's primary beliefs and assertions. His claim of divine visitation and personal
revelation, as well as his linking of the natural and spiritual world, make him an
interesting figure of comparison with Joseph Smith. This particular excerpt covers his
claim to prophecy, his ideas on the Trinity, and his concept of the three heavens.

Researcher: Scott Goodwin Date: June 18, 1999
Excerpt (pages): "He [Swedenborg] confessed himself to be the founder of the New
Jerusalem Church, alluding to the New Jerusalem spoken of in the book of Revelation.
He asserts that, in the year 1743, the Lord manifested himself to him by a personal appearance, and that at the same time opened his spiritual eyes, so that he was enabled constantly to see and converse with spirits and angels. . .

"With respect, therefore, to the sacred Trinity, though he rejected the idea of three distinct persons as destructive of the unity of the Godhead, he admitted three distinct essences, principles, or characters, as existing in it; namely, the divine essence or character, in virtue of which he is called the Father or Creator; the human essence, principle, or character united to the divine in the person of Jesus Christ, in virtue of which he is called the Son and Redeemer; and lastly, the proceeding essence or principle, in virtue of which he is called the Holy Ghost. He further maintains, that the sacred Scripture contains three distinct senses, called celestial, spiritual, and natural, which are united by correspondences; and that in each sense it is divine truth accommodated respectively to the angels of the three heavens, and also to men on earth. This science of correspondence (it is said) has been lost for some thousands of years, viz. ever since the time of Job, but is now revived by Emanuel Swedenborg, who uses it as a key to the scriptural or internal sense of the sacred Scripture; every page of which, he says, is written by correspondence, that is, by such things in the natural world as correspondent unto and signify things in the spiritual world" (87).

**Length of Relevant Material:** 1 pg.
**Hard Copy (pages):** page 87
**Date When Photocopying Was Completed:**
he could not sin. Because the head lives, and is infallible, the members are so also. But I have no notion of its being possible, to make a mere creature, without that connection, so that he is infallible; or cannot sin. But though I suppose that Adam was created, that had he continued in his primitive rectitude, he would have grown up into that union; yet since the fall, by which he lost that constitution; there must be a new creating in Christ Jesus, in order to that; because it cannot grow from any thing we derive from Adam" (22-23 footnotes).

Length of Relevant Material: 3
Hard Copy (pages): footnotes on pp. 22-24
Date When Photocopying Was Completed:

Topics: angels
Author: Ebenezer Chaplin, A. M.
Title of Book: A Treatise on the Nature and Importance of the Sacraments
Title of Article:
Title of Periodical:
Place of Publication: Worcester, Massachusetts
Publisher: Daniel Greenleaf
Date of Publication: 1802
Library Location: HBLL Microfiche 080 Sh64a no. 2009
Nature of Source: a religious book written in three parts about sacraments in the Christian church. Part one addresses the sacraments generally and their nature, necessity, and importance. Part two discusses baptism and its meaning, design, proper mode and subjects. Part three discusses sacraments connected to covenants.
Comment: reference is made to angels, when they were created, and their nature in relation to human beings.
Researcher: Sunny Grames Date: 15 July 1999
Excerpt (pages): "Concerning the Angels.--They are a part of that great and glorious System, which God made; when he created, the Heavens and the Earth, and all things that are therein. I am no insensible that many, and perhaps most people, are in the habit of supposing, that the Angels were created, long before what Moses calls the beginning of the Creation. They suppose that the words in Job xxxiii. 7; saying, The morning Stars sang together, at the time, of the creation of the Earth, proves that the Angels were created some indefinite time before. For it is supposed those morning Stars which sang, were the Angels. But allowing they were the Angles; yet I feel nothing against their being created, in these Six Days of the Creation, of which Moses speaks. For they might be created, the first Day; about the time, of the first springing forth of light; and be called morning Stars in allusion to that; in that view they would eminently morning Stars, rising the first morning that ever existed. And then they would have, all the rest of the week, five days and a half to sing, and rejoice; feeling their own consciousness, of newly springing into existence; and viewing the wonderful works of God, progressing to perfection. We may readily conceive, they would likely be transported into an ecstasy of delight and rejoicing. But what they could be employed about, before any other Creation, besides themselves, was progressing, perhaps no one can derive. Before other things were
created, there was nothing for them to do, of what they are represented, as made for; and as their name signifies. For ANGEL signifies a minister, or a messenger. They are abundantly represented, in Scripture, as attending upon God, in the carrying on his providence, in this world; and as having very particular concern, for the prosperity of God's cause in the world. Christ says, there is joy in Heaven, over one sinner that repenteth; Again, there is joy in the presence of the Angels, &c. Luke xv. 7, 10. So that the Angels, evidently appear, to belong to the same System of Intelligences we do. Many other places might be adduced, to the same purpose. But God's asserting, that he made the heavens and the earth, and all the hosts of them, at that time, may properly supercede, any further investigation, of that point. Hence they are a part of the System we have knowledge of; and are in a special relation to mankind. Though their creation, appears to be different from ours. For by the account, the Scriptures give of them, they all exist as collaterals; though not as equals; for there is an Archangel, and different orders, as Cherubims, Seraphims, &c. So that, there are rank, order, grades, superiority and subordinancy among the Angels. Thus it appears, they were created, in a Systematical arrangement; and organization, fitted to act a glorious part, according to their relation in the great System" (12-14).

Length of Relevant Material: 3
Hard Copy (pages): 12-14
Date When Photocopying Was Completed:

Topics: baptismal covenant; mode of baptism
Author: Lamech and Agrippa; translated from the original German by J. Max Hark
Title of Book: Chronicon Ephratense: A History of the Community of the Seventh Day Baptists at Ephrata, Lancaster County, PA.
Title of Article:
Title of Periodical:
Place of Publication: Ephrata, Lancaster County, PA
Publisher: S. H. Zahm and Co.
Date of Publication: (translation) 1889; (original) 1786
Library Location: HBLL Microfiche CS 43. G46x LH 545
Nature of Source: a book containing the history of the Seventh Day Baptist community at Ephrata, Pennsylvania. The Ephrata community came from German Pieists who left Germany because of religious persecution.
Comment: the origins of the restoration of baptism by immersion in Germany is discussed (pp. 1-2). Describes eight men who "restored immersion, as a candle to its candlestick" thus restoring proper baptism "according to the doctrine brought from heaven to Christ" (2). Baptism is called a "transplanting into the death of Christ" (20) and Johann Conrad Beissel attempts to find a human organization in America that can baptize him in the proper manner, including with witnesses (20). Baptism is called "the new covenant" (20). Reference is made to the necessity of a worthy life before baptism (26) even though "baptism contains in itself the forgiveness of all past sins (26). Once Beissel is baptized, he has "ratified his covenant with God in the water" (31).
Researcher: Sunny Grames Date: 22 June, 1999
Excerpt (pages): "It has before been mentioned how baptism, as a transplanting into the death of Christ, was again brought to light; now he [Johann Conrad Beissel] had become abundantly convinced on that subject, but at that time he knew neither of a congregation according to his own mind, nor of a man who would have been worthy to baptize him. Once he made an attempt to baptize himself in the waters of Mill Creek; but his conscience was not satisfied; nor was the transaction valid, since there were no witnesses present. He was to obtain it through men; and that was difficult for him. How at last he humbled himself under the ordinance of God, and became a child of the new covenant, this shall be shown forth in the following chapter [pp. 21-30], although another excursion from the subject will be necessary, in order to trace the matter to its origin" (20).
Length of Relevant Material: 12 pp.
Hard Copy (pages): 1-2, 20-30
Date When Photocopying Was Completed:

Topics: Bible
Author: Reverend Charles Jenkins
Title of Book: Sermons
Title of Article: "Character and Claims of Revelation"
Title of Periodical:
Place of Publication: Portland
Publisher: A. Shirley
Date of Publication: 1832
Library Location: HBLL BX 7233 .J4 S4x 1832
Nature of Source: Book of sermons all from Rev. Charles Jenkins of the Third Congregational Church
Comment: The first chapter of this book discusses the importance of reading the scriptures and treats the Bible with the typical Protestant attitude: it is the whole and complete word of God and must be studied diligently if a person is to understand God's will. The passage asserts that the Bible is clear enough to guarantee no confusion among readers. Among the reasons for studying the scriptures is included the assertion that they contain "the most authentic record of past events" (15)
Researcher: Sunny Grames Date: 25 June 1999
Excerpt (pages): God "gave to our world the volume of grace [the Bible]. This volume contains all that man needs to know of God, of himself, of his wants, and of his destination. It is, moreover, so full and lucid in its disclosures, that the feeblest mind is able to avoid seriously mistaken, or fatal views of it. (14)
The scriptures "antiquity claim regard. They undeniably contain the most ancient authentic record of past events, extant in or world. Indeed, they contain the only history in existence, that deserves the least credence, of those early and most deeply interesting events that took place, during the period of twenty or thirty centuries after creation. But for the Bible, we should be wholly in the dark respecting the creation of the world, the origin of our species, their original purity and happiness in their Creator's favor, their subsequent ruinous apostacy, the destruction of the old world by the deluge, the confusion of tongues and the consequent dispersion of men over the face of the earth, the
selection of one family as the depository of the true religion, and nearly the whole chain of their eventful history, for a succession of ages" (16).

Lenght of Relevant Material: 24
Hard Copy (pages): 2-26
Date When Photocopying Was Completed:

Topics: consecration
Author: Lamech and Agrippa; translated from the original German by J. Max Hark
Title of Book: Chronicon Ephrantense: A History of the Community of the Seventh Day Baptists at Ephrata, Lancaster County, PA
Title of Article:
Title of Periodical:
Place of Publication: Ephrata, Lancaster County, PA
Publisher: S. H. Zahm and Co.
Date of Publication: (translation) 1889; (original) 1786
Library Location: HBLL Microfiche CS 43 .G46x LH 545
Nature of Source: a book containing the history of the Seventh Day Baptist community and Ephrata, Pennsylvania. The Ephrata community came from German Pietists who left Germany because of religious persecution.
Comment: In discussing Zion, the male convent at Ephrata, the author refers to an "Order" that provided economic stability to the convent. It first discusses offerings or tithes. But they were not sufficient to provide for the needs of the community. So the Prior (leader of Zion, male convent) and the Mother of the Sister (leader of female convent) decided to institute a "worldly economy for the sustenance of the natural life, which represented a ducal court-economy" (139). This order allowed the brethren and sisters to work at various trades and took away the "primitive" nature of the community.
This order required that each who entered the community turn over their personal possessions, which were not returned upon leaving the community.
Researcher: Sunny Grames Date: 27 July 1999
Excerpt (pages): "And since at this time also the offerings did not come in very plentifully anymore, the Prior was seized with unbelief, and sank into purely temporal prospects. And as the Mother of the Sister also fell into this faithlessness, they secretly took counsel together how they might organize the economy so as to provide a living without having to depend upon the favor of the domestic households upon which dependedncc could no longer be placed. All this took place behind the Superintendent's back, who had ever been solicitous that the things of this world might not find entrance in the Settlement; although the Mother herself complined of the Brethren to the Superintendent when thy carried it to extremes; for she souhgt her own interes in arousing differences between the Superintendent and the Prior. Now therefore there was instituted in the Settlement a worldly economy for the sustenance of the natural life, which represented a ducal court-economy, wherein the Brethren and Sister wer made men servants and women servants. Through this much of the primitive simplicity was lost, wherein God had manifested his wonders; and in its setad was opened a wide outlook into the wolrd, for the Brethren, whose intelligence had been widened at their
conversion, set up various mechanical trades, which brought in great profits, and which they handed over to the Prior, so that in a short time a treasury became so rich that money began to be loaned out; yes, it is likely that if God had not destroyed this economy, the Brethren would by this time have ships upon the sea.

"Besides this, the possessions of those who entered the Order were taken from them without considering whether or not these would find their benefit in the Order; and if they left the Order again, they received nothing back, and this by virtue of a rule that anyone who would leave the Order would lose whatever he had contributed to the same. Not even the Courts could prevent this, for it was always claimed that there were no laws covering such cases" (139-140).

Length of Relevant Material: 7
Hard Copy (pages): 137-144
Date When Copying Was Completed:
covenant, but which, at the same time, does not contain a mutual promise of engagement between two or more parties, we are obliged, by the nature of the case, to explain it in a figurative, rather than a literal seven. Thus the promise which God made to Noah, that he would never destroy the world again by flood, is called in scripture a covenant, and the rainbow is represented as a token or seal of the covenant.

Length of Relevant Material:
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: covenant; covenants with Israel; kingdom of heaven on earth
Author: Moses Hemmenway, D. D.
Title of Book: Discourse concerning the Church.
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: I. Thomas and E. T. Andrews
Date of Publication: 1792
Library Location: BYU HBLL Microfiche 080 Sh 64 24389
Nature of Source: book written by the pastor of a Congregational Church in Wells, Massachusetts, part of the Catholic Church. In the author's own words the book does the following: "the Several Acceptations of the Word Are Explained and Distinguished; The Gospel Covenant Delineated: A Right of Admission and Access to Special Ordinances, in their Outward Administration and Inward Efficacy, State and Discussed, Designed to Remove the Scruples and Reconcile the Differences of Christians" (title page).
Comment: The first chapter of this book contains an interesting discussion on covenant, its nature, and the rights, privileges, and responsibilities given to those under covenant. Church government is connected to Hebrew theocracy. Hemmenway discusses a "visible" and an "invisible" church, the latter consisting of those people who are not currently members of the organized Church, but will ultimately be considered disciples of Christ. Hemmenway refers often to a "new covenant" being the covenant ratified by the blood of Christ rather than beasts.
Researcher: Sunny Grames    Date: 29 July 1999
Excerpt (pages): "The Hebrew commonwealth was a kingdom of God, formed by a special covenant which he made with the people when he brought them out of Egypt. Jehobah was their Law-giver, Judge and King. But this was an earthly theocracy, a kingdom of this world, constituted and governed in this peculiar manner, that it might, as a type, represent the kingdom of heaven, the gospel church.
"As all who were interested in the Sinai covenant, which was ratified and sealed by the blood of sacrificed beasts, belonged to the commonwealth of Israel, and were entitled to some at least of its peculiar privileges; so all who are interested in the new-covenant, ratified and sealed by the blood of Christ, belong to the kind of heaven, and are members of the church of God.
"The covenant then, being the great charter and law of the kingdom of heaven, contains a grant of promise of all those special privileges to which the people of God are entitled,
and prescribes all that worship, service and obedience, which they are to render to him. And all who are in the covenant, and so members of the church, are under special bonds and engagements to comply with the duties prescribed to them; and are by a covenant grant entitled to peculiar privileges. But some have a greater interest in the blessings of the covenant than others, and belong to the church in a special and more important sense.

"Sometimes we are to understand by the church, the whole collective body of true saints, who shall finally be admitted to the blessedness of the heavenly state. This is commonly termed the invisible church, and by the Apostle the body of Christ; which in its largest acceptation comprehends all who shall have an inheritance in the kingdom of glory; many of whom may not yet be actual members, but only in the foreknowledge and purpose of God. But in a stricter sense, this invisible or mystical church is that part of the mystical body of Christ which is actually formed; consisting of those who are now the children of God by regeneration and special adoption. Of these some are glorified saints, who are termed the church triumphant. Some are saints consisting with their enemies on earth, who are the church militant. This collective body constitutes the universal invisible church; and being universal it can be but one. It is called invisible, not only because [??] part of them being perfected spirits, are removed from human sight, but also because though members of the church militant are visible in their persons, yet those special qualification and privileges by which they are essentially discriminated from all others, cannot be seen or known by men; and so by way of contradistinction from the visible church . .:"

Length of Relevant Material: 5
Hard Copy (pages): 5-10
Date When Photocopying Was Completed: ____________________________

Topics: creation
Author: notes and translation by Brian P. Copenhaver
Title of Book: Hermetica (The Greek Corpus Hermeticum and the Latin Asclepius in a new English translation)
Title of Article:
Title of Periodical:
Place of Publication: New York, Cambridge
Publisher: Cambridge University Press
Date of Publication: 1992
Library Location: BF 1600 .H475 1992
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such
as the Jewish Cabala and *Picatrix*) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's *Enchyridion* and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

**Comment:** Hermes presents a logical defense for the fact that all things that are created need to have a creator, specifically a father for human beings. He discusses the marvelous characteristics of man. Similar to the Mormon idea that human beings are children of God.

**Researcher:** Sunny Grames  
**Date:** 29 June 1999

**Excerpt (pages):** "If you wish also to see the vision through mortal things on earth and in the deep, my child, consider how the human being is crafted in the womb, examine the skill of the craftwork carefully, and learn who it is that crafts this beautiful, godlike image of mankind. Who traced the line round the eyes? Who pierced the holes for nostrils and ears? Who opened up the mouth? Who stretched out the sinews and tied them down? Who made channels for the veins? Who hardened the bones? Who drew skin over the flesh? Who parted the fingers? Who flattened the bottoms of the feet? Who cut passages for the pores? Who stretched the spleen? Who made the heart in the form of a pyramid? Who joined the {ribs} together? Who flattened the liver? Who hollowed out the lungs? Who made the belly spacious? Who set the most honored parts in relief to make them visible but hid the shameful parts away?

"See how many skills have been applied to the same, single material, how many labors within the compass of a single work, all of them exquisite things, all finely measured, yet all different. Who made them all? What sort of mother or what sort of father if not the invisible god, who crafted them all by his own will? No one claims that a statue or a picture has been produced unless there is a sculptor or a painter. Has this craftwork been produced without a craftsman, then? Oh, how full of blindness, how full of irreverence, how full of ignorance! Tat, my child, never deprive the craftworks of their craftsman . . . . Or rather, he is stronger even {than a name used of god,} so great is the father of all. Surely it is he alone whose work it is to be a father" (19-20).

**Length of Relevant Material:** 3

**Hard Copy (pages):** 18-20

**Date When Photocopying Was Completed:**

**Topics:** creation

**Author:** notes and translation by Brian P. Copenhaver

**Title of Book:** *Hermetica* (The Greek *Corpus Hermeticum* and the Latin *Asclepius* in a new English translation)

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New York, Cambridge

**Publisher:** Cambridge University Press
Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchyridion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Comment: this passage is the first of 17 or 18 treatises that make up the Corpus Hermeticum. It contains an account of the creation of the world. It is strikingly similar to the Biblical account Hermes (it's assumed) sees the formation of light, darkness, water, fire, and earth. Creation comes by "the word." God creates man in his own image.

Excerpt (pages): "I saw an endless vision in which everything became light--clear and joyful--and in seeing the vision I came to love it. After a little while, darkness arose separately and descended--fearful and gloomy--coiling sinuously so that it looked to me like a (snake). Then the darkness changed into something of a watery nature, indescribably agitated and smoking like a fire; it produced an unspeakable wailing roar. Then an inarticulate cry like the voice of fire came forth from it. But from the light . . . a holy word mounted upon the (watery) nature, and untempered fire leapt up from the watery nature to the height above. The fire was nimble and piercing and active as well, and because the air was light it followed after spirit and rose up to the fire away from earth and water so that it seemed suspended from the fire. Earth and water stayed behind, mixed with one another, so that (earth) could not be distinguished from water, but they were stirred to hear by the spiritual word that moved upon them" (1)

Lenght of Relevant Material: 7

Date When Photocopying Was Completed: -----------------------------

Topics: creation

Author: notes and translation by Brian P. Copenhaver

Title of Book: Hermetica (The Greek Corpus Hermeticum and the Latin Asclepius in a new English translation)

Title of Article:

Title of Periodical:
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchyridion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Comment: the first treatise in the Corpus Hermeticum contains a vision of Hermes's of the creation of the world. It is similar in tone to visions in the Book of Mormon and Doctrine and Covenants, with "visions opening up" (D&C 76) or a dialogue between a person and God or the Spirit (1 Nephi 11-12; Moses 1-2, 7).

Excerpt (pages): "Once, when thought came to me of the things that are and my thinking soared high and my bodily senses were restrained, like someone heavy with sleep from too much eating or toil of the body, an enormous being completely unbounded in size seemed to appear to me and call my name and say to me: 'What do you want to hear and see; what do you want to learn and know from your understanding?'

"Who are you?" I asked.

"I am Poimandres,' he said, 'mind of sovereignty; I know what you want, and I am with you everywhere.'

"I said, 'I wish to learn about the things that are, to understand their nature and to know god. How much I want to hear!' I said.

"Then he said to me: 'Keep in mind all that you wish to learn, and I will teach you.'

"Saying this, he changed his appearance, and in an instant everything was immediately opened to me. I saw an endless vision . . . ." (1)

Length of Relevant Material: 7

Hard Copy (pages): 1-7

Date When Photocopying Was Completed:
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), *Corpus Hermeticum* was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and *Picatrix*) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's *Enchyridion* and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Comment: In the first treatise of *Corpus Hermeticum*, Hermes (the speaker) asks Poimandres (the revealer) how man can advance up to be with god again after falling from light and dark. Poimandres explains a process of rising up through layers of cosmos to finally be god.

Researcher: Sunny Grames Date: 25 June 1999

Excerpt (pages): "Tell me again (about) the way up; tell me how it happens."

"To this Poimandres said: 'First, in releasing the material body you give the body itself over to alteration, and the form that you used to have vanishes. To the demon you give over your temperament, now inactive. The body's senses rise up and flow back to their particular sources, becoming separate parts and mingling again with the energies. And feeling and longing go on towards irrational nature. Thence the human being rushes up through the cosmic framework, at the first zone surrendering the energy of increase and decrease; at the second evil machination, a device now inactive; at the third the illusion of longing, now inactive; at the fourth the ruler's arrogance, now freed of excess; at the fifth unholy presumption and daring recklessness; at the sixth the evil impulses that come from wealth, now inactive; and at the seventh zone the deceit that lies in ambush. And then stripped of the effects of the cosmic framework, the human enters the region of the ogdoad; he has his own proper power, and along with the blessed he hymns the father. Those present there rejoice together in his presence, and, having become like his companions, he also hears certain powers that exist beyond the ogdadic region and hymn god with sweet voice. They rise up to the father in order and surrender themselves to the powers, and, having become powers, they enter into god. This is the final good for those who have received knowledge: to be made god" (6).
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchyridion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Comment: the first treatise of 17 or 18 in Corpus Hermeticum describes the creation of the world and the nature of the earth. Earth is female and mates with man. Man dominates the earth and all things in her.
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchyrion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Comment: the eleventh hermetic dialogue states that the soul's vice is ignorance and that its virtue is knowledge "for one who knows is good and reverent and already divine" (32).

Excerpt(s): "The vice of the soul is ignorance. For the soul, when it is blind and discerns none of the things that are nor their nature nor the good, is shaken by the bodily passions, and the wretched thing becomes-in ignorance itself-a slave to vile and monstrous bodies, bearing the body like a burden, not ruling but being ruled. This is the vice of the soul. The virtue of the soul, by contrast, is knowledge; for one who knows is good and reverent and already divine" (32).

Length of Relevant Material: 7
Hard Copy (pages): 30-36
Date When Photocopying Was Done:

Topics: fortunate fall
Yates discusses the similarities between the biblical Genesis and the Genesis or creation story found in the Corpus Hermeticum. He explains that for the Egyptians the fall of the first man was "an act of power," not disobedience. The Corpus Hermeticum also included the idea that Adam was divine before and even after the fall.

Excerpt (pages): "It is true that the Mosaic Genesis, like the Egyptian Genesis, says that Man was made in the image of God and was given dominion over all creatures, but it never said in the Mosaic Genesis that this meant that Adam was created as a divine being, having the divine creative power. Not even when Adam walked with God in the Garden of Eden before the Fall is this said of him. When Adam, tempted by Eve and the serpent, wished to eat of the Tree of Knowledge and become like God, this was the sin of disobedience, punished by the exile from the Garden of Eden. But in the Egyptian Genesis the newly created Man, seeing the newly created Seven Governors (the planets) on whom all things depend, wishes to create, to make something like that. Nor is this treated as a sin of disobedience. He is allowed into the society of the Seven Governors who love him and impart to him their powers. This Egyptian Adam is more than human; he is divine and belongs to the race of the star demons, the divinely created governors of the lower world. He is even stated to be 'brother' to the creative Word-Demiurge--Son of God, the 'second god' who moves the stars.

"It is true that he falls, but his fall is in itself an act of power. He can lean down through the armature of the spheres, tear open their envelopes and come down to show himself to Nature. He does this of his own free will moved by love of the beautiful Nature which he himself helped to create and maintain, through his participation in the nature of the Seven Governors. He was moved to do this by love of his own image, reflected in the face of Nature (just as God love Man, seeing him him his own beautiful image). And Nature recognises his power, the powers of the Seven Governors in him, and is united to him in love.

"It is true that this is a Fall which involves loss, that Man in coming down to Nature and taking a mortal body puts this mortal body, put his mortal part, under the dominion of the stars, and it is perhaps punished by the separation into two sexes (after the curious period of the Seven sexless men engendgered by Man and Nature)" (27-28).
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchiridion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Comment: In the second treatise of Corpus Hermeticum, Hermes explains to Asclepius god's nature and then discusses the importance of procreation and "the making of children." Childlessness has eternal ramifications beyond this life.

Researcher: Sunny Grames Date: 28 June 1999

Excerpt (pages): "God's other name is 'father' because he is capable of making all things. Making is characteristic of a father. Prudent people therefore regard the making of children as a duty in life to be taken most seriously and greatly revered, and should any human being pass away childless, they see it as the worst misfortune and irreverence. After death such a person suffers retribution from demons. This is his punishment: the soul of the childless is sentenced to a body that has neither a man's nature nor a woman's—a thing accursed under the sun. Most assuredly then, Asclepius, you should never congratulate a childless person. On the contrary, show pity for his calamity, knowing what punishment awaits him" (12).

Length of Relevant Material: 5

Hard Copy (pages): 8-12

Date When Photocopying Was Completed:
Author: notes and translation by Brian P. Copenhaver  
Title of Book: *Hermetica* (The Greek *Corpus Hermeticum* and the Latin *Asclepius* in a new English translation)  
Title of Article:  
Title of Periodical:  
Place of Publication: New York, Cambridge  
Publisher: Cambridge University Press  
Date of Publication: 1992  
Library Location: BF 1600 .H475 1992  
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), *Corpus Hermeticum* was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and *Picatrix*) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's *Enchyridion* and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.  
Comment: The second treatise of *Corpus Hermeticum* is a dialogue between Hermes and Asclepius about the nature of the cosmos and things moved and things that move. They discuss the nature of god as intelligence and his relationship to other beings as the cause of their being. God is called the "father" because he makes (creates).  
Researcher: Sunny Grames  
Excerpt (pages): "Place is incorporeal, then, but the incorporeal is either divine or else it is god. (By 'divine' I mean here the unbegotten, not the begotten.) If it is divine, it is something essential; but if it is god, it comes to be even without essence. Otherwise, it is something intelligible, and this is why: for us, god is the foremost intelligible entity, but not so for god himself; what is intelligible falls within the awareness of one who thinks of it; thus, for himself god is not intelligible because he is not something distinct form the object of his thought, i.e., so as to be an object of thought for himself. For us, however, he is something distinct; hence, he is an object of thought for us. But if place is intelligible, it is intelligible not as god but as place, and if it were intelligible as god, it would be regarded so not as place but as energy capable of containing" (9).  
"God is what does not subsist of any of these [the good, the truth, the archetype of spirit, the archetype of soul] since he is the cause of their being, for all of them and for each and every one of them that exists. And he has left nothing else remaining that is not-being, for all things are those that come to be from things that are, not from those that are not. Things that are not do not have a nature that enables them to come to be; their nature is such that they cannot come to be anything. Things that are, on the other hand, do not have a nature that prevents them from ever existing."
"God is not mind, but he is the cause of mind's being; he is not spirit, but the cause of spirit's being; and he is not light, but the cause of light's being. Hence, one must show god reverence with those two names assigned to him alone and to no other. Except god alone, none of the other beings called gods nor any human nor any demon can be good, in any degree. That good is he alone, and none other. All others are incapable of containing the nature of the good because they are body and soul and have no place that can contain the good. For the magnitude of the good is as great as the substance of all beings, corporeal and incorporeal, sensible and intelligible. This is the good; this is god. You should not say that anything else is good or you will speak profanely, nor should you ever call god anything but 'good' in speaking, of course, but not all understand what it can mean. For this reason, god is not understood by all. In their ignorance, they apply the name 'good' to the gods and to certain humans even though these beings are never able to be good or to become so. The good is what is inalienable and inseparable from god, since it is god himself. All other immortal gods are given the name 'good' an honor, but god is the good by nature, not because of honor. God has one nature--the good. In god and the good together there is one kind, from which come all other kinds. The good is what gives everything and receives nothing; god gives everything and receives nothing; therefore, god is (the) good, and the good is god.

"God's other name is 'father' because he is capable of making all things. Making is characteristic of a father" (11-12).

**Length of Relevant Material:** 5

**Hard Copy (pages):** 8-12

**Date When Photocopying Was Completed:**

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**Topics:** God (nature of)

**Author:** notes and translation by Brian P. Copenhaver

**Title of Book:** Hermetica (The Greek Corpus Hermeticum and the Latin Asclepius in a new English translation)

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New York, Cambridge

**Publisher:** Cambridge University Press

**Date of Publication:** 1992

**Library Location:** BF 1600 .H475 1992

**Nature of Source:** supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England
thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's *Enchyridion* and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

**Comment:** the eleventh hermetic dialogue contains an explanation of the god and his nature. God seems to be an omnipresent essence that give life and energy to all other things. He is a creator and full of goodness and wisdom. But he is more abstract than an exalted man. The speaker of the dialogue says that one must become like god to understand him. The dialogue also includes a discussion of the universe, cosmos, time, and eternity and the relationship between them.

**Researcher:** Sunny Grames  **Date:** 2 August 1999

**Excerpt(s):** "God, eternity, cosmos, time, becoming."

"God makes eternity; eternity makes the cosmos; the cosmos makes time; time makes becoming. The essence (so to speak) of god is [the good, the beautiful, happiness,] wisdom; the essence of eternity is identity; of the cosmos, order; of time, change; of becoming, life and death. But the energy of god is mind and soul; the energy of eternity is permanence and immortality; of the cosmos, recurrence and counter-recurrence; of time, increase and decrease; of becoming, quality <and quantity>. Eternity, therefore, is in god, the cosmos in eternity, time in the cosmos, and becoming in time. And while eternity has stood still in god's presence, the cosmos moves in eternity, time passes in the cosmos but becoming comes to be in time.

"The source of all things is god; eternity is their essence; the cosmos is their matter. Eternity is the power of god, and the cosmos is eternity's work, but the cosmos has never come into being; it comes to be forever from eternity. Therefore, nothing in the cosmos will ever be corrupted (for eternity is incorruptible), no will it pass away since eternity encloses the cosmos."

"But the wisdom of god—what is it?"

"The good and the beautiful and happiness and all excellence and eternity. Eternity establishes an order, putting immortality and permanence into matter."

"The becoming of that matter depends from eternity, just as eternity depends from god. Becoming and time, whose natures are twofold, exist in heaven and on earth: in heaven they are changeless and incorruptible, but on earth they change and become corrupt. And god is the soul of eternity; eternity is the soul of the cosmos; heaven is the soul of earth. God is in mind, but mind is in soul, and soul is in matter, yet all these exist through eternity. Inwardly, a soul full of mind and god fills the universal body in which all bodies exist, but outwardly soul surrounds the universe and brings it to life. Outwardly, the universe is this great and perfect living thing, the cosmos; inwardly, but on earth below in changes what it comes to be" (37-38).

**Length of Relevant Material:** 6

**Hard Copy (pages):** 37-42

**Date When Photocopying Was Done:**

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**Topics:** God (nature of)
Comment: the eleventh hermetic dialogue contains an explanation of the god and his nature. God seems to be an omnipresent essence that give life and energy to all other things. He is a creator and full of goodness and wisdom. But he is more abstract than an exalted man. The speaker of the dialogue says that one must become like god to understand him. The dialogue also includes a discussion of the universe, cosmos, time, and eternity and the relationship between them.

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"The good and the beautiful and happiness and all excellence and eternity. Eternity establishes an order, putting immortality and permanence into matter."
"The becoming of that matter depends from eternity, just as eternity depends from god. Becoming and time, whose natures are twofold, exist in heaven and on earth: in heaven they are changeless and incorruptible, but on earth they change and become corrupt. And god is the soul of eternity; eternity is the soul of the cosmos; heaven is the soul of earth. God is in mind, but mind is in soul, and soul is in matter, yet all these exist through eternity. Inwardly, a soul full of mind and god fills the universal body in which all bodies exist, but outwardly soul surrounds the universe and brings it to life. Outwardly, the universe is this great and perfect living thing, the cosmos; inwardly, but on earth below it changes what it comes to be" (37-38).

Length of Relevant Material: 6
Hard Copy (pages): 37-42
Date When Photocopying Was Done: 

Topics: Hebrew
Author: 
Title of Book: 
Title of Article: "Life and Writings of Emanuel Swedenborg"
Title of Periodical: Christian Examiner and General Review
Place of Publication: Boston
Publisher: James Munroe and Co.
Date of Publication: July 1843
Library Location: HBLL Microfilm 057 B Reel 454
Nature of Source: first called the Christian Disciple, the Christian Examiner "promoted 'spiritual and moral improvement,' [and] focused mainly on religious topics, and included some book reviews, religious news, and poetry." It was a "tower of strength for Unitarians . . . waging war against the Spirit of the Pilgrims, an anti-Unitarian magazine." In 1857 it adopted more liberal ideas and became completely absorbed by transcendentalism. (Index to American Periodicals 53)
Comment: Emanuel Swedenborg states his belief in the necessity of learning Hebrew to understand God's word.
Researcher: Sunny Grames Date: 24 June 1999
Excerpt (pages): "'I was prohibited reading dogmatic and systematic theology, before heaven was opened to me, by reason that unfounded opinions and inventions might thereby easily have insinuated themselves, which with difficulty could afterwards have been extirpated; wherefore when heaven was opened to me, it was necessary to learn the Hebrew language, as well as the correspondences of which the whole Bible is composed, which led me to read the Word of God over many times; and inasmuch as the Word of God is the source whence all theology must be derived, I was thereby enabled to receive instruction from the Lord who is the Word."
Length of Relevant Material: one paragraph
Hard Copy (pages): 312
Nature of Source: popular sexual manual containing information on male and female sexual organs, philosophies of marriage and procreation, problems and questions about the human body, etc. Otho T. Beall argues that it "may be viewed as a trustworthy index of popular knowledge of and attitudes toward sex and gynecology in America for the period 1760-1840" ("Aristotle's Masterpiece in America: A Landmark in the Folklore of Medicine," WMQ 20 (1963), 219-20, as qtd. in John Brooke The Refiner's Fire, Cambridge: Cambridge Univ. Press, 1994, 214).

Comment: the introduction and first few chapters of this handbook present marriage and sexual relations as positive sources of happiness for men and women despite the "present age" opinion that marriage was an "insupportable yoke" (13). It contends that marriage comes from God who is the creator of men and women and is an institution that provides "prohibition and restriction" for the benefit of men and women. Marriage was meant to be between one man and one woman. When desires are acted out beyond the "married state," the blessing of this relation becomes a curse. The passage refers to the Biblical idea that man was incomplete without woman, that woman was created to be a companion and help meet for man. Adam was not happy until he enjoyed a married state with Eve. There is open discussion of the bodies of men and women and no contempt for the body.

Researcher: Sunny Grames

Excerpt (pages): "What is more common than the begetting of children? And what is more wonderful than the plastic power of nature, by which children are formed" (3).

"I will point out the prohibition or restriction, that the Creator of all things and Lord of nature has put upon man by the institution of marriage, with the advantage it brings to mankind" (3).

"In the beginning marriage was of one man to one woman: so that as the conjugal delights cannot be enjoyed but in a married state, so neither, in that state, can they lawfully be participated of with more than one wife. And it is the breaking of this order that has filled the world with confusion and debauchery; has brought diseases on the body, consumption on estates, and eternal ruin to the soul, if not repented of. Let all those, therefore, of either sex, that have a desire to enjoy the delights of mutual embraces, take care that they do it in a marriage state, with their own wives or husbands, or else it will become a curse to them, instead of a blessing: And, to that end let them consider what is due to the transgressors of his law, who hath said, Thou shalt not commit Adultery" (13).
"Matrimony, in the present age, is looked upon as the most insupportable yoke: wives and husbands are accounted the greatest clogs and burdens to those who give up the reins to their unbridled appetites. Notwithstanding the present mode of thinking is against me, I doubt not of making it appear, that a marriage state is the most happy condition (where persons are equally yoked) that is to be enjoyed on this side of Heaven" (13).

Length of Relevant Material: 3 pp.
Hard Copy (pages): 4-5, 13-14
Date When Photocopying Was Completed:

Topics: marriage
Author: Moses Hart
Title of Book: Modern Religion
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher:
Date of Publication: 1818
Library Location: SS Microfiche 44274
Nature of Source: a religious book written by Moses Hart "to heal the wounds flowing from religious intolerance, persecution, fanaticism, bigotry, and tyranny; and to seat religion on the bed of truth, virtue, and brotherly love" (preface) containing discourses on the creation, marriage, prayers, naming children, the sabbath, funeral services. It appears to be a sort of handbook that explains religious procedures, even the words to be said in marriage ceremonies.
Comment: a marriage ceremony is described in detail, including the words to be said when a man and woman are married. The vows do not mention covenants or eternity and are only binding "during the existence of my marriage" (18) implying a definite end to the marriage. If a "high priest, director, priest, or such other person as is authorized by law or custom"(17) is not available, three witnesses beside the participating parties are sufficient to authorize the marriage. The book also discusses the process of divorce. A couple's case is to be brought before a jury arbitrarily selected. The jury decides the necessity of the divorce.
Researcher: Sunny Grames  Date: 6 July 1999
Excerpt (pages): "The ceremony is to be performed by the high priest, director, priest, or such other person as is authorized by law or custom, where ther is no director, or priest near, in the presence of at least there witnesses, of age, beside the parties.
"May the Benevolent Almighty Creator who hath caused all the creatures of nature to smile with love and pleasure, who hath been graciously pleased to favour mankind in a peculiar degree, with the enjoyment of chaste and delicious conjugal love and embraces; may he be pleased that A. B. And C. D., who are now abot becoming enearing husband and wife, in lawful marriage, that they may support that state with dignity and honour, and that concord and peace may crown the ovservance of their vows.
"He then asks the bridgroom and bride if they are ready to enter the sacred state of wedlock, of their own free will, and without any constraint. If they reply in the affirmative, the contract of marriage, if there is one, may be read.

[The bride is then to take the following oath.]

"I, A. B. In the presence, and invoking the testimony, of the High Almighty Great Creator, of my own free will do sacredly and sincerely swear, that during the existence of my marriage state with C. D., who I am now about marrying, I will love and obey him, when not injurious to myself, be faithful and true to him, and guard his honour, and be his steady friend and wife; and in his presence I will always command my ill temper, or passions to the utmost of my abilities."

[He is next to administer the following oath to the bridgroom.]

"I, C. D., in the presence, and invoking the testimony of the High Almighty Great Creator, of my own free will do sacredly and sincerely swear, that I will honour, respect, love, protect, comfort, and support, according to my abilities, A. B. Who I am now about marrying, and be her faithful friend and husband; and in her presence I will always command my ill temper, or passion, to the utmost of my abilities.

[The director, minister, or authorized person, then presents a ring to the bridgroom, who puts it on the finger of his wife.]

"He then says, I do hereby, in the presence of the Almighty Creator and Author of love and friendship; and in the presence of (naming the three witnesses) declare A. B. And C. D. To be lawfully, sacredly, and solemnly joined together, as husband and wife" (17-19).
experiments in communal living that took place in eighteenth and nineteenth century New England supposedly inspired by Hermetic thought.

**Researcher:** Sunny Grames  
**Date:** 16 July 1999

**Excerpt (pages):** "After the Superintendent through this awakening in Tulpehocken had received valuable re-inforcements for his divine work, and thereby was made aware that God was with him, he took advantage thereof, and instituted measures for building a meeting-house to God's glory; for hitherto the meetings had been held in private houses. For its erection both the Solitary and householders willingly contributed their share. The structure contained, besides the hall for meetings, also large halls fully furnished for holding the *Agapae,* or love-feasts, besides which there were also cells built for the Solitary, after the manner of the old Greek church. At that time it happened that a housefather handed over his daughter, a young lass, to the Superintendent, with the request that he should bring her up to the glory of God. Anyone else would probably have declined such a present; but he regarded the matter as a providential leading, received her, and had her serve him for a purpose, namely to found the Order of Spiritual Virgins. She with two others were given a residence in the second story of the church-building just mentioned; which latter was named Kedar. These four Sisters were the first who bound themselves by a pledge to a communal life; but the one who gave the first occasion to it, at last forsook again the narrow way of the cross, and joined herself to a man, after having lived I their convent many years, under the name Abigail. Soon after this the Superintendent quartered four Solitary Brethren in the lower story of this house; which increased the suspicion against them, for no one would believe that matters could go on properly thus. The Superintendent, however, cared more to have an essential separateness, than that there should be an outward appearance thereof which might not be real. Consequently there finally came to be as unrestrained a life in the Settlement as though all were of the same sex. It must be granted the Superintendent that in this respect he went further than some before him in the conventual or celibate life; for where others went out of the way of danger, he plunged his followers into the midst of it" (76-77)

"It is to be known that at his [the Superintendent] first awakening at Heidelberg he came unto the Virgin above, through whom the whole creation is restored again to God, and who was enamored of his *limbum* beyond measure, which was one cause of his many sufferings, for she wished to have him feminine and quite subject unto herself, whereas he was still possessed of the ardor of rising manhood. Now however the graft of the upper virginhood was through him to be implanted in others for the spread of God's kingdom. Wherefore his spiritual daughters were sent unto him in the bloom of youth; all of whom, without distinction he received. Whoever came to him at that time saw with astonishment his whole house filled with his spiritual daughters; and as he then had reached his fortieth year, it is easy to imagine what temptations he had to endure in his natural body, in reference to which he once declared that he had really first learned to know his Father in his fortieth year. Before his death also, he placed among the many blessings God had shown him this, that he had preserved him from the allurements of the female sex"(80-81)

**Length of Relevant Material:** 6

**Hard Copy (pages):** 76-81

**Date When Photocopying Was Completed:**
"It is an affecting fact that what provoked God to hasten the destruction of the old world was professors contracting marriages with unbelievers, see 6th Gen. 1st, 7th. It is a violation of prudence and self-interest. Who is insensible of the great influence of a Mother in forming the taste, sentiments and habits of children? If a believer be not insensible to the moral and religious improvement of his children, he must be stupid to contract with an ungodly woman.

Length of Relevant Material: 2 pp.

Hard Copy (pages): 26-27

Date When Photocopying Was Completed:
Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchyridion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Comment: In the tenth hermetic dialogue, Hermes explains deification to his son. This is a very different kind of deification than the idea that men will become like God. It encompasses change within in the souls of all living creature to a higher state. Creatures are put on a hierarchical system and when they are separated from their souls, their souls change or advance to the next state. So humans change to become "demons" which seem to be the same thing as angels (not necessarily evil).

Researcher: Sunny Grames  Date: 2 August 1999

Excerpt(s): "Yes, but the vision of the good is not like the ray of the sun which, because it is fiery, dazzles the eyes with light and makes them shut. On the contrary, it illuminates to the extent that one capable of receiving the influence of intellectual splendor can receive it. It probes more sharply, but it does no harm, and it is full of all immortality. Those able to drink somewhat more deeply of the vision often fall asleep, moving out of the body toward a sight most fair, just as it happened to Ouranos and Kronos, our ancestors."

"Would that we, too, could see it, father."

"Indeed, my child, would that we could. But we are still too weak now for this sight; we are not yet strong enough to open our mind's eyes and look on the incorruptible, incomprehensible beauty of that good. In the moment when you have nothing to say about it, you will see it, for the knowledge of it is divine silence and suppression of all the senses. One who has understood it can understand nothing else, nor can one who had looked on it look on anything else or hear of anything else, nor can he move his body in any way. He stays still, all bodily senses and motions forgotten. Having illuminated all his mind, this beauty kindles his whole soul and by means of body draws it upward, and beauty changes his whole person into essence. For when soul has looked on <the> beauty of the good, my child, it cannot be deified while in a human body."

"Deification, father-what do you mean?"

"The changes that belong to any separated soul, my son."

"What do you mean by 'separated'?"

"In the General Discourses did you not hear that all the souls whirled about in all the cosmos-portioned out, as it were-come from the one soul of all? Many are the changes of these souls, then, some toward a happier lot, other the opposite. The snake-like change into water creature; the watery change into things of dry land; the dry-land souls change into winged things; the aerial into humans; and human beings changing into demons, possess the beginning of immortality, and so then they enter the troop of gods, which is really two troops, one wandering the other fixed. And this is soul's most perfect glory. But if a soul that has entered into humans remains vicious, it neither tastes immortality
nor shares in the good but turns back and rushes down the road toward the snakes, and this is the sentence pronounced against a vicious soul" (31-32).

Topics: men become gods
Author: notes and translation by Brian P. Copenhaver
Title of Book: Hermetica (The Greek Corpus Hermeticum and the Latin Asclepius in a new English translation)

Comment: explanation of man's divinization and the idea that men are divine and of the same nature as God. Similar to the idea "As God is man may become; as man is God once was."

Researcher: Sunny Grames Date: 29 June 1999

Excerpt (pages): "For none of the heavenly gods will go down to earth, leaving behind the bounds of heaven, yet the human rises up to heaven and takes its measure and knows what is in its heights and its depths, and he understands all else exactly and-greater than all of this-he comes to be on high without leaving earth behind, so enormous is his range. Therefore, we must dare to say that the human on earth is a mortal god but that god in heaven is an immortal human. Through these two, then, cosmos and human, all things exist, but they all exist by action of the one" (36).

Length of Relevant Material: 7
Hard Copy (pages): 30-36
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), *Corpus Hermeticum* was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and *Picatrix*) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's *Enchrydion* and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Comment: In the first treatise of *Corpus Hermeticum*, Hermes (the speaker) asks Poimandres (the revealer) how man can advance up to be with god again after falling from light and dark. Poimandres explains a process of rising up through layers of cosmos to finally become god.

Excerpt (pages): "Tell me again (about) the way up; tell me how it happens."
"To this Poimandres said: 'First, in releasing the material body you give the body itself over to alteration, and the form that you used to have vanishes. To the demon you give over your temperament, now inactive. The body's senses rise up and flow back to their particular sources, becoming separate parts and mingling again with the energies. And feeling and longing go on towards irrational nature. Thence the human being rushes up through the cosmic framework, at the first zone surrendering the energy of increase and decrease; at the second evil machination, a device now inactive; at the third the illusion of longing, now inactive; at the fourth the ruler's arrogance, now freed of excess; at the fifth unholy presumption and daring recklessness; at the sixth the evil impulses that come from wealth, now inactive; and at the seventh zone the deceit that lies in ambush. And then stripped of the effects of the cosmic framework, the human enters the region of the
ogdoad; he has his own proper power, and along with the blessed he hymns the father. Those present there rejoice together in his presence, and, having become like his companions, he also hears certain powers that exist beyond the ogdoadic region and hymn god with sweet voice. They rise up to the father in order and surrender themselves to the powers, and, having become powers, they enter into god. This is the final good for those who have received knowledge: to be made god" (6).

Length of Relevant Material: 7
Hard Copy (pages): 1-7
Date When Photocopying Was Completed: 

Topics: men become gods; perfection
Author: notes and translation by Brian P. Copenhaver
Title of Book: Hermetica (The Greek Corpus Hermeticum and the Latin Asclepius in a new English translation)
Title of Article: 
Title of Periodical: 
Place of Publication: New York, Cambridge
Publisher: Cambridge University Press
Date of Publication: 1992
Library Location: BF 1600 .H475 1992
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchyridion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.
Comment:the fourth treatise from Corpus Hermeticum contains a dialogue between Hermes and his son Tat on the mind and knowledge. The mind is god's gift to man if he chooses to partake of it and makes him perfect.
Researcher: Sunny Grames
Date: 28 June 1999
Excerpt (pages): "God shared reason among all people, O Tat, but not mind, though he begrudged it to none. Grudging envy comes not from on high; it forms below in the souls of people who do not possess mind."
"For what reason, then, did god not share mind with all of them, my father?"
"He wanted it put between souls, my child, as a prize for them to contest."
"And where did he put it?"
"He filled a great mixing bowl with it and sent it below, appointing a herald whom he commanded to make the following proclamation to human heart: 'Immerse yourself in the mixing bowl if your heart has the strength, if it believes you will rise up again to the one who sent the mixing bowl below, if it recognizes the purpose of your coming to be.'"
"All those who heeded the proclamation and immersed themselves in mind participated in knowledge and became perfect people because they received mind" (16).

**Length of Relevant Material:** 3

**Hard Copy (pages):** 15-17

**Date When Photocopying Was Completed:**

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**Topics:** mode of baptism

**Author:** Ebenezer Chaplin, A. M.

**Title of Book:** A Treatise on the Nature and Importance of the Sacraments

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Worcester, Massachusetts

**Publisher:** Daniel Greenleaf

**Date of Publication:** 1802

**Library Location:** HBLL Microfiche 080 Sh64a no. 2009

**Nature of Source:** a religious book written in three parts about sacraments in the Christian church. Part one addresses the sacraments generally and their nature, necessity, and importance. Part two discusses baptism and its meaning, design, proper mode and subjects. Part three discusses sacraments connected to covenants.

**Comment:** Part two of this book contains a lengthy argument concerning John the Baptist's manner of baptism. If nothing else, this passage is a good example of the rhetoric applied to biblical passages in defense of a particular position concerning doctrine. Chaplin uses the following logic to support his claim that John couldn't have baptized by immersion: based on the number of people John baptized and the amount of time he spend in the ministry, it would have taken him too long to baptize so many people (assuming it takes ten minutes to baptize one person by immersion); he would have jeopardized his health standing in the water so much; baptism by immersion would have required the people to change their clothes in the wilderness, which would have been inappropriate; the Greek words translated into the prepositions "in" "into" and "out of" the water, in English could have also been translated "at," implying the baptisms were done "at" the Jordan river, not in it.

**Researcher:** Sunny Grames  
**Date:** 16 July 1999

**Excerpt (pages):** "A Question which deserves examination here, is, What MODE of applying the water, did John practice in baptizing?

"In answer to this Question, it may be said, that John must baptize in the same mode, that God instituted by Moses. It has been above considered, that it would have been unlawful, like offering strange fire, for him to attempt any innovation, in his ministry. And we have the most incontestible evidence, that he did not in the least deviate from the Law of God, which he was under; for even his enemies, could make no exception against him; and
especially as to his baptism. But if he had introduced, a new mode of baptism, different from the divine Law; they would have had an ample exception against him. The mode of baptism God instituted by Moses; has been examined, in the foregoing pates; and found to be; by taking water with the hand, and applying it to the face, with some degree of friction. Which therefore, must be the mode of baptism John practiced.

"I am sensible that some people, are in the habit of supposing, that John baptized by immersion or plunging. But if we candidly examine that matter; it will be found to be impossible" (111).

Length of Relevant Material: 19
Hard Copy (pages): 111-130
Date When Photocopying Was Completed: _______________________________________________________

Topics: mode of baptism
Author: Ebenezer Chaplin, A. M.
Title of Book: A Treatise on the Nature and Importance of the Sacraments
Title of Article: 
Title of Periodical: 
Place of Publication: Worcester, Massachusetts
Publisher: Daniel Greenleaf
Date of Publication: 1802
Library Location: HBLL Microfiche 080 Sh64a no. 2009
Nature of Source: a religious book written in three parts about sacraments in the Christian church. Part one addresses the sacraments generally and their nature, necessity, and importance. Part two discusses baptism and its meaning, design, proper mode and subjects. Part three discusses sacraments connected to covenants.

Comment: a discussion of the proper mode of baptism. After citing several references in the scriptures where God himself baptized people (Noah and his family), it is concluded that the scriptures do not specify the proper mode of baptism although much can be learned from the cited examples. It is concluded that immersion cannot be the proper mode because it is a symbol of destruction, not salvation.

Researcher: Sunny Grames Date: 15 July 1999

Excerpt (pages): "Something now will be attempted, to illustrate, what is the proper MODE of applying the water, in Baptism. Although the principal meaning, and design of Baptism; and who are the proper subjects; are clearly decided in the above samples; yet the Mode is not. Because those were performed by God himself. And the modes of applying the water, for the Salvation of the subject in those Baptisms, are inimitable. And it appears that God never designed, that we should take our modes of worship, or ordinance, from similitudes, or supposed similitudes of himself; or of his operations. But has strictly forbidden our attempting any such thing.

"However, perhaps so much may be learned, from those instances of Baptism; that the mode should be such, as signifies; or is a figure of Salvation by water, by purifying or cleansing away, that which tends to the injury of the person. Hence although we cannot directly determine, from those instances above considered, what the mode is, or ought to be, yet we may from those Baptisms, in some measure determine, what it is not; or what
cannot be the proper mode. And here, from the above Baptisms, performed by God himself; we may conclude that immersion, or plunging, cannot be the proper mode of Baptism; for that is rather a Figure, or emblem of destruction, that of Salvation. And it was the real mode, in which God destroyed by water those he took away, to baptize, those he saved by water" (82)

**Length of Relevant Material:** 9

**Hard Copy (pages):** 81-90

**Date When Photocopying Was Completed:**
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchyridion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Comment: the third treatise in Corpus Hermeticum discusses the nature of god but also a plurality of gods and their role in creation.

Researcher: Sunny Grames    Date: 28 June 1999
Excerpt (pages): "God is the glory of all things, as also are the divine and the divine nature. God, as well as mind and nature and matter, is the beginning of all things that are since he is wisdom meant to show them forth. The divine is also a beginning, and is nature and energy and necessity and completion and renewal.
"In the deep there was boundless darkness and water and find intelligent spirit, all existing by divine power in chaos. Then a holy light was sent forth, and elements solidified [ ] out of liquid essence. And all the gods {divide the parts} of germinal nature. While all was unlimited and unformed, light elements were set apart to the heights and the heavy were grounded in the moist sand, the whole of them delimited by fire and raised aloft, to be carried by spirit. The heavens appeared in seven circles, the gods became visible in the shapes of the stars and all their constellations and the arrangement of (this lighter substance) corresponded to the gods contained in it. The periphery rotated (in) the air, carried in a circular course by divine spirit.
"Through his own power, each god sent forth what was assigned to him. And the beasts came to be-four-footed, crawling, water-dwelling, winged-and every germinating seed and grass and every flowering plant; {within them they had the seed of rebirth. The gods sowed} the generations of humans to know the words of god; to be a working witness to nature; to increase the number of mankind; to master all things under heaven; to discern the things that are good; to increase by increasing and multiply by multiplying. And
through the wonder-working course of the cycling gods they created every soul incarnate to contemplate heaven, the course of the heavenly gods, the works of god and the working of nature; to examine things that are good; to know divine power; to know the whirling changes of fair and foul; and to discover every means of working skillfully with things that are good.

"For them this is the beginning of the virtuous life and of wise thinking as far as the course of the cycling gods destines it, and it is also the beginning of their release to what will remain of them after they have left great monuments on earth in works of industry. {In the fame of seasons they will become dim, and, from every birth of ensouled flesh, from the sowing of crops and from every work of industry,} what is diminished will be renewed by necessity and by the renewal that comes from the gods and by the course of nature's measured cycle.

"For the divine is the entire combination of cosmic influence renewed by nature, and nature has been established in the divine"(13-14).

Length of Relevant Material: 1 1/2
Hard Copy (pages): 13-14
Date When Photocopying Was Completed:
"The Deity did not exist, in the simple personality. For if he had been, but mere simple personality of Existence, there could have been no possibility, of any such things, as are called the moral Perfections of God. There can be no such thin as Righteousness, where there is only, a mere simple personality of Existence. For Righteousness is a relative term; or a term expressing the Relation, of rational Intelligences to each other. In order for there to be, any such thing as Righteousness; there must be a subject and an object. So also of Love, which is the foundation of all moral goodness; there must be a subject and an object; a person to love and a person to be loved. We can have no Idea of love where there is a mere simplicity of Existence. So also , it may be said of Holiness, which consists in general, o universal Love or Benevolence. Hence it is evident, to a demonstration, that God eternally existed in a plurality or diversity of persons; or could not be just, righteous, or holy: Because all those attributes are relative terms; requiring a subject and an object, to have any Idea of them.

"Moreover, in all the things we are acquainted with , absolute simplicity, cannot multiply or increase. Which affords another, very considerable argument, that the Deity did not exist in simplicity.

"Accordingly, he very early revealed himself, existing in a plurality of Persons, before he had finished the Creation. Gen. I. 26 And God said let us make man in OUR IMAGE, after OUR likeness. And the Plurality of the persons, in the Deity, is abundantly alluded to, in various places in the Scriptures; and expressly asserted, in many places. Christ very abundantly, teaches this Doctrine; speaking of himself, the Father and the Comforter, the Holy Ghost: And expressly asserts the three persons in the God Head, in his institution of Baptism; and ordering it as a motto for the holy sign or seal. And the Apostle John by divine inspiration asserts, "There are three that bear record in Heaven, The Father, the Word and the Holy Ghost; and these three are one." I John v. 7.

"Thus it appears, both by reason and Scripture; that GOD exists a PLURALITY in UNITY; a SOCIETY and SYSTEM of DEITY" (7-9)
Comment: earlier in this same book, reference was made to a calling without any human interaction. This passage speaks of an ordination through the same person who ordained Elijah and John the Baptist.

Researcher: Sunny Grames Date: 22 June, 1999

Excerpt (pages): "After the Superintendent [Johann Conrad Beissel] had now ratified his covenant with God in the water, in which he gave himself unconditionally unto him, Providence brought it about that those who had been baptized with him elected him as their Teacher. In this John Mayer was mainly instrumental; and thus without himself seeking it he was thrust into the vineyard. His ordination to this office he received from the same one who had bestowed it upon Elijah, John the Baptist and other reformers, who were awakened specially and directly to come to the help of a church fallen asunder" (31).

Length of Relevant Material: one paragraph

Hard Copy (pages): p. 31

Date When Photocopying Was Completed:

Topics: priesthood; Melchizedek priesthood; ordination

Author: Lamech and Agrippa; translated from the original German by J. Max HArk

Title of Book: Chronicon Ephratense: A History of the Community of the Seventh Day Baptists at Ephrata, Lancaster County, PA.

Title of Article:

Title of Periodical:

Place of Publication: Ephrata, Lancaster County, PA

Publisher: S. H. Zahm and Co.

Date of Publication: (translation) 1889; (original) 1786

Library Location: HBLL Microfiche CS 43 .G46x LH 545

Nature of Source: a book containing the history of the Seventh Day Baptist community at Ephrata, Pennsylvania. The Ephrata community came from German Pieists who left Germany because of religious persecution.

Comment: brief reference to the Melchizedek priesthood and the idea that one can be ordained to a position within the priesthood before birth: Johann Conrad Beissel was pre-ordained to the Melchizedek priesthood. The phrase "order of the priesthood" is used. There is no reference to receiving authority or an ordination from another person. His conversion is described as being "directly from God, without any human instrumentality" (4). He is also described as receiving a blessing which "descended upon him from God" (5). Again, no reference is made to human involvement. Several years of events are described as being "the circumstances of [his] godly calling" (12).

Researcher: Sunny Grames Date: 22 June, 1999

Excerpt (pages): Johann Conrad Beissel "was born two months after [his father's] death, and was therefore a true opus posthumum; by which orphan-birth the Spirit indicated his future lone condition, and that, as one pre-ordained to be a priest after the order of Melchizedek, he should derive little comfort from his natural kindred" (3)

Length of Relevant Material: 9 pp.

Hard Copy (pages): pp. 3-12
"What then is the sense of the word prophecy? In every other instance it would be considered the madness of enthusiasm or the summit of wickedness to set aside two positive prohibitions by one ambiguous text. But the text is not ambiguous except to the unthinking and uninformed. In the song of Deborah 5th Judges 9th, The Targum says "Deborah in prophecy said" &c. Which was evidently singing. In 1 Chron. 25th Chap. 1st, 3rd, Prophecy is used for singing so also in 1 Sam. 10th Chap. 5th, and 1 Sam. 19th Chap. 23rd. The Jewish expositors universally explain these passages as singing.

"This use of the word 'prophecy' had its origin in this; that the Jewish predictions as well as the heathen oracles were delivered in poetry, hence poetry was called prophecy. It seems some the Corinthian women in imitation of certain of the heathen priestesses attended to the public prayers and singing in the churches with their heads uncovered, which among the heathen was an indication of their being in subjection to no man, but that they were free for promiscuous, licentious intercourse. Therefore the apostle condemns the practice" (24).
Though the punishment of the second be severe and dreadful we are not authorised to believe it will be endless, nor that those unhappy victims will be forever debarred from the favor of God and the enjoyment of life. For we are informed of a time when death shall be swallowed up in victory (Isaiah xxv. 8.) when death the last enemy, shall be destroyed; (1 Cor. Xv. 2.) and certainly the second death is later than the first, and this is the enemy to be destroyed. We are informed, immediately after the account of the second death and its punishment, that 'God shall wipe away all tears from their eyes;' (even of those unhappy subjects of the second death) and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are past away.' Is it not then egregiously wrong to contend for the endless continuance of the second death when we have the word of God to prove its total destruction or annihilation? We read Lam. iii. 31, that 'the Lord will not cast off forever.' God says, Isa. lvii. 16, 17, 18, 'For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made, For the iniquity of his covetousness was I wroth, and smote him: I hid me and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.' We read Rev. xv 1, of the 'seven last plagues,' that in them is filled up the wrath of God.' Is it not then, preposterous to contradict these passages of scripture and say the wrath of God never will be filled up, but will forever smoke against his creatures, and eternally remain insatiate? We read that 'the anger of the Lord endureth but for a moment,' but 'his mercy endureth forever.'

"Though it is said the subjects of the second death should have their names blotted out of the book of life, yet they will again be written there when 'the times of the restitution of all things which God hath spoken by the mouth of his holy prophets since the world began,' (Acts iii. 21,) shall be brought about. 'They shall obtain mercy that had not obtained mercy; and it shall come to pass that in the place where is was said, "ye are not my people," there shall they be called, the children of the living God.' Probably nearly
the same thing is meant by, 'blotting out their names from the book of life,' as is meant in
the 11th chapter of Rom. By unbelieving and apostate Israel was not always to abide in
unbelief, but be grafted in again, as all Israel, together with the fulness of the gentiles was
eventually to be saved, (Rom. Xi. 25, 26,) even so those whose names were once blotted
from the book of life, shall again be registered in the life-book of the Lamb."

Length of Relevant Material: 3
Hard Copy (pages): 25-27
Date When Photocopying Was completed:
"But a Sacrament, is a Figure or Token, of some thing or things, now existing; which it concerns us to apprehend; and is designed, to excite, quicken and maintain in our minds, a proper sense of those things.
"But after all these distinctions we can make, it depends wholly on the divine Institution, to make them proper and efficacious, for the purpose, for which they are designed. And it highly concerns us, to examine into their true meaning and design; what we are to understand by them, and how to improve them; that we may not degenerate concerning them, either in Insignificancy or Idolatry" (5-7).

Length of Relevant Material: 3
Hard Copy (pages): 5-7
Date When Photocopying Was Completed:

Topics: Spirit, Soul, and Body
Author: notes and translation by Brian P. Copenhaver
Title of Book: Hermetica (The Greek Corpus Hermeticum and the Latin Asclepius in a new English translation)
Title of Article:
Title of Periodical:
Place of Publication: New York, Cambridge
Publisher: Cambridge University Press
Date of Publication: 1992
Library Location: BF 1600 .H475 1992
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchyridion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.
Comment: In the eighteenth hermetic dialogue, Hermes presents the relationship between the human body and spirit. He compares the idea that the body hinders spirit to an inspired musician playing with a flawed instrument.
Researcher: Sunny Grames Date: 2 August 1999
Excerpt(s): "If someone promises to bring harmony out of a piece of music played on many instruments, his effort will be laughable if during the performance discord among the instruments hinders his zeal. Since weak instruments are altogether unequal to the
task, inevitably the spectators will jeer at the musician. Indeed, while this well-meaning person gives tirelessly of his art, <the hearer> finds fault with the weakness of the instruments. He who is truly a musician by nature, not only producing harmony in song but also providing the rhythm of the music appropriate to each instrument, this tireless musician is god, for it does not befit got to tire. If ever a performer wanted to excel in a musical contest, entering just after the trumpeters had likewise shown their skill, after the flautist had produced sweet music on their melodious instruments, after <others> had finished the singing of the song with reed-pipe and plectrum, no one would blame the musician's inspiration <if his instrument failed under the strain>, nor would they blame the almighty, to whom they would render due honor while finding fault with the defective instrument because, in fact, it created a hindrance to greater beauty by hindering the musician's rapport with his music and robbing the audience of sweet song.

"With us it is the same. Let no spectator irreverently find fault with our kind for weakness that belongs to the body. Let it be known, however, that god is a tireless inspiration, who always and in the same way possesses the skill appropriate to him, whose blessings are uninterrupted, who continually enjoys the same kind attentions. If even the craftsman Phidias used material that did not yield to his striving for consummate diversity . . . <and> our musician could only make the best of his ability, let us not put the blame on him but find fault with the weak string that [slackened the tension,] lowered the tone and muffled the rhythm of the lovely music" (63)

Length of Relevant Material: 4
Hard Copy (pages): 63-66
Date When Photocopying Was Finished: ________________________________

Topics: Spirit, Soul, and Body
Author: 
Title of Book: 
Title of Article: "Life and Writings of Emanuel Swedenborg"
Title of Periodical: Christian Examiner and General Review
Place of Publication: Boston
Publisher: James Munroe and Co.
Date of Publication: July 1843
Library Location: HBLL Microfilm 057 B Reel 454
Nature of Source: first called the Christian Disciple, the Christian Examiner "promoted 'spiritual and moral improvement,' [and] focused mainly on religious topics, and included some book reviews, religious news, and poetry." It was a "tower of strength for Unitarians . . . waging war against the Spirit of the Pilgrims, an anti-Unitarian magazine." In 1857 it adopted more liberal ideas and became completely absorbed by transcendentalism. (Index to American Periodicals 53)
Comment: Swedenborg's ideas on the soul and body.
Researcher: Sunny Grames Date: 24 June 1999
Excerpt (pages): "The object of Swedenborg in investigating this organization of the human body, was to obtain a knowledge of the soul, which he was convinced had some correspondence with the body. It is everywhere maintained in his theological works that
the mind fills and governs the whole body; that it corresponds with the whole and every part of the body; that when the mind of man is fully regenerated, it is fully in the human form, but when unregenerate, it is not in the human form. Therefore all purification and advancement in goodness and truth are seen, in the other world, as successive developments of the human form. By an angel the affections and thoughts are seen to operate according to the organize laws of the human system; and there is no secret operation in the internal structure of either the spiritual or natural body, which may not be seen from the light of heaven. Just in proportion, therefore, as a person is elevated above a knowledge of the comparatively imperfect anatomy of the human body to the more perfect organization of the human mind, the more light will he necessarily have concerning the anatomy of the body which corresponds to the mind" (319).

Length of Relevant Material: 1 p.
Hard Copy (pages): 319
Date When Photocopying Was Completed:

Topics: Spirit, Soul, and Body
Author: notes and translation by Brian P. Copenhaver
Title of Book: *Hermetica* (The Greek *Corpus Hermeticum* and the Latin *Asclepius* in a new English translation)
Title of Article:
Title of Periodical:
Place of Publication: New York, Cambridge
Publisher: Cambridge University Press
Date of Publication: 1992
Library Location: BF 1600 .H475 1992
Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), *Corpus Hermeticum* was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and *Picatrix*) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's *Enchyridion* and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Comment: In the eighteenth hermetic dialogue, Hermes presents the relationship between the human body and spirit. He compares the idea that the body hinders spirit to an inspired musician playing with a flawed instrument.

Researcher: Sunny Grames Date: 2 August 1999
Excerpt(s): "If someone promises to bring harmony out of a piece of music played on many instruments, his effort will be laughable if during the performance discord among the instruments hinders his zeal. Since weak instruments are altogether unequal to the task, inevitably the spectators will jeer at the musician. Indeed, while this well-meaning person gives tirelessly of his art, <the hearer> finds fault with the weakness of the instruments. He who is truly a musician by nature, not only producing harmony in song but also providing the rhythm of the music appropriate to each instrument, this tireless musician is god, for it does not befit got to tire. If ever a performer wanted to excel in a musical contest, entering just after the trumpeters had likewise shown their skill, after the flautist had produced sweet music on their melodious instruments, after <others> had finished the singing of the song with reed-pipe and plectrum, no one would blame the musician's inspiration <if his instrument failed under the strain>, nor would they blame the almighty, to whom they would render due honor while finding fault with the defective instrument because, in fact, it created a hindrance to greater beauty by hindering the musician's rapport with his music and robbing the audience of sweet song. "With us it is the same. Let no spectator irreverently find fault with our kind for weakness that belongs to the body. Let it be known, however, that god is a tireless inspiration, who always and in the same way possesses the skill appropriate to him, whose blessings are uninterrupted, who continually enjoys the same kind attentions. If even the craftsman Phidias used material that did not yield to his striving for consummate diversity . . . <and> our musician could only make the best of his ability, let us not put the blame on him but find fault with the weak string that [slackened the tension,] lowered the tone and muffled the rhythm of the lovely music" (63)

Length of Relevant Material: 4
Hard Copy (pages): 63-66
Date When Photocopying Was Finished:

Topics: Spirit, Soul, and Body
Author: notes and translation by Brian P. Copenhaver
Title of Book: Hermetica (The Greek Corpus Hermeticum and the Latin Asclepius in a new English translation)
Title of Article:
Title of Periodical:
Place of Publication: New York, Cambridge
Publisher: Cambridge University Press
Date of Publication: 1992
Library Location: BF 1600 .H475 1992
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**Length of Relevant Material:** 4

**Hard Copy (pages):** 63-66

**Date When Photocopying Was Finished:**

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**Topics:** Spirit, Soul, and Body

**Author:** notes and translation by Brian P. Copenhaver

**Title of Book:** *Hermetica* (The Greek *Corpus Hermeticum* and the Latin *Asclepius* in a new English translation)

**Title of Article:**
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**Length of Relevant Material:** 4
**Hard Copy (pages):** 63-66
**Date When Photocopying Was Finished:**

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**Topics:** spirit and matter
**Author:** notes and translation by Brian P. Copenhaver
**Title of Book:** Hermetica (The Greek Corpus Hermeticum and the Latin Asclepius in a new English translation)
**Title of Article:**
**Title of Periodical:**
**Place of Publication:** New York, Cambridge
**Publisher:** Cambridge University Press
**Date of Publication:** 1992
**Library Location:** BF 1600 .H475 1992
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Comment: all things are identified as being part of the cosmos. Since the cosmos is eternal and can never be destroyed, all matter is eternal as well, being part of the cosmos.

Researcher: Sunny Grames  Date: 1 July 1999

Excerpt (pages): "Now, my son, we must speak about soul and body and say in what way the soul is immortal and whence comes the energy that composes and dissolves the body. Death actually has nothing to do with this. Death is a notion that arises from the term 'immortal': either it is an empty usage, or, through the loss of the frist syllable, 'immortal' is taken to mean 'mortal.' Death has to do with destruction, yet none of the things in the cosmos is destroyed. If the cosmos is a second god and an immortal living things, it is impossible for any part of this immortal living things to die. All things in the cosmos are parts of the cosmos, but especially mankind, the living thing that reasons" (25)

Length of Relevant Material: 1 1/2

Hard Copy (pages): 25-26

Date When Photocopying Was Completed:

Topics: spirit and matter

Author: notes and translation by Brian P. Copenhaver

Title of Book: Hermetica (The Greek Corpus Hermeticum and the Latin Asclepius in a new English translation)

Title of Article:

Title of Periodical:

Place of Publication: New York, Cambridge

Publisher: Cambridge University Press

Date of Publication: 1992

Library Location: BF 1600 .H475 1992

Nature of Source: supposedly written by an ancient Egyptian priest/god, Hermes Trismegistus (thought to be a combination of the Greek god, Hermes, and the Egyptian god, Thoth), Corpus Hermeticum was actually a combination of treatises written by various Greek authors from the first and second century A.D. Early Christian thinkers, like Lactantius and Augustine, validated the text as Christian because of its references to "God the Father" and "the Son of God." It was revived during the Renaissance when Cosimo de Medici ordered its translation done by Marsilio Ficino. Hermetic philosophy and a hermetic tradition of magical and alchemical practices (drawn from other texts such as the Jewish Cabala and Picatrix) were popularized and legitimized by Ficino and Giovanni Pico della Mirandola. Hermeticism made its way to revolutionary England thanks to radical sectarians such as John Everard who combined reformed Christianity with hermetic philosophical and practical ideas available in works like d'Espagnet's Enchyridion and movements like Paracelsus's alchemical medicine. Hermeticism emerged in Joseph Smith's world through the migration of groups such as the Quakers, Baptists, Pietists, and perfectionists.

Library Location: HBLL BF 1600 .H475 1992
**Comment:** the fourth treatise of *Corpus Hermeticum* establishes a difference and separateness between spiritual and material. Hermes tells his son, Tat, of the need to shun corporeal things for the higher spiritual things.

**Researcher:** Sunny Grames  
**Date:** 28 June 1999

**Excerpt (pages):** "But those who participate in the gift that comes from god [mind], O Tat, are immortal rather than mortal if one compares their deeds, for in a mind of their own they have comprehended all--things on earth, things in heaven and even what lies beyond heaven. Having raised themselves so far, they have seen the good and, having seen it, they have come to regard the wasting of time here below as a calamity. They have scorned every corporeal and incorporeal thing, and they hasten toward the one and only. This, Tat, is the way to learn about mind, to {resolve perplexities} in divinity and to understand god. For the mixing bowl is divine."

"I wish too to be immersed, my father."

"Unless you first hate your body, my child, you cannot love yourself, but when you have loved yourself, you will possess mind, and if you have mind, you will also have a share in the way to learn."

"What do you mean by this, father?"

"My child, it is impossible to be engaged in both realms, the mortal and the divine. Since there are two kinds of entities, corporeal and incorporeal, corresponding to mortal and divine, one is left to choose one or the other, if choice is desired. One cannot {have both together when one is left to choose}, but lessening the one reveals the activity of the other" (16).

**Length of Relevant Material:** 3

**Hard Copy (pages):** 15-17

**Date When Photocopying Was Completed:**

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**Topics:** Spirit child of God

**Author:** notes and translation by Brian P. Copenhaver

**Title of Book:** *Hermetica* (The Greek *Corpus Hermeticum* and the Latin *Asclepius* in a new English translation)

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New York, Cambridge

**Publisher:** Cambridge University Press

**Date of Publication:** 1992

**Library Location:** BF 1600 .H475 1992

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Comment: the eighteenth hermetic dialogue contains a reference to god as the father of human souls.

Researcher: Sunny Grames  Date: 2 August 1999
Excerpt(s): "To god, <then,> who is entirely undefiled, who is father of our souls, it is fitting that praise should rise up from ten thousands of mouths and voices, even if one can say nothing worthy of him because our speech is no mathch for him; the new born cannot sing a hymn worthy of their father, yet if they render him as much ofhis die as their strengthn permits, then they also will be forgiven. Moreover, this very fact contributes to god's renown: that he is greather than his own progeny, and that the preface, beginning, middle and end ofour praises are to confess our fahter's limitless power and limitless extent. For the king it is just the same" (65).

Length of Relevant Material: 4
Hard Copy (pages): 63-66
Date When Photocopying Was Done:

Topics: Spirit child of God
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**Length of Relevant Material:** 4

**Hard Copy (pages):** 63-66

**Date When Photocopying Was Done:**

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**Topics:** spiritual gifts; visions, revelation, gift of prophecy; Melchizedek priesthood

**Author:** trans. By J. Max Hark, D. D. From the original German by Lamech and Agrippa

**Title of Book:** *Chronicon Ephratense; A History of the Community of Seventh Day Baptists at Ephrata, Lancaster County, Penn*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Lancaster, PA

**Publisher:** S. H. Zahm & Co.

**Date of Publication:** original 1786; translation 1889

**Library Location:** HBLL Microfiche CS 43 .G46x LH no. 545

**Nature of Source:** the community of Seventh Day Baptists at Ephrata, Pennsylvania originated from the German pietists who left Europe because of religious persecution. In his book, *The Refiner's Fire*, John Brooke identifies this community as one of the religious traditions that continued the tradition of Hermeticism in the early United States (42-44).

**Comment:** reference is made to the spirit of prophecy descending upon people, even women. Their prophecies were recorded although sometimes confusing. The leader of the Ephrata community produces hymns by prophecy. He is described talking about his visions in a way similar to those who reported hearing Joseph Smith talk about his visions and revelations.

**Researcher:** Sunny Grames  
**Date:** 16 July 1999

**Excerpt (pages):** "We make remembrance of those blessed times when, beside these sorrow, the spirit of prophecy also manifested itself so strongly. The Superintendent in those days was lifted above the world of sense, and had surmounted time with its changes. His hymns composed then are full of prophecy, and belong to the evening of the sixth time-period, that is, to the Ante-Sabbath. They represent the mysteries of the last times so impressively, that it seems as though the kingdom were already dawning. It appears that it was the intention to set upon a candlestick the wonders of the last times through the revelation of the heavenly Virgin-estate and of the Melchizedekian priesthood in American; for that these hymns were given unto him in visions he at times betrays, when he adds, 'This did we see in the spirit,' while ordinarily under similar
circumstances he is very self-reliant. All these hymns are to be found in a new collection under the title 'Paradiesisches Wunderspiel.' Soon after he undertook an important work in the spirit, namely, he investigated what must have moved God to have so many animals slaughtered in his service for the redemption of man, which his righteousness would not have permitted if animals had not guilt resting upon them because of the fall of man. About this he became spiritually exercised and produced a singular writing which he called 'Wunder Schrifft.' Because he thereby disregarded nature too much, he contracted a severe illness. On account of its excellence it was printed in English with the title: 'Dissertation on Man's Fall.' Unless, however, the reader is versed in the spirit of the Virgin-estate, it is somewhat unclear in its expressions. In it, however, he has opened up a far outlook into eternity, and has gone further than even the holy Apostles in their revelations, bringing glorious things to light concerning the Mother Church, and how the Father finally shall deliver his office to the Mother; similarly concerning the Sabbatic Church in the time of the bound dragon; what God's purposes are with this Church; and why he permitted her to be so severely tried by Gog and Magog. . . .

"It was remarked that afterwards the spirit of prophecy descended upon the offices, and therefore hit the Prior of the Brethren and the Mother of the Sisters; even as among the Jews, when the spirit of prophecy entered into the room, the high-priest began to prophecy. The Prior wrote so much at this time, that he employed two Brethren in copying; but as he was then himself but only rising, his witness also was confused and unclear. His writings were kept hidden by his admirers long after his death; but now no one knows anything about them. After the prophetic spirit had withdrawn again into his chamber, and echo of it yet remained from the time of the bound dragon or the Sabbatic Church, with which the meeting was entertained for years" (134-136)

Length of Relevant Material: 7
Hard Copy (pages): 129-136
Date When Photocopying Was Completed:

Topics: the Fall
Author:
Title of Book: "Life and Writings of Emanuel Swedenborg"
Title of Article: Christian Examiner and General Review
Place of Publication: Boston
Publisher: James Munroe and Co.
Date of Publication: July 1843
Library Location: HBLL Microfilm 057 B Reel 454
Nature of Source: first called the Christian Disciple, the Christian Examiner "promoted 'spiritual and moral improvement,' [and] focused mainly on religious topics, and included some book reviews, religious news, and poetry." It was a "tower of strength for Unitarians . . . waging war against the Spirit of the Pilgrims, an anti-Unitarian magazine."
In 1857 it adopted more liberal ideas and became completely absorbed by transcendentalism. (Index to American Periodicals 53)
Comment: Swedenborg defines some of the differences in man before and after the Fall.
Excerpt (pages): "Previous to the fall, [Swedenborg] says, when man was in a state of integrity, he had all the essentials of wisdom and true philosophy inscribed on his heart; he had then only to open his eyes in order to see the causes of all the phenomena of the universe around him; but in his present state of sin and non-conformity with Divine Order, he is obliged to investigate truths by a laborious external application of the mind" (316).

Length of Relevant Material: 2 pp.
Hard Copy (pages): pp. 316-317
Date When Photocopying Was Completed:

Topics: the fall; Adam; Eve
Author: Anon (supposed author: Richard Cosway [Casway?])
Title of Book: A Miscellaneous Metaphysical Essay: Or, an Hypothesis Concerning the Formation and Generation of Spiritual and Material Beings
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: Printed for A. Miller
Date of Publication: 1748
Library Location: BYU Special Collections Rare 233 C824m 1748
Nature of Source:
Comment: Chapter ten seems to serve as a summary of other material in the book and contains an explanation of the fall and the nature of Adam and Eve. Adam is a collective being with a masculine and feminine nature. Before the fall, only Adam's intellectual (or masculine) faculties were operative. The fall was essentially the result Adam leaving behind his intellect to indulge in sensual pleasures (his feminine nature). The text seems to equate the fall with the creation of Eve, or at least the wakening of Adam's feminine faculties. Eve is called "the feminized Adam" but doesn't seem to be a person until after the fall has been completed, at which point Adam called her "the Life of his vehicle, Eve, because it is indeed the Mother of all the Generations of Men that live upon the Earth" (187)

Excerpt (pages): "And the Lord God said, it is not good that Man should be alone: I will make him an Help meet for him. Hitherto Moses had taken no Notice in the aethereal Adam, or that Order of Spirits which were afterwards human, of any other Faculties, but such as were intellectual, and carried up the Soul to the holy Intellect, the Divine Being; and this seems to be the perfect and Masculine Adam, which consisted in his Power of contemplating the Divine Supreme Intellect: In this State Man may be conceived without his superior Vehicle, that is, without social or animal Sensations of Pleasures; contemplating upon God, and his divine moral Attributes, and his Works of Creation and Providence, ad intra; knowing the Names and Natures of all other Beings in Theory, as well the better as the worse Genii of the angelic Orders, as also of the animal and vegetable World: and God brought them all in view before his intellectual Faculties, and
he pronounced right in what Judgment and Knowledge he professed about them; but among these Orders of Being, there was not any that was proper to be a Vehicle for tis Masculine Adam to associate with, and give him the Pleasures of Society, by his partaking of animal sensitives Pleasures; wherefore the Divine Being thought proper to endue the Soul of Man, or that Masculine Adam, with a Faculty of being united to a superior Vehicle, by which means it became united to Matter, and acted, and was acted upon by material Beings around it, and thus became capable of all the Pleasures of Sense: He thus took Adam off from a too great View of the Light of the Divine Being, and allowed him to look downwards, and contemplate upon the lower Orders of Being, as well as the higher Genii, ad extra, and to be pleased with the Sensations and Joys of his Vehicle; so that his higher Faculties of contemplating the Divine Being became drowsy and sleepy, and the Feminine Pleasures of the Vehicle became vivid and strong; and he immediately allowed, that all his former intellectual Pleasures were not so grateful to him, as this social Knowledge of Beings in the same Class with himself; in so much that he found the Sensations of his Vehicle so agreeable to him, that he said it was Bone of his Bone, &c. And called it after his own Name, and said, For such Gratifications as these, will Man leave the perpetual Contemplation of the Divine Being and Perfections, which are too high and sublime for the Nature of Man, and will cleave to the joyful and cheerful Life of the Vehicle, and shall account the Whole as one Being or Person: and thus Adam, or the human Species, stood exposed naked to the View of God, with his new-wedded Joy, the Pleasures of Sense; but, being yet innocent and simple, having not set up his selfish Will and Pleasures, owing to his Vehicle, or Feminine Part of his Being, against the Will and Commandment of God, he was not ashamed" (179-181).

**Length of Relevant Material:** 13
**Hard Copy (pages):** 179-192
**Date When Photocopying Was Completed:**

**Topics:** woman's role
**Author:** George Keely
**Title of Book:** The Nature and Order of a Gospel Church (With an Appendix containing an enquiry into the Standing of Females in a Christian Church)
**Title of Article:**
**Title of Periodical:**
**Place of Publication:** Haverhill, Mass.
**Publisher:** Green at the Patriot Press
**Date of Publication:** 1819
**Library Location:** HBLL Microfiche 080 Sh64a
**Nature of Source:** religious pamphlet containing the printed form of a sermon "preached at the Baptist Meeting-House, Haverhill, Mass" 29 Nov. 1818.
**Comment:** The appendix to this religious pamphlet explores the role and station of women in "a Christian Church." It is determined that women are not members of the church since they can't vote or participate, which is an "unreasonable oppression" probably brought on by a "licentious spirit" in the other extreme (women's over-involvement). The argument is that women are not to teach or participate in the church
when they are in the presence of men. But when they are only among their sex, they are
at liberty to be involved.

Researcher: Sunny Grames  Date: 23 June 1999
Excerpt (pages): "It is evident, that in the primitive churches, female members were
more respected than they are in some churches in our day; and, by consequence, were
more useful. Phoebe was a Deaconess (diaconon) of the church at the port of Cenchrea,
see 16th Rom. 1st 2nd. I would ask, if her business were he own, why was the church
ordered to help? But if she were in office, and entrusted with the business of the of the
church to which she belonged, how will the conduct of some churches quadrate with
their's. 'Such women were called deaconesses who served the church in those offices, in
which the deacons could not with propriety exercise themselves; such as keeping the
doors of that part of the church where the women sat; for they were not seated
promiscuously with the men, but had separate places in the church; deaconesses assisted
the women to undress and dress at baptism. They privately instructed those of their own
sex, and visited those imprisoned for the faith. They were of mature and advanced age
when chose; of good manners, and reputation. They were in primitive times appointed to
the office with the imposition of hands. Concil, Laodic. 11' Calmet's Dict.

"By the licentious spirit referred to above, I mean those unhappy instances where
modesty and truth are both violated by ambition and ignorance. The prohibition in
scripture of women making prayers and teaching are, I presume, confined to assemblies
where men are present. They are under no restriction, I conceive when they are with their
own sex only."

"I must be allowed to remark, that, that woman appears to me lost to modesty and
prudence, who has boldness enough to teach or exhort where men are present. If she were
a relative of mine, I should request her to change her name and remove to a distance
where her connections were not known."

Length of Relevant Material: 5 pp.
Hard Copy (pages): 21-27
Date When Photocopying Was Completed:

Topics: women's role; Adam; Eve
Author: Lucy Aikin
Title of Book: Epistles on Women, Exemplifying Their Character and condition in
Various Ages and Nations with Miscellaneous Poems.
Title of Article: 
Title of Periodical: 
Place of Publication: Boston
Publisher: W. Wells and T. B. Wait and Co.
Date of Publication: 1810
Library Location: Microfiche Shaw-Shoemaker 19325
Nature of Source: a book of poems originally written by a woman to her friend Mrs.
Charles Rochemont Aikin. Although not a "religious document," Aikin's poems contain
expressions of religious ideas. She states in her introduction that her "moral song!" is "to
point out, that between the two partners of human life, not only the strongest family
likeness, but the most complete identity of interest subsists: so that it is impossible for man to degrade his companion without degrading himself, or to elevate her without receiving a proportional accession of dignity and happiness" (viii). She maintains in her introduction that women are naturally and physically inferior to men and therefore the more "domestic and private" responsibilities fall to them. She also states that her purpose is "to mark the effect of various codes, institutions, and states of manners, on the virtue and happiness of man, and the concomitant and proportional elevation or depression of woman in the scale of existence" (vii).

Comment: the third poem in this book discusses marriage and the hope that it can be an eternal bond of "everlasting love." Many terms applied to the Mormon concept of celestial marriage are used in this poem like "glory," "coheirs," "God's pure altar."

Researcher: Sunny Grames  Date: 8 July 1999

Excerpt (pages): "Now comrades, equals, in the toilsome strife,
Partners of glory and coheirs of life,
See sex to sex with port sublimer turn,
And steadier flames and holier ardours burn;
At God's pure altar pledged, the nuptial band
Turns to a lifelong vow, and dreads no severing band;
E'en death, they deem, . . .
With stronger, purer, closer ties shall bind
The blest communion of the immortal mind,
Free the winged soul to larger bliss above,
And ope the heaven of everlasting love" (60-61)

Length of Relevant Material: 3
Hard Copy (pages): 60-62
Date When Copying Was Completed: ______________________________

Topics: women's role; Adam; Eve
Author: Lucy Aikin
Title of Book: Epistles on Women, Exemplifying Their Character and condition in Various Ages and Nations with Miscellaneous Poems.
Title of Article:  
Title of Periodical:  
Place of Publication: Boston
Publisher: W. Wells and T. B. Wait and Co.
Date of Publication: 1810
Library Location: Microfiche Shaw-Shoemaker 19325
Nature of Source: a book of poems originally written by a woman to her friend Mrs. Charles Rochemont Aikin. Although not a "religious document," Aikin's poems contain expressions of religious ideas. She states in her introduction that her "'moral song'" is "to point out, that between the two partners of human life, not only the strongest family likeness, but the most complete identity of interest subsists: so that it is impossible for man to degrade his companion without degrading himself, or to elevate her without receiving a proportional accession of dignity and happiness" (viii). She maintains in her
introduction that women are naturally and physically inferior to men and therefore the more "domestic and private" responsibilities fall to them. She also states that her purpose is "to mark the effect of various codes, institutions, and states of manners, on the virtue and happiness of man, and the concomitant and proportional elevation or depression of woman in the scale of existence" (vii).

Comment: the second half of the first poem in this book discusses Adam and Eve. Adam was in a state of meaningless existence until he is united with Eve. He is described as "vainly intelligent," "idly strong," with "listless steps and torpid air." He has a "brow of densest gloom and fixt infantile stare" . . . "Love nursed him not with sweet endearing wiles,/ Nor woman taught the sympathy of smiles" (25). Once Eve comes to him, Adam can speak, and the two become happy and fulfilled. Although the poem argues that woman is naturally weaker, as embodied in Eve, she is the source of life and joy for man. Aikin also argues in the poem that the Fall was the reason for inequality between man and woman; they were equal until sin and the consequences of the Fall existed.

Researcher: Sunny Grames Date: 8 July 1999

Excerpt (pages): "Now rose complete the mighty Maker's plan,
And Eden opened in the heart of Man;
Kindled by Hope, by gentle Love refined,
Sweet converse cheered him, and a kindred mind;
Nor deem that He, beneficent and just,
In woman's hand who lodged this sacred trust,
For man alone her conscious soul informed,
For man alone her tenderer bosom warmed;
Denied to her the cup of joy to sip,
But bade her raise it to his greedy lip,
Poor instrument of bliss, and tool of ease,
Born but to serve, existing but to please:....
No;....hand in hand the happy creatures trod,
Alike the children of no partial God;
Equal they trod till want and guilt arose,
Till savage blood was spilt, and man had foes:
Ah! Days of happiness,....with tearful eye
I see you gleam, and fade, and hurry by:
Why should my strain the darkening theme pursue?
Be husht, my plaintive lyre! My listening friend, adieu!
(27-28)

Length of Relevant Material: 32

Hard Copy (pages): Introduction to page 28

Date When Photocopying Was Completed:

Topics: Zion

Author: trans. By J. Max Hark, D. D. From the original German by Lamech and Agrippa
Reference is made to Zion, a house on a hill where men lived communally—a sort of convent comparable to the women’s Kedar previously explained in the book. The community at Zion is

Excerpt (pages): "This hill was called Zion, and from it the society afterwards went by the name of the Zionitic Brotherhood, which name clung to them in all their doings. At this time, too, the name Ephrata was given the Settlement by the Superintendent, of which he said, that here his Rachel, for whom he had served so many years, was buried, after she had borne to him Benoni, the child of anguish; whereby he pointed to the history of the patriarch Jacob. . . ." (108)

"Thus at length the hermit Order in the Settlement was converted, amid many temptations, to a conventual life. Our predecessors of both sexes followed this angelic life in the forests of Conestoga for ten years before Ephrata was built, and it was spread abroad in different parts of the land. And that God first practices his saints in a separate and solitary life ere he hires them for his vineyard, is shown by the example of John the Baptist, as well as by that Moses in the wilderness where he tended sheep for forty years. The Superintendent was able to adapt himself pretty well to these peculiar conditions, thought it cost him a thousand tears to renounce his angelic way of life and again to plunge into the ocean of humanity; for he clearly saw that the hermit life, however innocent it be, could yet contribute nothing to the fruitfulness of the house of God, because, as he says in his discourses, no hermit enters the kingdom of God. Therefore when afterwards every spring the cry arose that the Brethren in Zion would go forth into the wilderness, it did not move him, since he foresaw that the sons of Ephraim, who clad in armor were bearing the bow, would yet fall away in the time of battle, which the Eckerlins ventured to do when the wanted to revive the hermit-life on New River, where the storm of the Almighty Lord then overthrew their structure, erected in selfishness, so that several lost their lives, and others fell away and afterwards multiplied in the flesh" (109-110).
Topics: Abraham
Author: Mordecai M. Noah, translator
Title of Book: The Book of Jasher; referred to in Joshua and Second Samuel
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: M. M. Noah & A. S. Gould
Date of Publication: 1840
Library Location: HBLL Special Collections BS 1830 J2 A3 1840
Nature of Source: Noah's translation from the Hebrew of the apocryphal work. Cyrus Eddy donated a copy to the Nauvoo Library and Literary Institute. Joseph Smith referred to it as one of the lost biblical books as early as 1833, and after its publication by Noah in 1840, references to it appeared in early Church periodicals. For more information, see Edward J. Brandt, "The History, Content, and Latter-day Saint Use of the Book of Jasher" (Dissertation, BYU, 1976).
Comment: The Book of Jasher originally portrays Terah as righteous, as he saved Abraham from death as an infant. However, Terah soon became involved in idolatry, similar to the account in the Book of Abraham; Abraham eventually destroyed his idols and was imprisoned by the king for his actions. The king then cast Abraham and his
brother Haran into a fire, but the Lord protected Abraham during the ordeal, which lasted three days. The Book of Jasher also contains several other aprochryphal Abraham stories.

**Researcher:** Matt Grow

**Excerpt (pages):** "6 And Abram was in Noah's house thirty-nine years, and Abram knew the Lord from three years old, and he went in the ways of the Lord until the day of his death, as Noah and his son Shem had taught him; and all the sons of the dearth in those days greatly transgressed against the Lord, and they rebelled against him and they served other gods, and they forgot the Lord who had created them in the earth; and the inhabitants of the earth made unto themselves, at that time, every man his god; gods of wood and stone which could neither speak, hear, nor deliver, and the sons of men served them and they became their gods.

7 And the king and all his servants, and Terah with all his household were then the first of those that served gods of wood and stone.

8 And Terah had twelve gods of large size, made of wood and stone, after the twelve months of the year, and he served each one monthly, and every month Terah would bring his meat offering and drink offering to his gods; thus did Terah all the days." (19-20)

"16 And Abram came to his father's house and saw twelve gods standing there in their temples, and the anger of Abram was kindled when he saw these images in his father's house.

17 And Abram said, As the Lord liveth these images shall not remain in my father's house; so shall the Lord who created me do unto me if in three days' time I do not break them all . . .

33 And when Abram saw all these things his anger was kindled against his father, and he hastened and took a hatchet in his hand, and came unto the chamber of the gods, and he broke all his father's gods.

34 And when he had done breaking the images, he placed the hatchet in the hand of the great god which was there before them, and he went out." (25-26)

Length of Relevant Material: 10 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

**Topics:** Abraham

**Author:** Mordecai M. Noah, translator

**Title of Book:** The Book of Jasher; referred to in Joshua and Second Samuel

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New York

**Publisher:** M. M. Noah & A. S. Gould

**Date of Publication:** 1840

**Library Location:** HBLL Special Collections BS 1830 .J2 A3 1840
**Nature of Source:** Noah's translation from the Hebrew of the apocryphal work. Cyrus Eddy donated a copy to the Nauvoo Library and Literary Institute. Joseph Smith referred to it as one of the lost biblical books as early as 1833, and after its publication by Noah in 1840, references to it appeared in early Church periodicals. For more information, see Edward J. Brandt, "The History, Content, and Latter-day Saint Use of the Book of Jasher" (Dissertation, BYU, 1976).

**Comment:** The Book of Jasher contains an account of the attempted sacrifice of Abraham, but with numerous differences from the Book of Abraham. According to the Book of Jasher, the birth of Abraham coincided with a sign in the heavens interpreted by the king's wise men as symbolic of the future greatness of Abraham. The king then offered Terah money for the life of Abraham; Terah tricks the king into killing one of the children of his servants, which satisfies the king. Abraham's mother then raises him in secrecy in a cave. The main similarity to the Book of Abraham is the attempted murder/sacrifice of Abraham. The differences include that in the Book of Jasher, Abraham's father works to protect his life, and is righteous; it is the king, not the priests of Elkanah, who attempt the sacrifice in the Book of Jasher; and the Book of Asher account involves Abraham as an infant.

**Researcher:** Matt Grow

**Excerpt (pages):** "1 And it was in the night that Abram was born, that all the servants of Terah, and all the wise men of Nimrod, and his conjurors came and ate and drank in the house of Terah, and they rejoiced with him on that night.
2 And when all the wise men and conjurors went out from the house of Terah, they lifted up their eyes toward heaven that night to look at the stars, and they saw, and beheld one very large star came from the east and ran in the heavens, and he swallowed up the four stars from the four sides of the heavens.
3 And all the wise men of the king and his conjurors were astonished at the sight, and the sages understood this matter, and they knew its import.
4 And they said to each other, This only betokens the child that has been born to Terah this night, who will grow up and be fruitful, and multiply, and possess all the earth, he and his children for ever, and he and his seed will slay great kings, and inherit their lands . . . [The conjurors then inform the king, who demands Abraham of Terah.]
33 And Terah hastened, (as the thing was urgent from the king), and he took a child from one of his servants, which his handmaid had born to him that day, and Terah brought the child to the king and received value for him.
34 And the Lord was with Terah in this matter, that Nimrod might not cause Abram's death, and the king took the child from Terah and with all his might dashed his head to the ground, for he had thought it had been Abram; and this was concealed from him from that day, and it was forgotten by the king, as it was the will of Providence not to suffer Abram's death.
35 And Terah took Abram his son secretly, together with his mother and nurse, and he concealed them in a cave, and he brought them their provisions monthly.
36 And the Lord was with Abram in the cave and he grew up, and Abram was in the cave ten years, and the kings and his princes, soothsayers and sages, thought that the king had killed Abram." (17-19)

**Length of Relevant Material:** 3 pp.
Topics: Apostasy; divine mission of the United States
Author: Frederick Butler
Title of Book: *Sketches of Universal History, Sacred and Profane, from the Creation of the World to the Present Time*
Title of Article:
Title of Periodical:
Place of Publication: Hartford, CT
Publisher: Roberts & Burr
Date of Publication: 1823
Library Location: HBLL D 21 .B98x 1823
Nature of Source: A world history (412 pages) which endeavours to show "that one supreme, omnipotent, eternal God created the universe, that his superintending providence preserves and governs all things" (preface). Butler's history is broad-ranging, beginning at the creation and extending through the recent American past. The Manchester Library, a lending library located within five miles of the Smith home, had a copy of an 1822 edition.
Comment: Butler strongly portrayed the hand of God in history, as he discussed the apostasy of the primitive church with the emergence of Catholicism, the necessity of the Reformation, and the divinity of the American nation.
Researcher: Matt Grow
Excerpt (pages): Apostasy of the primitive church: "This little church from its infancy has been, like the ancient church in the wilderness, under great trials, and distresses, as well as frequent displays of his presence and protection. That Roman empire which blotted out the ancient church, and paved the way in the peaceful reign of Augustus Caesar for the planting of the christian church; in the course of three hundred and fifty years, raised ten general persecutions against her; persecutions designed to drown her in her own blood . . .

The meekness, simplicity, and humility of the gospel, were soon succeeded, and swallowed up in this new order of things; which the luxury and effeminacy, of the Roman state, at this time, greatly favored . . .

The bishop of Rome laid aside his mitre, took the triple crown and sceptre; and upon this Jewish basis introduced the worship of saints and images; in imitation of the heathen mythology of the Greeks and Romans, and the Pagan religion of the barbarians. To these he added a corrupt christianity; retaining little more of it, in its purity and power, than the name." (37-38)

"Here let us pause, and admire the wisdom and goodness of the God of our fathers, in his watchful, guardian care, over this vine of the reformation, this little church in the wilderness. If they had not been harassed by the savages in their early settlements, would they have preserved their virtue? If they had not been pressed by the alarming dangers of the old French war, would they have ever united? If they had not been oppressed by Britain, would they have become a nation? If they had not been alarmed by
insurrections under the old confederation, would they have delegated such powers to the new federal compact? If the new federal compact had not been framed and put into operation just at that critical time, just upon the explosion of the French revolution, who will dare to say, what would have been the fate of United America at this day? Let us adore the God of our fathers, who has done all this for us." (313)

Length of Relevant Material: 4
Hard Copy:
Date when Photocopying was Completed:

Topics: Arabian peninsula (land of Bountiful)
Author: Rev. J. Goldsmith [Sir Richard Phillips]
Title of Book: Manners, Customs, and Curiosities, of the People of India, Ceylon, Persia, Arabia, and Turkey; with a General View of their Religion, Marriage Ceremonies, Climate, &c. &c.
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Johnson & Warner
Date of Publication: 1810
Library Location: HBLL Microfiche 080 Sh64a 21078
Nature of Source: A geography of the Near and Far East. Another geographical book by Goldsmith, A General View of the Manners, Customs and Curiosities of Nations (1822 edition) was found at the Manchester Library, a lending library within five miles of the Smith home. The section on Arabia quoted below appears to be taken directly from A General View (see pages 239-243).

Comment: Goldsmith presented a fairly negative view of the people and climate of Arabia. However, he noted that not all of Arabia was inhospitable, suggesting that the climate of southern Arabia allowed the cultivation of fruit trees. In short, though most of Arabia was inhospitable desert, the existence of a region such as the Book of Mormon Bountiful seems possible in Goldsmith's portrayal.

Researcher: Matt Grow
Excerpt (pages): Climate of Arabia: "It consists of three grand divisions. That which lies within the tropic is excessively hot, and in many places unhealthy, particularly those parts that are situated on the coast of the Red-Sea. The winds are also hot and suffocating, and the sands extremely dangerous, being sometimes driven by the winds in such prodigious clouds, that whole caravans have been buried and lost by a single storm. . . .

The southern part of Arabia, distinguished by the name of Happy, would be considered as having little claim to that title by a stranger traversing its shores; but should such a one be placed in its middle regions, beneath the balm-dropping woods, and amidst the verdant vales, where the fruits of every climate court the taste, and the breezes of cassia refresh the senses, he would acknowledge that the ancients very justly bestowed on the country that emphatical appellation.

Sylphs! who from realms of equatorial day
To climes that shudder in the polar ray,
From zone to zone pursue on shifting wing,
The bright perennial journey of the spring;
Bring my rich balms from Mecca's hallow'd glades;
Sweet flowers, that glitter in Arabia's shades;
Fruits, whose fair forms in bright succession glow,
Gilding the banks of Arno, or of Po;
Each leaf, whose fragrant steam with ruby lip
Gay China's nymphs from pictur'd vases sip;
Each spicy rind, which sultry India boasts,
Scenting the night-air round her breezy coasts.

BOTANIC GARDEN . . .

In Stony Arabia formerly stood the magnificent city of Palmyra, in speaking of which Mr. Gibbon observes: "Amid the barren deserts of Arabia, a few cultivated spots arise, like islands, out of the sandy ocean. Even the name of Palmyra, by its signification in the Syriac as well as the Latin language, denoted the multitude of palm trees, which afford shade and verdure to that region." (34-37)

Length of Relevant Material: 4
Hard Copy:
Date when Photocopying was Completed:

Topics: Cain
Author: Mordecai M. Noah, translator
Title of Book: The Book of Jasher; referred to in Joshua and Second Samuel
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: M. M. Noah & A. S. Gould
Date of Publication: 1840
Library Location: Special Collections BS 1830 .J2 A3 1840
Nature of Source: Noah's translation from the Hebrew of the apocryphal work. Cyrus Eddy donated a copy to the Nauvoo Library and Literary Institute. Joseph Smith referred to it as one of the lost biblical books as early as 1833, and after its publication by Noah in 1840, references to it appeared in early Church periodicals. For more information, see Edward J. Brandt, "The History, Content, and Latter-day Saint Use of the Book of Jasher" (Dissertation, BYU, 1976).
Comment: Just as in the Book of Moses, the Book of Jasher expands upon the Genesis account of Cain and Abel. While generally following the Genesis story, the Jasher account does not indicate that Cain received a mark for slaying Abel.
Researcher: Matt Grow
Excerpt (pages): "And the boys grew up and their father gave them a possession in the land; and Cain was a tiller of the ground, and Abel a keeper of sheep.

15 And it was at the expiration of a few years, that they brought an approximating offering to the Lord, and Cain brought from the fruit of the ground, and Abel brought
from the firstlings of his flock from the fat thereof, and God turned and inclined to Abel and his offering, and a fire came down from the Lord from heaven and consumed it.

16 And unto Cain and his offering the Lord did not turn, and he did not incline to it, for he had brought from the inferior fruit of the ground before the Lord, and Cain was jealous against his brother Abel on account of this, and he sought a pretext to slay him. . .

21 And Cain said to his brother Abel, Surely if I slay thee this day, who will require thy blood from me?

22 And Abel answered Cain, saying, Surely God who has made us in the earth, he will avenge my cause, and he will require my blood from thee shouldst thou slay me, for the Lord is the judge and arbiter, and it is he who will requite man according to his evil, and the wicked man according to the wickedness that he may do upon earth.

23 And now, if thou shouldst slay me here, surely God knoweth thy secret views, and will judge thee for the evil which thou didst declare to do unto me this day. . .

31 But thou didst this thing and didst slay thy brother for naught and because he spoke rightly to thee, and now, therefore, cursed be thou from the ground which opened its mouth to receive thy brother's blood from thy hand, and wherein thou didst bury him.

32 And it shall be when thou shalt till it, it shall no more give thee its strength as in the beginning, for thorns and thistles shall the ground produce, and thou shalt be moving and wandering in the earth until the day of thy death.

33 And at that time Cain went out from the presence of the Lord, from the place where he was, and he went moving and wandering in the land toward the east of Eden."

(2-3)
Such sinners, guilty of even one work of the flesh (as Paul writes: Gal. v. 3.) and of refusing repentance after suitable conviction not only are to be excluded from the Lord's supper, but even from the kingdom of God, and consequently from the church of the Lord!” (45)

"Thus thee may see who is the institutor of excommunication in the New Testament: namely, Jesus Christ, the true steward. It was ordered for the purpose of such sinners, whose sins may be forgiven without its being executed, provided they will listen to good admonition: on the contrary, however, are banished from the church, not for the sake of their sins, but for their pride and obstinacy." (50)

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**Researcher:** Matt Grow  
**Excerpt (pages):** "Every particular church is provided with laws of government. The laws are enacted by the head of the church. The book where thy are to be found is the Bible, and the Bible only. They are sanctioned with rewards, and penalties. The rewards are acceptance of God; and approbation of men. The penalties are private, and public; the private are admonitions, which every member is authorized to inflict, on his own
private judgment: the public penalties are of three sorts, answerable to the three degrees of transgressions; for transgressions of the lowest class the penalty is, rebuke; for greater transgressions the penalty is, suspensions, to be accompanied with a first, and second admonition; for transgressions of the highest class the penalty is, immediate excommunication: these penalties are to be inflicted in public; and by none but ministers; nor by them till the judgment of the church be first obtained. Whatever is worthy of suspension must issue in excommunication if the transgressor remain incorrigible. The judges of the above laws are the officers and brethren of the particular church concerned, excepting them who are immediately interested in the conference. The judgment is to be formed on the suffrages of all, or of the majority. Suffrages may be given by voice, balloting, lifting up the hand, standing up, silence &c. Judgment thus obtained is decissive [sic]. Nevertheless in dubious or weighty matters a church are authorized, by example, to suspend judgment till they have the advice of an association of churches." (48)

"An excommunicated person is to be restored on repentance. Requisite to his restoration is, notice of his design to the minister; he appointing him a time to be before the church; when met, the solemnity is to be opened with a prayer suitably prefaced; calling on the penitent to express his design, repentance, faith, desire of forgiveness, and restoration of love; obtaining the judgment of the church in his favour; his absolution, and restoration with the right hand of fellowship and kiss of charity; his signing the church covenant; thanksgiving and benediction. The agent in the whole affair is to be a minister." (77)

Length of Relevant Material: 23

Hard Copy:

Date when Photocopying was Completed:  

Topics: Descent of authority; ordination
Author: Isaac Smith
Title of Book: A Sermon Preached at the Instalment of the Rev. Ethan Smith
Title of Article:
Title of Periodical:
Place of Publication: Concord, NH
Publisher: George Hough
Date of Publication: 1800
Library Location: Microfiche 080 Sh64 Evans 38516
Nature of Source: Delivered March 12, 1800 at the installment of Ethan Smith (of View of the Hebrews fame) as reverend in Hopkinton, New Hampshire. Isaac Smith primarily discussed the responsibilities of ministers. The pamphlet also includes the ministerial charges given to Ethan Smith and a sermon by him the following Sabbath which reviewed the responsibilities of gospel hearers.

Comment: Smith used Matthew 24:45-46 as his theme scripture: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing." After a summary of the apocalyptic events described in Matthew 24,
Smith spoke of the requisite qualities for a gospel minister, emphasizing that he should be a "wise and faithful servant" and a steward over the household of Christ. Smith also argued for an orderly succession of ministers, but stated that an unbroken chain of ministerial succession from the time of Christ was unnecessary.

**Researcher:** Matt Grow

**Excerpt (pages):** Smith stated that the blood of the people would be required at the hands of the slothful minister (compare with Jacob 1:19): "We are called together this day, to witness one of the most serious transactions, which takes place in our world--to set a watchman upon this part of the walls of our Jerusalem. He is to take the charge, not of the bodies, but the souls, the precious and immortal souls, of this people: And if any of them are lost, thro' his neglect of duty, or bad conduct, their blood will God require at the watchman's hand, see Ezek. xxxiii. How awfully solemn is the idea! But if, on the other hand, he should prove faithful in the discharge of the sacred office, and the people reject his messages of love, and will take no warning; he will clear his skirts, and their blood will be upon their own heads." (3)

"The apostles gave commandment to these ordinary pastors, to ordain other qualified men in all the churches; and so in this method a successive ministry has been handed down in all ages of the church, to the present. Some have warmly contended that an uninterrupted succession of regularly ordained ministers from the apostles: But in such great changes and revolutions as the church has passed through in eighteen hundred years, there is little reason to doubt but there has been some degree of irregularity in the ordination of some of her ministers--But nevertheless, this does not mar the foundation; it still remains firm, and the gates of hell cannot prevail against it. Christ has promised to be with his ministers always, to the end of the world: Therefore he has engaged, that there shall be such an orderly succession as he shall own and bless as long as time remains." (14)

**Length of Relevant Material:** 33

**Hard Copy:**

**Date when Photocopying was Completed:**
Library Location: E 61 .P93 1835

Nature of Source: First published in 1833, Priest's book reviewed various types of evidence, including archaeological, linguistic, and religious, to conclude that an ancient civilization distinct from the current Native Americans once inhabited America. Priest focused almost exclusively on the Native Americans of North America. A copy of a book entitled American Antiquities was donated to the Nauvoo Library and Literary Institute by Benjamin Winchester, but this could have referred to a book by Alexander Bradford (1841). In addition, the Manchester Library housed a copy of the 1833 edition.

Comment: Priest believed that there had been much historical contact between the Old World and the New World, and presented extensive evidence of parallels between Native Americans and various ancient civilizations. For example, he cited ancient mummies found in Kentucky as evidence that an Egyptian colony had once existed in the New World, and he also suggested parallels between Native American language and Egyptian, but more similarities with the African language Lybian. Contemporary Indians, he believed, had taken the place of what had once been a much more advanced civilization. In addition, he spoke of extensive evidence for mammoths in ancient America. The book is a great source for contemporary learned thought regarding Native American history and religion.

Researcher: Matt Grow

Excerpt (pages): "We are very far from believing the Indians of the present time to be the most ancient aborigines of America; but, on the contrary, are usurpers; have, by force of bloody warfare, exterminated the original inhabitants, taking possession of their country, property, and in some few instances, retaining arts, learned of those very nations." (97)

During a discussion of mummies found, and subsequently destroyed, in Kentucky in 1775: "If the Egyptians were indeed, reckoned as the first of nations; for so are they spoken of, even in the Scriptures: if from them was derived the art of navigation, the knowledge of astronomy, in a great degree, with many other arts, of use to human society; such as architecture, agriculture, with the science of government, &c.; why not allow the authors of the antiquated works about Lexington, (together with the immense catacomb as evidence,) to have been, indeed, an Egyptian colony; seeing the art of embalming, which is peculiarly characteristic of that people, was found there in a state of perfection not exceeded by the mother country itself." (116-117)

"In this cave, it appears, there are sketched on the rock the figures of several animals, now extinct; among which, are three, much resembling the elephant, the tail and tusks excepted. It would be passing the bounds of credulity to suppose the artists who delineated the figures would represent no less than eight animals, different in their configurations, one from the other, which had in reality no being, and such as had never been seen.

We suppose the animals resembling the elephant to have been the mammoth, and those ancients were well acquainted with the creature, or they could never have engraved it on the rock." (150) Priest then presents numerous other evidences for the existence of mammoths in ancient America.

Length of Relevant Material: 400 pp.

Hard Copy:

Date when Photocopying was Completed:
Speaking of slavery: "11. Nevertheless, in the fullness of time, when the people of the provinces are delivered from the oppressions of the king of the island of Britain, surely they will render to every man justice and right?
12. For have not the princes of the provinces, even the great Sanhedrim of the people declared, that freedom is the birth-right of every man that cometh into the world, and that no prince, ruler nor governor, hath power to take it away?" (62)

The oppressions committed by the British army: "14. The widows and the fatherless were multiplied! and the sword devoured the young men! it was a day of deep distress! fear and dismay covered the faces of the husbandmen! and the joy of harvest was turned into mourning." (102)

After the American victory: "May it be a prelude to that peace, mentioned in the book of the Prophet Isaiah: "When the mountain of the Lord's house shall be established upon the tops of the mountains, and be exalted above the hills, and all nations shall flow unto it!"
In his discussion of church government, Edwards gave fairly standard definitions for the work of ministers, ruling elders, and deacons. In discussing the role of a minister, Edwards emphasized his ritual role in ceremonies from baptism to blessing infants to burying the dead. A ruling elder is "to assist the minister in maintaining such rules of order and government as Christ hath established in his church" (32). The role of a deacon is secular as he manages the "money towards answering the church's worldly necessities" (37). In his scheme of church government, Edwards reserved two offices for women, elderess and deaconess, both of which he claimed had scriptural and ancient origins.

Excerpt (pages): "The office of elderesses hath foundation in scripture and antiquity. It is to be exercised only among the women. It consists in praying, and teaching at their separate assemblies; presiding there for maintenance of rules and government; consulting with the sisters about matters of the church which concern them, and representing their sense thereof to the elders; attending at the unction of sick sisters; and at the baptism of women, that all may be done orderly. The process by which they are put in the office may be like that of the teaching elders viz. by choice of the church &c. Their manner of performing the office is laboriously. They are to be veiled when they preach or pray, especially if men be sent to their assemblies. Their reward is honour, and maintenance."

(41)

"The office of deaconesses is of divine original and perpetual continuance in the church. It is the same in general with the office of deacons, only it is chiefly limited to the care of the sick, miserable, and distressed poor. The scripture marks of their office are, shewing mercy, succouring, &c. The way they are put in the office is by choice of the people, ordination, and other forms as in the case of deacons. Their qualifications are laid down negatively and positively by the apostle Paul. Their reward is honour, and maintenance. Their number should be proportionable to the need of the church. Their manner of performing the office is, with cheerfulness." (43)
Topics: Elijah
Author: Richard Stock and Samuel Torshell
Title of Book: A Commentary upon the Prophecy of Malachi
Title of Article: 
Title of Periodical: 
Place of Publication: Edinburgh, Scotland; also published in London, Dublin, and New York
Publisher: James Nichol
Date of Publication: 1865
Library Location: BS 1675 .S76 1865
Nature of Source: A theological treatise written by two seventeenth-century Anglican ministers, but not published until 1865. In separate sections, Stock and Torshell proceed through the book of Malachi providing commentary on its passages.
Comment: Stock and Torshell agreed that the correct interpretation of Malachi 4:5-6 concerning the return of "Elijah the prophet before the coming of the great and fearful day of the Lord" referred to the preparatory ministry of John the Baptist before the first coming of Christ. They wrote in response to "papist" theologians who maintained that Elijah would physically return before the second coming of Christ. In addition, Stock and Torshell interpret verse 6 (turn the hearts of the fathers and children) to mean conversion, which would result in a "holy union of faith" and lead men to the "faith of the old patriarchs" (255, 304).
Researcher: Matt Grow
Excerpt (pages): Stock: "The third prophecy in this chapter, touching the coming of John the Baptist, of his office, and the fruit the church should have by him, in this verse and the last . . . Not that Elijah who was taken up in a fiery chariot, but John Baptist, who is here called Elijah, for the similitude of his mind and manners, his graces, gifts, and office." (254-55)
"And he shall turn the heart of the fathers. In this verse is described the end of John's coming before Christ, his office, which is to convert the hearts of the fathers to the children, and to bring them to an holy union of faith, to work repentance in all, and to turn them from iniquity to the living God." (255)
Torshell: "The interpretation of this place hath very much divided the expositors. St Jermore took it once for all the prophets that should come; but he goes almost alone. A far greater party understand it of Elijah the Tishbite." (302) Torshell then reviewed the Latin and Greek texts and answered various objections to demonstrate that the passage refers to John the Baptist, not Elijah.
"John was sent to preach repentance, Mat. iii. 2, and to convert of all sorts from the error of their way, and to reduce them to the faith of the old patriarchs." (304)
Length of Relevant Material: 5 pp.
Hard Copy:
Topics: Enoch
Author: Mordecai M. Noah, translator
Title of Book: The Book of Jasher; referred to in Joshua and Second Samuel
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: M. M. Noah & A. S. Gould
Date of Publication: 1840
Library Location: Special Collections BS 1830 .J2 A3 1840
Nature of Source: Noah's translation from the Hebrew of the apocryphal work. Cyrus Eddy donated a copy to the Nauvoo Library and Literary Institute. Joseph Smith referred to it as one of the lost biblical books as early as 1833, and after its publication by Noah in 1840, references to it appeared in early Church periodicals. For more information, see Edward J. Brandt, "The History, Content, and Latter-day Saint Use of the Book of Jasher" (Dissertation, BYU, 1976).
Comment: Just as in the Book of Moses, the Book of Jasher greatly expands upon the account of Enoch in Genesis. Similarities between the two include the divine calling of Enoch (by an angel or by the voice of God); the emphasis on Enoch's preaching; statements that men greatly feared Enoch; and the belief that many others ascended to heaven with Enoch. Differences include virtually no statements on the content of Enoch's preaching in the Book of Jasher; the Book of Jasher does not connect Enoch's followers with a city of Zion; and the Book of Jasher does not contain comments on wars between the followers of Enoch and their enemies.
Researcher: Matt Grow
Excerpt (pages): 
1. And Enoch lived sixty-five years and he begat Methuselah; and Enoch walked with God after having begot Methuselah, and he served the Lord, and despised the evil ways of men.
2. And the soul of Enoch was wrapped up in the instruction of the Lord, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days.
3. And it was at the expiration of many years, whilst he was serving the Lord, and praying before him in his house, that an angel of the Lord called to him from Heaven, and he said, here am I.
4. And he said, rise, go forth from thy house and from the place where thou dost hide thyself, and appear to the sons of men, in order that thou mayst teach them the way in which they should go, and the work which they must accomplish to enter in the ways of God.
5. And Enoch rose up according to the word of the Lord, and went forth from his house, from his place and from the chamber in which he was concealed; and he went to the sons of men and taught them the ways of the Lord, and at that time assembled the sons of men and acquainted them with the instruction of the Lord.
6. And he ordered it to be proclaimed in all places where the sons of men dwelt, saying, where is the man who wishes to know the ways of the Lord and good works? let him come to Enoch.

7. And all the sons of men then assembled to him, for all who desired this thing went to Enoch, and Enoch reigned over the sons of men according to the word of the Lord, and they came and bowed to him and they heard his word.

8. And the spirit of God was upon Enoch, and he taught all his men the wisdom of God and his ways, and the sons of men served the Lord all the days of Enoch, and they came to hear his wisdom.

9. And all the kings of the sons of men, both first and last, together with their princes and judges, came to Enoch when they heard of his wisdom, and they bowed down to him, and they also required of Enoch to reign over them, to which he consented.

10. And they assembled in all, one hundred and thirty kings and princes, and they made Enoch king over them, and they were all under his power and command.

11. And Enoch taught them wisdom, knowledge, and the ways of the Lord; and he made peace amongst them, and peace was throughout the earth during the life of Enoch.

12. And Enoch reigned over the sons of men two hundred and forty-three years, and he did justice and righteousness with all his people, and he led them in the ways of the Lord."

Adam then dies and Enoch assists with his burial.

"17. And it was in the year of Adam's death which was the two hundred and forty-third year of the reign of Enoch, in that time Enoch resolved to separate himself from the sons of men and to secrete himself as at first in order to serve the Lord.

18. And Enoch did so, but did not entirely secrete himself from them, but kept away from the sons of men three days and then went to them for one day.

19. And during the three days that he was in his chamber, he prayed to, and praised the Lord his God, and the day on which he went and appeared to his subjects he taught them the ways of the Lord, and all they asked him about the Lord he told them.

20. And he did in this manner for many years, and he afterward concealed himself for six days, and appeared to his people one day in seven; and after that once in a month, and then once in a year, until all the kings, princes and sons of men sought for him, and desired again to see the face of Enoch, and to hear his word; but they could not, as all the sons of men were greatly afraid of Enoch, and they feared to approach him on account of the Godlike awe that was seated upon his countenance; therefore no man could look at him, fearing he might be punished and die."

Enoch continues to preach until an angel "wished to bring him up to heaven to make him reign there over the sons of God." Before his ascension, Enoch gathers his people to give them final instructions. A horse then descends from heaven.

"31. And all the sons of men assembled and came to Enoch that day; and all the kings of the earth with their princes and counsellors remained with him that day; and Enoch then taught the sons of men wisdom and knowledge, and gave them divine instruction; and he bade them serve the Lord and walk in his ways all the days of their lives, and he continued to make peace amongst them.
32. And it was after this that he rose up and rode upon the horse; and he went forth and all the sons of men went after him, about eight hundred thousand men; and they went with him one day's journey.
33. And the second day he said to them, return home to your tents, why will you go? perhaps you may die; and some of them went from him, and those that remained went with him six day's journey; and Enoch said to them every day, return to your tents, lest you may die; but they were not willing to return, and they went with him.
36. And when the kings returned they caused a census to be taken, in order to know the number of remaining men that went with Enoch; and it was upon the seventh day that Enoch ascended into heaven in a whirlwind, with horses and chariots of fire.
37. And on the eighth day all the kings that had been with Enoch went to bring back the number of men that were with Enoch, in that place from which he ascended into heaven.
38. And all those kings went to the place and they found the earth there filled with snow, and upon the snow were large stones of snow, and one said to the other, come, let us break through this snow and see, perhaps the men that remained with Enoch are dead, and are now under the stones of snow, and they searched but could not find him, for he had ascended into heaven."

Length of Relevant Material: 4 pp.

Hard Copy:
Date when Photocopying was Completed:

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**Topics:** Happiness as God's purpose for man

**Author:** Richard Baxter

**Title of Book:** *A Call to the Unconverted, to Turn and Live, and Accept of Mercy, While Mercy May be Had, As Ever They Will Find Mercy in the Day of Their Extremity, From the Living God*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Hartford, CT

**Publisher:** Peter B. Gleason and Co

**Date of Publication:** 1816

**Library Location:** Special Collections BV 4920 .B8 1816 Amer-Rare

**Nature of Source:** A series of sermons by an Anglican minister, Baxter (1615-1691). The Manchester Library, a lending library within five miles of the Smith home, had an 1818 edition printed in Canandaigua, NY.

**Comment:** Baxter continually emphasized the happiness which results from a true conversion and that God desires our conversion and happiness, somewhat reminiscent of Joseph Smith's teaching that happiness is the object of our existence.

**Researcher:** Matt Grow

**Excerpt (pages):** "We are commanded by the Lord our master to offer you a pardon for all that's past, if you will but now at last return and live: We are commanded to beseech and intreat you to accept the offer and return; to tell you what preparation is made by
Christ, what mercy stays for you, what patience waiteth on you, what thoughts of
to kindness God hath towards you."

Natural man is enemy to God: "Lastly, you may hence learn, that the greatest
enemy to man is himself; and the greatest judgment in this life that can befall him, is to
be left to himself; and that the great work that grace hath to do, is to save us from
ourselves; and the greatest accusations and complaints of men should be against
themselves; and that the greatest work that we have to do ourselves, is to resist ourselves;
and the greatest enemy that we should daily pray, and watch, and strive against, is our
own carnal hearts and wills." (176)

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Topics: Laying on of hands for the gift of the Holy Ghost
Author: David Jones
Title of Book: A True History of Laying on of Hands upon Baptized Believers as Such:
In Answer to a Hand-Bill, Intitled, A Brief History of the Imposition of Hands on
Baptized Persons; Published by Samuel Jones, D. D. Wherein his Mistakes are Attempted
to be Corrected
Title of Article: 
Title of Periodical: 
Place of Publication: Burlington, NY
Publisher: S. C. Ustick
Date of Publication: 1805
Library Location: HBLL Microfiche 080 Sh64a Shaw 8709
Nature of Source: David Jones (1736-1820), a Baptist minister, wrote this pamphlet in
response to another Baptist minister, Samuel Jones, who had denied that the laying on of
hands was a proper church ritual. David Jones strongly defended the necessity of the
laying on of hands by appeal to the scriptures, the church fathers, and theologian
Benjamin Keach. For background material on this debate, see Janet Moore Lindman,
"'Know How Thou Oughtest to Behave Thyself in the House of God': The Creation of
Comment: Jones argued that laying on of hands served two functions: ordination and to
receive the Holy Ghost after baptism. In particular, he responded at length to Samuel
Jones' suggestion that the biblical laying on of hands referred to the bestowal of spiritual
gifts by the apostles on believers, not so that they would receive the Holy Ghost.
Researcher: Matt Grow
Excerpt (pages): "Paul knew that all read christians were to receive the Holy-Ghost
after believing; and he knew also, that after baptism, christians were, by laying on of
hands, set apart as the temples of the Holy-Ghost, but what gifts the Spirit would confer,
he left that to the Holy-Ghost himself, for any attempt to convey the gifts would be a
usurpation of the office of the Holy-Ghost." (13)
"Surely there is as good authority to lay hands on baptized believers as such, as there is for ordination, and in my opinion much better authority; as will appear by reading this history." (72)

Length of Relevant Material: 72

Hard Copy:

Date when Photocopying was Completed:

Topics: Laying on of hands for the gift of the Holy Ghost; infant baptism

Author: Morgan Edwards

Title of Book: Customs of Primitive Churches; or a set of Propositions Relative to the Name, Matterials [sic], Constitution, Power, Officers, Ordinances, Rites, Business, Worship, Discipline, Government &c. of a Church; to which are Added Their Proofs from Scripture; and Historical Narratives of the Manner in which Most of them Have Been Reduced to Practice

Title of Article:

Title of Periodical:

Place of Publication: [Philadelphia]

Publisher:

Date of Publication: [1768]

Library Location: HBLL Microfiche 080 Sh64 Evans 10891

Nature of Source: Edwards (1722-1795), a Baptist minister, wrote a wide-ranging treatise on the practices of the primitive church which he advocated should be practiced by contemporary Baptists. Much of the book has the tone of a practical commentary on church regulations.

Comment: In his discussion of rituals practiced by the primitive church (including baptism, Lord's supper, imposition of hands, right hand of fellowship, love feast, washing of feet, kiss of charity, anointing the sick, collecting for the saints, fasts, and feasts), Edwards expressed his support for laying on of hands to give newly-baptized individuals the Holy Ghost as well as to ordain church officials. In addition, with the Baptist opposition to infant baptism, he advocated blessing infants (with the laying on of hands) a name and dedicate them to God. Obvious Mormon parallels include similar views of laying on of hands and blessing infants.

Researcher: Matt Grow

Excerpt (pages): "Laying-on-of-hands is a rite of divine original, and perpetual continuance. The occasions on which it may be used are, when a person is baptized, to signify to him a consequent receiving of the holy ghost; when persons are made church officers, to perfect their ordinations, and encourage their expectations of increase of gifts; when infants are brought or dedicated to God. The constant attendants of the rite are, prayer; words expressive of the action; and, sometimes, fasting. The parties may kneel to have hands laid on them, except infants, who are to be taken up in arms. The performer of the rite is, a minister." (90)

"The scripture favours that practice of christian parents which dedicate their children to God by means of their ministers; who are to take them up in their arms, bless, and pray, with laying on them their hands. At which time they may be named." (96)
Priest argued that Melchezidek was Shem, the son of Noah. In addition, he speculated upon the site of the Garden of Eden, concluding that it was either located at Jerusalem or in present-day Turkey. However, he believed it quite probable that Noah built the ark in America.

Researcher: Matt Grow

Excerpt (pages):

"Supposed identity and real name of Melchisedec, of the Scriptures. This is indeed an interesting problem, the solution of which has perplexed its thousands; most of whom suppose him to have been the Son of God, some angelic or mysterious supernatural personage, rather than a mere man. This general opinion proceeds on the ground of the Scripture account of him, as commonly understood, being expressed as follows:--'Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually.'--(Hebrews vii. 3.)

But, without further circumlocution, we will at once disclose our opinion, by stating that we believe him to have been Shem, the eldest son of Noah, the progenitor of Abraham, Isaac, Jacob, and the Jews, and none other than Shem." (26)

"It appears that Shem, or Melchesidec, had gotten great possessons [sic] and influence among men, as he had become king of Salem, of ancient Jebus, where
Jerusalem was afterward built, and were [sic] mount Zion reared her towers, and was the only temple, in which the true God was understandingly worshipped, then on the earth. It is not impossible but the mountainous region about Mount Horeb, and the mountains round about Jerusalem, were, before the flood, the base or foundation of the country, and exact location of the garden called Eden, the place where Adam was created. But when the waters of the deluge came, they tore away all the earthy matter, and left standing those tremendous pinnacles and overhanging mountains of the region of Jerusalem and Mount Horeb.

By examining the map on an artificial globe, it will be seen, the region of country situated between the eastern end of the Mediterranean Sea, the Black and Caspian seas, and the Persian gulf, the country now called Turkey, there are many rivers running into these several waters, all heading toward each other; among which is the Euphrates, one of the rivers mentioned by Moses, as deriving its origin in the garden, or country of Eden. Mountainous countries are the natural sources of rivers. From which we argue that Eden must have been a high region of country, as intimated in Genesis, entirely inaccessible on all sides, but the east; at which point the sword of the Cherubim was placed to guard the way of the tree of life. Some have imagined the Persian gulf to be the spot where the garden was situated. But this is impossible, as that the river Euphrates runs into that gulf, from toward Jerusalem, or from north of Jerusalem. And as the region [sic] of Eden was the source of four large rivers, running in different directions, so also, now the region round about the present head waters of the Euphrates, is the source of many rivers, as said before; on which account, there can be but little doubt, but here the Paradise of Adam was situated, before the deluge. If the Euphrates is one of the rivers having its source in the garden or country of Eden, as Moses has recorded, it is then proved, to a demonstration, that the region as above described, is the ancient and primeval site of the literal Paradise of Adam." (32-33)

"So that if America have not the honor of being the country where Adam was created, as is believed by some, it has, nevertheless the honor, as we suppose, of being the country where the ark was erected." (137)

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**Topics:** Millennial conditions

**Author:**

**Title of Book:**

**Title of Article:**

**Title of Periodical:** *The Literary and Philosophical Repertory*

**Place of Publication:** Middlebury, VT

**Publisher:** For S. Swift, by T. G. Strong

**Date of Publication:** April 1812

**Library Location:** HBLL Microfilm 051.B #125

**Nature of Source:** A journal "embracing discoveries and improvements in the physical sciences; the liberal and fine arts; essays moral and religious; occasional notices and
reviews of new publications; and articles of miscellaneous intelligence," edited by a "number of gentlemen." The following article is from volume 1; a copy of volume 7 was at the Manchester Library, a lending library within five miles of the Smith home. The article is a review of *Miscellaneous Works*, by Eliphalet Nott, President of Union College.

**Comment:** The reviewer describes Nott's postmillennialism, as he believed that man's work, particularly missionary work among the heathen nations, would bring about the Millennium. Nott also had a unique view regarding the time of the Millennium, as he stated that it would last a thousand years for every day in the prophesied thousand years, or, basically forever.

**Researcher:** Matt Grow

**Excerpt (pages):** "Dr. Nott next passes to the perpetuity of Messiah's reign. Of the duration of Christ's kingdom on earth he entertains very enlarged expectations. The thousand years of peace and prosperity, which are promised to the church, he considers prophetick years. It is his opinion, therefore, that the reign of Christ will continue as many years as there are days in a thousand years, or a vast and indefinite period. Every benevolent mind must exult in contemplating so bright and glorious a prospect, and would rejoice to find Dr. Nott's views confirmed by the testimony of scripture." (31)

**Length of Relevant Material:** 2

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Missionary work; afterlife

**Author:** Leonard Woods

**Title of Book:** *Sermon Preached at Haverhill (Mass.) in Remembrance of Mrs. Harriet Newell*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Boston, MA

**Publisher:** Samuel T. Armstrong

**Date of Publication:** 1817 (7th edition)

**Library Location:** Microfiche 080 Sh64a 42947

**Nature of Source:** Woods, the Abbot Professor of Christian Theology in the Seminary at Andover, preached the sermon to honor Harriet Newell, who had accompanied her husband, Rev. Samuel Newell, on a mission to India. Harriet "died at the Isle of France, Nov. 30, 1810, aged 19 years." Following the sermon are almost 200 pages of Harriet's letters and journal. A copy of an 1818 edition, published at Utica, NY, was at the Manchester Library, a lending library within five miles of the Smith home.

**Comment:** Woods emphasized the nature of missionary work, stating that it consisted of teaching the heathens about Christ; he conceived of missions as occurring in far-off lands among non-Christians. He also discussed the eternal rewards of missionary work and described his idea of the afterlife as living in the presence of angels and God.

**Researcher:** Matt Grow
The Christian Missionary, whose motives are as sublime as his office, forsakes all for Christ in a remarkable sense. The proof which he gives of devotion to Christ is indeed of the same nature with that, which other Christians give, but it is higher in degree. Others forsake the world in affection, but enjoy it still. He renounces the enjoyment, as well as the attachment. Other Christians esteem Christ above friends and possessions, and yet retain them far enough for the gratification of their natural affections. The Missionary, who has a right spirit, counteracts and modifies natural affection, by actually abandoning its dearest objects. The distinction in short is this; other Christians have a willingness to forsake all for Christ; the Missionary actually forsakes all. The cause of Christ among the heathen possesses attractions above all other objects. It has the absolute control of his heart. He forsakes father and mother, house and land, not because he is wanting in affection for them, but because he loves Christ more. He forsakes them, because his heart burns with the holy desire, that Christ may have the heathen for his inheritance, and the uttermost parts of the earth for his possession."

"But all the enjoyment of Christians in this life is only the beginning of their blessedness. The consummation of it is the everlasting life, which they will inherit in the world to come. It will be a life of perfect holiness, and perfect, endless joy. They will live in the society of holy angels, and dwell in the presence of their blessed Lord, who loved them and gave himself for them. While they behold his glory, and enjoy his love, they will perfectly possess the object of all their desires. They wish for no higher happiness, than to enjoy God for ever. This is everlasting life. Give them this, and they ask no more."
The Manchester Library, a lending library within five miles of the Smith home, had a copy of this edition.

**Comment:** The entry for "Dunkers," a German sect also known as the Church of the Brethren founded in the eighteenth century and concentrated primarily in Pennsylvania, contains several parallels with Mormonism: baptism by immersion (though the Dunkers practiced triune baptism), laying on of hands after baptism (presumably to give the Holy Ghost), the denial of eternal (endless) punishment, and the belief in a type of spirit world, where the "souls of the just are employed to preach the gospel to those who have had no revelation in this life." Adams also describes the Dunkers as communal, vegetarians, and advocates of celibacy, though she may be mistaken on these points.

**Researcher:** Matt Grow

**Excerpt (pages):** "They are said to derive their name from baptizing by immersion, which they perform thrice. And as they presented themselves to the ordinance in a peculiar manner, bowing forward (perhaps kneeling in the water, as an act of worship,) they were in ridicule called Tumblers. This is the more probable, as it appears their baptism was accompanied with the laying on of hands and prayer while in the water. . .

The principal tenet of the Dunkers appears to be this: That future happiness is only to be attained by penance and outward mortifications in this life; and that as Jesus Christ by his meritorious sufferings became the redeemer of mankind in general, so,--each individual of the human race, by a life of abstinence and restraint, should work out his own salvation. They are charged with holding the doctrine of supererogation: they deny the eternity of future punishments, and believe that the souls of the just are employed to preach the gospel to those who have had no revelation in this life. They suppose the Jewish sabbath, sabbatical year, and year of jubilee, are typical of certain periods after the general judgment, in which the souls of those who are so far humbled as to acknowledge God and Christ, are received to felicity; while those who continue obstinate are reserved in torment until the grand period typified by the jubilee arrives, in which all shall be made eventually happy. They also deny the imputation of Adam's sin to his posterity." (70-71)

**Length of Relevant Material:** 2

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Mode of baptism; infant baptism

**Author:** Alexander Mack

**Title of Book:** *A Short and Plain View of the Outward, Yet Sacred Rights and Ordinances of the House of God*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** John Binns

**Date of Publication:** 1810

**Library Location:** HBLL Microfiche 080 Sh64a no. 20619
**Nature of Source:** Originally written in Germany by Mack (b. 1712), a German immigrant who was a leader in America of the Church of the Brethren (Dunkers). The book takes the form of a dialogue between a father and a son discussing central Brethren doctrines.

**Comment:** Mack emphasizes that baptism by immersion (preferably in a river) is an ordinance essential for salvation. He particularly concentrates on infant baptism, arguing at length that it is unnecessary and that little children are saved through Christ.

**Researcher:** Matt Grow

**Excerpt (pages):** "Thus if a child dies without its having been baptized it can sustain no injury, because it did not live to the time when it could have repented and believed in the Lord Jesus upon the faith of whom it could have been baptized . . . Baptism of course is ordered alone for believers, adults and not children. Children are and will be saved by grace through the merits of Jesus Christ." (27) Mack continues to explain that infant baptism first began in the second century.

**Length of Relevant Material:** 20 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

**Topics:** Mode of baptism; washings

**Author:** Stephen Palmer

**Title of Book:** *Christ's Washing His Disciples Feet, Intended for a Sacramental Washing*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Dedham, MA

**Publisher:** H. Mann

**Date of Publication:** February 1808

**Library Location:** HBLL Microfiche 080 Sh64a 15837

**Nature of Source:** A sermon preached at Needham, Massachusetts, on January 24, 1808. Palmer used as his text John 13:3-5 (the washing of the apostles' feet by Christ) and argued that this act constituted a sacramental baptism for the apostles.

**Comment:** Palmer stated that the traditional interpretation of the washing of the feet in John 13 as representative of humility was only partially correct; in addition, he believed that Christ baptized his disciples by washing their feet in preparation for them to enter his church. Extending his logic, Palmer denied that the mode of baptism was of any significance, as long as it involved the application of some amount of water.

**Researcher:** Matt Grow

**Excerpt (pages):** On washing of the feet as baptism: "The sentiment, therefore, which we advance is, that Christian Baptism, in substance, if not in form, was here instituted [at the washing of the feet]. We do not say, that the performance of this ceremony was intended to represent this ordinance, under all its outward circumstances; but to constitute the sacramental, in its essence and efficacy. The efficacy of this ordinance the disciples needed at this time, to qualify them to become members of the christian Church, into
which they were about to enter. Hence we are led to believe, that when Christ washed their feet, it was not barely an ordinary ceremony, which was performed, but that baptism was substantially instituted and administered." (13-14)

"If nothing but a common ceremony was here performed, why were Christ's feet unwashed? The inference is natural, that a sacrament was intended, which the Saviour needed not. Upon the same principle, there is reason to believe, that Christ did not partake of the gospel Supper." (17)

On the mode of baptism: "The same will apply to baptism. It is the sacramental design, which is here also to be specially regarded. It is true that the application of water is necessary; but the mode, in which it is applied, is not essential. It is of no consequence, what part of the body is wet, or what quantity of water is applied. Hence the various modes of sprinkling, of pouring, and of plunging, which have been adopted in the christian Church. It is wrong to represent the mode as a matter of essential consequence, when the scripture has given no direction about it; but has left it option and unexplained. If our Saviour, however, meant to baptize his disciples by washing their feet, as we conceive that he did, most certainly he did not baptize them by immersion. . . . Still, however, if a person chooses to be baptized by immersion, we have no further objection, than the inconvenience attending it. This mode is lawful, and such a baptism, valid. Sprinkling is equally so." (32)

Length of Relevant Material: 40 pp.
Hard Copy:
Date when Photocopying was Completed:

Topics: Mother in Heaven
Author:
Title of Book: A Summary View of the Millennial Church, or United Society of Believers, (Commonly Called Shakers)
Title of Article:
Title of Periodical:
Place of Publication: Albany, NY
Publisher: Packard & Van Benthuysen
Date of Publication: 1823
Library Location: HBLL Microfilm B No. 149 No. 21
Nature of Source: A Shaker apologetic work, primarily written to answer negative charges made by other authors. The book reviews the history of the Shakers and then expounds Shaker doctrine.
Comment: Includes the Shaker belief of a Mother in Heaven, basically equating a Heavenly Mother with the "Holy Spirit of Wisdom"; the "Father and Mother in the Deity" are not personages, but "incomprehensibles" which jointly acted to create the world.
Researcher: Matt Grow
Excerpt (pages): "It is certainly most reasonable and consistent with infinite Wisdom, that the image and likeness of God should be most plainly manifested in man, who was made the most noble part of the natural creation. Accordingly we read, "And God said,
Let us make man in our image, after our likeness.--So God created "man in his own image; in the image of God created he him; male and female created he them." Hence it must appear evident that there exists in the Deity, the likeness of male and female, forming the unity of that creative and good principle from which proceeds the work of Father and Mother, manifested in Power to create, and Wisdom to bring forth into proper order, all the works of God. If it were not so, then man, who was created male and female, as father and mother, could not, with any propriety, be said to show forth the image and likeness of God. But the manifestation of Father and Mother in the Deity, being spiritual, does not imply two Persons, but two Incomprehensibles, of one substance, from whom proceed all Divine power and life.

The Almighty is manifested as proceeding from everlasting, as the first Source of all power, and the fountain of all good, the Creator of all good beings, and is the Eternal Father; and the Holy Spirit of Wisdom, who was the Co-worker with him, from everlasting, is the Eternal Mother, the bearing Spirit of all the works of God." (91-92)

"It was absolutely necessary that the human tabernacle of Jesus should not only be created in a supernatural manner, by the immediate operation of the Eternal Father and Mother; but also in a state superior to that of the first Adam; otherwise he could never have had the pre-eminence, as to the superiority of his origin. As no stream can rise higher than its fountain; so no being could proceed from the loins of Adam with a life superior to that which he possessed; for he was formed of the elements of temporal life, and not of the elements of eternal life. . . . But Jesus being created in a state superior to that of the first Adam, he was the first who received the elements of eternal life from his Eternal Parents." (217-18)

**Length of Relevant Material:** 4 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Name of Church  
**Author:** John Winebrenner

**Title of Book:** *An Original History of the Religious Denominations at Present Existing in the United States* (compiled by I. Daniel Rupp)

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia  
**Publisher:** J. Y. Humphreys  
**Date of Publication:** 1844  
**Library Location:** HBLL BR 515 .R9 1849  
**Nature of Source:** A book containing articles on numerous American religions, generally written by their leaders (the section on Mormonism was written by Joseph Smith). Winebrenner, a former German Reformed minister, founded the Churches of God in 1830 in Pennsylvania; he claimed some 10,000 followers by 1844. Winebrenner
seems to have been most influenced by the radical German sects (Mennonites and Dunkers) as well as American primitivists (such as Baptists and Campbellites).

**Comment:** Winebrenner argues that the only proper name for the true church is the Church of God.

**Researcher:** Matt Grow

**Excerpt (pages):** "The name or title, Church of God, is undeniably the true and proper appellation by which the New Testament church ought to be designated. This is her scriptural and appropriate name. This, and no other title, is given her by divine authority (Isa 62:2 Ac 20:28 Ga 1:13 1Ti 3:15). This name or title, therefore, ought to be adopted and worn to the exclusion of all others.

There are those, who have pleaded for the use, and for the exclusive use, of some other appellations: such as the name of Christian; others for that of Disciples; and others, again, for the name Brethren, &c. But it ought to be recollected, that not one of these is a proper noun, or a patronymic, and, therefore, none of them is ever used in Scripture as an appellation for the church. The individual members of the church are, and may be, very properly so called; but not so with regard to the church herself. We nowhere read of the "Christian Church," or of the "Disciples' Church," nor of the "Brethren's Church," &c.

If, then, it is unscriptural to assume and wear any one of these, or any other Bible name, as a church appellation, how much more improper, unscriptural, and God-dishonouring is it, to lay aside all Bible names, even the divinely appointed name, Church of God, and assume a human name: such as Roman Catholic, Episcopalian, Lutheran, Presbyterian, German Reformed, Baptist, Methodist, Menonist, Unitarian, Universalist, or something else, equally inappropriate, unscriptural, or even unmeaning?

As a religious community, therefore, we claim to stand identified with, and to be a part of, the true Church of God. As such we claim brotherhood with all the saints of God, wherever they may be found, and wish to extend the hand of fellowship to all, without exception, whose "fellowship is with the Father and His Son the Lord Jesus." (171-72)

**Length of Relevant Material:** 2 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Name of Church

**Author:** Alexander Campbell

**Title of Book:**

**Title of Article:** "Our Name"

**Title of Periodical:** Millennial Harbinger

**Place of Publication:** Bethany, VA

**Publisher:**

**Date of Publication:** September 1839

**Library Location:** HBLL Special Collections 286.605 M61

**Nature of Source:** A religious periodical edited by Campbell.

**Comment:** Campbell justifies the use of the term "Disciples of Christ" for his followers.
Excerpt (pages): "Into what, or into whom have we been immersed? Into Calvin, Luther, Wesley, Campbell, or Reformation? If not, then why nickname us, or we nickname ourselves, when we assume or choose such designations? Shall we be called Disciples of Christ, or Christians? Why not call ourselves Christians? Not because we have another leader than Christ; for he is our teacher. We believe in him--were immersed into his death--and have thus put on Christ. But we have been anticipated. The term Christian in New England, and in some other sections of this land, is a name chosen and appropriated by a party who boast that they are Unitarians--disbelieve in baptism for the remission of sins--and refuse to celebrate the Lord's death as often as they celebrate his resurrection, &c., &c.

Were I or any brother to traverse much of New York, New England, and some other sections, and call ourselves Christians, as a party name, we should be admitted by all Unitarians and rejected by all of a different belief. Our party would fraternize with us, while others would repudiate us, and unchurch us, because of our Unitarianism, Arianism, &c. For this reason we prefer an unappropriated name, which is indeed neither more nor less than the scriptural equivalent of Christian; for who were called Christians first at Antioch? They had a prior--a more ancient name. They were called Disciples. Disciples of whom? Of Christ. Disciples of Christ is, then, a more ancient title than Christian, while it fully includes the whole idea. It is, then, as divine, as authoritative as the name Christian, and more ancient. Besides it is more descriptive; and better still, it is unappropriated. It claims our preference for four reasons:--

1st. It is more ancient.
2d. It is more descriptive.
3d. It is more scriptural.
4th. It is more unappropriated." (400-401)

Length of Relevant Material: 2 pp.
Hard Copy:
Date when Photocopying was Completed:

Topics: Name of Church; salvation through knowledge
Author: Matthew Mead
Title of Book: The Almost Christian Discovered: Or, the False Professor Tried and Cast
Title of Article:
Title of Periodical:
Place of Publication: Poughkeepsie, NY
Publisher: Paraclete Potter
Date of Publication: 1815
Library Location: HBLL Microfiche 080 Sh64a 35235
Nature of Source: A compilation of a series of sermons given by Mead (1603?-1699) in London in 1661. Mead emphasized that many who professed to be Christians were merely "almost Christians," as they lacked the essential internal changes and the grace of
God. A copy was at the Manchester Library. The 1815 printing was the first American edition.

Comment: Though not explicitly discussing the proper name of a church, Mead used similar logic to 3 Nephi 27, stating that the true followers of Christ would be known by his name. In addition, Mead spoke of the role of knowledge in salvation, seemingly giving knowledge a lesser role than did Joseph Smith. Mead insisted that knowledge combined with zeal led to salvation, but then repeatedly warned that many who had knowledge of God and Christ were but "almost Christians."

Researcher: Matt Grow

Excerpt (pages): "A christian is a disciple of Jesus Christ, one that believes in, and follows Christ. As one that embraces the doctrine of Arminius, is called an Arminian; and as he that owns the doctrine and way of Luther, is called a Lutheran; so he that embraces, and owns, and follows, the Doctrine of Jesus Christ, he is called a Christian."

(22)

"Some have zeal and no knowledge; that is blind devotion; some have knowledge and no zeal; that is fruitless speculation; but where knowledge is joined with zeal, that make a true Christian. . . .

Knowledge may fill the head, but it will never better the heart, if there be not somewhat else. The Pharisees had much knowledge . . . Alas! how many have gone loaded with knowledge to hell.

Though it is true, that it is life eternal to know God and Jesus Christ; yet it is as true that many do know God and Jesus Christ, that shall never see life eternal.

There is, you must know, a two fold knowledge: the one is common, but not saving; the other is not common but saving: common knowledge is that which floats in the head, but doth not influence the heart. . . .

And this is that knowledge which leads to life eternal: now whatever that measure of knowledge is, which a man may have of God, and of Jesus Christ, yet if it be not this saving knowledge, knowledge joined with affection and application, he is but almost a Christian." (38-40)

Length of Relevant Material: 2

Hard Copy:

Date when Photocopying was Completed:

Topics: Native American history and religion

Author: Alexander W. Bradford

Title of Book: American Antiquities and Researches into the Origin and History of the Red Race

Title of Article:

Title of Periodical:

Place of Publication: New York, NY and Boston, MA

Publisher: Dayton and Saxton

Date of Publication: 1841

Library Location: E 61 .B78
Nature of Source: A scholarly review of the ancient civilizations of North, Central, and South America, with particular emphasis on the North American Indians, the Aztecs, the Mayas, and the Incas. A copy of a book entitled *American Antiquities* was donated to the Nauvoo Library and Literary Institute by Benjamin Winchester, but this could have referred to a book authored by Josiah Priest.

Comment: After extensively discussing the indigenous civilizations of the Americas, Bradford concluded that they all had a common origin and that a formerly enlightened civilization had disintegrated into numerous degraded groups. Bradford also rejected the Bering Strait theory of Indian origins, asserting that the original inhabitants of the Americas came by water; he speculated that they were related to a variety of Old World peoples, including Egyptians, Madagascarians, Chinese, and Hindoostanians, but not Israelites.

Researcher: Matt Grow

Excerpt (pages): The indigenous inhabitants of the Americas descended from a more advanced civilization: "The assertion that mankind 'always' advance and never recede, is equally untrue in philosophy and experience.' . . . With these views, on turning to the uncivilized aboriginal tribes of both Americas, we shall be able to discern much that favors the idea of their descent from more enlightened progenitors,--faint traces of an ancient civilization not wholly obliterated by the lapse of time." (177-179)

The religious beliefs of the indigenous peoples, many of which reflect Christian tenets, are remnants of an ancient system of belief: "It is no despicable proof of the antiquity and sanctity of those great truths, to find among our aborigines a belief in the existence of a Supreme Being, a firm faith in the immortality of the soul, in a state of future retribution, in the doctrine of atonement as emblazoned in sacrifices and expiatory self-punishments, in a deluge, and in the final destruction of the world with all its inhabitants. The early missionaries failed not to perceive these analogies to many of the principles of our own religion, and sought to explain them upon the supposition that the Gospel had once been preached in America by some of the primitive fathers; but in view of the proofs of the antiquity of the race upon this continent, it seems just to suppose that the aborigines, in common with some of the ancient nations in the old world, had preserved feeble vestiges of those great truths which were known to man in primeval ages, and which have been purely preserved only in the sacred writings." (363-364)

Concluding descriptions of the common origin: "The facts adduced in the course of the preceding investigation tend, it is conceived, to support the following conclusions:

I. That the three great groups of monumental antiquities in the United States, New Spain, and South America, in their style and character present indications of having proceeded from branches of the same human family.

II. That these nations were a rich, populous, civilized and agricultural people; constructed extensive cities, roads, aqueducts, fortifications, and temples; were skilled in the arts of pottery, metallurgy, and sculpture; had attained an accurate knowledge of the science of astronomy; were possessed of a national religion, subjected to the salutary control of a definite system of laws, and were associated under regular forms of government. . . .

IV. That two distinct ages may be pointed out in the history of the civilized nations--the first and most ancient, subsisting for a long and indeterminate period in unbroken tranquillity, and marked towards its close by the signs of social decadence; the
Second, distinguished by national changes, the inroads of barbarous or semi-civilized tribes, the extinction or subjugation of the old and the foundation of new and more extensive empires." (430-431)


Hard Copy:

Date when Photocopying was Completed:

Topics: Native American history and religion; destruction of an ancient people
Author: Samuel R. Brown
Title of Book: The First American Frontier: The Western Gazeteer (originally published as The Western Gazeteer)
Title of Article:
Title of Periodical:
Place of Publication: New York (originally Auburn, NY)
Publisher: Arno Press (originally H. C. Southwick)
Date of Publication: 1971 (originally 1817)
Library Location: HBLL F 353 .B87 1971
Nature of Source: Originally published in 1817, the Gazeteer provided practical and geographical information on the American frontier (Alabama, Illinois, Indiana, Kentucky, Louisiana, Michigan, Missouri, Mississippi, and Ohio). The Manchester Library, a lending library located within five miles of the Smith home, had a copy.

Comment: Brown's description of each state included a section on "antiquities;" he suggested that the ruins were the work of a more advanced civilization than the contemporary American Indians. He also spoke of a battle of extermination somewhat similar in principle to the last battle of the Jaredites, and recorded evidences of human sacrifice and mumification among the ancient Indians.

Researcher: Matt Grow

Excerpt (pages): After describing several Indian mounds in Indiana: "In the progress of our researches, we obtained ample testimony, that these masses of earth were formed by a savage people. Yet, doubtless possessing a greater degree of civilization than the present race of Indians." Brown also discerned evidence of human sacrifice: "From the quantity of ashes and bones, and the appearance of the earth underneath, it is evident that large fires must have been kept burning for several days previous to commencing the mound, and that a considerable number of human victims must have been sacrifice, by burning, on the spot! Prisoners of war were no doubt selected for this horrid purpose. Perhaps the custom of the age rendered it a signal honor, for the chieftains and most active warriors to be interred, by way of triumph, on the ashes of their enemies, whom they had vanquished in war. If this was not the case, the mystery can only be solved by supposing that the fanaticism of the priests and prophets excited their bespotted followers to voluntary self-devotion." (57-58)

A battle of extermination, somewhat reminiscent of the last Jaredite battle: "The French have a tradition, that an exterminating battle was fought in the beginning of the last century, on the ground where fort Harrison now stands, between the Indians living on the Mississippi, and those of the Wabash. The bone of contention was the lands lying
between those rivers, which both parties claimed. There were about 1000 warriors on each side. The condition of the fight was, that the victor should possess the lands in dispute. The grandeur of the prize was peculiarly calculated to inflame the ardor of savage minds. The contest commenced about sunrise. Both parties fought desperately. The Wabash warriors came off conquerors, having seven men left alive at sunset, and their adversaries but five. The mounds are still to be seen where it is said the slain were buried." (69)

Mummies in Kentucky: "Travellers assert that several hundred mummies were discovered near Lexington in a cave, but which have been wholly despoiled by the first settlers. Dr. Cutler, who has accurately examined the trees on some old forts near the mouth of Kentucky river, thinks from their appearances that they are the second growth, and the fortifications must have been built upwards of one thousand years. One fact is also clear; they must have been the efforts of a people acquainted with some science, and capable of infinite labor; and it is difficult to conceive how they could be constructed without the use of iron tools and the instruments we are compelled to employ in works of much less magnitude and character." (108-9)

Length of Relevant Material: 4
Hard Copy:
Date when Photocopying was Completed:

Topics: Native Americans as Israel
Author:
Title of Book:
Title of Article: "Lost Tribes of Israel"
Title of Periodical: The Telescope
Place of Publication: New York
Publisher:
Date of Publication: January 14, 1824
Library Location: HBLL Microfilm 051 B #1254
Nature of Source: A non-sectarian Christian newspaper, published between 1824 and 1830, which often denounced priestcraft and the power of the clergy and advocated a return to a simpler Christianity.
Comment: The paper contains a short report of a speech given by Mordecai Manuel Noah (1785-1851), a Jewish leader, at Buffalo, in which he argued that Native Americans were descendants of the Lost Ten Tribes. Noah argued that certain features of Native American culture--everything from their tribal system of government to their burial practices--reflected Israelite customs. He also compared Native American holy places to the "holy of holies" of the ancient Jewish temple.
Researcher: Matt Grow
Excerpt (pages): "Lost Tribes of Israel--In Mr. Noah's late address at Buffalo, a new and very curious hypothesis started concerning the origin of the American Aborigines. He asserts that they are the descendants of the Israelites, who were carried into captivity by Psalmanazar, king of Assyria, in the reign of Hezekiah, king of Judah. It has been supposed that they were spread over the East, and lost their national character by
intermarriage with other nations. Mr. Noah, however, thinks they bent their course in a north-east direction, and finally reached the American continent. This opinion is founded in some resemblances between the Indians and the Jews, in appearance, habits, and religion. The Indians worship one Supreme Being; they are divided into tribes, having a chief and distinctive symbols, some of which are said to be named after the figures of the Cherubim, that were carried on the four principal standards of Israel; they consider themselves as the beloved people of God; they compute time after the manner of the Hebrews; they have their prophets, high priests and holy of holies, which none may approach but the High Priest; they have their cities of refuge, sacrifices, fasts, abstain from unclean things; and their marriages, divorces, punishment of adultery, burial of the dead, are said to bear a striking analogy to the customs of the Jews; and their features and language are Hebrew."

Length of Relevant Material: 1 p.

Hard Copy:

Date when Photocopying was Completed:

Topics: Native Americans as Israel
Author: Josiah Priest
Title of Book: American Antiquities and Discoveries in the West: Being an Exhibition of the Evidence that an Ancient Population of Partially Civilized Nations Differing Entirely From Those of the Present Indians Peopled America Many Centuries Before its Discovery by Columbus, and Inquiries into their Origin, with a Copious Description of Many of their Stupendous Works, Now in Ruins, With Conjectures Concerning What May Have Become of Them
Title of Article:
Title of Periodical:
Place of Publication: Albany, NY
Publisher: Hoffman and White
Date of Publication: 1835
Library Location: E 61 .P93 1835
Nature of Source: First published in 1833, Priest's book reviewed various types of evidence, including archaeological, linguistic, and religious, to conclude that an ancient civilization distinct from the current Native Americans once inhabited America. A copy of a book entitled American Antiquities was donated to the Nauvoo Library and Literary Institute by Benjamin Winchester, but this could have referred to a book by Alexander Bradford (1841). In addition, the Manchester Library housed a copy of the 1833 edition.
Comment: Priest reviewed the evidence suggesting the Israelite origin of the Native Americans, relying heavily on Ethan Smith's View of the Hebrews for the position that the Indians were descendants of the Lost Ten Tribes and on writings by Constantine S. Rafinesque for the opposite position. Priest quoted extensively from both authors and refused to take a definitive stand himself, though he seemed to believe the Native Americans were quite possibly Israelites.
Researcher: Matt Grow
Excerpt (pages): "This view by no mean invalidates the opinion that some tribes of the Indians of North America are descendants of the Israelites, because the Scythians, under this particular name, existed long before that branch of the family of Shem, called Israelites; who, after they had been carried away by Salmanasser, the Assyrian king, about 700 years B.C., went northward, as stated by Esdras (see his second book, thirteenth chapter, from verse 40 to verse 45, inclusive,) through a part of Independent Tartary. During this journey, which carried them among the Tartars, now so called, but were ancietly the Scythians, and probably became amalgamated with them. This was the more easily effected, on account of the agreement of complexion and common origin. If this may be supposed, we perceive at once, how the North Americans Indians are in possession of both Scythian and Jewish practices." (58) Priest then hypothesized that the Ten Tribes proceeded north through present-day Norway and then over a land-bridge to America.

"But although the opinion that the American Indians are the descendants of the lost Ten Tribes, is now a popular one, and generally believed, yet there are some who totally discard this opinion. And among such, as chief, is Professor Rafinesque... This gentleman is decidedly, and we may say severely, opposed to this doctrine, and alleges that the Ten Tribes were never lost, but are still in the countries of the east about the region of ancient Syria, in Asia. He ridicules all those authors who have attempted to find in the customs of the Indians, traits of the Jews, and stamps them with being egregiously ignorant of the origin of things pertaining to this subject. This is taking a high stand, indeed, and if he can maintain it, he has a right to the honor thereof. Upon this notion, he says, a new sect of religion has arisen, namely, the Mormonites, who pretend to have discovered a book with golden leaves, in which is the history of the American Jews, and their leader, Mormon, who came hither more than 2,000 years ago. This work is ridiculous enough, it is true; as the whole book of Mormon bears the stamp of folly, and is a poor attempt at an imitation of the Old Testament Scriptures, and is without connection, object, or aim; shewing every where language and phrases of too late construction to accord with the Asiatic manner of composition, which highly characterises the style of the Bible, and how can it be otherwise as it was written in Ontario county, New York." (75-76)

Hard Copy:
Date when Photocopying was Completed:

Topics: New Jerusalem, Heaven, Spirit world, Three degrees of glory, Afterlife, Opposition in all things
Author: Hannah Adams
Title of Book: A Dictionary of all Religions and Religious Denominations, Jewish, Heathen, Mahometan, and Christian, Ancient and Modern
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Cummings and Hilliard
Nature of Source: Adams (1755-1831), a Massachusetts Congregationalist, first published her dictionary in 1784; it subsequently went through numerous American and British editions. She gave disproportionate attention to Christianity, but she also discussed some Asian and Muslim sects. (For more information on Adams and her dictionary, see Thomas A. Tweed, "Introduction," to a 1992 reprint of the dictionary.) The Manchester Library, a lending library within five miles of the Smith home, had a copy of this edition.

Comment: The entry on the New Jerusalem Church, the followers of Emanuel Swedenborg, highlights numerous similarities between the doctrines of Swedenborg and those of Joseph Smith: the theophany and continuing revelation of both, the emphasis on a New Jerusalem, the idea of three heavens, the notion of opposition in all things, the existence of a spirit world, and the idea of sociality in heaven. Differences highlighted in the entry include Swedenborg's denial of the atonement, Swedenborg's notion of correspondences, and the purpose of the spirit world.

Researcher: Matt Grow

Excerpt (pages): "New Jerusalem Church, a society founded by Emanuel Swedenborg.

. . . All these, however, he considered of small importance, compared with the distinguished privilege of having, as he declared, his spiritual sight opened, to converse with spirits and angels in the spiritual world. He first began to receive his revelations in London. He asserts that on a certain night, a man appeared to him in the midst of a strong shining light, and said, 'I am God the Lord, the Creator and Redeemer; I have chosen thee to explain to men the interior and spiritual sense of the sacred writings. I will dictate to thee what thou oughtest to write.' He affirms that after this period, his spiritual sight was so opened, that he could see in the most clear and distinct manner, what passed in the spiritual world, and converse with angels and spirits in the same manner as with men . . .

Swedenborg called the principles which he delivered, 'The Heavenly Doctrines of the New Jerusalem;' for, according to his system, the New Jerusalem signifies the new church upon earth, which is now about to be established by the Lord, and which is particularly described, as to its glory and excellency, in Rev. xxi. and many other parts of the sacred word. The holy city, or New Jerusalem, he interprets as descriptive of a new dispensation of heavenly truth, breaking through, and dissipating the darkness, which at this day prevails on the earth. . .

1. That the sacred scripture contains three distinct senses, called celestial, spiritual, and natural; and that in each sense it is divine truth, accommodated respectively to the angels of the three heavens, and also to men on earth.

2. That there is a correspondence or analogy between all things in heaven and all things in man . . .

4. That redemption consisteth not in the vicarious sacrifice of the Redeemer, and an atonement to appease the divine wrath; but in a real subjugation of the powers of darkness. . .

6. That we are placed in this world, subject to the influences of two most opposite principles, of good from the Lord and his holy angels, of evil from hell or evil spirits. While we live in this world our spirits have their abode in the spiritual world,
where we are kept in a kind of spiritual equilibrium by the continual action of those contrary powers . . .

7. That heaven and hell are not arbitrary appointments of God. Heaven is a state arising from the good affections of the heart, and a correspondence of the words and actions, grounded on sincere love to God and man . . .

8. That there is an intermediate state for departed souls, which is called the world of spirits; and that very few pass directly to either heaven or hell. This is a state of purification to the good; but to bad spirits it is a state of separation of all the extraneous good from the radical evil which constitutes the essence of their natures.

9. That throughout heaven, such as are of like dispositions and qualities are consociated into particular fellowships, and such as differ in these respects are separated; so that every society in heaven consists of similar members." (202-6)

Length of Relevant Material: 6
Hard Copy:
Date when Photocopying was Completed:

Topics: Ordination
Author: Charles Buck
Title of Book: Theological Dictionary, Containing Definitions of all Religious Terms: A Comprehensive View of Every Article in the System of Divinity: An Impartial Account of All the Principal Denominations which have Subsisted in the Religious World, from the Birth of Christ to the Present Day: Together with an Accurate Statement of the Most Remarkable Transactions and Events Recorded in Ecclesiastical History
Title of Article: Ordination
Title of Periodical: Philadelphia
Publisher: W. W. Woodward
Date of Publication: 1818
Library Location: HBLL Microfiche 080 Sh64a Shaw 43475
Nature of Source: A good source on contemporary Protestant thought, Buck's dictionary went through numerous editions in England and America. Buck (1771-1815) claimed that his intent was not to "serve a party, to encourage bigotry, or strengthen prejudice, but 'for the service of Truth,'" and his dictionary appears to be fair. Early Latter-day Saints often used his theological dictionary (for example, see Lectures on Faith), and the Nauvoo Library and Literary Institute housed a copy.
Comment: Buck discussed the differing opinions regarding the necessity of imposition of hands at the ordination of individuals to the ministry. He seemed to favor such an act, criticizing dissenters from the Church of England for their belief that the ritual was unnecessary.
Researcher: Matt Grow
Excerpt (pages): "ORDINATION, the act of conferring holy orders, or by initiating a person into the priesthood by prayer and the laying on of hands. Among the Dissenters, ordination is the public setting apart of a minister to his work, or over the people whose call he has accepted. In the church of England ordination has always been esteemed the
principal prerogative of bishops, and they still retain the function as a mark of their
spiritual sovereignty in their diocese. Without ordination no person can receive any
benefice, parsonage, vicarage, &c. A person must be twenty-three years of age, or near
it, before he can be ordained deacon, or have any share in the ministry; and full twenty-
four before he can be ordained priest, and by that means be permitted to administer the
holy communion. A bishop, on the ordination of clergymen, is to examine them in the
presence of the ministers, who, in the ordination of priests, but not of deacons, assist him
at the imposition of hands; but this is only done as a mark of assent, not because it is
thought necessary. (361)

"IMPOSITION OF HANDS, an ecclesiastical action by which a bishop lays his
hand on the head of a person in ordination, confirmation, or in uttering a blessing. This
practice is also frequently observed by the Dissenters at the ordination of their preachers;
when the ministers present place their hands on the head of him whom they are ordaining,
while one of them prays for a blessing on him and on his future labours. They are not
agreed, however, as to the propriety of this ceremony. Some suppose it to be confined to
those who received extraordinary gifts in the primitive times; others think it ought to be
retained, as it was an ancient practice used where no extraordinary gifts were conveyed
Gen. xlviii. 14. Matt. xix. 15. They do not suppose it to be of such an important and
essential nature, that the validity and usefulness of a man's future ministry depend upon it
in any degree. Imposition of hands was a Jewish ceremony, introduced not by any divine
authority, but by custom; it being the practice among those people, whenever they prayed
to God for any person, to lay their hands on his head. Our Saviour observed the same
custom, both when he conferred his blessing on children, and when he healed the sick,
adding prayer to the ceremony. The apostles, likewise, laid hands on those upon whom
they bestowed the Holy Ghost. The priests observed the same custom when any one was
received in their body. And the Apostles themselves underwent the imposition of hands
afresh every time they entered upon any new design. In the ancient church, imposition of
hands was even practised on persons when they married, which custom the Abyssinians
still observe." (216-17)

Length of Relevant Material: 4

Hard Copy:

Date when Photocopying was Completed:

Topics: Plural marriage

Author: Charles Buck

Title of Book: Theological Dictionary, Containing Definitions of all Religious Terms: A
Comprehensive View of Every Article in the System of Divinity: An Impartial Account of
All the Principal Denominations which have Subsisted in the Religious World, from the
Birth of Christ to the Present Day: Together with an Accurate Statement of the Most
Remarkable Transactions and Events Recorded in Ecclesiastical History

Title of Article:

Title of Periodical:

Place of Publication: Philadelphia

Publisher: W. W. Woodward
POLYGAMY, the state of having more wives than one at once. Though this article, (like some other we have inserted,) cannot be considered as strictly theological, yet, as it is a subject of importance to society, we shall here introduce it. The circumstances of the patriarchs living in polygamy, and their not being reproved for it, has given occasion for some modern writers to suppose that it is not unlawful; but it is answered that the equality in the number of males and females born into the world intimates the intention of God that one woman should be assigned to one man; for (says Mr. Paley) if to one man be allowed an exclusive right to five or more women, four or more men must be deprived of the exclusive possession of any; which could never be the order intended. . . . It seems also a significant indication of the Divine will, that he at first created only one woman to one man. Had God intended polygamy for the species, it is probable he would have begun with it. . . Polygamy not only violates the constitution of nature, and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad effects: contests and jealousies among the wives of the same husband; distracted affections, or the loss of all affection in the husband himself; a voluptuousness in the rich which dissolves the vigour of their intellectual as well as active faculties, producing that indolence and imbecility, both of mind and body, which have long characterized the nations of the East; the abasement of one half of the human species, who, in countries where polygamy obtains, are degraded into instruments of physical pleasure to the other half; neglect of children; and the manifold and sometimes unnatural mischiefs which arise from the scarcity of women. To compensate for these evils, polygamy does not offer a single advantage. In the article of population, which it has been thought to promote, the community gain nothing . . . but whether permitted or not, it was certainly practised by the Jewish patriarchs both before that law and under it. The permission, if there were any, might be like that of divorce, 'for the hardness of their heart,' in condescension to their established indulgences, rather than from the general rectitude or propriety of the thing itself. . . .

Less polished and more luxurious nations have either not perceived the bad effects of polygamy, or, if they did perceive them, they who in such countries possessed the power of reforming the laws have been unwilling to resign their own gratifications. Polygamy is retained at this day among the Turks, and throughout every part of Asia in which Christianity is not professed. In Christian countries it is universally prohibited.
Sweden it is punished with death. In England, besides the nullity of the second marriage, it subjects the offender to transportation or imprisonment and branding for the first offence, and to capital punishment for the second. And whatever may be said in behalf of polygamy, when it is authorised by the law of the land, the marriage of the second wife, during the lifetime of the first, in countries where such a second marriage is void, must be ranked with the most dangerous and cruel of those frauds by which a woman is cheated out of her fortune, her person, and her happiness." (394-95)

Length of Relevant Material: 2
Hard Copy: 
Date when Photocopying was Completed: 

Topics: Premortal existence
Author: Hannah Adams
Title of Book: A Dictionary of all Religions and Religious Denominations, Jewish, Heathen, Mahometan, and Christian, Ancient and Modern
Title of Article: 
Title of Periodical: 
Place of Publication: Boston
Publisher: Cummings and Hilliard
Date of Publication: 1817
Library Location: HBLL BL 31 .A3 1817
Nature of Source: Adams (1755-1831), a Massachusetts Congregationalist, first published her dictionary in 1784; it subsequently went through numerous American and British editions. She gave disproportionate attention to Christianity, but she also discussed some Asian and Muslim sects. (For more information on Adams and her dictionary, see Thomas A. Tweed, "Introduction," to a 1992 reprint of the dictionary.) The Manchester Library, a lending library within five miles of the Smith home, had a copy of this edition.
Comment: The dictionary contains two entries regarding premortal existence. The followers of Origen in the third century argued for a "pre-existent state of human souls;" contrary to LDS doctrine, they viewed mortality as a punishment for pre-mortal sins, not as an opportunity for progression. Origenists also believed that Christ was the God of the Old Testament, and that there would be an end to the punishment of the damned. In addition, the entry on "pre-existents" refers to others who argue for Christ's pre-existence (227-28).
Researcher: Matt Grow
Excerpt (pages): "ORIGENISTS, a denomination in the third century, who derived their opinions from Origen, a very learned presbyter of Alexandria, and a man of uncommon abilities, who interpreted the divine truths of religion according to the tenour of the Platonic philosophy. He pretended that all evils arise from adhering to the literal and external part of scripture; and that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense.

The peculiar tenets ascribed to Origen, are the following:
1. A pre-existent state of human souls, prior to the Mosaic creation, and perhaps from eternity; which souls were clothed with ethereal bodies suited to their original dignity. See Platonists.

II. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state; for no other supposition appeared to him sufficient to account for their residence in these gross material bodies.

III. That the soul of Christ was created before the beginning off the world, and united to the divine word in a state of pristine glory . . . It was this Messiah, who conversed with the patriarchs under a human form: it was he, who appeared to Moses upon the holy mount: it was he, who spoke to the prophets under a visible appearance: and it was he, who will at last come in triumph upon the clouds, to restore the universe to its primitive splendour and felicity. See Pre-existents.

IV. That at the resurrection mankind will be again clothed with ethereal bodies.

V. That after long periods of time, the damned shall be released from their torments, and restored to a new state of probation . . .

VI. That the earth after its conflagration shall become habitable again, and be the mansion of men and other animals, and that in eternal vicissitudes." (211-12)

Length of Relevant Material: 4

Hard Copy:

Date when Photocopying was Completed:

_______________________________________________________

Topics: Priestcraft

Author:

Title of Book: "Priestcraft. Ancient and Modern--Compared."

Title of Periodical: The Telescope

Place of Publication: New York

Publisher:

Date of Publication: October 8, 1825

Library Location: HBLL Microfilm 051 B #1254

Nature of Source: A non-sectarian Christian newspaper, published between 1824 and 1830, which often denounced priestcraft and the power of the clergy and advocated a return to a simpler Christianity.

Comment: The Telescope reprinted an article from the Berea entitled, "Priestcraft. Ancient and Modern--Compared." The article defined priestcraft as monetary gain through the use of priestly influence, similar to the Book of Mormon definitions in 2 Nephi 26:29 and Alma 1:16. Unlike the Book of Mormon, however, the article did not expand its definition of priestcraft to include engaging in the work of God to gain the "praise of the world" or "honor."

Researcher: Matt Grow

Excerpt (pages): "The sayings and doings of priests, and professors, which we find recorded in ecclesiastical history during the darkest times of the Church, have a striking sameness with those of our age. 'The people,' says the Abbe de Malby, in reference to the
first, 'seem to have believe that avarice was the first attribute of the Divinity, and that the saints made a traffic of their influence and protection.' . . .

"In our own times, the collection that is made by 'Mite Societies,' and other combinations, from the mouth of labour--from widows, and orphans, and negro slaves, to go into the pockets of churchmen, is familiarly styled, 'The Lord's Treasury;' and the language held forth by the clergy to extort it, is not less extravagant, and impious, than that formerly used by the bishops of Noyon." (73-74) The article subsequently quotes three Presbyterian ministers, including Lyman Beecher, asking for monetary donations, as evidence of contemporary priestcraft.

**Length of Relevant Material:** 2 p.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Priestcraft

**Author:** Henry Tuke

**Title of Book:** Memoirs of the Life of George Fox

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** Emmor Kimber

**Date of Publication:** 1815

**Library Location:** HBLL Microfiche 080 Sh64a Shaw 36133

**Nature of Source:** Tuke's admiring biography of the seventeenth-century Quaker leader George Fox details his constant persecutions at the hands of the Anglican clergy. The Manchester Library, a lending library within five miles of the Smith home, had a copy.

**Comment:** Tuke recorded Fox's repudiation of the learning of the ministry; Fox's assertion that the professional clergy were motivated by "ambition and avarice," seems to resonate with Joseph Smith's views.

**Researcher:** Matt Grow

**Excerpt (pages):** "Other subjects, connected with the spirituality of the gospel dispensation, were, about this time, presented to his understanding; particularly that human learning was not only insufficient, but unnecessary for making a minister of Christ; and that there was no extraordinary holiness in those places of religious worship, called churches, which were superstitiously regarded as 'dreadful places, holy ground and the temples of God.' The great importance which was then, and has since been attached to human learning, he justly considered to be a means of preventing the free ministry of the gospel of Christ. The maintenance of the priests, which was forced from the people, whether hearers or not, appeared, to his understanding, not only inconsistent with the nature of gospel ministry, and the direction of its Author, who said to his disciples, 'freely ye have received, freely give,' but he also considered it injurious to the cause of religion, by exciting in its ministers those feelings of ambition and avarice, by which their ministerial labours are often rendered fruitless, if not contemptible." (16)

**Length of Relevant Material:** 2

**Hard Copy:**
Nature of Source: Using Hebrews 5:4-6 as his scriptural text in an attempt to persuade the Puritan dissenters, Brett, an Anglican minister, argued that "all Christian Priests must derive their Call to the Priesthood by a Spiritual Generation or Succession from Christ and his Apostles." Joseph Bates donated a copy to the Nauvoo Library and Literary Institute.

Comment: Brett distinguished between the Legal Priesthood, or the lineal Priesthood of Aaron practiced in the Old Testament, and the Evangelical Priesthood established by Christ in the New Testament. He primarily argued that men must be properly ordained to receive the priesthood; special talents or an inward call from God are not sufficient, but ordination (dating back to the time of Christ) is necessary.

Excerpt (pages): "We have succeeded to them by a successive Ordination, which appears by the Scriptures to have been the Method which God appointed, for the perpetual continuance of the Christian Priesthood, and which the Apostles and their Successors practis'd: Wherefore if the Apostles had a sufficient legal Call to the Christian Priesthood, we must have it also, because we have derived our Priesthood from them, by a Spiritual Generation, as Aaron's Sons did from him by a natural Generation. So that our Priesthood is indisputable. But no Sect or Party of the Dissenters (not to mention many foreign Protestant Churches) can or do pretend to this undoubted Priesthood, derived from Christ and his Apostles, according to God's own Institution." (21)

"Christ and his Apostles as well as Aaron and his Sons, had all an outward Call to the Priesthood; And they who pretend to execute that Office by an Inward Call, confirmed by the Approbation of the People, without any Ordination by those who derive their Succession from Apostles, have such a Call to their Office, as is by no means warrantable by the Word of God. They are Usurpers of the Priesthood, and take that Honour to themselves, which no Man ought to take till he is called of God, according to the Method of Succession appointed in his Holy Word." (22)

Length of Relevant Material: 30 pp.

Hard Copy:
After his ascension, a church was formed and established according to the genuine operations of his divine Spirit. This was accomplished by the agency of the Holy Spirit, through the ministry of the apostles, and was a pattern of the true order of the church of Christ, and "a kind of first-fruits" of the Kingdom of Heaven upon earth. But that order was of short duration. By a declension of the true spirit of christianity it gradually fell away, until the spirit of Antichrist, through the influence of false teachers, under the christian name, gained the ascendancy, and began his dark and deplorable reign, which continued for the space of twelve hundred and sixty years.

During this long and gloomy period, "darkness covered the earth, and gross darkness the people:" so that there was not found upon earth a church which stood in the true order and power of the primitive church of Christ. For altho there were many bright and powerful witnesses of the truth, during the whole of that period, who testified against the growing corruptions of the times; yet in consequences of the tyrannical dominion assumed over the consciences of men, these witnesses were not suffered to build in the true order of the church of Christ. This dominion, which originated in the spirit of Antichrist, was strengthened and supported by the combination of the civil and ecclesiastical powers which were concentrated in their own established churches. Hence these churches became the churches of Antichrist, and under the name of Christ, assumed the authority of persecuting the true witnesses of God." (1)
Author: Morgan Edwards

Title of Book: Customs of Primitive Churches; or a set of Propositions Relative to the Name, Matterials [sic], Constitution, Power, Officers, Ordinances, Rites, Business, Worship, Discipline, Government &c. of a Church; to which are Added Their Proofs from Scripture; and Historical Narratives of the Manner in which Most of them Have Been Reduced to Practice

Title of Article:

Place of Publication: [Philadelphia]

Publisher: 

Date of Publication: [1768]

Library Location: HBLL Microfiche 080 Sh64 Evans 10891

Nature of Source: Edwards (1722-1795), a Baptist minister, wrote a wide-ranging treatise on the practices of the primitive church which he advocated should be practiced by contemporary Baptists. Much of the book has the tone of a practical commentary on church regulations.

Comment: Edwards described numerous necessary rituals, including baptism, Lord's supper, imposition of hands, right hand of fellowship, love feast, washing of feet, kiss of charity, anointing the sick, collecting for the saints, fasts, and feasts (79). He argued that washing of feet had been divinely instituted of Christ for two distinct purposes (which are somewhat similar to early Latter-day Saint rationale): the inculcation of humility and the forgiveness of after-baptism sins. In addition, he described the rite of anointing the sick with oil.

Researcher: Matt Grow

Excerpt (pages): "Washing feet is a rite of divine original and perpetual obligation. The ends of it are, to oblige christians to be beneficently condescending one to another; and to signify to them a cleaning from the sins they are liable to after baptism. The performer of the rite is any christian. The place is, at home. The time, once a year, at least. The attendants of the rite are, supper or love feast &c. The requisites are, water, bason, towel, and a form of words expressive of the ends of the rite.

1. That washing feet, considered as a christian rite, is of divine original [sic], appears from John xiii . . .

2. That it is of perpetual obligation appears (1) From the command which Christ grounds on his own example; and the blessedness he pronounceth to the observes John xiii. 15, 17. (2) From the practice of the first christians 1 Tim v. 17. (3) From the ends proposed by it, which always abide.

3. The ends of the rite are, (1) To inculcate to christians a beneficent humility, condescension and love and to condemn the contrary. So Christ explains the matter. John xiii. 10, 16. (2) To be a sign to the party washed of his cleansing from sin. It signifies a washing, without which we can have no part in Christ Jesus, v. 8, and a washing consequent upon some other of like signification viz, baptism. Act. xxiii. 16; baptism signifies a washing from sins committed before it. 2 Pet. 1, 9. Some of those sins may be repeated; or if they are not, there is no man that liveth and sinneth not; yet baptism is not to be repeated; opportunely therefore does this rite frequently come in to encourage hope of a cleansing from sins committed after baptism.

4. The performer of the rite is, any christian, even a female. 1 Tim v. 10.
5. For the time allotted for this rite we have no rule, except we take either example, or convenience for rule. If the former, we have the example of Christ; who celebrated it two daies [sic] before he suffered, compare Joh. xiii, 1. with Mat xxvi. 2. which day was the first of April, for he died the third. This rule will make it an annual thing only. But expediency requires it should be observed oftener, as the first christians most probably did. 1 Tim. v. 10." (93)

Anointing the Sick: "Anointing the sick is a rite of divine original and perpetual obligation. The end is, the recovery of the sick. The administrators are, ministers. The manner is, the sick to send for them; make confession to them; they to pray over him; anoint; and absolve him. The unction to be as universal as is seemly.

A citation of the following passage is a proof of the chief parts of the above proposition. We presume the oil was olive, because we read of none other. The german baptists anoint only the head, except one part of the body be specially afflicted, then they anoint both. We prefer a more universal unction." [Edwards then quotes James 5:14-16.]

Edwards described an example of an anointing, which included the following prayer by the minister: "We anoint thee with oil in the name of the Lord Jesus that thou mayest be healed! By that name be thou made whole every whit! He woundeth and he healeth! He flayeth and he maketh alive! In the name of the same Lord Jesus and by the power of the keys committed to us, we declare unto thee, being penitent, the remission of thy sin, and loosing from this bond. Even to Lord Jesus. Amen." [A second Elder then prayed that the anointing would work and the sick man be healed.] (94-95)

Length of Relevant Material: 3
Hard Copy:
Date when Photocopying was Completed:

Topics: Prophets
Author: Hannah Adams
Title of Book: A Dictionary of all Religions and Religious Denominations, Jewish, Heathen, Mahometan, and Christian, Ancient and Modern
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Cummings and Hilliard
Date of Publication: 1817
Library Location: HBLL BL 31 .A3 1817
Nature of Source: Adams (1755-1831), a Massachusetts Congregationalist, first published her dictionary in 1784; it subsequently went through numerous American and British editions. She gave disproportionate attention to Christianity, but she also discussed some Asian and Muslim sects. (For more information on Adams and her dictionary, see Thomas A. Tweed, "Introduction," to a 1992 reprint of the dictionary.) The Manchester Library, a lending library within five miles of the Smith home, had a copy of this edition.
Comment: The entry on "French Prophets," discusses a charismatic movement in late seventeenth-century France and England that perhaps helped define what people viewed
as a prophet. Among other things, the French Prophets prophesied, saw visions, proclaimed repentance, emphasized the Millennium, railed against popery, claimed the gift of languages and healed by the laying on of hands.

**Researcher:** Matt Grow

**Excerpt (pages):** "FRENCH PROPHETS, They first appeared in Dauphiny and Vivaraís. In the year 1688, five or six hundred protestants, of both sexes, gave themselves out to be prophets, and inspired of the Holy Ghost, and they soon amounted to many thousands. They had strange fits, which came upon them with tremblings and faintings, as in a swoon, which made them reel and stagger till they dropped. They beat themselves, fell on their backs, shut their eyes, and heaved their breasts, as in fits; and when they came out of these trances said, they saw the heavens open, the angels, paradise, and hell; and then began to prophesy.

The burden of their discourse was, Repent, amend your lives: the end of all things draweth nigh! The walls of their assemblies, and, when in the open air, the hills rebounded with their loud cries for mercy: and with imprecations against the priests, the church, and the pope, with predictions of the approaching fall of popery.

In the year 1706, three or four hundred of these prophets came over into England, and brought their prophetic spirit with them, which discovered itself by extacies [sic], agitations, and inspirations under them, as it had done in France. . .

The great thing they pretended by their spirit was, to give warning of the near approach of the kingdom of God, the happy times of the church, the millenium-state. . .

These prophets also pretended to the gift of languages, of discerning the secrets of the heart; the power of conferring the same spirit on others, and the gift of healing by the laying on of hands. To prove that they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which was poured forth upon them, and the answer of their prayers by the Most High." (84-85)

**Length of Relevant Material:** 2

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Sacrament of the Lord's Supper; Primitive Church

**Author:** Barton W. Stone

**Title of Book:**

**Title of Article:** "The Lord's Supper"

**Title of Periodical:** Christian Messenger

**Place of Publication:**

**Publisher:**

**Date of Publication:** 1834

**Library Location:** HBLL Microfilm C4625. Also available online at http://www.mun.ca/rels/restmov/texts/bstone/stone7.html

**Nature of Source:** Stone was a preacher who became a New Testament primitivist and later aligned his followers with those of Alexander Campbell.
Comment: The article demonstrates the biblical literalism of many New Testament primitivists. Stone argues that the form of the Lord's Supper should be taken exactly from the New Testament, which meant that only one loaf of unleavened bread should be used in order to retain the proper symbolism.

Researcher: Matt Grow

Excerpt (pages): "1. In the Lord's supper there should be but one loaf, to represent the Lord's body that suffered on the Cross; Two or more loaves destroy the very idea of the ordinance, as not representing the one body of Christ suffering and dying. The word artos is translated loaf in the text very properly; and this is the translation very commonly given by King James' translators. See Matt. 14, 17, 19 Mark. 6; 33, 44, 52, Luke 9, 13. Matt. 15. 24 36. 16, 19 Luke, 11, 5, John, 6, 8, Mark 8, 14 &c.

2ly. This one loaf should be unleavened. This was the very kind of bread first used by Christ when he instituted the supper; for he used the bread of the passover which, must, by law, be unleavened. As the passover was to be kept without leaven; and as Christ our passover is sacrificed for us, therefore, says Paul, let us keep the feast, not with old leaven, neither with the leaven of malice, and wickedness, but with unleavened sincerity and truth." 1 Cor. 5. 8.-Leaven is the scriptural emblem of sincerity and truth. How preposterous then, to have the one loaf, which is to represent the body of Christ, leavened, as if he were malicious and insincere! Let it be unleavened, to represent his benevolence, truth, and sincerity.

3rd. 'We the many, are one body; for we all participate of that one loaf.' None but christians who are united in the one body, are permitted to participate of the one loaf. They are joint partakers of the blood and body of Christ, and they alone; for they alone can keep the feast with unleavened sincerity and truth. Alas! for the world of professors, who, divide into factions, are quarreling at the feast, endeavoring to monopolise [sic] it to their several parties-and woe to those, who presume to keep it, not being in the one body!

4th. Why is it more important that a person be immersed, than sprinkled! Because the latter action does not represent the burial and resurrection of Jesus, and because it is not justified by scripture.-And why is it more important to have one unleavened loaf in the Lord's supper; than to have four or five loaves, or leavened bread? Because the latter do not represent the one body of the sincere, true, suffering Savior, and are not justified by the word of God. Let us cleave to the truth, and never substitute our opinions." (176-77)

Length of Relevant Material: 2
Hard Copy:
Date when Photocopying was Completed:

Topics: Spirit and matter
Author: Hannah Adams
Title of Book: A Dictionary of all Religions and Religious Denominations, Jewish, Heathen, Mahometan, and Christian, Ancient and Modern
Title of Article:
Title of Periodical:
Place of Publication: Boston
Nature of Source: Adams (1755-1831), a Massachusetts Congregationalist, first published her dictionary in 1784; it subsequently went through numerous American and British editions. She gave disproportionate attention to Christianity, but she also discussed some Asian and Muslim sects. (For more information on Adams and her dictionary, see Thomas A. Tweed, "Introduction," to a 1992 reprint of the dictionary.) The Manchester Library, a lending library within five miles of the Smith home, had a copy of this edition. 

Comment: The dictionary contains an entry on "Materialists," a group of Christian philosophers who denied the existence of spirit, proclaiming that everything, including the soul of man, is material. Some of the materialists also seemed to deny ex nihilo creation.

Researcher: Matt Grow
Excerpt (pages): "MATERIALISTS, or Physical Necessarians, certain philosophers in the christian church, who admitting the maxim, Ex nihilo nihil fit (from nothing can arise nothing) had recourse to a supposed internal matter, as a kind of substratum for the creation of material beings. In modern language, Materialists are those who, denying the existence of spirit, conceive the soul of man to be material; or that thought is the result of corporeal organization. Of this class was the late Dr. Joseph Priestley, who considers man as consisting only of matter, disposed in a certain manner." (169)

Length of Relevant Material: 4

Topics: Spiritual Gifts
Author: Matthew Mead
Title of Book: The Almost Christian Discovered: Or, the False Professor Tried and Cast

Comment: Mead believed that spiritual gifts did not necessarily indicate that one was a true Christian; indeed, he emphasized that spiritual gifts could often be used by false Christians. Grace, not spiritual gifts, demonstrated that someone was a true believer.
Gifts are from a common work of the spirit, now a man may partake of all the common gifts of the spirit, and yet be a reprobate; for therefore they are called common, because they are indifferently dispensed by the spirit to good and bad; to them that are believers, and to them that are not.

They that have grace, have gifts; and they that have no grace, may have the same gifts; for the spirit works in both; nay in this sense, he that hath no grace, may be under a greater work of the spirit (quod hoc) as to this thing, than he that hath most grace; a graceless professor may have greater gifts than the most holy believer; he may out-pray and out-preach and out-do them; but they in sincerity and integrity out-go him." (41)

"It is beyond the power of the greatest gifts to change the heart; a man may preach like an apostle, pray like an angel, and yet may have the heart of a devil. It is grace only that can change the heart; the greatest gifts cannot change it, but the least grace can; gifts may make a man a scholar, but grace makes a man a believer.

Now if gifts cannot change the heart, then a man may have the greatest gifts, and yet be but almost a christian.

Many have gone loaded with gifts to hell." (43)
26 And at the death of Methuselah, Noah took them and brought them to the ark, and they were with him until he went out of the ark.
27 And in their going out, Ham stole those garments from Noah his father, and he took them and hid them from his brothers.
28 And when Ham begat his first born Cush, he gave him the garments in secret, and they were with Cush many days.
29 And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for him, and Nimrod grew up, and when he was twenty years old he put on those garments." (14-15)

Length of Relevant Material: 2 pp.
Hard Copy:
Date when Photocopying was Completed:

Topics: Unpardonable sin
Author: Matthew Mead
Title of Book: The Almost Christian Discovered: Or, the False Professor Tried and Cast
Title of Article:
Title of Periodical:
Place of Publication: Poughkeepsie, NY
Publisher: Paraclete Potter
Date of Publication: 1815
Library Location: HBLL Microfiche 080 Sh64a 35235
Nature of Source: A compilation of a series of sermons given by Mead (1603?-1699) in London in 1661. Mead emphasized that many who professed to be Christians were merely "almost Christians," as they lacked the essential internal changes and the grace of God. A copy was at the Manchester Library, a lending library within five miles of the Smith home. The 1815 printing was the first American edition.
Comment: Mead discussed the "unpardonable sin," a phrase found in the Book of Mormon, but not the Bible, though clearly the concept is biblical (Matthew 12:31, Jacob 7:19, Alma 39:6). Mead stated that a man must have a portion of the Holy Ghost in order to sin against it, though his standard fails short of that advocated by Joseph Smith in the King Follett discourse, namely that a man must have knowledge analogous to seeing the sun shine and denying its existence.
Researcher: Matt Grow
Excerpt (pages): "A man may have the Spirit, and yet sin that unpardonable sin; He may have the Holy Ghost, and yet sin the sin against the Holy Ghost; nay, no man can sin this sin against it, but he that hath some degree of it.

The true believer hath so much of the Spirit, such a work of it in him, that he cannot sin that sin: 'He that is born of God sins not;' to wit, 'that sin unto death,' for that is meant. The carnal professing sinner, he cannot sin that sin, because he is carnal and sensual, having not the Spirit. A man must have some measure of the Spirit that sins this
so hath the hypocrite; he is said to be partaker of the Holy Ghost, and he only is capable of sinning the sin against the Holy Ghost.

Now then, if a man may have the Spirit transiently only, not abidingly; if a man may have the Spirit, and yet not be born of the Spirit; if he may have the Spirit only as a Spirit of bondage; if a man may have the Spirit working in him, and yet it may be resisted by him; if a man may have the Spirit, and yet sin that unpardonable sin against it; then surely a man may have the Spirit of God, and yet he be but almost a christian." (104-5)

Length of Relevant Material: 2
Hard Copy:
Date when Photocopying was Completed:

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Topics: visions
Author:
Title of Book: A Summary View of the Millennial Church, or United Society of Believers, (Commonly Called Shakers)
Title of Article:
Title of Periodical:
Place of Publication: Albany, NY
Publisher: Packard & Van Benthuyysen
Date of Publication: 1823
Library Location: HBLL Microfilm B No. 149 No. 21
Nature of Source: A Shaker apologetic work, primarily written to answer negative charges made by other authors. The book reviews the history of the Shakers and then expounds Shaker doctrine.
Comment: The authors describe the visionary experiences of Ann Lee. Similar to Joseph Smith, her visionary experience occurred following a period of "travail and tribulation," though hers was apparently of much longer duration; she saw Jesus Christ "in his glory"; and she experienced intense persecution after her experience, though she expressed the belief, like Joseph, that her enemies "could not kill me, because my work was not done" (11). Differences from Joseph's vision include her physical pains before the vision, which included sweating blood; a much longer period of prayer before the vision; and the message she received, which focused on human depravity.
Researcher: Matt Grow
Excerpt (pages): Vision of Ann Lee, in her own words: "Soon after I set out to travail in the way of God, I labored nights in the works of God. Sometimes I labored all night, continually crying to God for my own redemption; sometimes I went to bed and slept; but in the morning I could not feel that sense of the work of God which I did before I slept. This brought me into great tribulation. Then I cried to God, and promised him, that if he would give me the same sense that I had before I slept, I would labor all night. This I did many nights; and in the day time I put my hands to work and my heart to God; and when I felt weary and need of rest, I laboured for the power of God, and the refreshing operations of the power of God would release me, so that I would feel able to go to my work again.
"Many times when I was about my work, I felt my soul overwhelmed with sorrow; and I used to work as long as I could keep it concealed, and then run to get out of sight, lest some one should pity me with that pity which God did not. In my travail and tribulation, my sufferings were so great, that my flesh consumed upon my bones, and bloody sweat pressed through the pores of my skin, and I became as helpless as an infant. And when I was brought through, and born into the spiritual kingdom, I was like an infant just born into the world. They see colors and objects; but they know not what they see; and so it was with me when I was born into the spiritual world. But before I was twenty-four hours old, I saw, and I knew what I saw."

The authors described her later visions: "In the midst of her sufferings and earnest cries to God, her soul was filled with divine light, and the mysteries of the spiritual world were brought clearly to her understanding. She saw the Lord Jesus Christ in his glory, who revealed to her the great object of her prayers, and fully satisfied the desires of her soul. The most astonishing visions and divine manifestations were presented to her view in so clear and striking a manner, that the whole spiritual world seemed displayed before her. In these extraordinary manifestations, she had a full and clear view of the mystery of iniquity, of the root and foundation of human depravity, and of the very act of transgression, committed by the first man and woman, in the garden of Eden." (7-9)

Length of Relevant Material: 5 pp.
Hard Copy:
Date when Photocopying was Completed:

Topics: Washings (Washing of feet)
Author: Iveson L. Brookes
Title of Book: A Discourse, Investigating the Doctrine of Washing the Saints Feet, Delivered at Monticello
Title of Article:
Title of Periodical:
Place of Publication: Macon, GA
Publisher: Rose & Slade
Date of Publication: 1830
Library Location: HBLL Special Collections 204 P19s #25 Rare Book
Nature of Source: A sermon preached at Monticello, Georgia by a Baptist preacher who described the "contention, in some instances unpleasant, among the Baptists in Georgia," over the doctrine of washing of feet as reason for his sermon (1).
Comment: Brookes reviews the scriptural setting for the washing of the disciples' feet and concludes that it did not take place immediately preceding the Last Supper, but during the preceding week "at a common evening repast in Bethany." Furthermore, he asserts that Christ washed the apostles' feet to demonstrate humility and perform a necessary task; physical cleansing, not spiritual purity, was the aim. Brookes states that contemporary Christians can engage in foot washing, but only in private homes and as an act of service, particularly to traveling ministers and missionaries, not as a religious ordinance. Practiced as an ordinance, foot washing diminishes the importance of the true
ordinances, baptism and communion; creates divisions within the church; "makes feeling the test of religious truth"; and becomes an act of outward, public display rather than inward piety.

Researcher: Matt Grow

Excerpt (pages): "Those who place the highest estimate upon the act of Jesus, in washing his disciples' feet, generally assume the position that the supper at which the transaction occurred, was the sacrament of the communion. They thus connect that act of Christ with his administration of that most sacred institution, and probably attach, unconsciously, equal, if not paramount sanctity to it. On the other hand, the greater portion of the Baptist denomination, and the entire mass of other orthodox sects look upon the practice of washing the saints' feet, as having been a private duty enjoined upon the primitive disciples, but not to be considered obligatory upon Christians in the present day." (3)

"And as the act which Jesus performed for the disciples, and enjoined on them to perform for one another, was needed, so under some of the most prominent of similar circumstances in connexion with the same act being needed, let Christians in the present day perform it for one another. As when ministers of the gospel are travelling together on their great Master's business, and especially in the diligent discharge of missionary duties, whenever it may become necessary to their cleanliness and comfort to have their feet bathed, let them on retiring to rest, instead of each washing his own, wash one another's feet; and when brethren meet together for the purpose of transacting business for the promotion of the Lord's cause, particularly at the sessions of missionary and benevolent associations, after having gotten thro' the fatigues of the day, and retired to some friend's house to spend the night, as Jesus and his disciples did, after supper, let as many as wish their feet washed, mutually join and wash one another's feet. . . And if the pious sisters, who are generally most prompt in the discharge of religious duties would desire to have some privilege in the imitation of their blessed Master on this subject, let them whenever they meet together to transact business for their Redeemer, under circumstances which make it necessary for their feet to be washed, cordially unite in washing each other's feet." (11-12)

"Another serious evil resulting from this erroneous view of feet washing is, that it makes feeling the test of religious truth.

"It is quite common to hear the advocates of this practice as performed among us appeal to the ecstatic excitement produced by it during its performance as being indisputable evidence of its divine authority and important usefulness. Many even boast that the effect generally seen amongst the brethren in the act of washing one another's feet, is greater than is produced by the performance of any religious ordinance. . .

"Whereas, the testimony of God's word must always be the criterion by which religious duty is to be decided and not the effervescence of human feeling which is most certain to be wrong." (15)

"But modern feet washers, who profess to perform that act in obedience to the command of Christ, and in imitation of his example, choose not a private house and an evening hour to wash feet, when the act is needed, but they select the house of worship, and the most public occasions to wash feet which have previously been well cleansed. We are willing to risk the decision on this point with the candid part of the advocates for this practice, to say whether it does or does not greatly resemble that leaven of the scribes
and of Pharisees, against which the Saviour particularly cautioned his disciples to be carefully guarded." (16)

**Length of Relevant Material:** 16 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Word of Wisdom

**Author:**

**Title of Book:** Sixth Report of the American Temperance Society

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Boston. Also published in New York, Philadelphia, Baltimore, Washington, D.C., and Cincinnati.

**Publisher:** Seth Bliss et al.

**Date of Publication:** 1833

**Library Location:** HBLL Special Collections HV 5287 .A43x Americana

**Nature of Source:** The annual report of the American Temperance Society, 112 pages, contains several articles and speeches condemning the vices associated with alcohol.

**Comment:** The report included a resolution calling for meetings of local temperance societies on February 26, 1833 (the day before the revelation on the Word of Wisdom), which emphasized that local organizations should encourage others through "sound argument and kind persuasion" to voluntarily abstain from alcohol (6). The article also paraphrases Isaiah 40:31, which is included in D&C 89:20: "they run and are not weary, they walk and are not faint."

**Researcher:** Matt Grow

**Excerpt (pages):**

"In the last two Reports of this Society, the following truths were established, viz. ardent spirits, as a drink, is not needful, or useful. It is a poison, which injures the body and the soul. It deranges healthy action, and disturbs the functions of life. It blinds the understanding, sears the conscience, pollutes the affections, and hardens the heart. It leads men into temptation, and gives to evil peculiar power over their minds. It impairs and often destroys reason. It tends to bring those who use it to a premature grave; and to usher all who understand, or have the means of understanding its nature and effects, and yet continue to drink it, or to furnish it to be drunk by others, into a miserable eternity."

"The weapon of their warfare being not carnal, and operating, not by force, but by light and love, on the conscience, and the heart, are mighty through God to the pulling down of strong holds. Trusting in him, they mount up on wings as eagles, they run and are not weary, they walk and are not faint. By effort they renew their strength and they move on with increasing energy from conquering to conquer. And if faithful, their efforts will not cease or be diminished till the last vestige of open iniquity shall have vanished from the globe." (5)

**Length of Relevant Material:** 112 pages.

**Hard Copy:**

**Date when Photocopying was Completed:**
Comment: Campbell offers a number of ways that help the "divine government" advance in the world. Among other things, he identifies the means of natural elements, animals and insects, "concurrence of circumstance, the agency of man, and the ministry of angels. Here he discusses the way accomplishes his purposes through the agency of righteous and evil men.

Researcher: Ryan Higginbotham

Excerpt (pages): "Good men, although they have sometimes been made to execute divine judgments, are more frequently made instruments to effect the kind and benevolent purposes of Heaven. They are taught to be "a peculiar people, zealous of good works," and are induced to engage in many undertakings which result in the most beneficial consequences to society. By them it is that the knowledge of the true God is spread abroad through all lands, and the gospel of salvation presented to those who are dead in trespasses and sins. . . .--And by means of Lucifer, the dark ages of bigotry and superstition are given place to the light of divine truth, and the improvements of science and civilization. Wicked men, on the other hand, are usually the instruments of vengeance. It is their delight to do evil; and though God never prompts them to evil, yet when they have determined upon any bad action, it concerns him either to hinder it, or direct where the stroke shall fall, and perhaps cause it, as we have already remarked, to descend upon the wicked person himself. In this way one wicked person is permitted to punish another, and sometimes even to inflict chatisement upon children of God who are disobedient" (445-46).

Length of Relevant Material: 2 pp.

Hard Copy (pages):
Author: Chloe Willey  
Title of Book: A Short Account of the Life and Remarkable View  
Title of Article:  
Title of Periodical:  
Place of Publication: New York  
Publisher: John C. Totten  
Date of Publication: 1810  
Nature of Source: In a short pamphlet, Willey relates significant life and religious experiences, several of which center on the Millennium and the Last Days.  
Comment: Willey's visionary experiences parallel Mormon doctrine, history, and scripture in some striking ways. See, for instance, 1 Nephi 8 and 11.  
Researcher: Ryan Higginbotham  
Excerpt (pages): "I soon perceived at my left hand a black river, which ran back (not the way we were going.) I asked my guide, what river that was. He said, Pride. On the other side of this river I observed a great city, which was filled with people, who appeared to be in the greatest confusion, and running in every direction; many of them came from the city on to this river, which was very rapid. I asked my guide, what was the name of that city. He said, it was the city of destruction, and that it represented this world.--I now had a most striking sense of the vanity of pride. The vast multitudes, which were drowned in this river (the representation of Pride) fully evinced its destructive consequences. Some of those, whom I beheld, were clothed in the most gorgeous apparel, which only served to hasten their destruction. I thought for myself that I must ever abhor this road to misery" (11-12).  
Length of Relevant Material: 2 pp.  
Hard Copy (pages):  
Date When Photocopying Was Completed:  

Topics: Apostles  
Library Holding: BX 7301.M5x  
Author: Editor  
Title of Book:  
Title of Article: "Apostles"  
Title of Periodical: The Millennial Harbinger  
Place of Publication: Bethany, VA  
Publisher:  
Date of Publication: May 2, 1832  
Nature of Source: Religious periodical edited by Alexander Campbell [d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the development, and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."  
Comment: Campbell answers a query about references to apostles in the New Testament, specifically passages which speak of Sylvanus and Paul as Timotheus as
apostles (Thess. 2:6). Campbell explains that there are three types of apostles in the Christian Church.

**Researcher:** Ryan Higginbotham  
**Excerpt (pages):** "There are three orders of Apostles spoken of in the New Testament.  
1st. Jesus Christ is called the Apostle of God, or the Apostle of the christian religion, (Heb. iii.3.) in the same sense as Moses was the Apostle of the Jews' religion. . . . Of this order there were but two Apostles--Moses and Jesus; Apostles of God, persons called and sent by God, with authority to call, organize, and preside over his family.  The second order are the Apostles of Jesus Christ, called and sent by and from him, with authority to call, organize, and preside over his family, or that family which God has given him. Hence the christian assembly is the congregation of God as well as the congregation of the Lord Jesus Christ.  Such were the twelve Apostles of the Lamb.  The third order are the Apostles of the congregations.  These were persons chosen and sent by the congregations on special errands, and therefore are called in the original apostolai ecclesiou, (Apostles of the churches.) 2 Cor. viii. 23.  Paul himself surnames them the Apostles of the churches, and calls Epaphroditus the Apostle of the Philippians ch. ii.25.  
The three orders in contradistinction are appropriately styled the Apostles of God, the Apostles of Jesus Christ, and Apostles of the congregations" (196).

**Length of Relevant Material:** 1 p.  
**Hard Copy (pages):**

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**Topics:** Baptismal covenant  
**Library Holding:** BX 7301.M5x  
**Author:** Editor  
**Title of Book:**  
**Title of Article:** "The Baptismal Vow"  
**Title of Periodical:** The Millennial Harbinger  
**Place of Publication:** Bethany, VA  
**Publisher:**  
**Date of Publication:** Oct. 4, 1830  
**Nature of Source:** Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice.  It shall have for its object the development, and introduction of that political and religious order called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian Scriptures.  
**Comment:** Campbell posits the implied vow made at the time of baptism by immersion.  
**Researcher:** Ryan Higginbotham  
**Excerpt (pages):** "Thou [Jesus] camest to seek and save the lost, and thou hast invited sinners to come to thee.  I am a sinner, Lord; and as such, I now present myself before thee.  Hadst thou not invited and commanded me to come to thee, I dared not to have approached thee, vile and polluted as I am.  A covenant which thou hast stipulated I approve. . . . Into thy family I wish to come, and amongst thy sons and daughters I long to be extolled.  I have heard that thou, the Faithful and True Witness, hast commanded"
immersion into thy death, as a pledge, and as the means of a sinner's forgiveness and adoption into thy family. Therefore, Lord, at thy command I come, relying upon thy word, and am willing to make thee my Prophet, my Priest, and my King, by a covenant never to be forgotten. I do accede to thy own gracious constitution in all its provisions, and do renounce every other prophet, priest, and king, but thee alone. I vow to thee, that whither thou goest, or requirest me to go, I will follow; thy people shall be my people, and thy God my God. . . . I take thee, Lord, upon thy own word; receive me now upon this my vow; and as I give myself up to thee in the obedience of faith, so may I live to thee while life endures. 'Now may the God of peace, who brought back from the dead my Lord Jesus the great Shepherd of the sheep, through the blood of the everlasting institution, make me fit for every good work to do his will, producing in me what is acceptable in his sight, through Jesus Christ--to whom be glory for ever and ever. Amen.'

The above in *in extenso*, or in detail, what in implied in *putting* christian immersion.

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Bible, revelation

**Library Source:** BX 7301.M5x

**Author:** Editor

**Title of Book:**

**Title of Article:** "The Bible"

**Title of Periodical:** *The Millennial Harbinger--Extra*

**Place of Publication:** Bethany, VA

**Publisher:**

**Date of Publication:** Aug. 6, 1832

**Nature of Source:** Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the development, and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."

**Comment:** In a series of questions and answers on various subjects, Campbell summarizes views previously expounded in the pages of *The Millennial Harbinger*. His object, he explains, is not to enter into lengthy discussions but to provide succinct responses to common questions. Campbell rather boldly dismisses the possibility of error in his doctrines, as he appeals to "reason, common sense, and the holy Scriptures. Thus "[t]he answers here given are the only answers which . . . can be given."

**Researcher:** Ryan Higginbotham

**Excerpt (pages):**

Q. 10. But can God speak?

A. Most certainly, if any of his creatures can speak. To say that God could not speak to man, or that he never did speak to him, is, of all propositions, the most irreconcilable to all the principles from which we reason in reference to our rank and standing in the universe, and the character of the moral Governor of the world. . .
Q. 12. In what language has God spoken?
A. In the language of man--not in the language of angels.
Q. 13. Was it his design to be understood in our language?
A. Most assuredly it was his design to communicate ideas to man: and as there is no way of teaching things unknown but by things known, and of speaking intelligibly to man but by using his own words; so God, in speaking to man, has not only clothed his ideas in human speech, but has used our words in their common acceptation of them.
Q. 14. Could any thing in our language of man be esteemed a revelation from God, if the words chosen by God were not used in their common signification?
A. No: for if God annexed to our words, or the speech which he had given to man, a secret meaning, a private and peculiar sense, such a communication would rather delude and confound, than illuminate the human understanding.
Q. 15. If, then, God speaks in human language, must not his communications be submitted to the same rules of interpretation as all other verbal communications?
A. Yes: for were it otherwise, who could understand them? To what other laws of interpretation could they be submitted? (338-9)

Length of Relevant Material: 2 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Bishop, evangelists, deacons, missionary work, Christian Church
Library Holding: BX 7301.M5x
Author: Editor
Title of Book:
Title of Article: "Order"
Title of Periodical: The Millennial Harbinger
Place of Publication: Bethany, VA
Publisher:
Date of Publication: Oct. 1835
Nature of Source: Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the developement, and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."
Comment: Campbell, in a lengthy article about the meanings of the word "order" as it pertains to the church and the gospel, stresses the vital role of evangelists in promulgating the Christian message. As he notes, the Christian religion is one that must be carried throughout the world, and evangelists did so in the ancient. This precedent demands the same pattern today.
Researcher: Ryan Higginbotham
Excerpt (pages): "A community with its bishops and deacons at home, and its evangelists abroad, every one faithfully at his post, performing his duties to the Lord and to the people, fully displayed the active and salutary spirit of the Christian institution. . . . Is not, let me ask, (and it is all that our present subject demands,) the following inference
clearly deduced from our premises:--That the primitive church did out and patronize messengers on all errands connected with the peace and prosperity of all the churches, and with the conversion of the world? If this be answered in the affirmative, are we not under obligation to go and do likewise, as exigencies and occasions require?" (520, 22).

Length of Relevant Material: 5 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: bishops, church offices
Library Source: BX 7301.M5x
Author: Editor
Title of Book:
Title of Article: "Bishops"
Title of Periodical: The Millennial Harbinger
Place of Publication: Bethany, VA
Publisher:
Date of Publication: Sept. 6, 1830
Nature of Source: Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the developement, and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."

Comment: Campbell criticizes the misuse and overuse of both secular and religious titles, and discusses the merits and disadvantages of using the title of "bishop" within the Christian church. He disdains the use of any titles as they are applied personally.

Researcher: Ryan Higginbotham

Excerpt (pages): "To lower the haughty pretensions of those who claim to themselves a politically patented episcopacy, as well as to put out of countenance the arrogant title of Reverend and to call things by their proper names, we recommended the term "bishop" as the common scriptural designation of all persons having the oversight of a christian community. The Presbyterians and Baptists had long ago assumed in their creeds this name or title as a proper designation of the person or persons who had the oversight of a congregation; but from a peculiar fastidiousness of taste permitted the Methodists and Episcopalians to appropriate it to an officer which the Lord Jesus never instituted. In our tongue the term overseer is that corresponding to the obsolete Saxon piscop, or bishop, and the Greek episcopus. But we discover the same abuse of the term is likely to prevail among us, as that which we opposed to others, viz. the application of it in an appropriated sense to persons not sustaining the office of a christian overseer in a christian congregation... . A congregation of christians may have, and, as soon as it can, ought to have, its presidents and servants, or overseers and public servants, in the common version called bishops anddeacons; but that we should call every leader, preacher, or teacher a president or overseer, is to abuse the scripture style and to flatter the vanity of those who love fine titles as young Misses love fine clothes... . Some of our
acquaintance would, methinks, look very much abashed to be saluted in the great day with the title Reverend, Elder, Bishop, or Deacon, by him who will render to every man according to his works! And how the Doctors of Divinity will hang their heads in the presence of that Paul whom they have so often misquoted, and of that Saviour, whose command, "Be not called Rabbi," they have so often contemned; imagination cannot paint, nor ink and paper describe."

**Length of Relevant Material:** 2 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Bishops, order, church discipline

**Library Holding:** BX 7301.M5x

**Author:** Editor

**Title of Book:**

**Title of Article:** "Order"

**Title of Periodical:** The Millennial Harbinger

**Place of Publication:** Bethany, VA

**Publisher:**

**Date of Publication:** Oct. 1835

**Nature of Source:** Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the development, and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."

**Comment:** In a lengthy article, Campbell treats the multiple meanings and senses of the word "order." Here he treats the duties of the bishop: teaching, presiding, ruling, etc. He pays special attention to the role of the bishop in disciplining the members of his congregation.

**Researcher:** Ryan Higginbotham

**Excerpt (pages):** "They have no legislative power, and therefore lawgiving is no function of theirs. . . 1. As they are required to be apt or fit to teach, it is their duty to teach 'the whole counsel of God.' . . . As to the manner of this teaching, they are to have the Scriptures read in the congregation, applied to all contingencies, and diligently examined and considered by all the disciples. They are to call forth all the gifts and talents of the congregation, and to give directions concerning reading, exhortation, and prayer. . . . They are to preside over all, to give directions to all, as far as public edification is concerned. . . . But no one is to read, speak, teach, or exhort in the congregation without a special call or leave of the bishop presiding for the day. . . . 2. They are "to rule well." . . . [which] has respect more immediately to the disorders which are incident to every earthly community--from which the church of Jesus Christ never has yet been fully exempt. The discipline of the church is as essential as its doctrine: for no church can be prosperous or happy, however zealous for the doctrine according to godliness, if there be in it lax discipline, or if transgressors of the law of Christ are suffered to pass with impunity" (504-505).
Q. 93. What is the church of Christ?
A. The congregation of saints on the earth and in heaven.
Q. 94. What is meant by a church of Christ?
A. An assembly of persons meeting statedly in one place; built upon the foundation of the Apostles and Prophets, Jesus himself the chief corner stone.
Q. 95. Who are the members of a church of Christ?
A. Those only who voluntarily and joyfully submit to him as lawgiver, prophet, priest, and king: who assume him as their Saviour, die to sin, are buried with him, and rise to walk in a new life.
Q. 96. What is the constitution of a christian congregation?
A. The New Constitution detailed by Paul, Hebrews, 8th chapter.
Q. 97. Are no other articles of confederation necessary?
A. None for a christian congregation. Jesus is king and lawgiver.
Q. 98. How are the articles of the christian constitution to be acceded to and adopted?
A. The articles of the christian constitution are all adopted by every individual, in his immersion into the death and resurrection of the Lord.
Q. 99. Are christians born into Christ's kingdom by being born of water and the Spirit?
A. Yes. Thus they become citizens of the kingdom of Jesus.
Q. 100. But does this make them members of every christian community.
A. Nn: their particular membership in any one community is an after act. Their being
members in Jerusalem, Rome, or Corinth, depends upon their location, personal
application, and reception.
Q. 101. Can any Christian congregation, by any order from the King, refuse to receive
any citizens of his kingdom?
A. No: unless he act in a manner unworthy of a citizen.
Q. 102. But must he not always prove his citizenship before he can be received as a
citizen?
A. The congregation which receives him, must have evidence that he is a citizen.
Q. 103. Of what nature is this evidence?
A. The community must either have seen him naturalized [baptized], or have testimony
from such members of it has have seen him regenerated; but if he have not been born in
that place, he must produce letters of recommendation, or written testimony of his
naturalization and demeanor as a citizen, before he is worthy of the confidence of any
community. (351-2).

Length of Relevant Material: 2 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Church discipline
Library Source: BX 7301.M5x
Author: Editor
Title of Book:
Title of Article: "The Church"
Title of Periodical: The Millennial Harbinger--Extra
Place of Publication: Bethany, VA
Publisher:
Date of Publication: Aug. 6, 1832
Nature of Source: Religious periodical edited by Alexander Campbell "[d]evoted to the
destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall
have for its object the developement, and introduction of that political and religious order
of society called THE MILLENNIUM, which will be the consummation of that ultimate
amelioration of society proposed in the Christian scriptures."
Comment: In a series of questions and answers on various subjects, Campbell
summarizes views previously expounded in the pages of The Millennial Harbinger. His
object, he explains, is not to enter into lengthy discussions but to provide succint
responses to common questions. Campbell rather boldly dismisses the possibility of error
in his doctrines, as he appeals to "reason, common sense, and the holy Scriptures. Thus
"[t]he answers here given are the only answers which . . . can be given."
Researcher: Ryan Higginbotham
Excerpt (pages):
Q. 115. What is meant by the discipline of a congregation?
A. The application of the laws of the Christian King to the behavior of the citizens.
Q. 116. Are there general laws from the King [Christ] for the exercise of discipline in the Christian assemblies?
A. There are general rules and special examples found in the apostolic epistles to the congregations; and Saviour himself for private offences propounded rules of universal acceptance, adapted to all ages and all conditions of men. But experience and prudence will, in reference to all specialities, guide in the application of these laws and precedents, for the preservation of the purity and unity of the congregation.

Q. 117. When the members of any community sin against one another, or commit offences of a private and personal character; and when they are not adjusted in private, but brought into the congregation, are they not to be managed in the public assembly as public misdemeanors or offences against the Christian profession.
A. Yes, so far as this:—that the congregation, or those appointed by the congregation to judge such grievances, must act upon good and valid testimony.

Q. 118. Are Christian congregations to have any matter decided by a committee?
A. Not ultimately. The whole congregation must finally act in all cases which come before it. But as the whole congregation could not in all cases be judges of many matters, they are to appoint what Paul calls "judges," or "secular sects of judicature," for the arbitrament or adjustment of such matters as could not be correctly examined by female and minors.

Q. 119. But are not the presidents of a congregation appointed, not only to preside in the meeting on the Lord's day, but also to see that the laws of the King be executed in reference to those who offend?
A. They are indeed called rulers, presidents, overseers and elders, in the New Testament; which terms, in the then current acceptation of them, implied as much as that they had in charge the discipline of the congregation, but not in such a sense as to preclude the necessity of all cases of discipline being ultimately decided by the whole community whose organs they are. (353)

Length of Relevant Material: 1 p.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Church discipline
Library Holding: BX 7301.M5x
Author: Editor
Title of Book:
Title of Article: "Order"
Title of Periodical: The Millennial Harbinger
Place of Publication: Bethany, VA
Publisher:
Date of Publication: Oct. 1835
Nature of Source: Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the developement, and introduction of that political and religious order
of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."

**Comment:** Campbell, in a lengthy article that treats the meanings and usages of the word "order," outlines the proper procedure for church discipline as it pertains to public and private transgressions. In his opinion, private transgressions are to be worked out privately. Public transgression--a transgression "that puts the congregation to shame"--should be brought before the congregation.

The role of the elders in the disciple process is stressed.

**Researcher:** Ryan Higginbotham

**Excerpt (pages):** "To the actual discipline of the church, in its social and public capacity, belong only the offences which are committed against the whole community. Private trespasses between two or more individuals are not to be laid before the congregation until they become public offences. the commandments of the Saviour found on this subject in the 18th chapter of Matthew (and they are in accordance with our very best conceptions of propriety and expediency) go to prevent, if possible, private trespasses on the rights of individuals from becoming public offences. When these directions are faithfully regarded, it is but seldom that a private trespass comes before the congregation, or terminates in a public offence. By a public offence, we mean every transgression that puts the congregation to shame--every transgression which brings a reproach upon the Lord or his people. . . . When a church has ordained to itself elders, no case of discipline can be laid before the community but through its presbytery. It is the province of the eldership to prepare the case and to choose the time for its consideration, should it be one that requires the action of the whole church" ((515)

**Length of Relevant Material:** 6 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Common consent

**Library Holding:** BX 7301.M5x

**Author:** Editor

**Title of Book:**

**Title of Article:** "Order"

**Title of Periodical:** The Millennial Harbinger

**Place of Publication:** Bethany, VA

**Publisher:**

**Date of Publication:** Oct. 1835

**Nature of Source:** Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the developement, and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."

**Comment:** Campbell, in a lengthy article on the senses and meanings of the word "order," discusses the propriety of voting in the Church. He feels that in matters not pertaining to "faith, piety, or morality" a vote from the church is appropriate.
Researcher: Ryan Higginbotham

Excerpt (pages): 

"[Christians] are not to vote on questions of faith, piety, or morality. Truth is not to be settled by a vote, nor is any divine institution, respecting the worship or morality of the Christian church, to be decided by a majority. These are matters of revelation, of divine authority, and to be regulated by a "thus saith the Lord," and not by a thus saith the majority! But in all matters of expediency, and sometimes in questions of fact pertaining to cases of discipline, there is no other way of deciding but by vote of the brotherhood. There is no revelation that A, B, or C shall be chosen elders or deacons; that D, E, or F shall be sent on any special message; that the church shall meet in any given place at any given hour, or that this or that measure is to be adopted in reference to any particular duty arising out of the internal or external relations of the church. Such matters are to be decided by the vote of the whole community, or not at all. . . . Still, however, neither reason, nor experience, nor revelation itself suggests any other method of procedure in all questions of expediency respecting men or measures, than that the voice of the majority, when clearly and fully expressed, should be cordially and conscientiously acquiesced in by the minority" (511-13).

Length of Relevant Material: 3 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: Deacons, priesthood offices
Library Holding: BX 7301.M5x
Author: Editor
Title of Book:
Title of Article: "Order"
Title of Periodical: The Millennial Harbinger
Place of Publication: Bethany, VA
Publisher:
Date of Publication: Oct. 1835
Nature of Source: Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the developement, and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."

Comment: In a lengthy article, Campbell treats the multiple uses and senses of the word "order" as it pertains to the church and the gospel. In this excerpt, he outlines briefly the duties of a deacon within the church.

Researcher: Ryan Higginbotham
Excerpt (pages): "The deacon, as the name imports, is the minister or servant of the congregation. He is the steward, the treasurer, the almoner of the church. . . . It was anciently the custom to commit to the deacon's care the Lord's table, the bishop's table, and the tables of the poor. From all that is said of their office in the Epistles, and of their qualifications, they must be regarded as were the deacons in the synagogues--the public servants of the church in all things pertaining to its internal and external relations--in all
matters of temporal concern. There ought to be a plurality of deacons in every church. As keepers of the treasury of the church, it is most satisfactory to him that officiates to have a companion or companions in office; and on many occasions the duties are too oppressive for a single individual" (507).

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Great and abominable church, apostasy, true church

**Library Holding:** BX 7301.M5x

**Author:** Editor

**Title of Book:**

**Title of Article:** "Present Division of Christendom"

**Title of Periodical:** The Millennial Harbinger

**Place of Publication:** Bethany, VA

**Publisher:**

**Date of Publication:** Aug. 6, 1832

**Nature of Source:** Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the developement, and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."

**Comment:** In a series of questions and answers, Campbell outlines what he sees as fundamental Christian doctrine. Here he discusses the division between normative Christianity and apostate Christianity. His understanding of the division is somewhat apocalyptic, i.e., he sees only two churches: Christian and apostate. However, Campbell asserts that some belong to neither, expanding simple apocalypticism as it existed in the early Mormon Church and in the Book of Mormon.

**Researcher:** Ryan Higginbotham

**Excerpt (pages):** "Q. 161. How do you distinguish these prominent departments [of Christianity]?

A. There are those who take the scriptures alone for their faith and practice, believe the original gospel, and keep the original institutions; these are called the disciples of Christ, or Christians. There are those who stand off from the foundation, and who build upon human traditions and on the scriptures: these are the different sects which are called the Apostacy. And there are those who belong to neither, are mere spectators, and may be called the world" (360-61).

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Infant baptism
Campbell answers a question about the origin of infant baptism (sprinkling). Campbell reasons that because no figure in the whole of the Bible ever practiced, or directed the practice of, infant sprinkling, it cannot be a divine practice. Furthermore, because the Lord "commanded it to be done," we should not.

Researcher: Ryan Higginbotham

Excerpt (pages): "Q. 131. Do you call infant sprinkling a human institution, founded upon human opinion? A. What else can it be called! Inasmuch as there is no testimony that any prophet, priest, king, apostle or lawgiver, in the thirty-nine canonical books of the Old Testament, in the twenty-seven canonical books of the New, in the fourteen apocryphal books of the Old Testament, and in the twenty-five pieces of the New Testament--I say, not one instance, in all these, of any prophet, priest, king, apostle, seer, or religious teacher, either sprinkling, or causing to be sprinkling, an infant. As, then, we have no testimony that it is a divine institution, we can have no divine faith in it; and as we never saw it practised by any divine messenger, apostle, or prophet, we have no divine knowledge of it. It is certainly a human institution, and founded wholly upon human opinion" (356).

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Jerusalem, New Jerusalem

Library Holding: BX 7301.M5x

Author: Editor

Title of Book:

Title of Article: "Prophetic Iconisms.--No. II."

Title of Periodical: The Millennial Harbinger

Place of Publication: Bethany, VA

Publisher:

Date of Publication: Oct. 1, 1832

Nature of Source: Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall
have for its object the developement, and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."

Comment: Campbell, in a series of definitions for prophetic, eschatological, and millennial terms in the Bible, offers an allegorical definition of Jerusalem as the Church of Christ. He also make brief mention of New Jerusalem.

Researcher: Ryan Higginbotham

Excerpt (pages): "In symbolic or figurative language, the church of Jesus Christ--the Christian Economy. "Jerusalem which is above is free; the mother of us all." "The holy city" is contrasted with "the great city," the true church of Christ with the apostate church. Babylon and Jerusalem--the former represents every professing christian society which submits not wholly and unconditionally to Jesus as sole lawgiver, prophet, priest and king; the latter the society which unreservedly submits to him in all his official power and glory. Jerusalem, New, contrasted with the earthly and literal city, capital of Judea" (493).

Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed: ____________________________

Topics: Jews, restoration, role of the Gentiles, temple
Library Holding: 080 Sh64a no. 2345
Author: Benjamin Gorton
Title of Book: A Scriptural Account of the Millennium
Title of Article:
Title of Periodical:
Place of Publication: Troy, NY
Publisher: Moffitt and Lyon
Date of Publication: 1802
Nature of Source: In a small pamphlet, Gorton intersperses biblical passages relating to the Millennium with his own interpretation of the same.

Comment: In all respects, Gorton is a millenarian--he reads scripture literally, he forecasts the literal restoration of the Jews and the literal resurrection of the just, and expects the redemption of the earth.

Researcher: Ryan Higginbotham

Excerpt (pages): "I believe also that the Jews, after their restoration to God's favour again, will be a people in whom he will particularly delight, and will prefer; and that all nations shall bow before them, as God's peculiar people; and that the Gentiles will bring their offerings unto the Lord at Jerusalem, from all nations and kingdoms, to assist in building the sanctuary, or house of God."

Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed: ____________________________
Comment: Campbell, in a series of definitions of prophetic, eschatological, and millennial symbolism, sees passages which mention mountain as referring to government or kingdom. He sees favorite Mormon prooftexts such as Daniel 2 (stone cut of the mountain) and Isaiah 2 (mountain of the Lord's House) as referring to the Lord's kingdom.

Researcher: Ryan Higginbotham

Excerpt (pages): "A great and powerful government. "The Mountain of the Lord's House," the kingdom of the people of God: "In all my holy mountain," in all the kingdom of the Messiah. Babylon is called a mountain: Jer. li.25. . . . The stone cut out of the kingdoms of this world became a great mountain (kingdom) and filled the whole earth.

Length of Relevant Material: 1 p.

Topics: Millennial conditions
Library Holding: 080 Sh64a no. 2345
Author: Benjamin Gorton
Title of Book: A Scriptural Account of the Millennium
Title of Article:
Title of Periodical:
Place of Publication: Troy, NY
Publisher: Moffitt and Lyon
Date of Publication: 1802
Nature of Source: In a small pamphlet, Gorton intersperses biblical passages relating to the Millennium with his own interpretation of the same.
Comment: In all respects, Gorton is a millenarian--he reads scripture literally, he forecasts the literal restoration of the Jews and the literal resurrection of the just, and expects the redemption of the earth.
Researcher: Ryan Higginbotham
Excerpt (pages): "I verily believe, that at the time Christ shall come upon the earth, the curse will be taken off: that the earth will bring forth in its full strength, and that there will be no more venomous or voracious animals, or poisonous reptiles or insects; but all will be harmless on the face of the earth, and none to hurt or destroy in all God's holy mountain; and that man will be as free from sin during the Millennium, as Adam was before the fall, and have as immediate communion with God."

Length of Relevant Material: 1 p.

Hard Copy (pages):
Date When Photocopying Was Completed:
Date of Publication: 1828
Nature of Source: A popularizer, Priest herein presents common millennial doctrines. He disagrees strongly with literal readings of biblical passages, reading many millenarian prooftexts allegorically.
Comment: Priest introduces his postmillennial, allegorical treatise by responding to common millenarian doctrines related to Jerusalem, the gathering of the Jews, etc.
Researcher: Ryan Higginbotham
Excerpt (pages): "[T]hat Christ will personally dwell on the earth with his saints, who are to remain after the first resurrection a thousand years, is not promised; therefore in that expectation [millenarians] were not correct" (v-vi).
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Millennium, apostasy
Library Holding: W367
Author: Asa Wild
Title of Book:
Title of Article: "Prognostication!!"
Title of Periodical: Wayne Sentinel
Place of Publication: Palmyra, NY
Publisher:
Date of Publication: Oct. 22, 1823
Nature of Source: Small-town newspaper of Palmyra, NY. It typically printed an eclectic mixture of political news, local happenings, and news items reprinted from other newspapers. Joseph Smith's family subscribed.
Comment: Asa Wild, a visionary hailing from Amsterdam, NY, reports a millenarian vision, claiming that God told him that the Millennium would begin in seven years, that destruction was imminent, and "greater and more glorious light is about to burst upon the world." He cites Revelation 14:6-7 as a passage soon to be fulfilled.
Researcher: Ryan Higginbotham
Excerpt (pages): "[The Great Jehovah] also told me, that every denomination of professing christians had become extremely corrupt; many of which had never had any true faith at all; but are guided only by depraved reason, refusing the teaching of that Spirit which indited the scriptures, and which alone can teach us the true meaning of the same; even as the diamond alone can cut its fellow."
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Millennium, destruction, dispensations
Library Holding: W367
Author: Asa Wild
Title of Book: 
Title of Article: "Prognostication!!"
Title of Periodical: Wayne Sentinel
Place of Publication: Palmyra, NY
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Date of Publication: Oct. 22, 1823
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Researcher: Ryan Higginbotham
Excerpt (pages): "[The Great Jehovah] told me that the Millenium state of the world is about to take place; that in seven years literally, there would scarce a sinner be found on earth: that the earth itself, as well as the souls and bodies of its inhabitants, should be redeemed, as before the fall, and become as the garden of Eden. He told me that all the most dreadful and terrible judgments spoken of in the blessed scriptures, were to be executed within that time; that more than two thirds of the inhabitants of the world would be destroyed by these judgments: some of which are the following--wars; massacres; famine; pestilence; earthquakes; civil, politic[a]l, and ecclesiastical commotions: and above all, various and dreadful judgments executed immediately by God, through the instrumentality of the Ministers of the Millenial dispensation."
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed: ____________________________

Topics: Millennium, Jews, dispensations
Library Holding: BT 890.p7
Author: Josiah Priest
Title of Book: A View of the Expected Christian Millennium
Title of Article: 
Title of Periodical: 
Place of Publication: Albany, NY
Publisher: Loomis' Press
Date of Publication: 1828
Nature of Source: A popularizer, Priest herein presents common millennial doctrines. He disagrees strongly with literal readings of biblical passages, reading many millenarian prooftexts allegorically.
Comment: Priest introduces his postmillennial, allegorical treatise by responding to common millenarian doctrines related to Jerusalem, the gathering of the Jews, etc.
Researcher: Ryan Higginbotham
Excerpt (pages): "[T]he whole description given by Ezekiel [building of temple] should be understood as signifying the most glorious state of the Christian church over the inferior glory and darker dispensation of the Old Testament times" (vii).

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: Millennium, Jews, restoration
Library Holding: BT 890.p7
Author: Josiah Priest
Title of Book: A View of the Expected Christian Millennium
Title of Article:
Title of Periodical:
Place of Publication: Albany, NY
Publisher: Loomis' Press
Date of Publication: 1828
Nature of Source: A popularizer, Priest herein presents common millennial doctrines. He disagrees strongly with literal readings of biblical passages, reading many millenarian prooftexts allegorically.
Comment: Priest introduces his postmillennial, allegorical treatise by responding to common millenarian doctrines related to Jerusalem, the gathering of the Jews, etc.
Researcher: Ryan Higginbotham

Excerpt (pages): "If the Jews are to be brought in with the fullness of the Gentiles, what, therefore, can a Jew promise himself by returning to Jerusalem? I confess I cannot see any ostensible reason for their return; but it is a well known fact, that Jesus Christ has made an end of all that first system of worship, which related wholly to the higher revelation of the gospel. This the Jews will understand--why, then, return to Jerusalem? They will at once perceive [sic], that to be a true Jew, or Israelite, is to possess faith in Christ. . . . At once they will perceive, that in this faith they have found Him of whom Moses and the prophets did write, which will answer every purpose far better than to go on a pilgrimage to Jerusalem. It is, indeed true, that the Jews shall be brought in with the fulness of the Gentiles; but where, or into what, shall they be brought? Why into the faith of the gospel, and nothing else?" (vii).

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: Millennium, Last Days
Library Holding: BS 830.s65x
Author: Ethan Smith
Title of Book: Dissertation on the Prophecies
Title of Article:
Smith, pastor and author, writes a long examination of esoteric biblical passages and the manner in which they relate to the happenings of the day. Smith is a postmillennialist, who views the events in Europe as pivotal in the years before the Millennium. Here he outlines the conditions of that day.

Excerpt (pages): "1. God will then be glorified on earth. . . . Jesus Christ will then be honored. . . . 2. That will be a day of salvation. . . . 3. The influence of Satan among men will be utterly restrained. . . . 4. Pure religion will then everywhere prevail. . . . 5. It will be a season of civil peace. . . . 6. That will be a season of great health, longevity, and outward prosperity. . . . 7. Civil government will then be perfectly subordinate to the interests of Zion. . . . 8. It will be a time of great knowledge. . . . 9. That day will be a season of eminent holiness; of intense benevolence. . . . 10. That will be a season of great religious and spiritual enjoyment. . . . 11. The systems of cavilling, error, schism and heresy, which now infest and disfigure the Church, will then be no more. . . . 12. That millennial Kingdom will be a time when the characters and conduct of men, in the times preceding that kingdom will be duly estimated; and the wicked will be held in their merited abhorrence. . . . In a word. That will be a season of great blessedness" (539-47).

Length of Relevant Material: 9 pp.

Researcher: Ryan Higginbotham

Excerpt (pages): "In one of the prophets we learn that three signal overturnings, were to precede and introduce the Kingdom of Christ. . . . One great overturnings we have seen;--that of the Papal Beast. Two overturnings are still future;--that of the Turks; and of a subsequent coalition against the Jews. Christ will then come, and take the Kingdom; and fill the earth with his salvation" (xiii).
Topics: Millennium, Last Days, restoration of the Jews
Library Holding: BS 830.s65x
Author: Ethan Smith
Title of Book: Dissertation on the Prophecies
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Samuel T. Armstrong
Date of Publication: 1814 (orig. pub. 1810)
Nature of Source: Smith, pastor and author, writes a long examination of esoteric biblical passages and the manner in which they relate to the happenings of the day.
Comment: Smith is a postmillennialist, who views the events in Europe as pivotal in the years before the Millennium.
Researcher: Ryan Higginbotham
Excerpt (pages): "The agency of the naval power in this coalition, in the return of the Jews to the land of their fathers, we find predicted in Isa. xviii, as well as in other passages. . ."
Length of Relevant Material: 3 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Millennium, ministry
Library Holding: BS 830.s65x
Author: Ethan Smith
Title of Book: Dissertation on the Prophecies
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Samuel T. Armstrong
Date of Publication: 1814 (orig. pub. 1810)
Nature of Source: Smith, pastor and author, writes a long examination of esoteric biblical passages and the manner in which they relate to the happenings of the day.
Comment: Smith is a postmillennialist, who views the events in Europe as pivotal in the years before the Millennium.
Researcher: Ryan Higginbotham
Excerpt (pages): "While a pious and learned ministry are to hold the first rank among the means of withstanding the Infidelity of the last days; unconverted and ignorant ministers are among the most fatal means of betraying the cause of Christ into the hands
of Infidels. . . . Surely none but men of grace, of abilities, and of good education, as well as of known and approved character, are adequate to this work. And none but such should be admitted to ordination, nor as candidates" (562)

Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Millennium, restoration
Library Holding: 080 Sh64a no. 22058
Author: Chloe Willey
Title of Book: A Short Account of the Life and Remarkable View
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: John C. Totten
Date of Publication: 1810
Nature of Source: In a short pamphlet, Willey relates significant life and religious experiences, several of which center on the Millennium and the Last Days.
Comment: Willey's visionary experiences parallel Mormon doctrine, history, and scripture in some striking ways.
Researcher: Ryan Higginbotham
Excerpt (pages): "[The angel] said, the time will shortly come, when the stone, cut out of the mountain, without hands, which we read of in Daniel ii. 34 and 35, should become great, and fill the whole earth; that there would be glorious days in America; and that Christ should be their king, and reign from the rising sun to the setting sun: but in those days we must watch and pray, and make God's word the rule of our conduct" (21-22).
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Millennium, restoration
Library Holding: 080 Sh64a no. 22058
Author: Chloe Willey
Title of Book: A Short Account of the Life and Remarkable View
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: John C. Totten
Date of Publication: 1810
Nature of Source: In a short pamphlet, Willey relates significant life and religious experiences, several of which center on the Millennium and the Last Days.
Comment: Willey's visionary experiences parallel Mormon doctrine, history, and scripture in some striking ways.

Researcher: Ryan Higginbotham

Excerpt (pages): "At night, when I retired to sleep, I saw my [angelic] guide, who told me, that in the glorious day, which was shortly to take place, the purity of Christ's church should be established; that miracles should be wrought by his faithful servants; that cripples with those possessed with diseases, might be restored, which this angel told me, must be done by anointing them with oil in the name of the Lord, and the prayers of two godly persons, or ministers; and that they must have faith, and in that day the Lord would do great things for Zion, and her watchmen should be of one mind" (13)

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Millennium, restoration
Library Holding: 080 Sh64a no. 22058
Author: Chloe Willey
Title of Book: A Short Account of the Life and Remarkable View
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: John C. Totten
Date of Publication: 1810
Nature of Source: In a short pamphlet, Willey relates significant life and religious experiences, several of which center on the Millennium and the Last Days.

Comment: Willey's visionary experiences parallel Mormon doctrine, history, and scripture in some striking ways.

Researcher: Ryan Higginbotham

Excerpt (pages): "The Lord would shortly visit the Jews with salvation, and that his anger is in a measure appeased toward them. . . . He said, that shortly the cause of Christ should rise more glorious, and Jews and Gentiles join to praise and adore the once crucified Saviour, who is precious to all saints" (22).

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Millennium, restoration
Library Holding: 080 Sh64a no. 22058
Author: Chloe Willey
Title of Book: A Short Account of the Life and Remarkable View
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: John C. Totten
Date of Publication: 1810
Nature of Source: In a short pamphlet, Willey relates significant life and religious experiences, several of which center on the Millennium and the Last Days.
Comment: Willey's visionary experiences parallel Mormon doctrine, history, and scripture in some striking ways.
Researcher: Ryan Higginbotham
Excerpt (pages): "[The angel] said, the time will shortly come, when the stone, cut out of the mountain, without hands, which we read of in Daniel ii. 34 and 35, should become great, and fill the whole earth; that there would be glorious days in America; and that Christ should be their king, and reign from the rising sun to the setting sun: but in those days we must watch and pray, and make God's word the rule of our conduct" (21-22).
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: Millennium, restoration, spiritual gifts
Library Holding: W367
Author: Asa Wild
Title of Book:
Title of Article: "Prognostication!!"
Title of Periodical: Wayne Sentinel
Place of Publication: Palmyra, NY
Publisher:
Date of Publication: Oct. 22, 1823
Nature of Source: Small-town newspaper of Palmyra, NY. It typically printed an eclectic mixture of political news, local happenings, and news items reprinted from other newspapers. Joseph Smith's family subscribed.
Comment: Asa Wild, a visionary hailing from Amsterdam, NY, reports a millenarian vision, claiming that God told him that the Millennium would begin in seven years, that destruction was imminent, and "greater and more glorious light is about to burst upon the world." He cites Revelation 14:6-7 as a passage soon to be fulfilled.
Researcher: Ryan Higginbotham
Excerpt (pages): "[The Great Jehovah] told me further, that he had raised up, and was now raising up, that class of persons signified by the Angel mentioned by the Revelator, xiv. 6, 7, which flew in the midst of heaven; having the everlasting gospel to preach: that these persons are of an inferior class, and small learning: that they will be rejected by every denomination as a body; but soon, God will open their way, by miracles, judgments, &c.: that they will have higher authority, greater power, superior inspiration, and a greater degree of holiness, than was ever experienced before: inasmuch as this is [by] far the most glorious dispensation of divine grace and glory."
Length of Relevant Material: 1 p.
Hard Copy (pages):
Topics: Millennium, restoration of the Jews
Library Holding: BT 890.p7
Author: Josiah Priest
Title of Book: A View of the Expected Christian Millennium
Title of Article:
Title of Periodical:
Place of Publication: Albany, NY
Publisher: Loomis' Press
Date of Publication: 1828
Nature of Source: A popularizer, Priest herein presents common millennial doctrines.
He disagrees strongly with literal readings of biblical passages, reading many millenarian prooftexts allegorically.
Comment: Priest introduces his postmillennial, allegorical treatise by responding to common millenarian doctrines related to Jerusalem, the gathering of the Jews, etc.
Researcher: Ryan Higginbotham
Excerpt (pages): "The opinion of the fathers, both Jewish and Christian, and others, that Jerusalem is again to be rebuilt in the time of the Millennium, for the comfort and glory of the saints, is founded doubtlessly on the 48th chapter of Ezekiel's prophecy, to which the reader can refer. But this opinion will not bear the test of the most inferior criticism; because the saints, during the Millennium, will have corporeal bodies as well as now, and therefore must occupy space. From which it is evident that if the whole land of Palestine shall become one continued city for the accommodation of the saints, it will be found insufficient to contain them" (vi).
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:
The Ecclesiastical Offices in the thought of Martin Bucer by William Van 'T Spijker Translated by John Vriend and Lyle D. Biema E.J. Brill, Leiden, New York, Kolin, 1996 Ordination prayer from the council of Florence reads "Receive the power to offer the sacrifice in the church on behalf of both the living and the dead." "Thomas Aquinas already put the priesthood in the closest possible relation to the sacrifice of the mass." (16) "By this relation, especially with the sacrament of the altar, the power of the priest was vastly increased . . . [resulted in] a growing dichotomy between clergy and laity." "Further strengthening this tendency was the view of sacramental grace received by consecration to the priesthood. This particular grace elevates priests to a position from which they can never fall" resulting from what Thomas Aquinas called "a certain excellence of power in divine services."(Summa Theologiae, 3, q.84, art.4.
"The practice of the office failed in a way to match the loftiness of the concept." (18).
Bucer refers to the cathohile priest with the derisional "God-maker." (19) (30) begins to point out that Christ himself was not of the priestly caste. Ma Martin Bucers Deutsche Schriften ed. Stupperich vol. 1 Fruhschriften 1520-1524, Gutersloh 1960. 32
"By wearing such sacred vestments they used to regard themselves as holier and better than others."

See also "Priest" Revd. James Gardner, *The Faiths of the World* (London and Edinburough: A. Fullarton and Co, 1858), v0l. II 713-714
Nature of Source: In a small pamphlet, Gorton intersperses biblical passages relating to the Millennium with his own interpretation of the same.

Comment: In all respects, Gorton is a millenarian—he reads scripture literally, he forecasts the literal restoration of the Jews and the literal resurrection of the just, and the redemption of the earth.

Researcher: Ryan Higginbotham

Excerpt (pages): "The precise time of his coming it would be presumption in man to undertake to determine; since Christ himself declares, that not the angels in heaven, but the Father only, knows: Yet has directed us to watch, that that day do not come upon us unawares and unprepared. This is done, undoubtedly, as a general stimulus to the preparation and patient waiting for that day. I am of opinion, that the way for the Jews' return will soon be prepared, in such a manner that they will be collected from all nations under heaven, where they now are, and assembled at Jerusalem."

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Second coming, millennium, temple

Library Holding: 080 Sh64a no. 2345

Author: Benjamin Gorton

Title of Book: A Scriptural Account of the Millennium

Title of Article:

Title of Periodical:

Place of Publication: Troy, NY

Publisher: Moffitt and Lyon

Date of Publication: 1802

Nature of Source: In a small pamphlet, Gorton intersperses biblical passages relating to the Millennium with his own interpretation of the same.

Comment: In all respects, Gorton is a millenarian—he reads scripture literally, he forecasts the literal restoration of the Jews and the literal resurrection of the just, and the redemption of the earth.

Gorton's comment about the restoration of sacrifice is interesting in light of similar remarks made by Joseph Smith (TPJS 172-73).

Researcher: Ryan Higginbotham

Excerpt (pages): "Soon after Christ's coming, I believe, the temple or sanctuary, spoken of by Ezekiel, will be built, and that Christ will make it the place of his residence—see Ezek. xliii.7; and that all (or some of all) nations, shall go up, from year to year, to worship the King, the Lord of hosts, and keep the feast of tabernacles: and that sacrifices will be restored, of various kinds, not for atonement, but for purification of sin, or for keeping in remembrance the necessity of guarding against it, as the most destructive of all things, as well as shewing the sincerity of their worship, and that of all nations, who are to go and worship before the Lord."

Length of Relevant Material: 1 p.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Temples, Church
Library Holding: BX 7301.M5x
Author: Editor
Title of Book:
Title of Article: "Prophetic Iconisms.--No. II"
Title of Periodical: The Millennial Harbinger
Place of Publication: Bethany, VA
Publisher:
Date of Publication: Oct. 1, 1832
Nature of Source: Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the developement, and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."
Comment: Campbell, in a series of definitions of prophetic, eschatological, and millennial symbolism, equates the temple with the Christian Church, thus blurring the line of demarcation drawn by Joseph Smith.
Researcher: Ryan Higginbotham
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Word of Wisdom
Library Holding: BX 7301.M5x
Author: Editor
Title of Book:
Title of Article: "Tobacco"
Title of Periodical: The Millennial Harbinger
Place of Publication: Bethany, VA
Publisher:
Date of Publication:
Nature of Source: Religious periodical edited by Alexander Campbell "[d]evoted to the destruction of Sectarianism, Infidelity, and Antichristian doctrine and practice. It shall have for its object the developement, and introduction of that political and religious order
of society called THE MILLENNIUM, which will be the consummation of that ultimate amelioration of society proposed in the Christian scriptures."

**Comment:** Campbell lectures about the evils of tobacco, though he only speaks about physical dangers. From his prefatory note, it is clear that Campbell also supports temperance movements.

**Researcher:** Ryan Higginbotham

**Excerpt (pages):** "It is really surprising that a single individual could be found, who, after experiencing the distressing sensations almost invariably produced by the first use of tobacco, would be willing to risk their recurrence a second time: still more so, that any one should again and again resort to the "noxious weed," until, its immediate effects being lessened by habit, it becomes an article of luxury, from the use of which is found difficult to refrain. . . . Tobacco is, in fact, an absolute poison. A very moderate quantity introduced into the system--even applying the moistened leaves over the stomach--has been known very suddenly to extinguish life" (281).

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
Nature of Source: As explained in the title, the tract is designed as a model catechism for Sunday-school-aged children. The author, Reverend Perkins, was pastor of the Third Presbyterian Church.

Comment: The tract is composed in the form of questions and answers, which provide the researcher an excellent opportunity to consider the principal theological questions of the day. In the process of outlining the encompassing and basic principles of Presbyterian theology, Reverend Perkins answers a number of questions on the nature of man. The concept of original sin and the depravity of man figure prominently in the discussion.

Researcher: David Holland

Excerpt (pages): "Q.16. Are all his posterity involved in the consequences of his conduct, as their federal head?"
"A.16. All his posterity descending from him, by natural generation, are involved in the consequences of his apostacy; and hence all the sins, miseries, and evils of the whole world."

"Q.18. Is man born into the world, in a state of moral pollution and guilt?"
"A.18. Man is, as born into the world, in a state of moral pollution and guilt. He is destitute of the moral image of God, has a deprived nature, and deserves only misery" (28).

Length of Relevant Material: 1 p.

Date When Photocopying Was Completed: ____________________________

Topics: Adam; soul; spirit child of God; God's body; spirit and matter; creation
Author:
Title of Book: Sabbath School Catechism; Containing All the Chief Doctrines of Religion
Title of Article: Sabbath School Catechism; Containing All the Chief Doctrines of Religion
Title of Periodical: Columbian Star
Place of Publication: Philadelphia, PA
Publisher: Martin and Boden
Date of Publication: July 11, 1829
Nature of the source: *The Columbian Star and Christian Index* is a Philadelphia-based periodical created by a Baptist organization for an audience of Baptist adherents. Edited by W.T. Brantly, its content is of both general and theological interest. The periodical became known as *Christian Index* after 1830.

Comment: Excerpted from a lecture by William Ballantine, *Bible Class* is a list of certain doctrinal questions and answers regarding the nature of man and God. While the discussion is void of any scriptural references, it states its case very authoritatively. It establishes man's body as a temporary habitation for an "intelligent mind;" it asserts that man's spirit is "not matter;" it asserts that "an intelligent spirit brought into being shall forever exist;" and that reason is the power of an "immortal being."

Researcher: David Holland

Excerpt: "Question. Does man's corporeal form appear constituted as a habitation for his intelligent mind? Answer. No better reason can be given for the corporeal form which his maker has bestowed upon him. Q. When you read that God created man in his own image, after his likeness, do you understand anything corporeal? A. The words must refer to man's soul, God is a Spirit and has no bodily parts. Q. Is man's soul-spirit--pure spirit? A. It is not matter, but a spiritual existence distinct from his body, although connected with it. . . Q. Was the knowledge of Adam limited? A. The tree of knowledge of good and evil, continually reminded him of his limited understanding. Q. Was the soul of man created immortal? A. It appears on the whole face of revelation that an intelligent spirit brought into being shall exist forever" (19).

Length of Relevant Material: 2 cols.

Date When Photocopying Was Completed:

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Topics: adolescence and religion

Author: Nathaniel Willis

Title of Book: *Account of the Happy Deaths of Two Young Christians*

Title of Periodical: 

Place of Publication: Boston, MA

Nature of Source: The tract is apparently self-published. It is composed in the form of lengthy obituaries and carries an obviously didactic purpose.

Comment: The tract is an excellent example of the seriousness with which the conversion and salvation of the youth was taken. For example, in referring to the past impieties of one of the deceased, who died at age 17, the author clearly makes no allowance for her age or lack of experience. The author also characterizes these converted youth as a vital source of missionary zeal and energy. The tract contains direct passages from a admonitory speech which one of the deceased had delivered at her funeral. The nature of this piece suggests that a higher mortality rate for youth in the nineteenth century may have contributed to this intense concern for early, experiential
salvation. It is also clear that for this author the fervent and personal prayer of the youth was the only (or principal) source of such conversion experiences.

Researcher: David Holland

Excerpt (pages): "But God who is infinite in mercy and full of compassion, saw fit to awaken her mind to the dangerous state she was in by nature—her lost condition as a sinner whilst out of Christ and her need of immediate reconciliation to the terms of the Gospel" (4-5).

. . . . .

"She would frequently speak with wonder and astonishment, of her past blindness and folly, in neglecting so long that religion of which she now began to feel the value. She was anxiously desirous of having others feel the worth of religion; and their need of becoming experimentally acquainted with its divine pleasures. It was her solicitous concern to do all in her power to promote the honour and glory of her Maker, the short time of her continuance on earth. For this purpose she improved every opportunity of conversing with those who came to see her, on the importance of time, and the worth of their immortal souls. The young, particularly her associates lay with peculiar weight one her mind. She lost no opportunity of counselling and warning them to be in readiness to meet death in peace, whenever they should be summoned to leave this world, and appear before the dread Majesty of heaven and earth" (6-7).

. . . . .

"She had been taught to pray. It was whilst engaged in this exercise, with great ardor, that the love of God was shed abroad in her heart, and she obtained deliverance from every fear." (20)

Hard Copy (pages): 1-22
Date When Photocopying Was Completed:

Topics: adolescence and religion
Author: John Hooper, M.A.
Title of Book: The Advantages of Early Piety Displayed, In a Memoir of Mr. John Clement, Surgeon, Late of Weymouth, Who Died in the Twentieth Year of his Age; Compiled from his Letters and Diary, and interspersed with Occasional Reflections
Title of Article:
Title of Periodical:
Place of Publication: Boston, MA
Publisher: Samuel T. Armstrong
Date of Publication: 1819
Nature of Source: A lengthy obituary, written by a friend and colleague, which carries an obvious didactic objective. It appears to be written for the medical community and enjoins greater piety among physicians.
Comment: The significance of this document is two-fold. First, it is an indication of the influence the conversion experience of a young man (in this case, age twenty) might have on associates many years his elder and is an excellent example of the sobriety and solemnity with which such young converts were to conduct themselves (compare with
JS-H 1:28). Second, its very existence and publication in both England and America convey the importance which nineteenth-century culture placed on the experiential conversion of the adolescent.

**Researcher:** David Holland

**Excerpt (pages):** "His acquaintance with the power of religion on the mind, and on the heart, rendered our young friend more extensively useful in the discharge of professional duties: it enabled him to prescribe for the soul as well as for the body; and whilst applying suitable remedies to soften the anguish of corporeal suffering, he could also be instrumental in binding up the broken heart, and assuaging the anguish of an accusing conscience, by directing the attention to the Great Physician. In this he rejoiced, and he embraced every suitable opportunity of doing good to the immortal soul" (185).

**Length of Relevant Material:** 100 pp.

**Hard Copy (pages):** 185

**Date When Photocopying Was Completed:**

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**Topics:** adolescence and religion

**Author:** Richard Hunt

**Title of Book:** An Address, Delivered Before the Female Juvenile Benevolent Society, In the West Precinct In Attleborough, At Their Annual Meeting, July 31, 1818

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Providence, RI

**Publisher:**

**Date of Publication:**

**Nature of Source:** Published by request of the society, the tract contains the text of the given address, as well as the society's constitution. The tract was printed by Miller & Hutchens.

**Comment:** The tract itself, as well as the general existence of the society, evidence the potential religious influence that pious youth were perceived to have. The speaker reminds them of their ability to reprove unbelievers of all ages and also enjoins their search for a conversion experience.

**Researcher:** David Holland

**Excerpt (pages):** "Numerous pious youth, endued by God with shining talents, whose hearts glowed with love to their Savior and the souls of men, have been called from that oblivion, in which, in consequence of their poverty, they were compelled to remain, and are in the course of instruction, which affords fair ground for hope, that they will soon become burning and shining lights in the Church; that they will go forth to reap the fields which are already white for harvest, and break the bread and pour out the water of life, to them that are perishing for lack of vision" (4).

"Let me seriously remind you of one donation, which if you have not made, you ought to make this very day. Without you do this, whatever else you give, you will, in the sight of God, be but as sounding brass, or tinkling cymbals. Do you wish to know what it is? It
is something which, young as you are, you are fully able to bestow. . .it is to give your hearts immediately to God. Do this and you will be brought into possession of that, which alone can satisfy the desires of the immortal mind. May you do this without delay” (8).

**Length of Relevant Material:** 12 pp.
**Hard Copy (pages):** 1-12
**Date When Photocopying Was Completed:**

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**Topics:** adolescence and religion
**Author:** George Hendley
**Title of Book:** *A Memorial for Sunday School Girls, Being the Second Part of an Authentic Account of the Conversion, Experience, and Happy Death of Twenty-Five Children*
**Title of Article:**
**Title of Periodical:**
**Place of Publication:** Boston, MA
**Publisher:** Samuel T. Armstrong
**Date of Publication:** 1819
**Nature of Source:** The tract, was published five times in Britain before its first appearance in 1819 in the United States.

**Comment:** The tract describes the experiential conversion of thirteen children (although the title names twenty-five) just prior to their respective deaths. It is another clear example of the relationship between a prevalence of child mortality and a preoccupation with childhood conversion. The ages of the girls here considered range from six to fourteen years (2). Authored by a minister, the tract was apparently intended to inspire both children and parents to seek these early conversions. Again, personal and private prayer was the principal medium through which this conversion experience was sought and obtained. The tract also indicates that the converted child will cease to associate with "jovial" company (see third excerpt), and frequently commends the seriousness and sobriety of these young converts (compare with JS-H 1:28). The tract also contains examples of childhood conversions leading to the greater piety of the entire family.

**Researcher:** David Holland
**Excerpt (pages):** "They would frequently tell her that the Lord heard the prayers of children--that it was never too soon to begin to pray--that she had a wicked heart, which must be made better--that the Lord had promised her a new heart, and that this he would do in answer to prayer" (12).

"Often in the day she would get by herself in a private room, and weep, and pour her heart out to God in secret prayer" (13).
"When she was among children who told lies, or said bad words, she would reprove them, and tell them very seriously, that if they did so they would go to a bad place" (13). . . . .
"When one day at the house of a neighbor, who was very fond of her, she heard him say some very bad words; she went up to him, called him by name, and told him if he did not leave off such evil ways, God would not love him. The reproof had a good effect upon him, and he afterwards told her mother, that he was much ashamed of himself, to be spoken to in such a manner by a child" (26).

"Anne taught her mother to read: she repeated to her the instructions she received at school, and by her simple artless persuasions, brought her to attend on the preaching of the word" (46).

Hard Copy (pages): 1-48
Date When Photocopying Was Completed:
Topics: adolescence and religion
Author: Directors of the American Society for Educating Pious Youth for the Gospel Ministry
Title of Book: Fourth Report of the Directors of the American Society for Educating Pious Youth for the Gospel Ministry September 29, 1819
Title of Article: 
Title of Periodical: 
Place of Publication: Andover, MD
Date of Publication: 1819
Publisher: Flagg and Gould
Nature of Source: The annual report covers both the accomplishments and objectives of the Society. It includes financial tables, lists of benefactors and general requests for donations and involvement.
Comment: The report is an example of the interest generated by young men of ministerial promise during this period. The report encourages the discovery and encouragement of such budding theologians.
Researcher: David Holland
Excerpt (pages): "In their exertions to effect this, they should search out every young man in our country, to whom God has given promising talents and pious disposition, and by charitable aid, encourage him to qualify himself for the work of the ministry. Not one should be left. While great care is taken to guard against imposition, and to withhold patronage from those who do not deserve it; still greater care should be taken, that no young man, in any part of our country, who possesses suitable qualifications, should be overlooked, and waste his talents in obscurity, for want of patronage" (20).
Length of Relevant Material: 1 p.
Hard Copy (pages): 20
Date When Photocopying Was Completed: __________

Topics: adolescence and religion
Author: Anna Letitia (Aiken) Barbauld
Title of Book: Hymns in Prose for Children
Title of Article: 
Title of Periodical: 
Place of Publication: New Haven, CT
Publisher: J. Babcock & Son
Date of Publication: 1819
Nature of Source: The publication is a basic prose hymnal for children.
Comment: While the hymnal has limited direct bearing on the doctrine or phenomena of the restoration, it does provide a better understanding of a period in which childhood experiences with deity were accepted and encouraged. Five editions of the hymnal were published within the same year.
Researcher: David Holland
Excerpt (pages): "May we that are so young speak to him that always was? May we, that can hardly speak plain, speak to God?
"We that are so young and but lately made alive; therefore we should not forget his forming hand who hath made us alive. We that cannot speak plain, should lisp our praises to him who teacheth us how to speak and hath opened our dumb lips" (19).

Length of Relevant Material: 1 p.
Hard Copy (pages): 19
Date When Photocopying Was Completed:

Topics: adolescence and religion

Author:

Title of Book: Juvenile Piety; or, the Happiness of Religion, Exemplified in the Joyful Deaths of Pious Children

Title of Article:

Title of Periodical:

Place of Publication: Boston, MA

Publisher: Lincoln and Edmands

Date of Publication: 1819

Nature of Source: Extracted from the Evangelical Magazine, this tract is quite similar to others of the same year. In addition to the accounts of adolescent "conversion, experience and death," the tract includes children's hymns and poetry.

Comment: In the describing the pre-death conversions and piety of young Christians, this tract is quite similar to other published the same year. In this particular tract, the ages of the youth here considered range from eight to twenty years. Often, the adolescent conversion experience was similar to Joseph Smith's in that it was stimulated by personal scripture study and private prayer. Also, the deaths of these newly converted were often seen as a blessing in that they were thereby prohibited from ruining their current state of justification and righteousness. As with others of this genre, the tract also enjoins childhood sobriety and the keeping of serious company (comapare with JS-H 1:28).

Researcher: David Holland

Excerpt (pages): "Perhaps it may not be amiss to observe, that the person on whose account the sermon was preached was, in her last moments, very earnest in prayer, that some souls might receive good from it; and it should be mentioned, to the honour of God, as the hearer of prayer, that one young lad besides this child appears to have been awakened by it. The text was John v. 39. "Search the Scriptures." When the reasons were assigned why we should search the Scriptures, Master T.'s mind was impressed with a determination to read the word of God" (8).

Length of Relevant Material: 25 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:
Nature of Source: It is difficult to determine whether this tract is the text of a sermon which was given orally, or if it was composed to appear in print only.

Comment: It is interesting to note that the two principal injunctions of the piece are for the youth to engage in personal scripture study and prayer. The piece also warns against the youthful sin of "easiness of temper"—perhaps the same sin which Joseph Smith refers to as "levity"—and therefore deserves a comparison to Joseph Smith's lamentation in JS-H 1:28. Similarly, the tract warns against the keeping of what might be called "jovial company."

Researcher: David Holland

Excerpt (pages): "We think it necessary, however, to caution you against sinful easiness of temper. We have seen the baneful effects of this disposition in some, of whose sincerity we were fully persuaded" (6).

"And lest worldly interests, or a remaining love for the witty, enlivened conversation of profane people, should bribe us to believe we may sometimes associate with them, and yet receive no harm; the salutary advice is, Be not deceived; evil communications corrupt good manners. Your society, therefore, must be with real, not nominal Christians, for he that walketh with the wise men shall be wise" (7).

"Young and inexperienced, you indeed stand on slippery places, exposed to many temptations. But the Lord has promised to sustain you. Let all your affairs be entered on with prayer, and with laying yourselves open to the direction of God in his word" (8).

Length of Relevant Material: 8 pp.

Date When Photocopying Was Completed: ________________________________
The tract contains the text of a sermon delivered in December of 1818. It also contains a Prayer for Children and the text of a hymn. Though no author is given on the title page, a handwritten note attributes the sermon to a Mr. J. Vinton, jr.

The author here pays particular attention to the tendencies of youth to succumb the trappings of the day; such as "sports and plays, dress and fashion, and the vanities of the world" (4). The tract is an example of the very stringent restrictions some denominations of the day were placing upon the social activities of the youth. The author also plays on the high mortality rate of the period and uses the threat of imminent death as an emphasis to his admonitions. Compare this litany of youthful sins with Joseph Smith's lamentations in JS-H 1:28.

Researcher: David Holland

Excerpt (pages): "God has spared and preserved your lives. Death is the wages of sin; and for your sins, God might justly have cut you down. He has cut down many in the year past, who were as young as you are, and not greater sinners. They have been called, in the morning of life out, of time into eternity; their final sentence has been passed at the dreadful bar of God. They are gone beyond the reach of mercy and of hope--but you are among the living, of whom there is hope. God has not only spared your lives another year, but though you have so often provoked him to anger by your sins, he has preserved your health, and afforded you a thousand blessings, of which you were unworthy, while he has delivered you from a thousand distresses which you deserved" (6-7).

"Remember time is short, life uncertain, death approaching, God is calling and eternity hastening" (11).

Hard Copy (pages): 1-12
Date When Photocopying Was Completed: ________________________________

Topics: adolescence and religion; fate of those without gospel
Author: Benjamin Morgan Palmer
Title of Book: A Sermon Delivered at the Anniversary of the Sabbath School Association
Title of Article:
Title of Periodical: Charleston, SC
Place of Publication: Charleston, SC
Publisher: Sabbath School Association
Date of Publication: 1819
Nature of Source: Printed by G. Hoff, the tract is the text of a sermon given on the importance on adolescent religious instruction.

Comment: Taking Mark 10:4 as his text, the author considers the possible meanings of the Savior's statement "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." In so doing, he considers the possibility (he does not state it as doctrine) that children who die before an age of accountability are automatically cleansed from Adam's transgressions by the power of the atonement. A specific age of accountability, however, is not determined.
There is ground for cherishing the belief of the future blessedness of such of them as die in infancy; and since many of the children of the wicked die before thee commit actual transaction, the thought is not presumptuous, that the atonement of the second Adam takes away the pollution entailed by the Apostacy [sic] of the first, and that all who die at this early period go to increase the population of the celestial world" (10).

"Now if the thousand years be reckoned from this fall, anno 500, they will end in the year fifteen hundred. And we are sensible what tragedies in religion have been acted since. If Gog and Magog, are Luther and Calvin, who knows how far their reformations may be yet pushed, before the coming of the Anti-Christ at the end of the world" (91).
Nature of Source: The tract is the text of a sermon given in Winchester at the opening of the synod of Virginia, on October, 21, 1819. Reverend Hill was the pastor of the Presbyterian Church in Winchester. The tract also includes some prefatory remarks which indicate that the sermon engendered some opposition among the Episcopalian denominations.

Comment: The author endeavors to prove, in a somewhat ambiguous manner, that there should be no distinction or rank among the ministers of the gospel. He appears to direct his comments toward the Episcopalian denominations of his day, which would have been noted for the diversity of ranks among their clergy. The author does make allowance for the different offices of Bishop, Deacon and Presbyter--but claims that only one class of minister existed and that other offices entail completely different properties and position. As with most of his Presbyterian colleagues, the author is careful to differentiate between "extraordinary" ministers (apostles and prophets) which existed in the primitive church but are no longer needed, and "permanent" ministers (Bishops, Elders) who currently govern the church. In so doing, the author vindicates the absence of apostles in the modern church by means of the arguments common to his day (e.g., that apostles necessarily had to be eye-witnesses to Christ's resurrection.)

Excerpt (pages): "That the office of Apostle, was extraordinary and temporary, and not designed for succession, can easily be proved, both from the nature of the case, from scripture, and from concessions from prelatists themselves.

"When Peter moved to fill the vacancy, caused by the defection of Judas, he stated this as an essential qualification, that the person chosen, should be one, who among the rest, had been an eye witness of the resurrection. Again, Acts 2, 32, 'This Jesus hath God raised up, whereof we all are his witnesses,' and other passages to the same purpose. From all which we assuredly gather that the office of an Apostle could not admit of succession beyond that generation." (27).

Length of Relevant Material: 71 pp.

Topics: apostles, high priests, seventies, elders, bishop; primitive church; order;
Date of Publication: 1819
Nature of Source: As explained in the title, the tract is designed as a model catechism for Sunday-school-aged children. The author, Reverend Perkins, was pastor of the Third Presbyterian Church.
Comment: The tract is composed in the form of questions and answers, which provide the researcher an excellent opportunity to consider the principal theological questions of the day. In the process of outlining the encompassing and basic principles of Presbyterian theology, Reverend Perkins answers a number of questions on the nature of church organization. Using the primitive church as model, he indicates that bishops and deacons are the only offices in a proper church organization. He proceeds to argue that the various offices named in the New Testament are synonymous. Drawing from Hebrews (3:1, 5:10, 6:20, 7:26, 8:1, 9:11, 10:21) the author implies that the ordination of priests is blasphemous, because Christ is the only High Priest.
Researcher: David Holland

Excerpt (pages): "Q.6. When is a particular Gospel Church, completely organized?"
"A.6. A Gospel Church, is rightly and fully organized, where it has, besides private professors, a Bishop or Pastor, and Deacons or a Deacon, as their number may require."
"Q.7 How many kinds of officers are there in Christ's Church?"
"A.7 There are only two kinds of officers, Bishops or Pastors, and Deacons or ruling elders."
"Q.8 Does the Gospel ministry, in the New Testament Church, consist of only one order?"
"A.8 There is but one order of Gospel ministers, called indifferently, Elders, Pastors, Teachers, Bishops, Evangelists, but never Priests.  Christ is the only High Priest of our confession" (64).

Length of Relevant Material: 1 p.
Hard Copy (pages): 64
Date When Photocopying Was Completed:

Topics: apostles; ordination; call to preach; descent of authority
Author: Z. A.
Title of Book: Presbyterian Ordination Doubtful. . .
primitive church, the presbyters had no power of ordination and therefore the entire creation and progression of the Presbyterian church has been invalid. In this process the pamphlet also specifies the differences and importance of apostles, seventies, presbyters and deacons. The pamphlet proceeds to establish an ecclesiastical hierarchy in which only apostles can ordain church officers of any rank or station. The author conveys the distinct impression that a Christian church cannot exist without the presence of apostolic authority. There is some evidence to suggest that the author was an Episcopalian.

**Researcher:** David Holland

**Excerpt (pages):** "If then the apostolic office terminated, and to organize churches was an extraordinary character of that office, this character, call it what you will, has ceased." (36)

"You observe, that the office expired with themselves. By the office, I suppose you would be understood, the apostolic office in its appropriate sense, as mentioned by St. Paul, God hath set some in the church, first apostles. To this I reply, that what God hath set, he hath established, and if what he hath established in his church has expired, I see no reason that the church has not expired with it." (38)

**Length of Relevant Material:** 1-44 pp.

**Hard Copy (pages):** 1-44

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**Topics:** atonement

**Author:** John Brown

**Title of Book:** *A compendious view of natural and revealed religion*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia, PA

**Publisher:** David Hogan

**Date of Publication:** 1819

**Nature of Source:** This publication is the first American printing of a late London edition. John Brown (1722-1787) was deceased at the time of this printing.

**Comment:** The theology of this tract appears to be orthodox Protestant—and is most likely Presbyterian—though there is some ambiguity. The most relevant portions for Latter-day Saint scholars are those which discuss the nature of the Atonement. In language that would be relatively familiar for Latter-day Saints, Brown refers to a covenant of works and a covenant of grace—the covenant of works was made between God and man and subsequently broken by Adam; the covenant of grace was made between God and Christ and subsequently kept by the atonement. Though the content of Brown's doctrine differs from the nature of Joseph Smith's (in that it reaffirms original sin, total depravity and proclaims the current covenant of works dead by virtue of the new covenant of grace) the similarities of the terminology used (e.g. covenant, spiritual death, etc.) warrant a comparison.

**Researcher:** David Holland

**Excerpt (pages):** "In the making of this covenant of grace, 1. The Son of God was constituted the second Adam, and agreed to assume our nature, and become a true man;
and hence a substantial mediator between God and men,—and suffering for sin in that very nature which had sinned, . ." (233).

**Length of Relevant Material:** 187 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** basis of authority  
**Author:** Joseph Tuckerman  
**Title of Book:** A Sermon, Delivered at the Ordination of The Rev. Samuel Gilman.  
**Title of Article:**  
**Place of Publication:** Charleston, SC  
**Publisher:**  
**Date of Publication:** 1819  
**Nature of Source:** The tract is the text of an ordination sermon given by the pastor of the Chelsea, MA, pastor, at the induction of the pastor of the Second Independent Church in Charleston. The sermon was offered on December 1st, 1819. The denomination of the author is not given.  
**Comment:** For most orthodox preachers of this period, the doctrine of authority was one of importance and interest. Myriad ordination speeches condemn those who preach without being called. The sermon at hand, however, is particularly specific regarding the nature of that call. Unlike his ambiguous contemporaries, Tuckerman makes explicit what his colleagues leave implicit; that is, that the authority to preach comes from personal conversion, an inner decision and adherence to the dictates of the Bible.  
**Researcher:** David Holland  
**Excerpt (pages):** "Our peculiar relation, both to Christ and to men, is most forcibly expressed in the text. We enter upon the ministry, not indeed as Apostles, peculiarly designated to the office, but from choice of the service; from zealous attachment to his cause; from humble and pure desires to be dispensers of his word, and labourers together with him in the salvation of man. In Christ's stead, we teach the doctrines of his religion; inculcate its duties; and attempt to give impression, and effect, to its promises and threatenings" (4).  
**Length of Relevant Material:** 1 para.  
**Hard Copy (pages):**

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**Topics:** basis of authority  
**Author:**  
**Title of Book:** Report of a Committee of the General Assembly, Appointed for Revising the Form of Government, and the Forms of Process of the Presbyterian Church, In the United States of America  
**Title of Article:**
'Ordered to be printed for the consideration of the presbyters," this report is similar to a ministerial handbook on church government. The report is only the suggestion by a committee to the General Assembly of Presbyters and may or may not have been ratified by that body.

Comment: The report establishes the will of the congregation as the only source of ecclesiastical authority; furthermore, the same passage implies that the authority is limited to the parameters of that particular congregation. Interestingly, after the congregation has elected a new minister, they are asked to promise their assistance and subjection to him. To the LDS researcher, it may be of interest to note that the candidate to the ministry is then confirmed by the raising of the right hands of the congregation and is then ordained by the laying on of hands by the Presbytery.

Excerpt (pages): "That though the character, qualifications, and authority of church officers, are laid down in the holy scriptures, as well as the proper method of their investiture and institution; yet the election of the persons to the exercise of authority, in any particular society, is in that society" (4).

. . . . .

"Do you promise to receive the word of truth from his mouth, with meekness and love; and to submit to him, with humility, in the due exercise of discipline?" (17).

. . . . .

"The people having answered these questions, in the affirmative, by holding up their right hands, the candidate shall kneel down, in the most convenient part of the church: Then the presiding bishop shall, by prayer, and with the laying on of the hands of the Presbytery; according to the apostolic example, solemnly ordain him to the holy office of the gospel ministry" (17).

Length of Relevant Material: 4 pp.
Hard Copy (pages): 4, 14-17
Date When Photocopying Was Completed: ________________________________
Nature of Source: "Ordered to be printed for the consideration of the presbyters," this report is similar to a ministerial handbook on church government. The report is only the suggestion to the General Assembly of Presbyters and may or may not have been ratified by that body.

Comment: The report defines the basis and limits of the Presbyterian concept of authority. It clearly establishes the role of the minister as interpretive rather legislative. By so doing, it defacto rejects any claim of modern revelation.

Researcher: David Holland

Excerpt (pages): "That all church power, whether exercised by the body in general, or, in the way of representation, by delegated authority, is only ministerial and declarative; That is to say, that the holy scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws, to bind the conscience, in virtue of their own authority; and that all their decisions should be founded upon the revealed word of God" (4).

Length of Relevant Material: 1 para.

Hard Copy (pages): 4

Date When Photocopying Was Completed:

Topics: basis of authority; descent of authority; new scripture

Author: Nehemiah Dodge

Title of Book: A Description of Gospel Ministers, and their Internal Call

Title of Article: Title of Periodical: 

Place of Publication: Exeter, NH

Publisher: Josiah Richardson

Date of Publication: 1819

Nature of Source: Written by the pastor of the Baptist Church in Lebanon, Connecticut, this tract was originally intended as a "circular letter" for internal church use only. However, the project was of such a size, the decision was made to publish.

Comment: The tract is intended to enable the sincere believer to distinguish between ministers "whom God never called" and those who are "called and owned of God in his cause." In so doing, the author's perspective on priesthood and authority is revealed. The author frequently refers to the need for an "inner call" to preach, but does not establish any definite means or mode by which the call is to be received or recognized. In explaining the nature of God's modern commission to preach, the author claims on the basis of the Bible's completion that there no longer exists either the necessity or possibility of spiritual power in the form of miracles, yet reaffirms the need for communion with the Holy Ghost. These passages, which pepper the entire treatise, contrast significantly with Joseph Smith's teachings on the charismatic power associated with priesthood authority. The closest association with a Latter-day Saint concept of the nature of priesthood may be the authors reference to Rom. 8:14, which compares with Doctrine and Covenants 84:33-34, though the true intent of the author in quoting that passage is difficult to determine.
Excerpt (pages): "Before the cannon of scripture was completed, it was necessary that the principal publishers of God's mind and will to mankind, should evince their heavenly mission in a miraculous way and manner. But since Bible is completed, there is no need of any thing more conclusive than the writings of Moses, the Prophets and Apostles, accompanied with the preaching of the word, and attended with the influences of the Spirit.

However, we must yet say as formerly, if any man have not the spirit of Christ, he is none of his. Rom. 8. 9. For as many as are led by the spirit of God, they are the sons of God. Rom. 10. 15. How can they preach except they be sent? Rom. 10. 15. Implies something more than being sent to school, by fancy, or parents. More than being sent to a trade for the sake of a livelihood. More than ever influenced an unregenerate man in any case. It implies supernatural influence from the spirit of God, opening the scriptures to the understanding, and guiding his mind in all ministerial duties, to the glory of God" (17).

Length of Relevant Material: 17 pp.
Hard Copy (pages): 
Date When Photocopying Was Completed: 

Topics: basis of authority; Old Testament as context for modern doctrines
Author: Lucius Bolles
Title of Book: A Sermon, Delivered at Newburyport, In the First Presbyterian Meeting-house, December 9, 1918, at the Ordination of the Reverend Hosea Wheeler. . . .
Title of Article: 
Title of Periodical: 
Place of Publication: Newburyport
Publisher: 
Date of Publication: 1819
Nature of Source: Published by request and printed by W. & J. Gilman, the tract is the text of a sermon given orally at the ordination of Hosea Wheeler.
Comment: As was common for ordination sermons of the time, this particular oration covers a myriad of subjects. However, its principal focus is the nature of the priesthood, or authority to minister in the name of God. Though Presbyterianism is particularly noted for its scholastic requirements and the election process by which its clergy are selected, the author indicates that the right to preach can only be endowed by God. For this author, the reception and ratification of the Holy Spirit is the ultimate basis of authority. Unlike the Latter-day Saints, this author is very careful to distinguish between the priesthood and offices of the Old and New Testaments.
Researcher: David Holland
Excerpt (pages): "Every approved minister is specially called to the office. His work is not an art and business which, like a mechanist, he may first acquire and then lawfully exercise. Even the Lord Jesus assumed not the office but by appointment of Him who said, 'Thou art a priest forever, after the order of Melchisedec.' And the labours of the
priesthood continue to be the appropriate service of men, designated thereto by God. Not
indeed after the manner of ancient priests, but after an order peculiar to the christian
dispensation. Possessing the necessary natural and gracious qualifications, he is moved
by the Holy Spirit to engage in the work of God.

. . . . .
"He ought to approve himself of God, since he cannot without the attendant influence of
the Holy Spirit, accomplish the objects of his ministry" (4-5, 6).

Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: basis of authority; priesthood and church
Author: Joseph Tuckerman
Title of Book: A Sermon, Delivered at the Ordination of The Rev. Samuel Gilman.
Title of Article:
Title of Periodical:
Place of Publication: Charleston, SC
Publisher:
Date of Publication: 1819
Nature of Source: The tract is the text of an ordination sermon given by the pastor of
the Chelsea, MA, pastor, at the induction of the pastor of the Second Independent Church
in Charleston. The sermon was offered on December 1st, 1819. The denomination of the
author is not given
Comment: For most orthodox preachers of this period, the doctrine of authority was one
of importance and interest. Myriad ordination speeches condemn those who preach
without being called. The sermon at hand, however, is particularly specific regarding the
nature of that call. Unlike his ambiguous contemporaries, Tuckerman makes explicit
what his colleagues leave implicit; that is, that the authority to preach comes from
personal conversion, an inner decision, adherence to the dictates of the Bible, and
authorization by the congregation in question. Perhaps most importantly, Tuckerman is
clear in establishing that the ordination does not confer "any new powers." In essence, it
establishes the ordination as a purely symbolic rite.
Researcher: David Holland
Excerpt (pages): "I have said that, we feel ourselves to be called to this office, by our
interest in the christian improvement, and in the eternal salvation of men; by our
readiness and desire, forsaking all interests and pursuits inconsistent with it, to live and to
die in the service of Christ. And as we attribute all good influence to God, we ascribe
this also to His agency. Nor do we pretend that we confer any new powers by the acts of
ordination. We do not acknowledge, and, by authority given to us by the church in
whose name we act, confirm the powers, and rights, and privileges, to the acceptance and
exercise of which, he who is to be ordained is invited by those, with whom he is to be
immediately connected as their minister. In our united prayers we commend him to God;
separate him to all the services of the sanctuary; and seek for him the succor and
assistance from above, which we feel that he needs. . . . These rites of our churches are
derived from Apostolic usage; and we adopt them, because they are most solemn, most appropriate, and as we believe, most conformed to the order and design of the gospel. If they do not make him whom we this ordain holy to the Lord, they make him and others, if they have the sensibility of christians, feel that his character and his labours should be holy." (29-30).

Length of Relevant Material: 2 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: basis of authority; priesthood and church
Author: David Thurston
Title of Article:
Title of Periodical:
Place of Publication: Hallowell
Publisher:
Date of Publication: 1819
Nature of Source: Printed by E. Goodale, this tract contains the text of an ordination sermon delivered by the pastor of the church in Winthrop, upon the induction of the pastor in Alna. The sermon was offered on November 25, 1818. The denomination of the author is not given.
Comment: In establishing the nature of the gospel ministry, Reverend Thurston briefly touches on the issue of authority. His comments are important for their typicality; the language and scriptural passages used are indicative of the orthodox statements made on the issue at this period. For most of the ministers of this period, authority to preach consisted of the personal reception of grace and the authorization of the community over which one presides, and although the author is not explicit on his views of this authority, his silence might be an indication of his adherence to the common ideas. It must be said, however, that Thurston is more ambiguous about the absolute need for this authority than most of his contemporaries.

Researcher: David Holland
Excerpt (pages): "The text refers to false prophets, who had intruded themselves into office. 'God had not sent them, yet they ran; he had not spoken to them, yet they prophesied.' But saith Jehovah, 'If they had stood in my counsel and had caused my people to hear my words, then they should have turned them from the evil of their doings.' Notwithstanding their unauthorized assumption of the sacred trust, had they obediently hearkened to the voice of God and faithfully proclaimed his truth, they would have been instrumental of the conversion of sinners" (4).

Length of Relevant Material: 1 para.

Hard Copy (pages):
Date When Photocopying Was Completed:
Give us ministers then who both understand and love the truth, and who are willing to make any sacrifice in its cause. These are the teachers whom God's word approves,—men who are capable of serving the church, and whose labours she now calls for, to build up her wastes and to extend her promised empire over the earth. Shall we hear her call, and set about the good work of increasing the number of such teachers?" (19).

[charge] "You, according to divine providence, are now become a minister of the Gospel of Jesus Christ; consecrated to the office by prayer and the laying on of the hands of the ministry" (22).
Nature of Source: The tract is the text of an ordination sermon by Ebenezer Porter, the Bartlet Professor of Sacred Rhetoric in Theological Seminary at Andover, MA.

Comment: The sermon is noted for its typicality. In contrast to the LDS concept of ordination, these ministerial ordinations do not involve the bestowal of charismatic power, but rather the bestowal of administrative authority. According to this sermon (and many others) this administrative authority to preach and shepherd is derived from an adherence to the biblical forms.

Researcher: David Holland

Excerpt (pages): "Do I depend on the Bible for my authority to preach? and shall I be ashamed or afraid to preach the religion of the Bible? Do I profess to be commissioned by the gospel of Jesus Christ?" (11).

Length of Relevant Material: 1 para.

Hard Copy (pages):

Topics: basis of authority; priesthood and church
Author: [George Keely]
Title of Book: The Nature and Order of a Gospel Church, and the Obligations of its Members. . .

Title of Article:
Title of Periodical:
Place of Publication: Haverhill, MA
Publisher: Green at the Patriot Press
Date of Publication: 1819

Nature of Source: The tract is the text of a sermon preached at the Baptist Meetinghouse, in Haverhill, Massachusetts. It includes an appendix containing an inquiry into the standing of females in a Christian church and the obligations of Christians in contracting marriage.

Comment: In explaining the appropriate nature and function of a "gospel church" the author discusses the nature of authority. He seems to approach the concept of authority from the common Protestant perspective; that is, authority as an authorization to preach and administer rather than an endowment of charismatic power. The language and character of the discussion provide the Latter-day Saint researcher with an interesting and typical contrast to Joseph Smith's teachings on the priesthood as "power from on high."

Researcher: David Holland

Excerpt (pages): "For preaching, administering ordinances and ruling, Ministers derive authority from the churches by which they are called to officiate. It is the order of nature that every society should invest its president with a certain portion of power. Provided such delegated authority be abused, it is equally proper that those from whom it came, should recall it; and that the individual in whom it was placed, should surrender such power, in order for its being bestowed upon one who will act for the good of the body at large--Reject this idea, and you surrender the right of every church to rule itself, without external influence (4)."

Length of Relevant Material: 1 para.
The tract contains that text of a lengthy memorium of Stephen West, pastor of the Stockbridge, MA, congregation, given by Alvan Hyde, pastor of the church in Lee, MA. The unstated purpose of the tract seems to be to admonish budding young clergymen to make themselves worthy of their calling. For a Latter-day Saint researcher, the most striking aspect of the tract is probably the absence of any language concerning of authority/power [at least the Mormon concept of authority/power] in the life of a minister, and the corollary focus on the reception of grace as the principal criterion for the gospel ministry.

The speaker feels this observation to be a just and heavy reproof upon himself: and for this reason, perhaps, has had occasion to feel a deeper and more sensible conviction of the necessity of the power of religion in the heart, in order to such a discharge of the duties of the ministerial office, as will be in any measure acceptable to Christ; or, as may be expected to be beneficial to the souls of men" (9).

Length of Relevant Material: 5 pp.

Hard Copy (pages):
Nature of Source: The cited work contains the basic doctrines and practices of the United Brethren, a German-American denomination similar, it seems, to Presbyterianism. The work is in both English and German, with corresponding pages side-by-side.

Comment: The work contains the methods of ordaining the various clergy within the congregation. The candidate for ordination is voted on by a "general conference" and then asked a series of questions regarding his own reception of grace and his devotion to the Christian cause. If the questions are answered correctly, he is then ordained by the laying on of hands. In describing this process for bishops, the tract alludes to a conferral of spiritual power which other denominations do not address; however, it must be noted that such references to spiritual power are not as obvious in the ordinations to lower offices.

Researcher: David Holland

Excerpt (pages): "The Bishop. Will you, in ordaining, sending abroad and laying hands upon others, act faithfully and with a good conscience?
"Answer. I will so do by the help of God.
"Then the bishop shall say:
"Almighty God, our heavenly father, grant unto you strength and power to perform all these things, that you may be found to be a true and faithful minister at the day of account, through Jesus Christ our Lord, Amen.
"The Bishop. Let us pray.
"After prayer the bishop and elders present, shall lay their hands upon the head of the elected person kneeling before them upon his knees, the bishop saying:
"Receive the Holy Ghost for the office and work of a bishop in the church of God, now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost, Amen" (72-73).

Length of Relevant Material: 40 pp. (20 pp. in English)

Hard Copy (pages):

Date When Photocopying Was Completed:
"As the nature and principles of the Christian religion are the same now as formerly, we conceive that the same divine call and influence, which qualified the early ministers and promulgators of the gospel, should be (in a degree at least) experienced by its ministers to the end of the world: especially as we have no other qualification pointed out in the holy scriptures.--This call was "not of men, neither by man; but by Jesus Christ and God the Father." We believe that the same is inwardly and immediately received by the true gospel ministers of the present day; and that, in the discharge of the duties of this sacred office, the renewed influences of divine wisdom and strength should be waited for, and experienced. Thus ministers are qualified to speak to the state of their hearers; and to baptize them into the name (or power) of the Father, the Son and the Holy Spirit; thereby fulfilling that true commission for the gospel ministry given by our Saviour, Mat.xxviii. 19" (66-67).

"From all these considerations, we believe that it is necessary, in the first call to the ministry, to be 'inwardly moved by the Holy Ghost;' and that, in the various performances of this sacred office, the renewings of this divine influence and ability should be waited for, and experienced, as the most likely means to fulfil the apostolic exhortation; "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.'

From our views of this important subject, there arise a few points, in which we materially differ from most most [sic] other professors of Christianity.

"1.--In not considering human learning essential to a gospel minister.

"2.--In believing that no individual has a right to assume the exclusive exercise of this ministry, in a congregation of Christians; but that all, both male and female, who are rightly moved thereto, may exercise this gift.

"3.--That the ministry being, if rightly received, received freely, and without pecuniary expense to qualify for it, and therefore ought to be freely communicated; and no further support expected by ministers, than what is authorized by Christ, and practised by his apostles" (68-69).

"With respect to the second point, we have the practice of the primitive church so decidedly in our favor, that I am at a loss to conceive how a practice so repugnant to it, can have so generally prevailed as it has done, in almost all the Christian churches. The
practice alluded to is, that of an individual assuming the exclusive exercise of the ministry; which is directly contrary to what the apostle recommends, as well as declares to be the practice of the church in early times. This appears clear from the fourteenth chapter of the first epistle to the Corinthians, where first addressing the believers in general, the Apostle thus expresses himself: 'Follow after charity, and desire spiritual gifts; but rather that ye may prophesy.' By this prophesying, he does not appear so much to mean the foretelling of future events, as the general purposes of the gospel ministry; . . 'Let the prophets speak two or three, and let the others judge. If any thing be revealed to another that sitteth by, let the first hold his peace: for ye may all prophesy one by one, that all may learn, and be comforted" (70-71).

Hard Copy (pages): 65-78

Date When Photocopying Was Completed:

Topics: basis of authority; proselyting
Author: Joseph Harvey
Title of Book: *The Banner of Christ Set Up*
Title of Article:
Title of Periodical:
Place of Publication: Elizabethtown, NJ
Publisher: Edson Hart
Date of Publication: 1819
Nature of Source: The tract is the text of a sermon given at the inauguration of Reverend Hermon Daggett as Principal of the Foreign Mission School in Cornwall, Connecticut on May 6, 1818. Reverend Harvey was apparently the minister of a congregation in Goshen, Connecticut, but his denomination is unclear from the document.
Comment: The text of the sermon is fairly non-distinctive, and as such it becomes an excellent example of the proselyting language and mentality of the period. In particular, the author uses phrases which were common among contemporaneous discourses on preaching/missionary effort in which he implies the necessity of authority in ministerial pursuits. However, as with most of his contemporaries, the source and nature of that authority remains ambiguous.
Researcher: David Holland
Excerpt (pages): "Other enterprizes have resulted from the mere ebullitions of fanaticism. Many have run without being sent, and by the vain projects of distempered zeal, have exposed the cause of Christ to reproach, and themselves to disaster.
"Such were the memorable crusades of the eleventh and twelfth centuries, in which the Holy Land was the idol of superstition, and the Infidels were to be driven into heaven by force of arms.
"But all these and similar attempts, could plead no authority from the word of God, and were therefore, merely the efforts of depravity under the cloak of religion" (6).
The attempt then, to instruct and christianize the heathen, is no chimera. It is no crusade nor papal mission for gold or power. It is the revealed will of God, and a prominent duty to which all Christians are bound by the express command of their Lord. "In its design, then, our enterprise bears the stamp of Divine authority" (8).

The call of Providence to any particular duty, must be learnt from a coincidence of circumstances, pointing the same way, rather than from an insulated fact" (9).

Length of Relevant Material: 9 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: Christianization of the Old Testament
Author: Alvan Hyde
Title of Book: A Sermon Delivered at the Ordination of the Rev. Alvan Hyde, Junr.
Title of Article:
Title of Periodical:
Place of Publication: Stockbridge, [MA]
Publisher: Charles Webster
Date of Publication: 1819
Nature of Source: Published at the "special request of the Church and Society," the tract is the text of a sermon given by Reverend Hyde (presumably the inductee's father) at Reverend Hyde, Jr's, induction as pastor of the church in Geauga, Ohio. The senior Reverend Hyde was pastor of the church in Lee, Massachusetts.
Comment: The tract is an excellent example of the prevalent belief that some Old Testament prophets had had a foreknowledge of Christ. Isaiah is the most common and most notable example.
Researcher: David Holland
Excerpt (pages): "The writer of the prophetic book [Isaiah], from which these words are selected, is called, by way of eminence, the evangelical prophet. He brings into view the character and work of the Saviour, and the nature of his kingdom, more frequently and more clearly than any of the prophets, mentioned in the Old Testament" (3).
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: Christianization of Old Testament; Jehovah
Author: Nathan Perkins
Title of Book: Sabbath School Catechism; Containing All the Chief Doctrines of Religion
Title of Article:
Title of Periodical: Hartfort, CT
Publisher: Oliver D. Cooke
Date of Publication: 1819
Nature of Source: As explained in the title, the tract is designed as a model catechism for Sunday-school-aged children. The author, Reverend Perkins, was pastor of the Third Presbyterian Church.
Comment: The tract is composed in the form of questions and answers, which provide the researcher an excellent opportunity to consider the principal theological questions of the day. In the process of outlining the encompassing basic principles of Presbyterian theology, Reverend Perkins answers a question on the sanctity of the Sabbath. In so doing, he quotes a passage from the Old Testament (see excerpt) and attributes it to Christ. Though the reference is not clear, it may be an example of Christ as Jehovah in Protestant theology--at least it is an example of the contemporary ambiguity of the issue. Although the author mistakes the reference, the characterization of Christ as Jehovah remains.
Researcher: David Holland
Excerpt (pages): "A.16. It is the indispensable duty of all people, to attend the Sabbath public worship, who are able. For Christ, as Lord of his people, has most plainly appointed it.-Deu. xii 15" (66).
Length of Relevant Material: 1 para.
Hard Copy (pages): 66
Date When Photocopying Was Completed:

Topics: Christianization of Old Testament; Old Testament as historical context for modern doctrines
Author: John Brown
Title of Book: A compendious view of natural and revealed religion
Title of Article:
Title of Periodical: Philadelphia, PA
Publisher: David Hogan
Date of Publication: 1819
Nature of Source: This publication is the first American printing of a late London edition. John Brown (1722-1787) was deceased at the time of this printing.
Comment: The theology of this tract appears to be orthodox Protestant--and is most likely Presbyterian--though there is some ambiguity. In a section which discusses the nature and necessity of certain sacraments, Brown indicates that all of the ordinances of both the Old and New Testaments are given of Christ and point toward him. The excerpt below is an excellent example of his belief in the continuity of the substance of the gospel throughout time. However, regarding specifics, Brown is explicit in his belief that the Old Testament ordinances have been superseded by the New Testament sacraments and that continued adherence to Old Testament forms is harmful.
Researcher: David Holland
Excerpt (pages): "The Old and New Testament dispensations of the Covenant of Grace, agree, 1. In their Author, God in Christ, Heb. I.1. 2. In their matter; the Law and the Gospel being alway the substance of both, Psalm cxlvii. 19. Gal. iii. 8. Tit. ii. 11-14. iii. 8. Gal. v.6. 3. In the blessings offered and bestowed; --union with Christ, justification, adoption, regeneration, sanctification, spiritual comfort, and eternal glory, Job xix. 25. xxxiii. 24. Isa lxiii. 16. Ezek. xxxvi.26. 27. Psalm lxiii. 2-7. lxiii. 24--26. 1 Cor.i.30. iii.22. Rom. viii.29,30. 4. In requiring the same end, and the same exercise of faith, repentance, love, and new obedience, in attending their ordinances, Isa. lv. 1-7. Psalm xcvi. 6-8. lxxxix. 7. Matth. xi. 28, 29. Heb.x.22. 5. In their ordinances, having no spiritual efficacy of themselves to save men; and hence often least effectual when best dispensed, as by Moses, Isaiah, Christ, Paul, Deut. xxix. 4. Isa. vi. 9, 10. xlix. 45. liii.1. Acts xvii. 22-32. 6. In their being rendered effectual for salvation by the same means, viz. 1. The blessing of Christ, which includes his appointment of them for blessings to men, and his rendering them such by his almighty influence attending them, Exod. xx. 24. 2. The working of Christ's Spirit in preparing men for these ordinances, assisting them in their attendance on them, fixing the impression of their contents, inclining and enabling to a proper improvement of them, 1 Cor. iii.. 6, 7. xii. 13. The exercise of true faith correspondent with the influences of Christ and his Spirit in them,--in discerning that which God manifests,--in crediting that which God declares,--in receiving that which God offers,--and in improving God's manifestations, declarations, and gifts, to promote that holy obedience which he requires, Heb. iv.2. xi 6." (546-7 ).

Length of Relevant Material: 3 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Christianization of Old Testament; Old Testament as historical context for modern doctrines; ritual and ceremony

Author: John Brown

Title of Book: A compendious view of natural and revealed religion

Title of Article:

Title of Periodical:

Place of Publication: Philadelphia, PA

Publisher: David Hogan

Date of Publication: 1819

Nature of Source: This publication is the first American printing of a late London edition. John Brown (1722-1787) was deceased at the time of this printing.

Comment: The theology of this tract appears to be orthodox Protestant--and is most likely Presbyterian--though there is some ambiguity. In a section which discusses the nature and necessity of certain sacraments, Brown indicates that all of the ordinances of both the Old and New Testaments are given of Christ and point toward him. However, Brown is explicit in his belief that the Old Testament ordinances have been superseded by the New Testament sacraments and that continued adherence to Old Testament forms is harmful. The nature of his argument reveals an atmosphere in which some Christians
felt these ancient ordinances (including the building of and worshiping in temples) were still valid.

**Researcher:** David Holland

**Excerpt (pages):** "The typical ceremonies of the Old Testament dispensation being more dark, carnal, confined, and representing Christ as to come, continued as it were, *living* and *vigorous* in their obligation till his incarnation;--*languid* and *dying* during his state of humiliation, and especially of his publick ministry;--*dead* after his death and resurrection; --*deadly* and *hurtful* after his full declaration of the gospel, and ruin of the Jewish Temple, Heb. vii.--x. Gal. ii--v.--It is evident that they are now abolished, 1. From many express declarations of Scripture, Acts xv. 18, 28. Gal. v. 2, 4, 5, 13. iv.11. Psal. cx. 4. 3. From the very nature of the many of these ceremonies. They were not good in themselves; pointed out Christ not as come, but *to come*; and excluded the Gentiles from the church, Heb. x.1. Col. ii. 17. Gal. iii. 24. V.1. Eph. ii. 12, 14, 15. 4. From the state of the Jewish nation, which for more than 1700 years past has rendered the observance of these ceremonies at Jerusalem, or in Canaan impossible, Luke xix. 43, 44. xxi. 20,24. Rom. xi. 7--15, 20.

"Objec. I. 'Several of these ordinances were appointed to 'continue for ever, Gen. xvii. 13. Exod. Xii. 24.' Answ. 1. *For ever* and *everlasting* often signify no more than a long time, or the whole time of a particular state of things. 2. These ceremonies continue forever in their antitypes."

"Objec. II. 'Christ's apostles marked a great regard to the 'Mosaick ceremonies.' Answ. Only for a time, and in so far as they thought necessary for the edification of the weak Jews converted to the Christian form of worship, Acts xv. Rom. xiv. 1 Cor. viii. Gal. ii. V. Heb. vii.--x.

"Objec. III. 'Priests, sacrifices, and temples, &c. are foretold 'to take place in the New Testament church, Ezek.xl.--xlviii, Mal.i.ii.' &c. Answ. These typical terms must be understood in a spiritual sense, agreeably to the nature of the gospel dispensation, 1 Pet. ii.5. Heb. xiii. 15, 16. Rom. xii.1."(547-8).

**Length of Relevant Material:** 3 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** church discipline; order

**Author:**

**Title of Book:** *Report of a Committee of the General Assembly, Appointed for Revising the Form of Government, and the Forms of Process of the Presbyterian Church, In the United States of America*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia, PA

**Publisher:** Thomas and William Bradford

**Date of Publication:** 1819

**Nature of Source:** "Ordered to be printed for the consideration of the presbyters," this report is similar to a ministerial handbook on church government. It is important to note
that the report is only the suggestion of a committee to the General Assembly of
Presbyters and may or may not have been ratified by that body.

Comment: The report often addresses the concept of congregational discipline. It
recommends the circumspect use of excommunicatory powers, establishes guidelines for
settling disputes and responding to criticism, and outlines the church judicatory system as
it applies to both private and public offences.

Researcher: David Holland

Excerpt (pages): "That our blessed Saviour, for the edification of the visible church,
which is his body, hath appointed officers, not only to preach the gospel and administer
the sacraments; but also to exercise discipline, for the preservation of both truth and duty:
and, that it is incumbent upon these officers, and upon the whole Church, in whose name
they act, to censure, or cast out the erroneous and scandalous; observing in all cases, the
rules contained the word of God" (4).

. . . .

"This is always the case, when an offence is wither so notorious and scandalous, as that
no private steps would obviate it injurious effects. . .and there is obviously no way of
removing the offence, but by means of a judicial process" (21-22).

. . . .

"The trial shall be fair, open and impartial. The witnesses shall be examined in the
presence of the accused; or at least, after he shall have received due citation to attend; and
he shall be permitted to ask any questions tending to his own exculpation. . .The person
found guilty shall be admonished or rebuked, or excluded from church privileges, as the
case shall appear to deserve; and this only until he give satisfactory evidence of
repentance. . .Such gross offenders as will not be reclaimed by the private or public
admonitions of the church, are to be cut off from its communion, agreeably to our Lord's
direction, Matt., xviii. 17" (24).

Length of Relevant Material: 18 pp.

Hard Copy (pages): 4, 20-37

Date When Photocopying Was Completed:

Topics: covenant; covenant with Israel; Old Testament as historical context for modern
doctrines; Christianization of the Old Testament; sacrament of the Lord's Supper;
baptism; ritual and ceremony

Author: Lyman Beecher

Title of Book: A Sermon Delivered at the Installation of the Reverend Elias Cornelius

Title of Article:

Title of Periodical:

Place of Publication: Andover, MD

Publisher: Flagg and Gould

Date of Publication: 1819

Nature of Source: The pamphlet is simply the text a sermon delivered at installation of
a minister. The denomination here considered is referred to as the First Church of Christ
in Litchfield, Conn.
Comment: The tract commences with a survey of God's dealings with man and quickly introduces the concept of covenant. In discussing the role of the covenant that existed between God and Israel in pre-Christian time, it affirms our need to be God's covenant people today. Throughout this narrative, the author describes God's church, which has enjoyed continuity from Adamic times through the present. The groups and requirements of the different periods of the church change (e.g., circumcision to baptism, patriarchs to Israel, etc.) but that the mission of the church and the nature of its relationship to God has remained constant; therefore, the covenant that was made with Israel is the same covenant made by Christians upon partaking of the sacrament of the Lord's Supper.

Researcher: David Holland

Excerpt (pages): "When the church, in prospect of this judgement, was to be preserved, borne on the bosom of that deep, which swept away the ungodly, to whom was the work of preservation committed? It was committed to Noah, whom God had seen righteous before him, in that wicked generation. . . . "When the patriarchal form of the church was succeeded by the Jewish, the qualification of personal holiness was demanded. The profession, which the members of that church were required to make, is a profession of true religion. . . . "The profession which the Jewish church actually did make, is a profession of true religion. Moses is directed by the most high to say unto the people; 'If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people.' And when Moses proposed the above terms of divine favor, all the people answered together and said; "All that the Lord hath spoken will we do." In reference to a renewal of their covenant with God, Moses says to the Jewish church, 'Thou hast avouched the Lord this day to be thy God, and the Lord hath avouched thee this day to be his peculiar people.' If this is not a profession of true religion, language is inadequate to the making of such a profession. In the time of Asa, the church covenanted again, to seek the Lord God of their fathers, with all their heart, and with all their soul. "And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire, and he was found of them.

. . . . .

"When the members of this same church, had, by crucifying the Lord of glory, filled up the measure of their sin, they were broken off by unbelief; and those who succeeded them in the same church, both Jews and Gentiles, stood by faith. Hence, when John the Baptist, in anticipation of the excision of the great body of the Jews from visible membership, came to prepare the way of the Lord before him; that preparation consisted, in forming subjects for the continuance of the Church, under her evangelical form.

. . . . .

"The sacrament of the Lord's Supper, is not merely a memorial of an absent friend and benefactor; but the token of a covenant, in which we avouch the Lord Jehovah to be our God; and which is renewed and sealed as often as we sit down at this table. . . . "The sacrament of baptism, as applied to infants, has the same reference to the perpetuity of the church by securing fidelity in the religious education of children, that the Lord's supper has, to the continuance and consummation of holiness, in the hearts of believers" (11-12, 14-16).

Length of Relevant Material: 16 pp.
**Topics:** creation  
**Author:** Nathan Perkins  
**Title of Book:** *Sabbath School Catechism; Containing All the Chief Doctrines of Religion*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Hartford, CT  
**Publisher:** Oliver D. Cooke  
**Date of Publication:** 1819  
**Nature of Source:** As explained in the title, the tract is designed as a model catechism for sunday-school-aged children. The author, Reverend Perkins, was pastor of the Third Presbyterian Church.  
**Comment:** The tract is composed in the form of questions and answers, which provide the researcher an excellent opportunity to consider the principal theological questions of the day. In the process of outlining the encompassing basic principles of Presbyterian theology, Reverend Perkins answers a question on the nature of creation. He seems to skirt the gist of the question, which regards creation *ex nihilo*. His attempt to avoid the difficulties of that question compares interestingly with Joseph Smith's statements on the issue.  
**Researcher:** David Holland  
**Excerpt (pages):** "Q.3. Did God make all things out of nothing?"

"A.3. He made the heavens, and the earth; He made the whole universe, angels and men. By the word of His power He spake all things into existence-Neh. ix. 6. Thou even Thou art Lord alone, Thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the seas and all things that are therein, and that preservest them all, and the host of heaven worshippeth Thee" (16-17).  
**Length of Relevant Material:** 1 para.  
**Hard Copy (pages):** 16-17  
**Date When Photocopying Was Completed:**

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**Topics:** descent of authority; Apostles; priesthood and church  
**Author:** Z. Y.  
**Title of Book:** *The Validity of Presbyterian Ordination.* . .  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** New Haven, CT  
**Publisher:** A.H. Maltby  
**Date of Publication:** 1819
Nature of Source: Written in response to an Episcopalian tract which criticized Presbyterian ordinations for their lack of apostolic descent and proper hierarchy, the cited work is a brief defense of the Presbyterian practice.

Comment: The basic germ of the arguments here rehashed, is whether Bishops have an ecclesiastical power of a higher order than other ministers, by virtue of their apostolic connection. Episcopalians claim they do and are thereby rendered solely capable of performing ordinations; Presbyterians claim they do not, and that the preaching and duties of a common minister is the most valued work of the kingdom. The debate had an interesting bearing on the Mormon concept of priesthood, which seems to uniquely reconcile the two views.

Researcher: David Holland

Excerpt (pages): "If Bishops, as you maintain, are an order of clergy superior to all other ministers, then the duties which pertain to them exclusively, must be of course the most dignified and important. But are you ready to say, that ruling a diocess [sic], administering confirmation and ordination are higher and more important duties than dispensing the word of eternal life and the seals of the everlasting covenant? What, the word and sacraments inferior to mere rites and ceremonies? Surely, no protestant will admit this; besides, where is your proof, what passage of holy writ will you summon to your aid? Can you point me to one? I am fully persuaded you cannot. 'Preaching and administering the sacraments then are the highest acts of ministerial authority, they are far above ordination and government, as the end is more excellent than the means; as the substance is more important than the form: and if presbyters be authorized, as all agree, to perform these functions, it follows that they are the highest order of gospel ministers; those who are empowered to execute the most dignified and the most useful duties pertaining to the ministerial office, can have no superiors in that office.'"

"Indeed, let any one look into the lives of the Apostles, as delineated in the Acts and their epistles, and persuade himself if he can, that they acted in the capacity of diocesan Bishops; and that this was the great business of their lives. Where was the diocess of Paul, of Peter, of Matthew, or of John? To intimate as you have done, (p. 30) that they were diocesan Bishops, without being placed over particular dioceses, is a plain contradiction; for how can a Bishop rule over a diocess to which he sustains no relation? Do you say he exercises the supreme power in the church? But what is this supreme power? Is it authority over other ministers, who preach and administer the sacraments? Then I demand his warrant (for the Apostolic commission, from which he pretends to derive his authority, gives none,) or is it the supreme power of preaching, administering sacraments and ordination? But our ministers possess this power, by virtue, as we have seen of the Apostolic commission, precisely to the same office which our ministers now hold; and if this does not establish their identity of order, I know not what can."

"The question is not, by what names they were called, but with what powers they were invested? And whether they were commissioned or constituted Apostles or Presbyters, or Prophets or Evangelists, one thing is certain, viz. They were commissioned and empowered to preach the gospel, administer the sacraments, and ordain; but nothing more" (7,8,9).

Length of Relevant Material: 16 pp.
Topics: descent of authority; Apostles; priesthood and church; revelation, spiritual gifts
Author: Z. Y.
Title of Book: *The Validity of Presbyterian Ordination.*
Title of Article:
Title of Periodical:
Place of Publication: New Haven, CT
Publisher: A.H. Maltby
Date of Publication: 1819
Nature of Source: Written in response to an Episcopalian tract that criticized a Presbyterian sermon, which explained the mode and nature of their ordinations, for a lack of apostolic descent and proper hierarchy, the cited work is a brief defense of the Presbyterian practice.
Comment: The basic germ of the arguments here rehashed, is wether Bishops have an ecclesiastical power of a higher order than other ministers, by virtue of their apostolic connection. The Presbyterian claim is that the office of aconitue after the demise of the original twelve. In clarifying this argument, which the author thought was misstated by his counterpart, he indicates that it was the inspiration which was temporary, not the authority.
Researcher: David Holland
Excerpt (pages): "I think Sir, that in a number of instances you have greatly mistaken and consequently misrepresented the real sentiments of your antagonist. To prove this, let two or three examples suffice. He had said (speaking of the extraordinary character of the apostles) among other things, 'and under the guidance of inspiration to organize churches.' In remarking on these words, you leave out entirely the first clause, 'under the guidance of inspiration,' and represent him as maintaining that 'the capacity of organizing churches was extraordinary.' Now what can be more unfair? This is not the sentiment conveyed in the passage, which is abundantly evinced from a bare inspection of it" (17).
Length of Relevant Material: 1 para.
Hard Copy (pages): 17
Date When Photocopying Was Completed:

Topics: divine mission of the United States
Author: Layman Junior [William Bigelow]
Title of Book: *A Letter to "A Layman" in Reply To his "Letter to Rev. Mr. Channing."
Title of Article:
Title of Periodical:
Place of Publication: Boston, MA
Publisher:
Date of Publication: 1819?
Nature of Source: Composed in the form of a letter, the tract attempts to defend the
Unitarian sermon of Reverend Channing which had been attacked by the Trinitarian
views of a previous letter.
Comment: The letter to which this tract responds appears to have attacked Rev.
Channing on the issue of Unitarianism. The original letter, as excerpted in the tract in
question, borrows typical Trinitarian language and reasons to accuse the Reverend of
denyng the divinity of Christ by making him distinct from and subordinate
to the Father. The letter in response affirms and defends Reverend Channing's position on the basis of
both reason and scripture. In the process of this defense, the author proclaims that the
United States had been prepared as land where such backward doctrines (e.g.,
Trinitarianism) can be stripped and purged from Christianity.
Researcher: David Holland
Excerpt (pages): "This land was destined by Heaven to be the first, that should assert
and obtain civil and religious liberty and is destined, I am confident, to be the place,
where Christianity shall be stript of the dark mysterious attire, with which she has been
clothed and deformed for centuries, and shall appear in a plain, simple apparel. . . " (7).
Length of Relevant Material: 1 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: divine mission of the United States
Author: Lyman Beecher
Title of Book: A Sermon Delivered at the Installation of the Reverend Elias Cornelius
Title of Article: 
Title of Periodical: 
Place of Publication: Andover, MD
Publisher: Flagg and Gould
Date of Publication: 1819
Nature of Source: The pamphlet is simply the text a sermon delivered at installation of
a minister. The denomination here considered is referred to as the First Church of Christ
in Litchfield, Conn.
Comment: The tract commences with a survey of God's dealings with man and quickly
introduces the concept of covenant. In discussing the role of the covenant that existed
between God and Israel in pre-Christian time, it affirms our need to be God's covenant
people today. In the process, Rev. Beecher addresses the responsibilities of lawmakers in
a democracy to allow and encourage the citizens to maintain that covenant relationship.
As part of this discussion, the author calls upon government to legislate in favor of
institutional Christianity while still remaining uninvolved in the theology or practice of
the various churches. Though never state explicitly, the discussion clearly deals with the
United States and the idea is presented that the U.S. form of government was inspired in
order to further God's work.
Researcher: David Holland
The next proof which Mr. P. alleges in support of endless misery is, that the scriptures affirm that their punishment shall be everlasting. I am surprised that a gentleman of Mr. P.’s probable learning and reading should have come forward with this old hackneyed argument. He cannot be insensible, that this word, as well as its correspondents, is equivocal in its signification; and may be taken for a limited as well as an endless duration. This is peculiarly the case with the original worlds from which the words everlasting, eternal, &c. are rendered. As this subject is generally understood by all who have ever taken an interest in this controversy, I shall dismiss it from this place” (36).

Length of Relevant Material: 1 p.
Hard Copy (pages): 36
Date When Photocopying Was Completed:
**Topics:** endowment  
**Author:** Charles Chauncey  
**Title of Book:** *The Validity of Presbyterian Ordination Asserted and Maintained*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Boston, MA  
**Publisher:** Richard Draper, Thomas Leverett  
**Date of Publication:** 1762  
**Nature of Source:** The tract is the text of a discourse given by Dr. Chauncey at the Dudleyian-Lecture, at the Harvard-College in Cambridge, May 12. 1762.

**Comment:** The discussion is very similar to defenses of Presbyterian ordination which appeared after the publication of Dr. Chauncey's lecture. In particular, sermons and tracts of this genre contend that there was a parity among minister of the primitive church, and that, therefore, Presbyters have the power to ordain, while Episcopalian bishops are usurpers. In explaining the conferral of authority, the author uses the term "endowment" to described an issue of power. Though the context differs widely from Joseph Smith's use of the term, the association of the term as associated with power warrants consideration.  
**Researcher:** David Holland  
**Excerpt (pages):** "The give us abundant reason to believe, that these pastors of this one order were endowed particularly with the power of ordination, instances whereof they have left upon sacred record" (46-47).  
**Length of Relevant Material:** 1 para.  
**Hard Copy (pages):**  
**Date When Photocopying Was Completed:**

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**Topics:** God's purpose in creation  
**Author:** Nathan Perkins  
**Title of Book:** *Sabbath School Catechism; Containing All the Chief Doctrines of Religion*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Hartford, CT  
**Publisher:** Oliver D. Cooke  
**Date of Publication:** 1819  
**Nature of Source:** As explained in the title, the tract is designed as a model catechism for sunday-school-aged children. The author, Reverend Perkins, was pastor of the Third Presbyterian Church.  
**Comment:** The tract is composed in the form of questions and answers, which provide the researcher an excellent opportunity to consider the principal theological questions of the day. In the process of outlining the encompassing and basic principles of
Presbyterian theology, Reverend Perkins answers a question on God's purpose in creation. His answer provides interesting comparisons and contrasts with the language and content of Moses 1:39.

**Researcher:** David Holland

**Excerpt (pages):** "Q.5. What is God's last end in the creation, and government of the universe?"

"A.5. God's last end in the creation and government of the universe is His own glory. As he is infinitely the greatest of all beings, so it is infinitely fit that His own glory should be his last end, in all His purposes and works" (17).

**Length of Relevant Material:** 1 para.

**Hard Copy (pages):** 17

**Date When Photocopying Was Completed:**

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**Topics:** God; glory; afterlife; visions

**Author:** [Elias Boudinout]

**Title of Book:** Memoirs on the Life of the Rev. William Tennent

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia, PA

**Publisher:** D. Dickenson

**Date of Publication:** 1819

**Nature of Source:** A narrative composed by Elias Boudinout, the book includes the details of the life of William Tennent coupled with the author's didactic commentary. Three editions of the narrative were printed during 1919.

**Comment:** William Tennent was a Presbyterian cleric who had a near death experience as a young man. During this experience, which lasted for three days, Reverend Tennent had a vision of heaven in which he saw the glory of God and the choirs of angels. His description provides an interesting contrast to the Latter-day Saint conception of God, heaven and glory.

**Researcher:** David Holland

**Excerpt (pages):** "'While I was conversing with my brother,' said he, 'on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior Being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind, it is impossible to communicate to mortal man. I immediately reflected on my happy change, and I thought--Well blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance" (10-11).

**Length of Relevant Material:** 2 pp.

**Hard Copy (pages):**
Topics: great and abominable church, priesthood and church
Author: William Howitt
Title of Book: *A Popular History of Priestcraft in All Ages and Nations*
Title of Article: 
Title of Periodical: 
Place of Publication: London
Publisher: Effingham Wilson, Royal Exchange
Date of Publication: 1846
Nature of Source: The cited work is an extended tract, published in England. The edition at hand is the eighth. The first edition was probably published around 1844.
Comment: The cited work is a polemic discussion of the historical development of priestcraft from an apparently congregationalist minister. In the process of attacking priestcraft, the author dismisses heathen, Jewish, Roman and Anglican priests as pretenders and usurpers. One of the priestly characteristics which the author opposes is sacerdotalism. His criticism is of importance to any researcher considering the nature of the Latter-day Saint priesthood and hierarchical structure. His diatribe against the Catholic church, speaks to the intense anti-papalism, anti-clericalism present in Joseph's Smith's environment.
Researcher: David Holland
Excerpt (pages): "Had [Satan] devised a system for himself, he could not have pitched upon one like popery;--a system which, pretending to be that of Christ, suppressed the Bible;--extinguished knowledge,--locked up the human mind,--amused it with the most ludicrous babbles,--and granted official licenses to commit all species of crimes and impurity. Satan himself became enthroned on the Seven Hills in the habit of a priest, and grinned his broadest delight amidst the public and universal reign of ignorance, hypocrisy, venality, and lust.
"As if the popes had studied the pagan hierarchies, they brought into concentrated exercise all their various engines of power, deception and corruption. They could not assert, indeed as the heathen had done, that they were of a higher origin than the rest of mankind; and therefore entitled to sit as kings, to choose all kings, and to rule over kings; for it was necessary to preserve some allegiance to the doctrines of Christianity;--but they too ground quite as effective. They declared themselves the authorized viceregents of Heaven. . . ." (66).
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed: 

Topics: infant baptism; God; humanity; Old Testament as historical context for modern doctrines
Author: John Brown
Comment: The theology of this tract appears to be orthodox Protestant--and is most likely Presbyterian--though there is some ambiguity. In a section which discusses the nature and necessity of certain sacraments, Brown indicates that all of the ordinances of both the Old and New Testaments are given of Christ and point toward him; although the old sacraments have been superseded by the new. In the process, with typical Anglican legality and reason, Brown poses and answers many of the then current objections to the Anglican practice of infant baptism; furthermore, he vindicates the Anglican practice of restricting baptism to the children of "visible believers". The discussion reveals a great deal about the nature of God and man. In addition, Brown uses references to the Old Testament practice of infant circumcision in order to defend infant baptism.

Excerpt (pages): [Obsext and Anso written in Greek] "Obsext.III 'Infants can receive no benefits from baptism.' Anso.1 If parents can settle upon them an earthly inheritance, what can hinder God to settle upon them an heavenly felicity? What can hinder him to bestow upon them all the blessings represented in baptism? 2. If they receive benefit by circumcision, why may they not receive as much from baptism? And can they not be laid under obligations to serve God by the one as well as by the other?" (539).

"Obsex.I 'Children ought never to suffer for their parents' sins.' Anso.1. Must then all the infants of the heathens, who are born as innocent as those of Christians, be baptized? 2. If no children ought to be excluded from admission to the church for their parent's sins, the Jews must still be the peculiar people of God, as well as in the days of Moses, David, &c. 3. Does not god, in manifold instances, visit the iniquities of the parents on their children, Exod. xx. 5.? 4. The withholding baptism from the infants of wicked parents is no proper punishment of these infants; but a not giving them that to which they have no right, and which, if given them, would do them no good, but hurt. 5. If magistrates may take occasion to execute both father and son, who were guilty of preceding treason,--from the father's continued repetition of his treason, why may not God justly take occasion, from the wickedness of parents, to punish their children as themselves deserve by their original sin. 6. Must all children, even of Christians, be put into possession of inheritances to which their parents never had any right; or which they had prodigally squandered away? How absurd and wicked the pretence!" (451-2).


Hard Copy (pages):
The Columbian Star and Christian Index is a Philadelphia-based periodical created by a Baptist organization for an audience of Baptist adherents. Edited by W.T. Brantly, its content is of both general and theological interest. The periodical became known as Christian Index after 1830.

Comment: The piece gives a rather limited description of Jewish customs in London, which the author describes as "applicable to that singular people in other parts of the world." According to the author, the Jews are an apostate and fallen people; however, he claims that the modern Christian can benefit from a consideration of both their theological shortcomings as well as "the spirit of liberality for which Judaism is remarkable." The author also refers to certain Jewish "rites" from which Christians can learn--though an explanation of those rites is not clear in the body of the article. At the close of the piece the author implies an imminent conversion and restoration of the Jews (see second excerpt).

Excerpt: "Modern Judaism is at best a wreck-a ruin; its adherents cling to a shadow, not a substance; they bow at an alter, but on it the heavenly fire glows not; they visit a temple, but the deity who once presided there is gone. The Christian, however, must be interested, and he may be reproved and stimulated by some of its rites. . . " (4)

. . . . .

"Who, as he peruses these details, will not see that 'blindness in part hath happened unto Israel,' and who will not pray 'let the time to favor them, yea, the set time soon come''" (7).

Length: 6 cols.

Hard Copy (pages): 4-7

Date when photocopying was completed:

Topics: Jesus Christ
Author: Samuel Whitman
Title of Book: Christ, the Son of God before he was made Flesh, A Sermon, the substance of which was preached at Cummington, October 5, 1819.
Title of Article:
Title of Periodical:
Place of Publication: Goshen, MA
Publisher: Samuel Whitman
Date of Publication: 1819
Nature of Source: The tract consists of the substance of a sermon preached at "a session of the Mountain Association;" however, the text has apparently been altered somewhat from the original oral version. The self-publication of the tract may indicate the importance which the topic held for the author.

Comment: The author takes Matthew 22:41-42 as his text and asks, "What think ye of Christ? Whose son is he?" He proceeds to document Christ's premortal existence and role in creation. The document warrants a comparison with the LDS doctrine on Christ's premortal role. The sermon establishes Christ's divinity and attempts to explicate his relationship with the father, in which he affirms Protestant Trinitarian doctrine.

Researcher: David Holland

Excerpt (pages): "It is evident from Scripture that Christ was a Divine person. In him dwelt all the fulness of the Godhead. Godhead means Divinity. He was just like God in his essence: being the brightness of God's glory, and the express image of his substance. . . . The Word is the person, no doubt, whom God addressed, when he said, "Let us make him in our image after our likeness " (5-6).

. . . .

If what we have heard be correct, we are led to doubt the truth of the doctrine of pre-existence. It is, however the opinion of some sincere Christians, and even learned men, men who have studied the Scriptures diligently, that the human soul of Christ pre-existed. They suppose that the human soul of Christ existed before the foundations of the world were laid; before God said, Let there be light: and there was light. They supposed the soul to have been created and fitted to occupy the body which was conceived in the womb and born of the virgin Mary. But whether his soul existed prior to the birth of the body, in any other sense or manner that the souls of men pre-exist, is a question" (15).

. . . .

"It has already been shown that the Father and the Son are two distinct persons: Christ therefore said of the Jews: 'They have both seen and hated both me and my Father.' He said also: 'Ye believe in God, believe also in me." They are, however, so mysteriously united in nature and essence as to be but one. Each one of the two possesses all the perfections of each" (21).

Hard Copy (pages): 1-24
Date When Photocopying Was Completed:

Topics: Jesus Christ; Melchizedek priesthood; covenant
Author: Samuel Whitman
Title of Book: Christ, the Son of God before he was made Flesh, A Sermon, the substance of which was preached at Cummington, October 5, 1819.
Title of Article:
Title of Periodical:
Place of Publication: Goshen, MA
Publisher: Samuel Whitman
Date of Publication: 1819
Nature of Source: The tract consists of the substance of a sermon preached at "a session of the Mountain Association;" however, the text has apparently been altered somewhat from the original oral version. The self-publication of the tract may indicate the importance which the topic held for the author.

Comment: The author takes Matthew 22:41-42 as his text and asks, "What think ye of Christ? Whose son is he?" He proceeds to document Christ's premortal existence and role in creation. The document warrants a comparison with the LDS doctrine on Christ's premortal role. The sermon establishes Christ's divinity and attempts to explicate his relationship with the father, in which it affirms Protestant Trinitarian doctrine. In this process, the author makes a number of references to Christ in relation to Melchizedek and the priesthood.

Researcher: David Holland

Excerpt (pages): "The anointed God was not only a Prophet, but a 'Priest forever after the order of Melchisedec.' He must be a Priest in order to accomplish his part of the covenant of redemption between him and his Father in eternity" (8).

"The learned Dr. Cave considers Melchisedec as a type of Christ. And by the type, he gives us his idea of Jesus Christ, the Son of God. 'He was,' says he, 'referring to Hebrews vii.3. without genealogy, without having any pedigree extant upon record: whence the ancient Syriack version truly expresses the sense of the whole passage thus; whose neither father nor mother are written among the generations, that is, the genealogies of the ancient patriarchs. And in this he eminently typified Christ, of whom this is really true: he is without father in respect of his human nature, begotten only of a pure virgin; without mother in respect of his Divinity, being begotten of his Father, before all worlds, by an eternal and ineffable generation (17).

Length of Relevant Material: 2 pp.
Hard Copy (pages): 8, 17

Topics: Jesus Christ; three separate beings in Godhead
Author: [J. Brown]
Title of Book: A Letter to the Reverend William E. Channing
Title of Article: 
Title of Periodical: 
Place of Publication: Boston, MA
Publisher: James Loring
Date of Publication: 1819
Nature of Source: The tract is published in the form of a letter from a discontented layman to Reverend Channing, in response to the latter's recent Unitarian sermon on the subordination of Christ to the Father.
Comment: The argument contained in this letter defends the doctrine of the trinity and the unequivocal divinity of Jesus. The letter is representative of the larger debate between Trinitarians and Unitarians concerning the nature and role of Christ and is indicative of the controversy over this issue, which was current on the eve of the restoration. Reverend Channing was defended in a later refutation of this particular
letter, written by William Bigelow (under the pseudonym Layman Junior) and entitled A Letter to "A Layman" in Reply To his "Letter to Rev. Mr. Channing."

**Researcher:** David Holland  
**Excerpt (pages):** "The friends of Christ who have read your sermon, who were grieved or offended by it, wondering at the temerity of its author in this Christian land, may again see that they were not offended without cause, we cite the noxious passages.--'We object to the doctrine of the Trinity, that it subverts the unity of God.' Now, Sir, you know we are fully assured of this unity. We adore it. Our ideas of the Trinity do not take from it, but fully confirm it. 'Trinity in Unity and Unity in Trinity['], is the long established doctrine of all the Christian churches.--And do we hold as we say,'Each of these persons, as described by the theologians, has his own particular consciousness, will, and perceptions?['] What acceptable divine ever asserted this? We never met with such an assertion. Our belief is, that whatsoever the Father willeth, the Son willeth, and whatsoever the Son willeth, the Holy Ghost willeth; that there is no particular, or self-respective acts of will and perception assignable to each person; because it is written, 'Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever de doeth, these also doeth the Son likewise.' And of the Spirit, Christ speaketh, "When he the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak" (5).

"Christ is called or truly named God in Holy Scripture" (16).  
**Length of Relevant Material:** 16 pp.  
**Hard Copy (pages):**

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**Topics:** Jesus Christ; three separate beings in Godhead  
**Author:** Layman Junior [William Bigelow]  
**Title of Book:** *A Letter to "A Layman" in Reply To his "Letter to Rev. Mr. Channing."*

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**Comment:** The letter to which this tract responds was published the same year by J. Brown and entitled *A Letter to the Reverend William E. Channing*. In this former letter, Mr. Brown attacked Rev. Channing on the issue of Unitarianism and its corollary doctrine on the nature of Christ. The former letter borrows typical Trinitarian language and reasons to accuse the Reverend of denying the divinity of Christ by making him
distinct from and *subordinate* to the Father. In response, the letter here in question affirms and defends Reverend Channing's position on the basis of both reason and scripture. The tract is indicative of the kind of doctrinal debated over the nature of God and Christ which would have been occurring on the eve of the restoration.

**Researcher:** David Holland

**Excerpt (pages):** "I have read this sermon with attention and delight, and as far as I can understand Mr. C. on this subject, he does not doubt the authenticity of this doctrine [trinity] because it is *above* human reason, but because he conceives it *contrary to* human reason. And so, sir, it appears to me. Common sense and reason assure us, that Omnipotence itself cannot cause a being to exist and not exist at the same time; and it appears to my weak understanding, that to say one person can be three persons, and three persons one person is an equal absurdity: and were such an idea expressed in the Bible as strongly as it is in some creeds and catechisms of mere human invention, I must confess, I should think it would outweigh all the evidence, internal and external, which that sacred book has in its favor, as a divine revelation" (1-2).

. . . . .

"Jehovah in reality is the only saviour. But others are called saviours in the subordinate sense. Jesus is called the saviour of the world; but 'him God exalted to be a Saviour.' Washington, in a vastly inferior sense, is called the saviour of his country; but he was raised up and fitted for this office by the Supreme Being" (4).

In referring to passages (particularly the baptismal prayer) of the Bible which seem to combine the Father, the Son and the Holy Ghost, the author explains, "I can reply to this by a familiar comparison, which, I hope, I make with the most profound reverence for the Supreme Being. Were a person appointed to receive a stranger, or foreigner, or new-comer into the United States, as a citizen, and the form of admission were, "I receive you, in the name of the President, Congress and People of the United States;" would it be understood that, the receiver meant, that these three were one being or person? The circumstance of three names being mentioned together, I believe, is not a proof that the three persons, designated by those names, are either the same, or equal in power and glory" (5).

**Length of Relevant Material:** 8 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Jews; restoration of Israel to knowledge, to their lands, to favor with God

**Author:** Levi Parsons

**Title of Book:** *The Dereliction and Restoration of the Jews*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Boston, MA

**Publisher:** Samuel T. Armstrong

**Date of Publication:** 1819
Nature of Source: Preached in Park-street Church on October 31, 1819, this sermon was given as a farewell to the missionaries intended for Palestine. The author, Levi Parsons, was one of the departing missionaries. The exact denomination of the mission is unclear.

Comment: The tract describes the past, present and future states of the Jewish people. It seems to retain a belief in their literal restoration to both their lands, and their special relationship to God. Particular reference is made to the Abrahamic covenant. The tone of the sermon is unmistakably sympathetic. It appears that this restoration is contingent upon a Jewish conversion to Christ.

Researcher: David Holland

Excerpt (pages): "Afterwards they shall return, be reinstated in all the privileges included in the covenant of Abraham, and be again a peculiar people, a royal priesthood, a chosen generation" (4)

. . . . .

"[A primitive Jew would consider the prophesies and say] 'My brethren are to go again into captivity, so long a captivity that it will be said of Jerusalem, it has been always waste; they shall be cast out from God, excluded from all their religious and civil privileges even till the latter days; then shall they return to the land which was given to our Father Abraham. God himself will dwell with them, and establish with them an everlasting covenant which shall never be forgotten.'

"Place the same predictions in the hands of a Christian, who has the advantage of looking back upon the accomplishment of one of them [the first diaspora and restoration]. Does he object to a literal interpretation of the latter, because there is figurative language attached to it. He finds figurative language in the other; yet the Jews did literally return. Would not an impartial examination of these two predictions, recorded in precisely the same terms, constrain him to adopt the sentiment, that as one was literally fulfilled, the other must be. The outcasts of Israel will yet be gathered to their own land" (10-11).

Length of Relevant Material: 20 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

_______________________________________________________

Topics: lay priesthood

Author: Nehemiah Dodge

Title of Book: A Description of Gospel Ministers, and their Internal Call

Title of Article:

Title of Periodical:

Place of Publication: Exeter, NH

Publisher: Josiah Richardson

Date of Publication: 1819

Nature of Source: Written by the pastor of the Baptist Church in Lebanon, Connecticut, this tract was originally intended as a "circular letter" for internal church use only. However, the project was of such a size, the decision was made to publish.

Comment: The tract is intended to enable the sincere believer to distinguish between ministers "whom
God never called" and those who are "called and owned of God in his cause." In so
doing, the author's perspective on priesthood and authority is revealed. The author closes
his treatise with a defense of the paid ministry and admonishes members of the
congregation to be generous with their support of the clergy. In this defence of the paid
ministry he outlines the reasons for paying the clergy. One such reason seems
particularly relevant to the converse view of Mormonism.

**Researcher:** David Holland

**Excerpt (pages):** "In the 2nd place, the minister is almost rendered useless in the world:
for dividing his attention between ministerial duties, and secular avocations, it is quicklu
found that half a man is worth but little in any place" (14).

**Length of Relevant Material:** 3 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** lay priesthood

**Author:**

**Title of Book:** Report of a Committee of the General Assembly, Appointed for Revising
the Form of Government, and the Forms of Process of the Presbyterian Church, In the
United States of America

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia, PA

**Publisher:** Thomas and William Bradford

**Date of Publication:** 1819

**Nature of Source:** "Ordered to be printed for the consideration of the presbyters," this
report is similar to a ministerial handbook on church government. It is important to note
that the report is only the suggestion of a committee to the General Assembly of
Presbyters and may or may not have been ratified by that body.

**Comment:** The report thoroughly addresses the issue of requisite ministerial credentials
and behavior. The focus on formal study and scholarship provides an interesting contrast
to the sentiments expressed on the issue in Doctrine and Covenants, sections 4 and 20.

**Researcher:** David Holland

**Excerpt (pages):** "Because it is highly reproachful to religion, and dangerous to the
church, to intrust the holy ministry to weak and ignorant men, the Presbytery shall try
each candidate, as to his knowledge of the Latin language; and of the original languages
in which the Holy Scriptures were written. They shall also examine him, on the arts and
sciences; on theology, natural and revealed; and on ecclesiastical history. . . .That the
most effectual measures may be taken to guard against the admission of insufficient men
to the sacred office, it is recommended, that no candidate, except in extraordinary cases,
be licenced, unless, after his having completed the usual course of academical studies, he
shall have studied divinity at least two years, under some approved divine or professor of
theology" (12-13).

**Length of Relevant Material:** 3 pp.
Nature of Source: As explained in the title, the tract is designed as a model catechism for Sunday-school-aged children. The author, Reverend Perkins, was pastor of the Third Presbyterian Church.

Comment: The tract is composed in the form of questions and answers, which provide the researcher an excellent opportunity to consider the principal theological questions of the day. In the process of outlining the encompassing and basic principles of Presbyterian theology, Reverend Perkins answers a number of questions on the nature and mode of baptism. The views expressed on the mode of baptism are uniquely non-dogmatic and flexible as the author indicates that any common method is valid. He does close, however, with a defense of the superiority of sprinkling on grounds of both convenience and symbolism.

Researcher: David Holland

Excerpt (pages): "Q.13. What do the scriptures teach us concerning the way, in which Christian baptism may be administered, and be valid?"
"A.13. Three ways have been practised by the Christian Church, of all denominations; dipping the body all over under water; pouring water on the face; and sprinkling water on the face. Of all these ways of administering Christian Baptism, sprinkling water on the face, will be allowed to be the most convenient. The word baptise, may justly, as the christian world have judged, signify either of these ways. Sprinkling water on the face, most accurately and nearly, as a sign, represents the thing signified-the shedding down the purifying influence of the Holy Ghost, and sprinkling of the blood of Christ. But either of the ways is valid" (66).

Length of Relevant Material: 1 p.
Title of Book: Ministerial Parity; or An Equality of Grade, Office, and Authority, Among the Christian Clergy . . . .

Title of Article: 

Place of Publication: Winchester, VA
Publisher: J. McGlassin
Date of Publication: 1819

Nature of Source: The tract is the text of a sermon given in Winchester at the opening of the synod of Virginia, on October, 21, 1819. Reverend Hill was the pastor of the Presbyterian Church in Winchester. The tract also includes some prefatory remarks which indicate that the sermon engendered some opposition among the Episcopalian denominations.

Comment: The author endeavors to prove, in a somewhat ambiguous manner, that there should be no distinction or rank among the ministers of the gospel. He appears to direct his comments toward the Episcopalian denominations of his day, which would have been noted for the diversity of ranks among their clergy. In so doing, he attacks the Episcopalian belief that the Christian church was patterned after the Jewish Temple, which entailed three different levels of ecclesiastical authority; namely, High Priests, Priests and Levites. His argument against such offices provides an interesting backdrop to Joseph Smith's reintroduction of them. The passage also vindicates the Presbyterian form of ministerial parity by comparing it to the nature of synagogue worship, which the author claims was a more likely model for the Christian church.

Researcher: David Holland

Excerpt (pages): "The argument drawn from the Jewish Temple, in which it is said there were three orders of ministers, viz. the High Priest, the Priests and the Levites. "This is seized upon with great avidity, to prove the same number of orders in the christian church.
"The order established in the synagogue, was decidedly such as that which prevails in the Presbyterian church. This is generally granted by prelatists themselves; and hence their great anxiety to resort to the temple service. There were in the synagogues a presiding Elder, whose office it was to expound the scriptures, after being read, and to teach and instruct members generally; there was also a bench of Elders, who in connection with the teacher or Pastor, exercised discipline and government; and there were Deacons, whose duty it was to take care of the property of the synagogue, attend to its temporal concerns, and provide for the poor. " (53).

Length of Relevant Material: 1 p.

Hard Copy (pages): 

Date When Photocopying Was Completed:

Topics: opposition in all things; agency

Author:

Title of Book: Tracts Designed to Illustrate and Enforce the Most Important Doctrines of the Gospel

Title of Article:
Title of Periodical: 
Place of Publication: New Haven, CT 
Publisher: 
Date of Publication: 1818 
Nature of Source: With no author or publisher listed, the cited work is a compilation of four tracts which discuss three major points of doctrine: atonement, agency, biblical sufficiency and ordination. From the context of the work, the author appears to be Presbyterian. 
Comment: In the tract entitled "Man, a free-agent without the aid of Divine Grace," the author defends the reality of man's moral agency--independent of the atonement. In so doing, he touches on issues of opposition and choice, which make for an interesting comparison to Latter-day Saint views on the issues. 
Researcher: David Holland 
Excerpt (pages): "We challenge any man to adduce one passage from the Bible, which detached or in its connection, wither declares or implies that mankind lost their free-agency in Adam, and have it restored to them by Jesus Christ. . . . Free-agency consists in the faculties of understanding, conscience and will; by which I intend, those powers, capacities, or qualities of the soul of man by which he is enabled to see the difference between good and evil, or to love one and hate the other" (17). 
. . . . 
"Fifthly, according to this scheme [which contends that man has no real agency independent of grace ] the posterity of Adam needed no Saviour, to atone for actual sin. As they could not have committed actual sin without being free-agents, and as they could not have been free-agents without a Saviour, they needed no Saviour to atone for actual sin" (29).
Length of Relevant Material: 18 pp. 
Hard Copy (pages): 
Date When Photocopying Was Completed: 

Topics: order 
Author: Lyman Beecher 
Title of Book: A Sermon Delivered at the Installation of the Reverend Elias Cornelius 
Title of Article: 
Title of Periodical: 
Place of Publication: Andover, MD 
Publisher: Flagg and Gould 
Date of Publication: 1819 
Nature of Source: The pamphlet is simply the text a sermon delivered at installation of a minister. The denomination here considered is referred to as the First Church of Christ in Litchfield, Conn. 
Comment: The tract commences with a survey of God's dealings with man and quickly introduces the concept of covenant. In discussing the role of the covenant that existed between God and Israel in pre-Christian time, it affirms our need to be God's covenant people today. In the process, Rev. Beecher addresses the responsibilities of lawmakers in
a democracy to allow and encourage the citizens to maintain that covenant relationship. The argument evolves into a defense of the desirability of established creeds. His major assertion is that God is a God of order; therefore, a systematic explanation of theology is in keeping with the character of God.

Researcher: David Holland

Excerpt (pages): "It is fashionable, I am aware, to decry system in theology; but why the Most High should be pleased to observe order in the government of the natural world, so as to lay the foundation for demonstration and system in philosophy, and at the same time, be supposed to govern his moral kingdom by laws obscurely revealed, including no general principles, connected by no dependencies, and excluding the possibility of a system in theology, is an enigma for those to explain who choose to deny creeds, and to speak contemptuously of system in theology" (31).

Length of Relevant Material: 1 para.

Hard Copy (pages):

Topics: priesthood, basis of authority
Author: James Gardner, (,)
Title of Book: The Faiths of the World vol. II
Title of Article:
Title of Periodical:
Place of Publication: London and Edinburgh
Publisher: A. Fullarton and Co
Date of Publication: 1858
Nature of Source: The cited work serves as a theological dictionary and defines both groups and doctrines. The author of the text appears to be Congregationalist, though there is some ambiguity.

Comment: The dictionary here considered is comprehensive and scholarly, though slightly polemic in its tone. In discussing the priesthood, the author dismisses the notion of sacerdotalism and ritualism, and offers establishes Congregationalist notion, found in the excerpt below, as the most logical and scriptural. In so doing, the author betrays the general opinions and assumptions of his age. These opinions contrast sharply with the thought and practice of Joseph Smith, in that Joseph restored a sacerdotal and hierarchical priesthood. However, Joseph also distributed that priesthood to all of his congregation. The author articulates the sentiment of his contemporaries in rejecting any power inherent in the act of ordination, aside from the symbolic.

Researcher: David Holland

Excerpt (pages): "In the view of the congregationalist the pastoral tie is considered as resting, in subordination to the Great Head of the Church, on the call of the church members, and ordination is simply the formal recognition of the tie thus formed. This view of the matter is diametrically opposed to the doctrine of the Romish church, which regards orders as a holy sacrament, conveying an indelible character, flowing down by regular succession from the apostles" (572). Elsewhere, the author denounces the heresy
of separating "a particular priesthood from the universal and ordinary calling of all Christians" (548).

Length of Relevant Material: The articles under the headings "ordination" (572) and "clergy" (548) are contained on a single page each.

Hard Copy (pages):

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Topics: priesthood, basis of authority
Author: Winthrop S. Hudson (eds. Richard Neibuhr and Daniel D. Williams)
Title of Book: *The Ministry in Historical Perspectives*
Title of Article: "The Ministry in the Puritan Age"
Title of Periodical:
Place of Publication: New York
Publisher: Harper and Brothers
Date of Publication: 1956
Nature of Source: The cited work is a compilation of essays on the historical development of the Christian ministry. The essay in question concerns the period leading up to the restoration.
Comment: The evolution, which Winthrop here describes, from priest to minister becomes significant in the light of Joseph Smith's inauguration of a sacerdotal priesthood which retains the obligations of ministry. Although the passage refers to events in the 1600's, they have a direct bearing on the general anti-clerical sentiment in nineteenth century America.

Researcher: David Holland

Excerpt (pages): "The sacerdotal aspect of the ministry was not in express words disallowed, but it was so effectually obscured as to fall out of general acceptance. The word 'priest' remained, but it was carefully explained by Archbishop Whitgift to mean no more than presbyter, and it was carefully avoided in official documents. Except when referring to the Ordinal, the Canons of 1604 invariably employ the word 'minister' instead of 'priest.' The suggestion of the official usage was emphasized by the destruction of the alters in the parish, . . . and the abandonment of the Eucharistic vestments.' Formerly the clergy had been 'priests,' finding their primary responsibility at the alter; now they were 'ministers,' with preaching and pastoral care as their pre-eminent duties" (180). [H.H. Henson, *The Church of England* (London, 1939), 149.]

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Complete: 

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Topics: priesthood, basis of authority
Author: Winthrop S. Hudson (eds. Richard Neibuhr and Daniel D. Williams)
Title of Book: *The Ministry in Historical Perspectives*
Title of Article: "The Ministry in the Puritan Age"
The cited work is a compilation of essays on the historical development of the Christian ministry. The essay in question concerns the period leading up to the restoration.

Comment: The following excerpt, although principally concerning the seventeenth century, sheds some light on the sentiment prevalent in Joseph Smith's day which began to see ordination as optional and symbolic, rather than sacerdotal.

Researcher: David Holland

Excerpt (pages): "Thus John Milton said that it is 'the inward calling of God that makes a minister.' Milton went on to insist that 'the ministerial gifts' need to be 'manured' and improved by 'painful study,' but there were others who were to suggest that the inward call itself was sufficient" (205).

Length of Relevant Material: 1 p.

Researcher: David Holland

Excerpt (pages): "In the great bulk of American Protestantism an 'evangelical' understanding of the faith had gradually supplanted the traditional sacramental outlook. With these great shifts extending over two centuries and a half and culminating in America in the decade of the 1850's, both the conception of the ministry and the practical life of the minister were metamorphosed into ways of thinking and ways of doing that were different from anything previously known in Christendom" (208).

Length of Relevant Material: 1 p.
Throughout the adaptation to the exigencies of the new situation faced in America, one institutional development stands out as having tremendous influence on the conception and practice of the ministry, namely, the tendency in all the transplanted churches of whatever polity to gravitate toward an actual 'congregationalism' or localism. . . .

"The minister was likely to be completely isolated from the sustaining power and status-giving context of church, and, thrown into intimate face-to-face contact with his lay people, made dependent upon his own character and something as intangible to most colonist as 'the Spirit' for whatever prestige he could gain and leadership he could give. . . .

"In 1697 the Archbishop of Canterbury expressed surprise that the clergymen might be "removed like domestic servants by a vote of the Vestry," but obviously neither he nor anyone could do anything about it. [Elizabeth Davidson, The Establishment of the English Church in Continental American Colonies (Durham, 1936), 19.]

. . . .

"The Secretary of the American Home Missionary Society actually wielded more uncontrolled power than 'the whole college of Bishops presiding over the Episcopal Church of the United States' since 'the clergy Employed' and 'the congregations assisted' and 'the kind of doctrine [permitted] to its beneficiaries' was 'under the absolute control of the society.' [Thoughts on the Religious State of the Country with Reasons for Preferring Episcopacy (New York, 1836), 90-91.]

. . . .

As the local churches were revolting against overall control, there was widespread revolt against the power of the ministers in the local churches until 'after the Reforming
Synod [of 1697], the clergy found themselves shorn of every weapon except moral
persuasion, and their threat of [Divine] vengeance.’ And already, as Urian Oakes had
declared in 1673 'in many churches 'a few Pragmatical and Loquacious men' are . . .
exercising real power, while the constituted authority is helpless.' [Perry Miller, The New
England Mind from Colony to Province (Cambridge, 1953), 142, 111.]

"'No minister can be forced upon his people, without their suffrage and voluntary
support. Each pastor stands upon his own character and deeds, without anything to break
the force of his responsibility to his people.' This kind of political relationship, because
of overt and immediate dependence upon the local congregation, tended to make the
American minister--unless of more than average abilities or wealth--very sensitive to the
peculiar provincialisms of his parish and often subservient to and spokesman for them.

"It is obvious that within this broad context the conception of the minister practically lost
its priestly dimension as traditionally conceived, and became that of a consecrated
functionary, called of God, and who directed the purposive activities of the visible
church.

"Sectarian anticlericalism was of course almost universal in America. If all the
Protestant groups are seen on a continuum with say Quakers on the left and 'catholic'
Episcopalians on the right, one can say that each group tended to criticize the 'clericalism
of all the groups to its right. Indeed such criticism was an essential element in each
group's definition of itself" (212-235).

Length of Relevant Material: entire essay is relevant--42 pp.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: priesthood, basis of authority

Author: Sidney E. Mead (eds. Richard Neibuhr and Daniel D. Williams)

Title of Book: The Ministry in Historical Perspectives

Title of Article: "The Rise of the Evangelical Conception of the Ministry in America
(1607-1850)."

Title of Periodical:

Place of Publication: New York

Publisher: Harper and Brothers

Date of Publication: 1956

Nature of Source: The cited work is a compilation of essays on the historical
development of the Christian ministry. The essay in question concerns the period leading
up to, and including, the restoration.

Comment: The following passage is a quotation from an 1855 essay entitled "The
Position of the Evangelical Party in the Episcopal Church," in Miscellaneous Essays and
Reviews, I (Chicago, 1855), 371-72. The excerpt highlights the anti-sacerdotalist, anti-
ritualistic, and anti-hierarchical tendencies in Joseph Smith's environment. These
tendencies are diametrically opposed to the Restored Gospel, which re-established and expanded ritual, a sacerdotal priesthood and hierarchical government.

**Researcher:** David Holland

**Excerpt (pages):** "We [evangelicals] regard the prevailing spirit of Episcopacy, in all aspects, high and low, as at variance with the spirit of the age and of this land. This is an age of freedom, and men will be free. The religion of forms is the stereotyped wisdom or folly of the past, and does not adapt itself to the free movements, the enlarged views, the varying plans of this age. The spirit of this age demands that there shall be freedom in religion; that it shall not be fettered or suppressed; that it shall go forth to the conquest of the world. It is opposed to all bigotry and uncharitableness; to all attempts to 'unchurch' others; to teaching that they worship in conventicles, that they are dissenters, or that they are left to the uncovenanted mercies of God. All such language did better in the days of Laud and Bonner than now. . . . The spirit of this land is, that the church of Christ is not under the Episcopal form, or the Baptist, the Methodist, the Presbyterian, or the Congregational form exclusively; all are, to all intents and purposes, to be recognized as parts of the one holy catholic church. . . . There is a spirit in this land which requires that the gospel shall depend for its success not on solmen precessions and imposing rites; not on the idea of superior sanctity in the priesthood in virtue of their office; not on genuflections and ablutions; not on any virtue conveyed by the imposition of holy hands, and not on union with any particular church, but on solemn appeals to the reason, the conscience, the immortal hopes and fears of men, attended by the holy influences of the Spirit of God. . ." (223).

**Length of Relevant Material:** entire essay is relevant--42 pp.

**Hard Copy (pages):**
**Date When Photocopying Was Completed:**

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**Topics:** priesthood and church

**Author:**

**Title of Book:**

**Title of Article:** "Inconsistency of Sectarianism"

**Title of Periodical:** *The Catholic Telegraph*, Vol. I, No. 4

**Place of Publication:** Cincinnati, OH

**Publisher:**

**Date of Publication:** November 12, 1831

**Nature of Source:** A Catholic newspaper which began in Ohio in 1831. The paper contains articles of both theological and general interest.

**Comment:** The article in question is a diatribe against the sectarians of the day. It explains why the theological platform of the Protestants is invalid. One of the issues it addresses, and perhaps the issue of most importance for the Latter-day Saint, is the necessity of religious authority. It is also a good example of the Catholic tendency to use the Old Testament as a type for its current priesthood structure and doctrine.

**Researcher:** David Holland
Excerpt (pages): "Among [the Jews], the Lord established and sustained an infallible tribunal, to determine all religious controversy. If any were found, who refused to abide by its decisions, the rash dissenter paid the forfeit of his temerity with his life. 'If thou perceive that there be among you a hard and doubtful matter in judgement between blood and blood. . . .thou shalt come to the Priest, of the Levitical race, and to the judge, that shall be at that time: thou shalt ask of them and they shall shew thee the truth of the judgement. And thou shalt do whatever they say, that preside in the place where the Lord shall choose, and what they shall teach, according to this law: and thou shalt follow their sentence: neither shalt thou decline to the right hand nor to the left hand. But he that will be proud, and refuse to obey the commandment of the Priest, who ministereth at that time to the Lord thy God, and the device of the judge, that man shall die, and thou shalt take away the evil from Israel.' Duet. Xvii. Such is the authority which God was pleased to give the church guides of the ancient covenant. Is it compatible with reason, philosophy, or scripture, to believe that Jesus Christ has deprived his church of a power and authority, which infallibly decided all manner of religious controversy under the law of Moses?"

Length of Relevant Material: 1 para.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: priesthood and church
Author:
Title of Book:
Title of Article: "Authority in Religion"
Place of Publication: Cincinnati, OH
Publisher:
Date of Publication: December 31, 1831

Nature of Source: A Catholic newspaper which began in Ohio in 1831. The paper contains articles of both theological and general interest.
Comment: In establishing the need for authority in religion, the paper quotes a passage from Rousseau, which makes many of the same claims against Protestantism that Mormons would make.
Researcher: David Holland
Excerpt (pages): "Here, the Catholics acted unwisely. Had they instead of contesting the doctrines of their adversaries, called only in question, their right of preaching and instructing, they would [have] confounded and perplexed them. . . .You [reformers] assert, that you are the envoys of heaven; and you oblige us to believe you on your word alone; for you give no other sign of your divine commission, but new interpretations of the Scriptures, which have always been understood in a different sense from yours. You preach, you tell us no new doctrines; but what then are your interpretations, if they are not new doctrines? Surely, to give new sense to the words of the Scripture, is not this establishing a new doctrine? Is not this making God speak otherwise than he has spoken
before? Is it not the sound, but the sense of the words which God has revealed; and therefore, changing the sense, which has been always admitted and determined in the Church--that is changing the Revelation.

"Moreover, behold how unjust you are; you allow that miracles are essential, in order to authorize a divine mission--and yet, you mere individuals, you grant it, you come without miracles; and speak to us, imperiously, as the envoys of the Almighty. You claim authority of interpreting the Scriptures by the dictates of your own caprice; and yet you take from us the liberty to do likewise. You arrogate to yourselves alone a right, which you refuse to all of us, who compose the great body of the Church. Pray, on what title do you thus subject our judgements to your private interpretation? . . . . What solid answer could the Reformers have made to this expostulation? For my own part, I cannot see it. I think, that either they would have been reduced to silence, or compelled to work miracles" (84-85).

**Length of Relevant Material:** 2 cols.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** priesthood and church

**Author:**

**Title of Book:**

**Title of Article:**

**Title of Periodical:** *The Catholic Telegraph*, Vol. I, No. 8

**Place of Publication:** Cincinnati, OH

**Publisher:**

**Date of Publication:** December 10, 1831

**Nature of Source:** A Catholic newspaper which began in Ohio in 1831. The paper contains articles of both theological and general interest.

**Comment:** The cited article was written in response to an article which appeared in the *Rochester Observer*. The article here is a defense of the Catholic doctrines and practices, which were apparently denigrated in the Rochester paper. The following phrase should be of obvious significance for the Latter-day Saint researcher.

**Researcher:** David Holland

**Excerpt (pages):** "What [the author] is pleased to dignify with the name of churches, the catholic knows to be conventicles of error and confusion--houses, wherein a new and ever-varying doctrine is substituted for the Holy Temples, Priesthood, Sacrifice and Sacraments, of the religion of Christ" (63).

**Length of Relevant Material:** 1 cols.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** priesthood and church
Author: Henry Edward Manning
Title of Book: *The Eternal Priesthood*
Title of Article: 
Title of Periodical: 
Place of Publication: London
Publisher: Burns and Oates
Date of Publication: 1912 (originally published in the 1880s.)
Nature of Source: The book is published by a Catholic minister, and contains 286 pages of explanation and defense concerning the Catholic notion of priesthood.
Comment: Cardinal Manning was the archbishop of Westminster. Originally an Anglican clergyman, Manning took part in the 1834-1836 "Oxford Movement" which saw a number of Anglican priests criticize Episcopalian doctrine. One of the principle objectives of the Oxford Movement was to restore a sacerdotal nature and power to a clergy which had become relatively impotent in Anglican theology. Manning eventually converted to Catholicism. The cited work is Manning's definitive work on the subject of the Catholic priesthood and warrants a comparison with the sacerdotalism inherent in the Latter-day Saint notion of priesthood.
Researcher: David Holland

Excerpt (pages): "Ordination impresses a character, and that character is a spiritual and indelible sign or seal, by which the soul is marked for the exercise of the acts of divine worship, and for teaching of the same to others. The priesthood of Christ is the source of all divine worship . . . The sacerdotal character, therefore, is a participation of the priesthood of Christ and the closest configuration to Him in His office of mediator" (9-10).

. . . . .

"[Christ] meant that His priests should perpetuate in the world not only His truth and His Holy Sacraments, but His own mind, and likeness, and life. And for this, he has given us all the necessary means. He chose and taught and trained and assimilated His Apostles to Himself by direct and immediate action. He chooses, calls, and conforms His priests to Himself now no less than in the beginning, though His action be mediate by the divine tradition, and by the action of His mystical body edifying itself in charity. Dionysius the Areopagite, whosoever he be, says: 'He who speaks of a priest speaks of a man most August, and altogether divine, and most skilled in the whole sacred science,' that is, of God. S. Ignatius calls the priest 'the culminating point of all goodness among men.' "This, then, is an axiom in the law and spirit of the sacerdotal life: that a priest is predestined for the greatest glory of God" (68).

. . . . .

"We [the priests] are in contact with the eternal world; and that contact is real and substantial and personal, both on His side and on ours. We behold him face to face by the vision of faith. Beyond this there is nothing but the vision of the blessed. After the consecration we are already admitted to it under a veil" (90).

Length of Relevant Material: entire work is relevant--286 pp.

Hard Copy (pages): 

Date When Photocopying Was Completed:
Topics: priesthood and church, basis of authority
Author: William Howitt
Title of Book: A Popular History of Priestcraft in All Ages and Nations
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: Effingham Wilson, Royal Exchange
Date of Publication: 1846
Nature of Source: The cited work is an extended tract, published in England. The edition at hand is the eighth. The first edition was probably published around 1844.
Comment: The cited work is a polemic discussion of the historical development of priestcraft from an apparently congregationalist minister. In the process of attacking priestcraft, the author dismisses heathen, Jewish, Roman and Anglican priests as pretenders and usurpers. One of the priestly characteristics which the author opposes is sacerdotalism. His criticism is of importance to any researcher considering the nature of the Latter-day Saint priesthood and hierarchical structure.
Researcher: David Holland
Excerpt (pages): "[When we] hear [Aaron] telling [Israel] to bring their golden ornaments, and he would make a god to go before them; and, in the next moment, telling Moses that the people constrained him, and he threw gold into the fire and 'out came this calf,' as if by accident,--we are filled with contempt for sacerdotal sycophancy and time-serving" (63).
Length of Relevant Material: 1 para.
Hard Copy (pages):

Topics: priesthood and church, basis of authority
Author:
Title of Book: "Methodist Objections"
Title of Article: The Catholic Telegraph, Vol. I, No. 33
Title of Periodical: The Catholic Telegraph
Place of Publication: Cincinnati, OH
Publisher:
Date of Publication: June 2, 1832
Nature of Source: The cited periodical is a Catholic newspaper which began in Ohio in 1831. The paper contains articles of both theological and general interest.
Comment: The excerpted article contains the answers to proposed Methodist objections against Catholic theology. This is a regular feature in the paper. Surprisingly, the response excerpted below is one of the few which addresses the issue of clerical authority. The passage below speaks to the notion of a sacerdotal priesthood, which Mormons and Catholics accept (albeit in strikingly different forms) and which most Protestants reject.
Researcher: David Holland
Excerpt (pages): "That Christ conferred his own authority on the pastors of his Church is clear from his own declaration, 'All power is given to me in heaven and on earth.' As my father sent me, I also send you." (261).

Length of Relevant Material: 1 cols.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: priesthood and church, basis of authority

Author: Leonard Woods

Title of Book: The Usefulness of the Sacred Office

Title of Article: "Methodist Objections"


Place of Publication: Cincinnati, OH

Publisher: Charles Whipple

Date of Publication: June 2, 1832

Nature of Source: The cited periodical is a Catholic newspaper which began in Ohio in 1831. The paper contains articles of both theological and general interest.

Comment: The excerpted article contains the answers to proposed Methodist objections against Catholic theology. This is a regular feature in the paper. Surprisingly, the response excerpted below is one of the few which addresses the issue of clerical authority. The passage below speaks to the notion of a sacerdotal priesthood, which Mormons and Catholics accept (albeit in strikingly different forms) and which most Protestants reject.

Researcher: David Holland

Excerpt (pages): "That Christ conferred his own authority on the pastors of his Church is clear from his own declaration, 'All power is given to me in heaven and on earth.' As my father sent me, I also send you." (261).

Length of Relevant Material: 1 cols.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: priesthood and church; basis of authority

Author: Leonard Woods

Title of Book: The Usefulness of the Sacred Office

Title of Article: "Methodist Objections"


Place of Publication: Cincinnati, OH

Publisher: Charles Whipple

Date of Publication: June 2, 1832

Nature of Source: The cited periodical is a Catholic newspaper which began in Ohio in 1831. The paper contains articles of both theological and general interest.

Comment: The excerpted article contains the answers to proposed Methodist objections against Catholic theology. This is a regular feature in the paper. Surprisingly, the response excerpted below is one of the few which addresses the issue of clerical authority. The passage below speaks to the notion of a sacerdotal priesthood, which Mormons and Catholics accept (albeit in strikingly different forms) and which most Protestants reject.

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Length of Relevant Material: 1 cols.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: priesthood and church; basis of authority

Author: Leonard Woods

Title of Book: The Usefulness of the Sacred Office

Title of Article: "Methodist Objections"


Place of Publication: Cincinnati, OH

Publisher: Charles Whipple

Date of Publication: June 2, 1832

Nature of Source: The cited periodical is a Catholic newspaper which began in Ohio in 1831. The paper contains articles of both theological and general interest.

Comment: The excerpted article contains the answers to proposed Methodist objections against Catholic theology. This is a regular feature in the paper. Surprisingly, the response excerpted below is one of the few which addresses the issue of clerical authority. The passage below speaks to the notion of a sacerdotal priesthood, which Mormons and Catholics accept (albeit in strikingly different forms) and which most Protestants reject.

Researcher: David Holland

Excerpt (pages): "That Christ conferred his own authority on the pastors of his Church is clear from his own declaration, 'All power is given to me in heaven and on earth.' As my father sent me, I also send you." (261).

Length of Relevant Material: 1 cols.

Hard Copy (pages):

Date When Photocopying Was Completed:
Newburyport, Massachusetts, on March 9, 1819. The author, Reverend Woods, was then Abbot Professor of theology at the Theological Seminary, Andover, Massachusetts.

**Comment:** The tract is in most ways typical of the sentiment of Protestants toward their clergy. The eulogy is characterized by respect and appreciation, but makes no mention of any priesthood power the deceased may have held. One passage in the sermon is a particularly well-articulated statement on the perceived powers and authority of most orthodox Protestant clergy.

**Researcher:** David Holland

**Excerpt (pages):** "The train of reflection, in which I have indulged myself on this occasion, clearly shows, *that the death of a faithful minister is a great loss, and should excite heartfelt sorrow.* For when a minister dies, he can no more preach the truths of revelation. He can no more be an instrument in the conversion of sinners, in building up the church, or in advancing the knowledge and holiness of believers. He can no more lift up his voice against prevailing iniquities, and contribute to the order and peace of society. He can no more guide the duties of the Sabbath; no more visit the sick and the dying, or feed the sheep and lambs of Christ. He can no more engage in the plans of benevolence, which distinguish the present day; can no more labor and pray for the spread of the gospel, and the renovation of the world. His pious designs, his benevolent efforts have all ceased" (12).

**Length of Relevant Material:** 12

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** priesthood and church; basis of authority

**Author:** William Hill

**Title of Book:** *Ministerial Parity; or An Equality of Grade, Office, and Authority, Among the Christian Clergy . . . .*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Winchester, VA

**Publisher:** J. McGlassin

**Date of Publication:** 1819

**Nature of Source:** The tract is the text of a sermon given in Winchester at the opening of the synod of Virginia, on October, 21, 1819. Reverend Hill was the pastor of the Presbyterian Church in Winchester. The tract also includes some prefatory remarks which indicate that the sermon engendered some opposition among the Episcopalian denominations.

**Comment:** The author endeavors to prove, in a somewhat ambiguous manner, that there should be no distinction or rank among the ministers of the gospel. He appears to direct his comments toward the Episcopalian denominations of his day, which would have been noted for the diversity of ranks among their clergy. The author does make allowance for the different offices of Bishop and Deacon--but claims that only one class of minister (known alternatively as Bishop, Elder or Pastor) existed and that the other office of Deacon entails completely different properties and position. As with most of his
Presbyterian colleagues, the author is careful to differentiate between "extraordinary" ministers (apostles and prophets) which existed in the primitive church but are no longer needed, and "permanent" ministers (Bishops) who currently govern the church. Although the author dismisses the Episcopalian claims to apostolic succession, he offers no defense of Presbyterian authority other than the claim of more careful adherence to biblical doctrines.

Researcher: David Holland

Excerpt (pages): "We shall now proceed to establish the proposition which we have assumed, as deducible from the text, which is that Christ and his Apostles have established an equality among the ministers of the Gospel: and that a difference in grade and office, in the church of Christ, among its ministers, is so far a departure from apostolic order, and the simple plan laid down in the word of God.

"Now we wish it to be distinctly understood, that we do not mean to assert, that there is but one order among the primitive teachers, to be found in the word of God. We are ready to acknowledge that there are a great variety of grades and offices to be found there. As 1 Cor. 12.28. "And God hath set some in the church, first Apostles, secondarily, Prophets, thirdly, Teachers, after that, Miracles, Helps, Governments, Diversities of tongues." But our meaning, is, that there is but one permanent order of ministers, to be found in the scriptures, as established by Christ and his Apostles for the church.

"We are ready also to acknowledge that we meet with different orders of offices; such as Bishops and Deacons; and Presbyters, who labour in word and doctrine, and Presbyters whose office it is only to rule and govern in the church; and that different degrees of honour are due to those in different offices.

"But we contend that these were not different orders among the ministers, whose duty it was to preach the word, and administer the ordinances of the Gospel, but that some of those were offices of another nature altogether" (16-17).

Length of Relevant Material: 71 pp.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: priesthood and church; basis of authority
Author: Charles Chauncey
Title of Book: The Validity of Presbyterian Ordination Asserted and Maintained
Title of Article: 
Title of Periodical: 
Place of Publication: Boston, MA
Publisher: Richard Draper, Thomas Leverett
Date of Publication: 1762
Nature of Source: The tract is the text of a discourse given by Dr. Chauncey at the Dudleian-Lecture, at the Harvard-College in Cambridge, May 12. 1762.
Comment: The discussion is very similar to defenses of Presbyterian ordination which appeared after the publication of Dr. Chauncey's lecture. In particular, sermons and tracts of this genre contend that there was a parity among minister of the primitive church, and that, therefore, Presbyters have the power to ordain, while Episcopalian bishops are
usurpers. This particular tract is interesting for its discussion of the purely symbolic nature of ordination and authority; being a symbol of the inner call which each minister must receive from Christ.

**Researcher:** David Holland

**Excerpt (pages):** "For it is to be remembered, the thing intended by ordination is not, that the ordainers should commission persons to do the work of the ministry. This is done by Christ. It only belongs to them to declare who these persons are, and separate them to the work to which Christ has commissioned them. They don't make them ministers; but being authorized hereto, give them an authentic character as such in the eye of the world" (33).

**Length of Relevant Material:** 118 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** priesthood and church; basis of authority

**Author:** Charles Buck

**Title of Book:** A Theological Dictionary. . . .Two Volumes in One

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia, PA

**Publisher:** W.W. Woodward

**Date of Publication:** 1818

**Nature of Source:** The cited source is a theological dictionary containing definitions and explanation of diverse theological terms and doctrines. The author appears to be an adherent of the Church of England, though the dictionary attempts to be representative of Protestantism in general, and for the most part retains a fairly objective perspective. The work is an excellent of barometer of the state of orthodox Protestantism on the eve of the Restoration. This editions is the fifth American, adapted from the the third London.

**Comment:** Under the article entitled "priest," the author gives an account of the history and evolution of that office. In explaining the differences between Catholic, Episcopalian and Presbyterian views on the priesthood, he makes it an issue of sacrament. That is, for the Catholics to believe in transubstantiation it is necessary for them to believe in a sacerdotal priesthood; similarly, for the Presbyterians to see the sacrament as purely commemorative, it is sufficient to have presbyters whose authority is administrative in nature. The article is an excellent example of the debate then raging over the issue of priesthood authority. The discussion of this issue is of inevitable interest to scholars interested in the unique Mormon doctrine of priesthood.

**Researcher:** David Holland

**Excerpt (pages):** "If the word priest be taken to denote a person commissioned by divine authority to offer up a real sacrifice to God, we may justly deny that there is a priest upon the earth. Under the Gospel, there is but one priest, which is Christ; and but one sacrifice, that of the cross. The church of Rome, however, erroneously believe their priests to be empowered to offer up to the Divine Majesty a real proper sacrifice, as were the priests of the Old Testament. Ecclesiastical history informs us, that, in the second
century, some time after the reign of the emperor Adrian, when the Jews, by the second
destruction of the Jerusalem, were bereaved of all hopes of the restoration of their
government to its former lustre, the notion that the ministers of the Christian church
succeeded to the character and prerogatives of the Jewish priesthood, was industriously
propagated by the Christian doctors; and that, in consequence, the bishops claimed a rank
and character similar to that of the Jewish high-priest; and the deacons to that of the
Levites. One of the pernicious effects of the this groundless comparison and pretension
seems to have been, the introduction of the idea of a real sacrifice in the Christian church,
and of sacrificing priests.

In the Church of England, the word priest is retained to denote the second order in her
hierarchy, but we believe with very different significations, according to the different
opinions entertained of the Lord's supper. Some few of her divines, of great learning, and
of undoubted protestantism, maintain that the Lord's supper is a commemorative and
eucharistical sacrifice. These consider all who are authorised to administer that
sacrament, as in the strictest sense priests. Others hold the Lord's supper to be a feast
upon the one sacrifice, once offered on the cross; and these, too, must consider
themselves as clothed with some kind of priesthood. Great numbers, however, of the
English clergy, perhaps the majority, agree with the church of Scotland, in maintaining
that the Lord's supper is a rite of no other moral import, than the mere commemoration of
the death of Christ. These cannot consider themselves as priests in the rigid sense of the
word, but only as presbyters, of which the word priest is a contraction of the same import
with elder" (424).

Length of Relevant Material: 2 cols.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: priesthood and church; basis of authority
Author: John Brown
Title of Book: A compendious view of natural and revealed religion
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia, PA
Publisher: David Hogan
Date of Publication: 1819
Nature of Source: This publication is the first American printing of a late London
edition. John Brown (1722-1787) was deceased at the time of this printing.
Comment: The theology of this tract appears to be orthodox Protestant--and is most
likely Presbyterian--though there is some ambiguity. In a section which discusses the
nature and necessity of Church organization, Brown indicates that authority is the sole
prerogative of ordained officers. That is, that the body of the church has no legitimate
claim to authority. Brown's comments on the subject warrant a comparison with Joseph
Smith's concepts of universal priesthood and church organization. In particular, the
language in D&C 84:19 is in direct contrast to Brown's arguments concerning the
"mysteries of God" (see excerpt).
"No where are the Christian people in general, but particular officers, marked by characters which denotes authority;--Nay, they are represented as the flock; the family; the body: and subject; and are commanded to honour, obey, and submit to their officers, who are represented as elders, overseers, rulers, guides, governments, Acts xx.17, 28. 1 Thess. v. 12. 1 Tim. v. 17. Heb. xiii. 7,17. 1 Cor. xii. 28. 4. Great absurdity and confusion would ensue, if even all adult believers should be admitted to govern the church. All would be rulers: who then would remain to be ruled? All would be stewards of the mysteries of God to themselves and others: who the could need the dispensation of them?--Further, unless manhood, which is nothing spiritual, draw all church power to male believers, women, who are prohibited to speak in the church, must be allowed as much authority in government as men, 1 Cor. xiv. 3,4. 1 Tim. ii. 12.----More over, What neglect of business, what disorder must ensue, if all adult believers be equal triers and ordainers of pastors, or censurers of subtle hereticks? If elders or deacons offend, their spiritual pupils and children must be their judges and correctors. If a whole congregation fall into error and scandal, who can reclaim them? (458-9).

The author defends the mode and validity of the Presbyterian ordination. His comments bear directly on the Latter-day Saint doctrines of power and authority. In particular, his focus on the absolute necessity of proper forms and succession reveal much about the theological world into which the priesthood was restored. His defenses of the practice are very similar to other treatises on Presbyterian ordination (e.g., citing the biblical parity of ministers) which have already been archived.

Researcher: David Holland
Excerpt (pages): "If, however, the subject were merely of a speculative nature, I should feel little inclination to enter upon the discussion. But this is not the case. It is of the
highest practical importance; for if Presbyterian ordination be not valid, it follows that the ministers of our denomination, and those of most other denominations, have never been regularly ordained, and therefore, that they have no authority to preach, or administer the ordinances of the gospel" (37).

Length of Relevant Material: 18 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: priesthood and church; basis of authority
Author:
Title of Book: Fessenden & Co.'s encyclopedia of religious knowledge : . . .
Title of Article:
Title of Periodical:
Place of Publication: Brattleboro; Boston, MA
Publisher: Fessenden and Co.; Shattuck and Co.
Date of Publication: 1835
Nature of Source: Edited by B.B. Edwards, the cited source is a theological dictionary of terms and doctrines. Most likely of a Presbyterian inclination, the work is an excellent barometer of the state of orthodox Protestantism in the 1830s.
Comment: Under the article entitled "authority," the encyclopedia offers the following synonyms: warrant, order, permission, power, rule, dignity. The article is careful to differentiate between God's authority and man's. By man's authority, the article directly refers to the Catholic institution of hierarchical priesthood; it is in reference to that hierarchy that the following quotation was found. Of note is the striking absence of references to charismatic power in association with this authority.
Researcher: David Holland
Excerpt (pages): "[Authority is] the greatest and most irreconcilable enemy to truth an argument that this world has ever furnished" (152).
Length of Relevant Material: 1 col.
Hard Copy (pages): 2
Date When Photocopying Was Completed:
Nature of Source: Edited by B.B. Edwards, the cited source is a theological dictionary of terms and doctrines. Most likely of a Presbyterian inclination, the work is an excellent barometer of the state of orthodox Protestantism in the 1830s.

Comment: Under the articles entitled "priest" and "priesthood," the encyclopedia offers a relatively detailed history of those terms and the practices associated with them. In the process of explaining the essence of the priesthood, the articles condemn the Catholic church for maintaining Levitical forms (e.g., sacerdotal priests), which they claim were done away by the new covenant. Perhaps most notable for the LDS scholar is the articles designation of four different orders of the priesthood: kingly, Melchizedek, Aaronic and Christian. While the author's understanding of these orders differs widely from Joseph Smith, the resemblance of the language and delineations used warrants a comparison with Latter-day doctrine. The author also implies that the priesthood is the right of all believers, although the implementation of such a doctrine is left ambiguous. As was common for contemporaneous discussions on this issue, no sense of charismatic power is associated with this priesthood.

Researcher: David Holland

Excerpt (pages): "We may distinguish four kinds of priesthood. (1) That of kings, princes, heads of families, and the first born. This may be called a natural priesthood, because nature and reason teach is, that the honor of offering sacrifices to God should belong to the most mature of understanding and the greatest in dignity. (2) The priesthood, according to the order of Melchizedek, which does not differ from that now mentioned, but in its dignity; because Melchizedek was raised up of God to represent the priesthood of Jesus Christ. Or the priesthood of Melchizedek combined in the same person the right of the kingly and the priestly offices, with that of the First Born, to exercise the priesthood; or he was at once king, priest and prophet, that is, authoritative teacher in every sense of the term. (3) The priesthood of Aaron and his family, which subsisted as long as the religion of the Jews. (4) The priesthood of Jesus Christ, and of the new law, which is infinitely superior to the all others in its duration, its dignity, its prerogatives, its objects and its power. The priesthood of Aaron was to end. But that of Jesus Christ is everlasting. That of Aaron was limited to his own family . . . the priesthood of Jesus Christ includes the entire church. " (972).

Length of Relevant Material: 1 col.

Hard Copy (pages):

Topics: priesthood and church; basis of authority

Author:
Title of Book: A Defence of the Essentials of Ordination
Title of Article:
Title of Periodical:
Place of Publication: New York, NY
Publisher: T. and J. Swords
Date of Publication: 1812
Nature of Source: The cited work was composed in answer to a previously published pamphlet entitled "Serious thoughts on a late administration of Episcopal orders."
Comment: The tract answers the claims by one disaffected Episcopalian that the ordination of a clergyman (who had apparently taken disciplinary action against the former) to the office of Bishop was invalid because the term "In the name of the Father, the Son and the Holy Ghost" was not invoked during the ordination. The debate over the necessity or non-necessity that phraseology strikes the Latter-day Saint researcher as an example of debates over the "form of godliness." The author also provides an interesting contrast between Episcopalian and Catholic ideas of ordination. For a similar discussion of the same incident and issue, see John Bowden, *The Essentials of Ordination*, (New York: James Oram, 1812).

Researcher: David Holland

Excerpt (pages): "The author of the pamphlet, in order to drag Bingham into his service, changes entirely the matter of inquiry, which he states to be 'Whether the naming of the Trinity as the fountain of authority, formed the grand essential of ordination in whatever form it was administered?" (23).

. . . . .
"That the use of the words 'in the name of the Father, and of the Son, and of the Holy Ghost,' at the imposition of hands, is essential to a valid ordination, and yet that no mention or instance of this use of them should occur in any ancient writer, or any ritual extant, it is impossible to believe. And still more incredulous would any man of sense be as to the opinion so confidently maintained, that if these words were omitted at the imposition of hands, the authority of the Trinity was wanting, though the Godhead be invoked and acknowledged in other parts of the service!" (30).

. . . . .
"This writer will quote a passage from Bishop Burnet, from which it appears that the name of the Trinity was *not* used at the imposition of hands in the Church of Rome, in order to prove that it was actually used at this ceremony, in the consecration of a Bishop! And the proof is, that the name of the Trinity was used at another part of the office at the ordination of a Priest, in which, power was given 'to offer up sacrifices to God, and to celebrate masses, both for the living and the dead,' a power which all Protestants disclaim. . ." (38).


Hard Copy (pages):

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Topics: priesthood and church; basis of authority, descent of authority; apostles

Author: Harvey Denison Kitchel

Title of Book: *Who Gave Thee This Authority?: the nature and source of ministerial authority, a scriptural and congregational view of the Christian ministry: a sermon preached at the ordination of Joel L. Dickenson*

Title of Article:

Title of Periodical:

Place of Publication: Hartford, CT

Publisher: John Paine (A.H. Maltby)

Date of Publication: 1844
Nature of Source: Given be the pastor of the church in Plymouth, Connecticut, the sermon placed the addressee at the congregation in Northfield, Connecticut. The denomination of the author and addressee are unclear, though the doctrine seems to be congregational in nature.

Comment: This ordination speech from 1844 is an excellent representation of the Protestant perceptions of priesthood authority. The tract compares the Protestant concept of ministerial authority with the Catholic, and thereby provides an interesting portrait of both for the LDS researcher. The following passage is from the section entitled "The Nature of Ministerial Authority." In this section, the author refutes the idea of a Christian priesthood and of Apostolic succession. In passages which follow the first excerpted passage, the author rejects the idea of ordination in general, as opposed to congregational election. The second excerpted passage regards the practice of congregational election "by uplifted hands" (11), and makes an interesting assertion regarding early Christian use of the term priesthood.

Researcher: David Holland

Excerpt (pages): "The authority of a Christian Minister is purely administrative and moral, and is limited and characterized by his work. It is an authority to serve Christ and the church--to watch over, and feed, and guide the flock--to preach the Word, administer the ordinances of the Gospel, and win souls to Christ--to act as the religious instructor and monitor of the people, and the executive organ of the church. The special authority of the Minister to do this, lies essentially, as we have seen, in his special and divinely-given fitness to do it well, and outwardly in the certification of that fitness by proper judges.

"The nature of this authority will most clearly appear in contrast with that of the Priestly office. Two things cannot well be more unlike than a Christian Minister and a Priest. And the distinction is one that reaches to the very heart of the Christian system. This will appear in the following specifications.

"1. The Priest has his appropriate place only in a system which provides no other way of intercourse with God but through the Priest. . . . He has a certain holiness, ex officio; the people are profane, and can but stand afar off, and send forward the priest to be their agent and advocate with God. . . . A system of human mediation was, therefore, divinely instituted in the Hebrew economy--

"a figure," we are told, "for the time then present"--a typical and temporary representation of the perfect and divine Mediator, who should bring all men nigh unto God. . . .

"2. The just conception of real Ministerial authority excludes the idea of transmission by a succession. It is grounded in personal attributes, real or supposed, and cannot be transmitted. A sound mind and a holy heart and all special qualities and tokens of a Christian minister are not from St. Peter. Priestly authority, in the other hand, is official, and admits of transmission. But that office "let no man take to himself but he that is called of God as was Aaron." And as to a succession, hereditary or manual, we estimate as out Lord did, who stamped it as worthless in His kingdom by springing not of the priestly tribe of Levi, but of the lay "tribe of Judah, of which no man gave attendance at the alter, and of which Moses spake nothing concerning the priesthood." The proofs of a truly authorized Minister of Christ are not to be found in the certain way in which he was put into a certain office, but in the work his is doing and the way he does it. . . .
"3. Ministerial authority consists in no mysterious prerogative or official virtue, investing its acts with a supernatural efficacy. But such a virtue is implied in the notion of a Priest. His person is sacred—he stands nearer to God than other men—his acts have a magic energy, and a certain indefinable and awful validity. But nothing of this belongs to the Christian Minister. . . . His tried worth and ability may indeed inspire confidence in him, and invest his teachings with great moral authority; but he is no spiritual dictator, and can bind men's consciences only with God's truth. He officiates in no pompous ritual; he applies water in the name of the Trinity and gives to the believing the symbols of Christ's body and blood. And in these simple yet solemn acts, so far is he from giving them their value, or imparting to them a mystic efficiency, that he is the mere organ of ministration. As the leader and executive functionary of the church, he is the appropriate organ of these rites; otherwise the humblest member of Christ's household could minister in them as efficaciously as he" (5-7).

. . . .

"Were it not beyond the field of the present inquiry, it could be shown by a multitude of citations, that, during all the purest centuries, this very method was maintained in the Christian church; and that even for some ages after the Christian ministry was regarded as a Priesthood, and until that radical vice had plunged the body of the church in irretrievable corruption, the elective act of a church was deemed essential to the pastoral office" (12).

. . . . .

"Power is in every Christian church adequate to supply its own wants, and compass all the ends of its being. It is subject to none but Christ, and limited in the exercise of its powers only by the Word of God. No other church, nor all other churches, nor any Ministry, may come within such a church and authoritatively dictate to it, appoint for it, or legislate over it" (13).

Length of Relevant Material: pp. 13
Hard Copy (pages):
Date When Photocopying Was Completed:
Comment: This ordination speech from 1844 is an excellent representation of the Protestant perceptions of priesthood authority. The tract compares the Protestant concept of ministerial authority with the Catholic, and thereby provides an interesting portrait of both for the LDS researcher. The author's subsequent warning about the dangers of central theological authority is very typical of the Protestant perceptions of the day.

Researcher: David Holland

Excerpt (pages): "If this system [of congregational autonomy] which we love and venerate, shall be subverted, and the liberties of the churches be exchanged for the gilded fetters of Authority, it will be by suffering its principles to lie untaught and forgotten by the people. . . " (16).

Length of Relevant Material: pp. 16

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: priesthood and church; basis of authority; apostles

Author: [Thomas Foxcroft]

Title of Book: The Ruling and Ordaining Power of Congregational Bishops, or Presbyters, Defended.

Title of Article: 

Title of Periodical: 

Place of Publication: Boston, MA

Publisher: Samuel Garrish

Date of Publication: 1724

Nature of Source: The cited work contains "Remarks on some Part of Mr. P. Barclay's PERSUASIVE, lately distributed in New-England."

Comment: In defending the Presbyterian doctrine of ministerial parity, the author employs the same arguments that were prevalent in Joseph Smith's day. A Latter-day Saint researcher would be most interested in the portions of the tract which deal with the primitive role of the apostles, and the Protestant definition of "power and authority," which seems to exclusively refer to the right to ordain.

Researcher: David Holland

Excerpt (pages): "We may safely therefore grant our Author, 'That the Eleven Apostles receiv'd a Power by this last Commission, which they had not before, and which none of the Seventy did then receive: and yet it will not follow from hence, That our Saviour left his Church with a set of Gospel-Ministers vested with different degrees of Power and Authority" (4-5).

HE tells us, The Apostles exercised Authority over the Rest of the Gospel-Ministers, In making Laws. What the? Do's this argue, that there must be a standing Order in the Church to make Laws, and prescribe Rules to Ministers? No, by no means. The Church was in its Infant State then, and the Canon of Scripture not perfected; the Apostles were therefore extraordinarily inspired, to reveal the Mind and Will of CHRIST, unto his People and Ministers. But, as there is no need of any such infallible Guides now, since
the Canon of the New Testament in completed; So, that the Apostles, who were divinely inspired, and under and infallible Conduct, did prescribe Rules and Laws to Churches and Pastors, This certainly is no Warrant, to Men not so qualify'd, to presume to do the same thing. 'Tis not a Legislative, but an Executive Power, that belongs to the ordinary Governors of the Church. They have Authority only to execute the Laws of CHRIST, contained in the Holy Scriptures. And I know of no Laws or Orders there, but what ordinary Pastors have the Execution of, committed to them" (5-6)

Length of Relevant Material: 4 pp.
Hard Copy (pages):

Topics: priesthood and church; basis of authority; descent of authority
Author: Nehemiah Dodge
Title of Book: A Description of Gospel Ministers, and their Internal Call
Title of Article:
Title of Periodical:
Place of Publication: Exeter, NH
Publisher: Josiah Richardson
Date of Publication: 1819
Nature of Source: Written by the pastor of the Baptist Church in Lebanon, Connecticut, this tract was originally intended as a "circular letter" for internal church use only. However, the project was of such a size, the decision was made to publish.
Comment: The tract is intended to enable the sincere believer to distinguish between ministers "whom God never called" and those who are "called and owned of God in his cause." In so doing, the author's perspective on priesthood and authority is revealed. The acceptable method which he establishes as the proper mode of commission is flexible and adaptable to various circumstances. His reference to an "inner" and "outer" call contrasts interestingly with Joseph Smith's teachings on the mode of ordination and D&C 4, which seems to describe some kind of inner call. However, there is no mention of descent of authority or the laying on of hands.
Researcher: David Holland

Excerpt (pages): "If God designs a man for the work of the ministry, he will open a door to his regular entrance upon it, for whatever end he hath in view, he will overrule every circumstance to bring it to pass; consequently he whom he hath internally called as above stated, shall be externally called also. This lies with the church to which the person belongs; who being satisfied of his grace and gifts, invite him to the exercise of them in a public manner, and appoint him a preacher of the gospel" (7-8).
Length of Relevant Material: 17 pp.
Hard Copy (pages): Date When Photocopying Was Completed:
In the body of the sermon, Reverend Lewis begins discussing the concept of godly power as it pertains to ministers of the gospel. The reverend's conclusion is that ministers can be instruments through which the power of God is manifest and can be improved by that power, but that they have no claim on that power of themselves. The language here employed provides an interesting contrast to Joseph Smith's teachings on the power of the priesthood. The basis of authority, here described in ambiguous terms, also provides an interesting contrast to Latter-day doctrine.

Researcher: David Holland

Excerpt (pages): "The power by which sinners are converted, is of God; and that it evidently appears to be of him, from the weakness and imperfection of the instruments which he employs in this great work. The weaker and the more inefficient Ministers are in themselves, the more clearly does the Divine agency discover itself. When Moses, with his rod, smote the Red Sea, and the rock in Horeb, the events which followed, in both instances no doubt, appeared to the whole congregation of Israel, to be the works of God. Probably no individual supposed that either of these miracles was the effect of human power, or that they were produced by a secret efficacy inherent in the rod, which the prophet held in his hand. So when sinners bow before a preached Gospel, when they cordially renounce their sins, and embrace the Saviour, at the call of his Ministers; the agency by which this effect is produced, as evidently appears to be of God" (20).

. . . . .

"He not only gives the necessary furniture to those whom he appoints to this service; but to the faithful, he abounds in promises of his gracious presence, in all their labours, trials, difficulties and dangers. 'Lo I am with you alway, even unto the end of the world.' It was in a view of this promised assistance, and in full dependence upon it, that St. Paul said, 'I can do all things through Christ who strengtheneth me.' In the exercise of the same faith-the same reliance on the promises of the Saviour, every one, who is competently qualified, may enter upon this work. If with these views he commences his labours; if with this temper he executes his ministry; his work will not be in vain in the Lord. And 'Though Israel by not gathered, yet shall he be glorious in the eyes of the Lord, and his God shall be his strength'" (22-23).
Topics: priesthood as salvific
Author: Lucius Bolles
Title of Book: *A Sermon, Delivered at Newburyport, In the First Presbyterian Meeting-house, December 9, 1918, at the Ordination of the Reverend Hosea Wheeler.* . . .
Title of Article:
Title of Periodical:
Place of Publication: Newburyport
Publisher: 
Date of Publication: 1819
Nature of Source: Published by request and printed by W. & J. Gilman, the tract is the text of a sermon given orally at the ordination of Hosea Wheeler. The sermon is followed by two minor presentations entitled *Charge* and *Right Hand of Fellowship.*
Comment: As was common for ordination sermons of the time, this particular oration covers a myriad of subjects. However, its principal focus is the nature of the priesthood, or authority to minister in the name of God. The author does make reference to the redemptive role this authority--at least the exercise of it--will play in the life of the minister. Although the doctrine here expounded is not extremely similar to the Latter-day Saint teachings on this issue, a comparison is still warranted.
Researcher: David Holland
Excerpt (pages): "How should we labor to live habitually under the power of religion, and to keep our hearts in the love of God! Our usefulness depends on it. When do we acquit ourselves of our responsibility, and clear our garments of the blood of souls? . . . Make full proof of your ministry, and be faithful into death, and he will give you a crown of life" (17-18).
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: proselyting, taking the gospel to all the world
Author: Board of Managers of the Albany Bible Society
Title of Book: *Anniversary Report of the Board of Managers, of the Albany Bible Society, February, 1819.*
Title of Article:
Title of Periodical:
Place of Publication: Albany, NY
Publisher: G.J. Loomis
Date of Publication: 1819
Nature of Source: This is the eighth annual report of the Society for the year of 1818, given in February of 1819. The report is followed by a lengthy move for acceptance by B.F. Butler, a speech by Mr. A. Townsend and a treasurers account.
Comment: The report is a simple summary of the growth of Bible societies throughout the world, the dissemination of bibles in the Albany area and the growth of Society membership—which in 1919 was 206. The Society took in $511.54 and spent $760.64. The report also documents the growth of the separate Albany Female Bible Society, formed in 1816. The language and emphasis used in describing the dissemination of Bibles throughout the globe warrants a comparison with LDS missionary efforts.

Researcher: David Holland

Excerpt (pages): "The least attention to the actual state of the world and the church, must convince every observer, that the grand consummation contemplated in the Bible, is as yet far from being fully attained. Zion hath, indeed, come in remembrance before God. The zeal of 'the generation of the righteous' hath been kindled.--Their fervent prayers are heard on high. The Torch of Light and Truth hath been carried far into the land of darkness and of the shadow of death. The final issue is not doubtful. "The knowledge of the Lord shall cover the earth"" (16).

Length of Relevant Material: 17 pp.

Hard Copy (pages): 1-17

Date When Photocopying Was Completed: ____________________________

Topics: religion and civilization

Author: Moses Stuart

Title of Book: A Sermon Preached in the Tabernacle Church, Salem, Nov. 5. 1818, at the Ordination of the Re, Messrs. Pliny Fisk, Levi Spaulding, Miron Winslow, and Henry Woodward

Title of Article:

Title of Periodical:

Place of Publication: Andover, [MA]

Publisher: Flagg and Gould

Date of Publication: 1819

Nature of Source: The tract is the text of a sermon delivered upon the ordination of four men as "missionaries to the unevangelized nations."

Comment: In enumerating the value of missionary service in foreign lands, the author points out the temporal, social benefits of the gospel. The language he employs is typical of this period where ideas of theological and social improvements were inextricable.

Researcher: David Holland

Excerpt (pages): "Look too at the heathen and Mohammedan countries, and tell me, What is the condition of the poorer, the labouring, and more numerous class of society in them all? What can be the condition of those who have security of neither liberty, property, not life? Where is compassion to the poor? Walk the suburbs of Canton, of the temple of Juggernaut, of Constantinople--and see thousands of miserable wretches, every year, absolutely perishing with hunger and nakedness, while not as single hand is moved, or heart touched for them. Pass then into Europe and America, and see the Lazarettos, the hospitals, the alms-houses, which bless every hamlet that you find. Consider the immense amount of taxes paid by the public, and the still greater amount of private contributions, for the support, and comfort, and education of the poor and unfortunate."
Look at the administration of justice in Christian countries; consider the means of instruction, the colleges and schools that exist; consider the progress of all the arts and sciences, which contribute to ennoble and adorn, as well as to render comfortable and affluent, societies of men. [sic] and before you finish the comparison, look on the thousands of Christians, who are devoting their time, their talents, their property, to the sole object of promoting the happiness of their fellow creatures. Then say, if you have hardihood enough to say, that heathen countries are as moral and happy as Christian" (15).

**Length of Relevant Material:** 3 pp.
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**

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**Topics:** religion and civilization; proselyting
**Author:** Heman Humphrey
**Title of Book:**
**Title of Article:**
**Title of Periodical:**
**Place of Publication:** Goshen, Connecticut
**Publisher:** Samuel T. Armstrong
**Date of Publication:** 1819
**Nature of Source:** The tract is the text of a sermon delivered at the ordination of missionaries imminently departing for the Sandwich Islands. The author, Reverend Humphrey, was pastor of the Congregational Church in Pittsfield, Massachusetts.
**Comment:** As was common for missionary sermons of the day, Rev. Humphrey's sermon addresses the civilizing influence of missionary labors. As a parallel to this, he seems to equate primitiveness with evil, and culture with righteousness. This language is very non-distinctive and thereby provides the researcher with an excellent example of the prevailing views of the era. Perhaps most striking to the Latter-day Saint researcher is the absolute absence of any endowment or ordination of priesthood or ministerial authority.
**Researcher:** David Holland
**Excerpt (pages):** "The darkness of a hundred ages is to be pierced and scattered, by all the pervading light of the Sun of Righteousness. "The strong man armed" is to be ejected as a cruel usurper. Unnumbered millions of captives are to be set free. Jerusalem and the holy city are to be rescued from the hands of the infidels, "not by might, nor power, but by the Spirit of the Lord." The river of the water of life is to flow in a thousand new channels, bearing upon its unruffled current, the blessings and the triumphs of the Cross. Those who are scorched in equatorial deserts will "sit down under the shadow of Christ with great delight," while all, who shiver amid the ice of the poles, will be warmed into spiritual life. The effeminate Hindoo and the degraded African will be raised to the dignity of men and of Christians. The habitations of cruelty, in far distant continents and islands, will be enlightened by the Gospel and possessed by the church. The wild men of the American forests will be tamed, and all the wilderness will become the heritage of Zion" (11).
"It is not to enslave the free, or circumvent the ignorant, or stimulate rival chiefs to acts of hostility--but it is to 'proclaim liberty to the captives, and the opening of the prison doors to them that are bound.' It is to persuade them to 'beat their swords into ploughshares, and their spears into pruning hooks.' It is to save their children from the shark, and to make them acquainted with the arts and improvements of civilized nations. It is to pour in upon their benighted minds the light of science and literature; to multiply among them the sources of enjoyment in this life, and above all, to prepare them for endless happiness in the world to come. To God and the word of his grace we fervently commend you" (28-29).

Topics: religion and civilization; proselyting
Author: Joseph Harvey
Title of Book: The Banner of Christ Set Up
Title of Article:
Title of Periodical:
Place of Publication: Elizabethtown, NJ
Publisher: Edson Hart
Date of Publication: 1819
Nature of Source: The tract is the text of a sermon given at the inauguration of Reverend Hermon Daggett as Principal of the Foreign Mission School in Cornwall, Connecticut on May 6, 1818. Reverend Harvey was apparently the minister of a congregation in Goshen, Connecticut, but his denomination is unclear from the document.
Comment: The text of the sermon is fairly non-distinctive, and as such it becomes an excellent example of the proselyting language and mentality of the period. In particular, the author uses phrases which were common among contemporaneous discourses on preaching/missionary effort in which he implies the civilizing effect of Christianity and its attendant social improvements. They society was intended to bring "heathen" to the United States for religious and moral instruction.
Researcher: David Holland
Excerpt (pages): "The situation and character of females in Christian society, is one important point of distinction between that and the society of heathen, and one thing in which the beneficial influence of the Gospel is very conspicuous. But this could never be fully known but by observation. Obookiah [a beneficiary of the missionary society] frequently remarked that nothing seemed so strange to him, on coming to this country, as to see men and women eating at the same table and of the same kind of food. This was a convincing evidence to his mind, that the Gospel was designed to make mankind happy. "He said, that when a lad, he had often thrown stones at his mother, and thought it no crime; and that in his country, mothers frequently murdered their infant sons, on account
of the cruelty they expected from them if they should live. He often wept at the recollection of cruelties which he had inflicted on his mother in his early years" (24).

Hard Copy (pages): 
Date When Photocopying Was Completed:

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Topics: revelation

Author: Layman Junior [William Bigelow]

Title of Book: *A Letter to "A Layman" in Reply To his "Letter to Rev. Mr. Channing."

Title of Article: 
Title of Periodical: 
Place of Publication: Boston, MA
Publisher: 
Date of Publication: 1819?

Nature of Source: Composed in the form of a letter, the tract attempts to defend the Unitarian sermon of Reverend Channing which had been attacked by the Trinitarian views of a previous letter.

Comment: The letter to which this tract responds appears to have attacked Rev. Channing on the issue of Unitarianism. In the process of defending Channing, the author conveys his own belief that revelation will never contradict reason; in so doing, he also exemplifies the effects of enlightenment philosophies on the theology of the early 1800s.

Researcher: David Holland

Excerpt (pages): "I have read this sermon with attention and delight, and as far as I can understand Mr. C. on this subject, he does not doubt the authenticity of this doctrine [trinity] because it is above human reason, but because he conceives it contrary to human reason. And so, sir, it appears to me. Common sense and reason assure us, that Omnipotence itself cannot cause a being to exist and not exist at the same time; and it appears to my weak understanding, that to say one person can be three persons, and three persons one person is an equal absurdity: and were such an idea expressed in the Bible as strongly as it is in some creeds and catechisms of mere human invention, I must confess, I should think it would outweigh all the evidence, internal and external, which that sacred book has in its favor, as a divine revelation" (1-2).

.......

"'Reason is revelation's elder brother.' These brothers will live and thrive in harmony together, and all the sophistry of schoolmen, bigots, and infidels, even the gates of hell shall not prevail against them" (7).

Length of Relevant Material: 2 pp.
Hard Copy (pages): 
Date When Photocopying Was Completed:
As explained in the title, the tract is designed as a model catechism for Sunday-school-aged children. The author, Reverend Perkins, was pastor of the Third Presbyterian Church. The tract is composed in the form of questions and answers, which provide the researcher an excellent opportunity to consider the principal theological questions of the day. In the process of outlining the encompassing and basic principles of Presbyterian theology, Reverend Perkins answers a number of questions on the nature of revelation. He indicates that revelation is a reality and necessity, yet he doesn't indicate whether such revelations are occurring in his own day--there is an inference that such revelations were confined to the church of the New Testament and to the prophets of the Old.

**Researcher:** David Holland

**Excerpt (pages):**

"Q.8. Is it possible for an infinitely perfect God to give to man, a special Revelation of His mind and will, as an infallible directory in the way of duty and happiness?"

"A.8. God has Almighty power, and therefore can reveal His mind and will, by his spirit to man. Such a revelation implies no contradiction or natural impossibility."

"Q.9. Is such a revelation probable?"

"A.9. It is probable that God would condescend, in his infinite kindness, to grant such a Revelation. He has amply provided for the sustenance and comfort of the body. And can we rationally suppose he would do so much for the body, and do nothing for the salvation of the soul? It is altogether probable the He would interpose for the benefit of the soul, as it is immortal, and of so much more worth than the body."

"Q.10. Is such a revelation necessary?"

"A.10. It is absolutely necessary, as nature's light is wholly inadequate to disclose to us the way of duty, and of happiness."

"Q.11. Such a Revelation is extremely desirable, as it would be so much for our interest and happiness; and would free us from doubts, and fears, and distressing anxieties on the grand subject of our residence in another world; and what might prepare us for a blessed immortality" (20-21).

**Length of Relevant Material:** 2 pp.

**Hard Copy (pages):** 20-21
The publication is an American reprint of a work published originally in Great Britain around the time of Law's death (1761).

Nature of Source: Apparently directed toward the Episcopalian clergy, the text was reprinted in America as a "common concern to all professed Ministers of the Gospel, and to Christians in general" (8).

Comment: The essence of William Law's thesis is the universal need for regeneration. In defense of the thesis, the piece addresses the necessity of experiential religion and ambiguously refers to the indispensability of personal prayer and a subsequent rebirth followed by continual inspiration. In the process of defending the need for such a "conversion," Law undermines the idea that a rational study of the Biblical text is sufficient for redemption. He establishes the need for emotion and spirituality in addition to (and as superior to) rational inquiry. Though Law's descriptions of these experiential conversions are vague, his arguments surrounding their necessity are of worth to the Latter-day Saint researcher (please note Law's use of James 1:5).

Researcher: David Holland

Excerpt (pages): "But now does he not in reality deny this, who seeks for the highest gift of knowledge below, from the poor contrivance of a common-place book? Again, 'If any man lack wisdom let him ask of God;' St. James does not say, let him go ask Peter, or Paul, or John, because he knew that, divine wisdom was nothing else but divine inspiration. . . .But then the scriptures themselves, though thus true, and infallible in these reports, and instructions about the Holy Spirit, yet they can go no farther, than to be a true history; they cannot give the reader of them, the possession, the sensibility, and enjoyment of that which they relate. This is plain not only from the nature of a written history or instruction, but from the express words of our Lord, saying, 'Except a man be born again of the Spirit, he cannot see or enter the kingdom of God.' Therefore the new birth from above, or of the Spirit, is that alone which gives true knowledge and perception of that which is the kingdom of God. The history may reveal truths enough about it; but the Kingdom of God being nothing else but the power and presence of God, dwelling and ruling in our souls, this can only manifest itself, and can manifests itself to nothing in man, but to the new birth. For everything else in man, is deaf and dumb and blind to the kingdom of God; but when that which died in Adam, is made alive again by the quickening Spirit from above, this being the birth which came at first from God, and a partaker of the divine nature, this knows, finds and enjoys the kingdom of God. . . .The immediate, continual inspiration of the Spirit as the only possible power and preservation of a godly life, stands upon the same ground, and is absolutely necessary to salvation, as the new birth" (81,83-84).
Date When Photocopying Was Completed:

Topics: ritual and ceremony; baptism; sacrament of the Lord's Supper
Author: Henry Tuke
Title of Book: The Principles of Religion, As Professed by the Society of Christians, called Friends.
Title of Article:
Title of Periodical:
Place of Publication: New York, NY
Publisher: Samuel Wood
Date of Publication: 1819
Nature of Source: "Written for the instruction of their youth, and for the information of strangers," the cited work is a fairly extensive statement on the doctrines and practices of the Quaker community.
Comment: The nature of this source is particularly helpful for the Latter-day Saint researcher as the author makes broad statements about the general theories of Christianity in the early 1800s, and then points out the doctrines where the Quakers differ from orthodoxy. In defending the Quaker belief in the non-necessity of physical baptism and sacrament, the author compares them to the washing of feet, which was introduced in the New Testament, but was not being practiced in Protestant denominations. His caveat, "at least by Protestants," raises the possibility that some groups were practicing such an ordinance.
Researcher: David Holland
Excerpt (pages): "It has already been remarked, that the washing of one another's feet was strongly recommended by our blessed Lord, and might, with at least equal propriety, be now enjoined as a religious obligation on Christians. It may be remembered, that our Lord, having washed the feet of his disciples, afterwards addressed them in this manner: 'Know ye what I have done unto you? Ye call me Master and Lord, and--so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done to you.' Can any thing so clear, or so positive, be produced in favour of the Lord's Supper, or even of Water Baptism? Nevertheless, we do not hear of this practice, this plainly enjoined, being recommended at this day, at least by Protestants, as a Christian duty.--And why? Because I t is considered, as we consider the others, of a local or temporary nature" (92).
Length of Relevant Material: 1 p.
Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: ritual and ceremony; Christianization of Old Testament; Jehovah
Author: John Brown
Title of Book: A compendious view of natural and revealed religion
Nature of Source: This publication is the first American printing of a late London edition. John Brown (1722-1787) was deceased at the time of this printing.

Comment: The theology of this tract appears to be orthodox Protestant—and is most likely Presbyterian—though there is some ambiguity. In a section which discusses the nature and necessity of certain sacraments, Brown indicates that all of the ordinances of both the Old and New Testaments are given of Christ and point toward him; although the old sacraments have been superseded by the new. However, in conformity with the Protestant conception of works, Brown reaffirms that none of these sacraments is a prerequisite to salvation; nevertheless, it is indicated that if we have the opportunity to partake of these sacraments we surely should. There is also a familiarity to Brown's depiction of these sacraments as temporal symbols of spiritual things.

Researcher: David Holland

Excerpt (pages): "Every Sacrament, whether of the Old or New Testament is an holy ordinance instituted by Christ, in which, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers, and they are solemnly dedicated to his service. The matter of every sacrament is sensible signs, and spiritual things represented by them. And the form is that union which is constituted between the signs and things signified, by the authority, institution, and promise of Christ, 1 Cor.x.16 Exod.xii. 1Cor. v.7 -- No sacraments are absolutely necessary to salvation, as they do not put men into a state of it, but suppose them already in it: and many have been saved without partaking of them, Rom. iv. 11. 1 Cor. xi. 28. Mark xvi. 16. " (532).

Length of Relevant Material: 30 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:
Comment: One of the results of the author's attack on the concept of universal salvation is an implied attack on the concept of irresistible grace. In the progression of the pamphlet's attack on Universalism, the author establishes Christ's grace as a gift that has been freely offered, but must be received by a life of righteous works.

Researcher: David Holland

Excerpt (pages): "It is abundantly evident that the atonement is universal, & it is as evident that some part of mankind will be damned, as it is that Christ has died for them. You will ask, 'how can a person be lost for whom Christ has died?' I answer, for not believing in that Christ who has died, and embracing that atonement which he presents. This is now the condemnation of men--that the light is come, but they choose darkness rather than light, because their deeds are evil;--they reject Christ, despise his humble gospel, and quench his holy Spirit: here is the cause of the MISERY of mankind" (7).

Length of Relevant Material: 2 pp.

Hard Copy (pages): pp. 6-8

Date When Photocopying Was Completed:

Topics: second coming

Author: Isaac Lewis, D.D.

Title of Book: As Sermon, Delivered in West Greenwich, Connecticut, at the Installation of the Reverend Isaac Lewis, A.M.

Title of Article: 

Title of Periodical: 

Place of Publication: New York, NY

Publisher: The Church and Congregation of West Greenwich

Date of Publication: 1819

Nature of Source: Given by Isaac Lewis (who appears to be the father of the inductee) on December 1, 1818, this tract was printed a year later by J. Seymour. The denomination of the Reverends here considered is not clear.

Comment: After a doctrinal explanation of the nature of the gospel ministry, Reverend Lewis turns his attention to the congregation and commences to rebuke them for nameless improprieties. In closing his rebuke, he uses the following vocabulary, which bears a close similarity to the millennial language employed by Joseph Smith. The context and meaning of the phrase may be different, but the resemblance of the wording warrants consideration.

Researcher: David Holland

Excerpt (pages): "Although you have hitherto neglected your souls, I, once more, entreat and beseech you, 'to flee' now, without delay, 'from the wrath to come.'" (32).

Length of Relevant Material: 1 para.

Hard Copy (pages): 

Date When Photocopying Was Completed:

Topics: spirit child of God; judgement; redemption
The tract is published as a letter from a concerned son, apparently a minister of another denomination, to his Universalist father, on the dangers of Universalism. The tract includes considerable extracts from the writings of one Elias Smith.

Comment: This tract particularly attacks the concept of universal salvation and in so doing attacks the Universalist view of the nature of man. The author dismisses the idea that the soul of man is "part of God" as blasphemous—though this idea is not necessarily a universal tenet of Universalist belief. The author also attacks the concept of predestination and affirms man's agency (in the process the author also condemns Calvinism by name). The author employs extensive scriptural supports in the formation of the argument.

Excerpt (pages): "Yet who is so presumptuous as to say mortal man has the powers and qualifications of his maker God!" (4).

"It is very mysterious that God should give laws to machines, as this scheme completely renders them so. -- God has never given laws to the trees of the forest. Would you not think the goldsmith beside himself, to appoint a day to judge all of his watches according to their works? and how must it appear to thinking people who read the scriptures and learn that men are to be judged according to the deeds done here in the body, and then to learn, from your theory, that they cannot do any thing different from what they do; or, that God has foreordained whatsoever comes to pass?" (5).

"Should you find that the doctrine you have esteemed as truth 'cries peace and safety to sinners,' while sudden destruction awaits them, you will be willing to exchange it for that truth which opens to the sinner the worst of his case." (3)

"Again, you say, all men are the children of God; but Paul says, 'If any man have not the spirit of Christ, he is none of his.' We also read of some who have not the spirit, and 'all who are led by the spirit of God are the sons of God'" (10).

Length of Relevant Material: 11 pp.
Hard Copy (pages): 1-11
Date When Photocopying Was Completed: 

Topics: spiritual death
Author: John Brown
Title of Book: *A compendious view of natural and revealed religion*
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia, PA
Publisher: David Hogan
Date of Publication: 1819
Nature of Source: This publication is the first American printing of a late London edition. The author, John Brown (1722-1787), was deceased at the time of this printing.
Comment: The theology of this tract appears to be orthodox Protestant--and probably Presbyterian--though there is some ambiguity. The portion that is most significant vis-a-vis Latter-day Saint theology involves the nature of the Atonement. In discussing the covenant relationship of Christ and man, Brown uses language which is fairly familiar to Latter-day Saints in order to describe the concept of *spiritual death*.
Researcher: David Holland
Excerpt (pages): "Spiritual death. Sin, and the curse procured by it, separating man from the favour and fellowship of God, the fountain of life, he necessarily becomes dead in trespasses and sins, Isa.lix.2. Eph.ii.1" (203).
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: spiritual gifts, prophesy
Author: Patrick Walker
Title of Book: *The Life and Prophecies of Alexander Peden*
Title of Article:
Title of Periodical:
Place of Publication: Hollowell, ME
Publisher:
Date of Publication: 1819
Nature of Source: The cited work was originally composed in the 1700s in Scotland, and reprinted in Maine in 1819.
Comment: The cited work is a biographical sketch of Alexander Peden, who served as a Presbyterian minister in New Glencluce, Galloway, Scotland. The portions of the biography which may prove most relevant for the Latter-day Saint researcher, are the myriad references to Peden's prophetic ability.
Researcher: David Holland
Excerpt (pages): "On the second of August, 1684, he was in a christian Scots woman's house, called Margaret Lumbernor; on that day there was an extraordinary shower of large hail, such as he had never seen. She said, what can be the meaning of this extraordinary hail? he said, 'Within a few years there will be an extraordinary storm and shower of judgement poured out upon Ireland: but Margaret, you will no live to see it.' And accordingly, she died before that rebellion; and the rest had a sad accomplishment at Derry, and the water of Boyn" (21).
Comment: The essence of William Law's thesis is the universal need for regeneration. In defense of the thesis, the piece addresses the necessity of experiential religion and ambiguously refers to the indispensability of personal prayer and a subsequent rebirth followed by continual inspiration.

In the process of condemning those who focus on the outward ordinances to the neglect of the inner conversion, Law refers to a common understanding among Christian theologians that ancient Rabbis believed temple worship would be established throughout the world.

Researcher: David Holland

Excerpt (pages): "Christian doctors reproach the old learned Rabbies [sic], for their vain faith and carnal desire of a glorious, temporal, outward Christ, who should set up their temple worship all over the world. Vanity indeed, and learned blindness enough" (135).

Length of Relevant Material:
Date When Photocopying Was Completed:
Nature of Source: Apparently directed toward the Episcopalian clergy, the text was reprinted in America as a "common concern to all professed Ministers of the Gospel, and to Christians in general" (8).

Comment: The essence of William Law's thesis is the universal need for regeneration. In defense of the thesis, the piece addresses the necessity of experiential religion and ambiguously refers to the indispensability of personal prayer and a subsequent rebirth followed by continual inspiration.

In his vindication of an inner conversion, he condemns the formulaic, hypocritical and contentious religion of his day. His condemnation employs a vocabulary similar to that used in the Latter-day Saint discourse on the great and abominable church and the apostasy--particularly the idea that the churches of the reformation are no more than the illegitimate offspring of the original harlot.

Researcher: David Holland

Excerpt (pages): "In these last ages of fallen Christendom, many reformations have taken place; but alas! Truth must be forced to say, that they have been in all their variety, little better than so many runaway births of one and the same mother, so many lesser Babels come out of Babylon the great. For amongst all the reformers, the only one true reformation hath never been thought of. A change of place, of governors, of opinions, together with new formed outward models, is all the reformation that has yet been attempted" (163).

Length of Relevant Material: 2 pp.

Hard Copy (pages):

Topics: temple; priesthood
Author: Edward Rochie Hardy Jr. (eds. Richard Neibuhr and Daniel D. Williams)
Title of Book: The Ministry in Historical Perspectives
Title of Article: "Priestly Ministries in the Modern Church"
Title of Periodical:
Place of Publication: New York
Publisher: Harper and Brothers
Date of Publication: 1956

Nature of Source: The cited work is a compilation of essays on the historical development of the Christian ministry. The essay in question concerns a period earlier than the restoration, but there are important references to the nineteenth century.

Comment: The passage cited here concerns the importance of priestly vestments. These vestments which were so important to the Catholic and Anglican priestly identity, were seen by Protestants as particularly ugly symbols of priestly pageantry and elitism. The comment made below warrants consideration in light of Mormon notions of priestly vestments. The quotation included in the excerpt below is apparently taken from Joseph Smith's time period.

Researcher: David Holland

Excerpt (pages): "Any priest may say, in the words of a young cleric of a century ago who was criticized by a lady in his parish for the tone of authority he assumed with his
surplice, 'Madam, when I have this on I am nineteen hundred years old" (155). [Told of
Thomas F. Davies, late Bishop of Michigan, 1889-1905, in J.G.H. Barry, Impressions
and Opinions (New York, 1931), 83-84.
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics:  Word of Wisdom
Author:
Title of Book:
Title of Article: "Fourth of July"
Title of periodical: Columbian Star and Christian Index
Place of Publication: Philadelphia, PA
Publisher: Martin and Boden
Date of Publication: July 4, 1829
Nature of the source: The Columbian Star and Christian Index is a Philadelphia-based
periodical created by a Baptist organization for an audience of Baptist adherents. Edited
by W.T. Brantly, its content is of both general and theological interest. The periodical
became known as Christian Index after 1830.
Comment: The article begins with a patriotic reflection on the significance of July 4th.
After praising the virtues of the American founding, it proceeds to designate
"drunkenness" as the greatest threat to American liberty and morality and advocates an
aggressive campaign of temperance. The commentary is followed by a letter from one
Elder A.W. Clopton, representative of the Virginia Society for the promotion of
Temperance, who provides a favorable review of a tract entitled Wisdom's Voice and the
Temperance Question and offers a spirited call for the formation of local temperance
societies. Elder Clopton calls on the help of "Jehovah Lord" in his pursuit of temperance.
Researcher: David Holland
Excerpt: "They therefore must be regarded as the most consistent respecters of the
FOURTH OF JULY who accomplish most in rescuing men from the relentless vortex of
intemperance, who secure the largest number of instances, in which the total abjuration of
intoxicating liquors can be reported, and who make the most important deductions from
the consumption of ardent spirits" (12).
Length of Relevant Material: 3 cols.
Hard Copy (pages): 11-12
Date When Photocopying Was Completed:

Topics:  youth and religion
Author: Anna Letitia (Aiken) Barbauld
Title of Book: Hymns in Prose for the Use of Children
Title of Article:
Title of Periodical:
**Place of Publication:** Boston, MA  
**Publisher:** Timothy Swan  
**Date of Publication:** 1819  
**Nature of Source:** The publication is a basic prose hymnal for children.  
**Comment:** While the hymnal has limited direct bearing on the doctrine or phenomena of the restoration, it does provide a better understanding of a period in which childhood experiences with deity were accepted and encouraged. Five versions of the hymnal were published within the same year.

**Researcher:** David Holland  
**Excerpt (pages):** "The peculiar design of this publication is, to impress devotional feelings as early as possible on the infant mind; fully convinced, as the author is, that they cannot be impressed too soon; and that a child, to feel the full force of the idea of God, ought never to remember the time when he had no such idea;--to impress them by connecting religion with a variety of sensible objects; with all that he sees, all he hears, all that affects his young mind with wonder or delight; and thus, by deep, strong, and permanent associations, to lay the best foundation for practical devotion in future life: for he who has been early accustomed to see the Creator in the visible appearances of all around him, to feel his continual presence, and to lean upon his daily protection, has made large advances towards that habitual piety, without which religion is but a name."  
(preface)  
**Length of Relevant Material:** 1 p.  
**Hard Copy (pages):** preface  
**Date When Photocopying Was Completed:**

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**Topics:** Adam  
**Author:**  
**Title of Book:**  
**Title of Article:** "Adam-Where art thou?"  
**Title of Periodical:** Weekly Recorder  
**Place of Publication:** Chillicothe, Ohio  
**Publisher:** John Andrews  
**Date of Publication:** June 5, 1818 (v. 4)  
**Library Location:** 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)  
**Nature of Source:** The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.  
**Comment:** The author in this article has three topics he wants to discuss: 1) Every man is some where, 2) Many are (as Adam was) where they should not be, and 3) There is reason to fear that some will soon be where they would not. To begin his discussion, the
author discusses the name of Adam and that the title of "Adam" can be applied to both males and females. This has some resonance with Mormon doctrine.

**Researcher:** Derek Jensen  
**Excerpt (pages):** "Adam is the name which God gave to the first human pair: Gen. v. 1, 2. In the day that God created man, in the likeness of God made he him: male and female created he them, and blessed them, and called their name Adam in the day when they were created. In this chapter we are taught that both of them eat of the fruit of that tree which God had forbidden, that they felt the same terror on hearing the voice of God, and both hid themselves: from which we conclude, that in the address contained in this passage Adam and eve were included - Man where art thou? - a question of serious and awful import to every one who is now on the journey of life to a state which will be fixed and unalterable eternally." (347)  
**Length of Relevant Material:** 2p.  
**Hard Copy:**  
**Date when Photocopying was Completed:**

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**Topics:** Adam, Agency, Women's role  
**Author:** James Wood  
**Title of Book:** Facts and Observations Concerning the Organization and State of the Churches in the Three Synods of Western New-York, and the Synod of Western Reserve.  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Saratoga Springs, NY  
**Publisher:** G.M. Davison  
**Date of Publication:** 1837  
**Library Location:** BX 8947 .N7 W6 Amer  
**Nature of Source:** Report of the doctrines taught different Presbyteries in New York. In this report, Wood relates irregularities within the churches such as the teaching of "perfectionism" by one of the ministers in the Genesee Presbytery, who also "believes in miracles and prophecy, and has a prophetess in his house for whom he professes to entertain high veneration." (27) Wood also gives brief histories of the synods Utica, Geneva and Genesee, and how they were formed.  
**Comment:** Wood relates an interview he had with a layman from the Oneida Presbytery.

**Researcher:** Derek Jensen  
**Excerpt (pages):** "He said he believed Adam sinned, because God could not prevent him without altering his plan of government. I replied, If God could not prevent Adam from falling, can he keep christians from falling? He answered, No; if they resolve not to be influenced by the motives which he presents to encourage them to persevere. I believe christians may fall away. He said he did not believe in the imputation of Adam's sin, or that we are born sinners - but that when we are born we are destitute of moral character. In regard to conversion, he said, there are some things which God cannot do for the sinner - they are the sinner's own acts, and not God's. He commands the sinner to repent.
and make to himself a new heart, and he can do it if he will. He was told he can do it by the assistance of God's Spirit. He replied, I will not say this, though I admit the Holy Spirit has an agency in the conversion of the sinner. He was asked what kind of agency? Just such an agency, said he, as I should exert over you, in persuading you to go to Rome. I observed to him, You might fail in attempting to persuade me to go to Rome. So may God fail, said he, of the conversion of the sinner. God is as dependent upon the sinner in his conversion as the sinner is upon God. The moment in which a sinner is converted, he said, he is holy - he is right - he is just as God requires him to be; he loves God with all the heart and soul and strength and mind; and he might continue in this state if he would; but he yields to temptation and so falls into sin. By loving God with all the heart, he said, he meant not the heart of a man but of a child; and hence he is to grow in grace. When he is converted he is free from sin, and by growing in grace he meant that he becomes stronger, more firmly established, &c....I asked him whether another church, which I named, entertained the same doctrinal views as the church to which he belonged. He said, Not altogether; but they differ more particularly in regard to measures than to doctrine. The latter are in favor of having females pray in promiscuous assembles - the former are opposed to it." (9-10)

**Length of Relevant Material:** 2p.

**Hard Copy:**

**Date when Photocopying was Completed:**
described in LDS doctrine, where Satan strives to take away our agency giving us a false sense of salvation.

**Researcher:** Derek Jensen

**Excerpt (pages):** Wines asks, "What would become of man, were every individual complete master of his own actions? Caprice and passion would then be his chief rules of conduct. In that case, most of our faculties would become quite useless. The powers of reason, judgement, reflection, prudence, conscience, and liberty of choice, form the true dignity of our nature. But to what purpose should we be endowed with these noble faculties, if we were always to yield to first impressions, and allowed ourselves to be evermore hurried away by the impulses of instinct or the force of blind inclinations? In the case supposed, the most exalted powers of the soul would not only by rendered futile, but would become hurtful by their very excellence; since the higher any faculty is, the more does the abuse of it become dangerous." (21)

**Length of Relevant Material:** 1p.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Astronomy

**Author:** Johann Heinrich Lambert

**Title of Book:** Cosmologische Briefe uber die Einrichtung des Weltbaues

**Place of Publication:** Augspurg

**Publisher:** Eberhard Kletts Wittib

**Date of Publication:** 1761


**Nature of Source:** In the history of science and mathematics, Lambert is usually known for his achievements in mathematics. His *Cosmological Letters* were written as set of imaginary correspondence with the odd numbered letters being written by Lambert's imaginary correspondent and the even numbered letters written by himself. They deal with the structure of the Milky Way and the structure of the universe in general. Lambert's work was later used by Thomas Dick in his *Philosophy of a Future State* and his *Sidereal Heavens* for further proof that there was a governing body of the stars known as the "throne of God."

**Comment:** The following passages are representative of Lambert's theories concerning ever greater world systems that all revolved around central bodies. The astronomical system in the Book of Abraham can also be read as a super structure of ever greater world systems with the lesser revolving around the greater.
Excerpt (pages): "...I group without any hesitation into a special system the fixed stars visible to us, which taken together constitute the Milky Way. This presents to me a whole system which presumably belongs to still several others." (49-50)
Lambert puts it best when he wrote, "...the satellites belong to the planets, these to the sun, the sun to its system, and this to the system of the whole Milky Way. Farther our eyes do not reach and I leave it undecided whether the Milky Way visible to us still belongs to uncounted others and forms with these a whole system. Perhaps the light of this so immeasurably distant [super] Milky Way is so weak that we are unable to see it." (111)

Length of Relevant Material: 3pp.

Hard Copy:
Date when Photocopying was Completed: ________________________________

Topics: Astronomy
Author: Immanuel Kant
Title of Book: Allgemeine Naturgeschichte und Theorie des Himmels
Title of Article:
Title of Periodical:
Place of Publication: Königsberg and Leipzig
Publisher: Johann Friedrich Peterson
Date of Publication: 1755
Nature of Source: Kant's Universal History was written before Kant became the great philosopher that we know him as today. Universal History is a work of speculative astronomy which attempted to make some sense out of the appearance of the Milky Way. Kant and others were the forerunners of practicing astronomers who confirmed that the Milky Way was a super system of stars of which our own solar system was a part.
Comment: The following passages are representative of Kant's theories concerning ever greater world systems that all revolved around central bodies. The astronomical system in the Book of Abraham can also be read as a super structure of ever greater world systems with the lesser revolving around the greater.

Excerpt (pages): Talking about Thomas Wright's Original Theory of the Universe, Kant wrote, "Mr. Wright of Durham, whose essay became known to me from the Freye Urteil of Hamburg from 1751, gave me first the prompting to look upon the fixed stars not as a scattered swarming with no visible order, but as a system which has the greatest similarity with a planetary system, so that just as in this [system] the planets find
themselves very close to a common plane, the fixed stars too are in their position related as closely as possible to a certain plane which must be conceived as drawn across the whole sky and, through their thickest crowding toward it, represent that bright streak which is called the Milky Way. I have become convinced that because this zone, which is illuminated by uncounted suns, has very nearly the direction of a great circle, our sun must find itself very close to that great plane of reference. While I was pursuing the cause of this arrangement, I have found it very probable that the so-called fixed stars, or stationary stars, can very well be the slowly wandering stars of a higher order [system]."

(88-89)

"...all the suns of the firmament have orbital motions either around one universal center or around many." "According to this presentation one can to some extent picture the system of fixed stars through [analogy with] the planetary system, if one enlarges this infinitely." (104)

"...the motion of the suns of the starry sky goes around a common center whose distance is uncommonly great and the advance of stars would therefore be exceedingly slow,..." (105)

Length of Relevant Material: 4p.

Hard Copy:

Date when Photocopying was Completed:

Topics: Astronomy
Author: Thomas Wright
Title of Book: An Original Theory or New Hypothesis of the Universe
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: H. Chapelle
Date of Publication: 1750
Library Location: I got a reprint of this work through Inter Library Loan.
Nature of Source: The purpose of Wright's work was to explain the appearance of the Milky Way and the motion of several stars.
Comment: In the Book of Abraham, Joseph Smith used phrases in his translation that were similar to phrases Wright used in his work. I have extracted a couple of examples below.

Researcher: Derek Jensen
Excerpt (pages): "'Tis true, the Sun may be said to be the Governor of all those Bodies round him; but how? no otherwise than he himself may be governed by a superior Agent, or a still more active Force;...that the same gravitating Power is common to all; and that the Stars themselves are subject to no other Direction than that which moves the whole Machine of Nature." (51-52) p. 51 is stuff before ellipses, p. 52 is stuff after.

"Though the Deity, says a learned Writer 'be essentially present thro' all the Immensity of Space, there is one Part of it in which he discovers himself in a most transcendent and visible Glory. This is that Place which is mark'd out in Scripture, under
the different Appellations of Paradise; the third Heaven; the Throne of God, and the Habitation of his Glory...'

"It is here, and here only, as in the Center of his infinite Creations, where he resides in a sensible Magnificence, and in the midst of those Splendors, which can Effect the Imagination of his Creatures;" (80)

Length of Relevant Material: 3p.

Hard Copy:
Date when Photocopying was Completed:

Topics: Astronomy
Author: Thomas Dick
Title of Book: On the Improvement of Society by the Diffusion of Knowledge

Title of Periodical: 
Place of Publication: Originally published in 1833, for convenience I used the 1859 version printed in Philadelphia
Publisher: E. C. & J. Biddle
Date of Publication: 1859
Library Location: BV 4611 .D53x 1859 vol. 4

Nature of Source: Dick's Diffusion of Knowledge was donated to the Nauvoo Library and Literary Institute by John Oakley in 1844. The text is an extended argument for the diffusion of scientific knowledge in order to prevent superstition, vain fears, disease, etc. Dick's book was a popular work written in the mode of early nineteenth century Baconian science, which emphasized experience, observation and inductive reasoning over theorizing and hypothetical philosophy. Dick dedicates a lot a space in this work to the utility of knowledge with regard to understanding God, plural worlds and the afterlife.

Comment: Dick's works resonated with the early saints and passages from his works were reprinted in the Messenger and Advocate. Several of his works were donated to the Nauvoo Library. Dick was an amateur astronomer and enjoyed using evidence from astronomy to prove the doctrine of a plurality of worlds. The following passage is representative of his zeal.

Researcher: Derek Jensen
Excerpt (pages): "Are we led, from the discoveries of modern astronomy, to infer, that numerous worlds besides our own exist throughout the universe? This idea will be found imbodied in numerous passages of Scripture, such as the following: - "Through faith we understand that the worlds were framed by the word of God." - "In these last days he hath spoken to us by his Som, whom he hath appointed heir of all things, by whom also he made the worlds." - "Thou hast made heaven, the heaven of heavens, with all their host, and thou preservest them all, and the host of heaven worshippeth thee." - "He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers. All the inhabitants of the earth are reputed as nothing in his sight. The nations are as the drop of a bucket; and he doth according to his will in the armies of heaven, and among the inhabitants of
the earth." - "He hath prepared his throne in the heavens, and his kingdom ruleth over all." - "When I consider thy heavens - what is man, that thou art mindful of him?" It would be easy to show, were it expedient in the present case, that all such expressions and representations imbody in them the idea of a plurality of worlds, without which they would appear either inexplicable, or as a species of bombast, unworthy of the character of inspired writers. So that, to whatever department of nature we direct our contemplations, we perceive its correspondence with the sentiments expressed in the sacred writings, and find in these writings the most sublime and appropriate language in which to express those emotions which the diversified scenes of the material world are calculated to inspire." (261)

**Length of Relevant Material:** 1p.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Astronomy, Intelligence and intelligences

**Author:** Thomas Dick

**Title of Book:** *On the Mental Illumination and Moral Improvement of Mankind*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Originally published in 1836, for convenience I used the 1859 version printed in Philadelphia

**Publisher:** E. C. & J. Biddle

**Date of Publication:** 1859

**Library Location:** BV 4611 .D53x 1859 vol. 5

**Nature of Source:** Dick's *Mental Illumination and Moral Improvement* was donated to the Nauvoo Library and Literary Institute by Isaiah Mattison in 1844. This text was the result of 26 years worth of contemplation over how to improve the elementary and secondary education of youth. Dick describes methods, programs and courses of instruction to insure that youth grow up to be intelligent Christian beings. Dick was an advocate for universal education and for moral and religious instruction within the educational system.

**Comment:** While outlining how teachers should instruct their students in the rudiments of astronomy, Dick brings in theological reasons why students should learn about the heavens. The purpose of his discussion about plural worlds and intelligences is to help us become more humble and to excite our minds to learn more about the heavens where we will one day live after our earthly existence.

**Researcher:** Derek Jensen

**Excerpt (pages):**

As a guideline to teachers for instructing students in principles of astronomy, Dick wrote, "When discanting on the number and magnificence of the celestial worlds, he may very appropriately take occasion to impress them with the idea of the littleness of this earth, and its comparative insignificance, when placed in competition with the numerous
and more resplendent worlds and systems which compose the universe; and, consequently, with the folly and madness of ambition, and of all those warlike schemes and ferocious contentions, of which our world had been the melancholy theatre. He may occasionally expatiate a little on the folly of pride, and its inconsistency with the character and circumstances of man, when we consider his comparative ignorance, and the low station which he holds in the scale of creation - and the reasonableness of cultivating a spirit of humility in the presence of that Almighty Being whose 'glory is above the heavens,' and 'whose kingdom ruleth over all,' when we consider, that, when compared with the myriads of more exalted intelligences that people the universe, we are only like a few atoms in the immensity of space. He may direct their attention to the infinitely diversified scenes of grandeur and felicity which the universe must contain, since its range is so extensive and its objects so magnificent; and to the evidence which these facts afford, that the Creator has it in his own power to gratify his rational offspring with new objects, and new sources of enjoyment, during every period of infinite duration. -In short, he may excite them, from such considerations, to aspire after that more glorious state of existence where the works of Omnipotence will be more fully unfolded, and to cultivate those holy principles and dispositions which will qualify them for mingling in the society and engaging in the employments of the heavenly world." (227-228)

Length of Relevant Material: 2p.
Hard Copy:
Date when Photocopying was Completed:

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Topics: Book of Mormon, Missionary work
Author: Alvin Torry
Title of Book: Autobiography of Rev. Alvin Torry, First Missionary to the Six Nations and the Northwestern Tribes of British North America

Title of Article:
Title of Periodical:
Place of Publication: Auburn NY
Publisher: William J. Moses
Date of Publication: 1861
Library Location: E 78 .C2 T69 1861 Amer-Rare
Nature of Source: Basically this is Torry's memoir of his missionary experiences to the Indians of North America. According to Grunder, Torry's account of the conversion of an Indian chief parallels the conversion of King Lamoni in Alma. Indeed a parallel could be drawn between the two. Torry contacts the Indian chief in the name of the Great Spirit and the chief falls into a trance before his conversion. Alma tells a similar story. Below, I have extracted information concerning Torry's views of the "Mormons."

Comment: Between pp. 246-254, Torry relates how in 1832, he reclaimed Br. S. "of Spafford Hallow Society" who had been converted to "Mormonism" by Elders in Spafford. Torry betrayed his lack of chronological knowledge when he wrote that "Had not this brother been reclaimed, he would, in all probability, have sold his farm, and with all his property emigrated to Nauvoo, where the Mormons were then engaged in building
Nevertheless, Torry gives a fairly accurate description of the Elders' message, although he does not mention any connection between his work as a missionary to the North American Indians and the Book of Mormon or "Mormon bible" as he calls it.

Researcher: Derek Jensen
Excerpt (pages): "Two Mormon preachers had entered the town of Spafford, and were preaching what they called the 'Apostolic doctrines,' professing to have the gift of tongues, and of working of miracles. They claimed a special commission from God to pronounce a woe upon all christian Churches in the world, for having forsaken the commandments of the Lord, unless they returned to the doctrines of primitive Christianity, which they professed the Lord had in a very marvelous manner discovered unto them. They also claimed to possess the last portion of divine revelation to fallen man, engraved on tables of gold, which they affirmed were found in the earth, where they had been hid from the earliest ages of Christianity, but which the Lord, a short time since, had revealed unto a certain individual, the founder of their sect, who had transcribed it, and formed it into a book, which they denominated their bible, that the world might, as they said, know what great honor the Lord God of heaven and earth had conferred upon them." (247)

Torry was most concerned about the fact the Br. S. had never received the gift of tongues as the Elders had promised.

Length of Relevant Material: 9p.
Hard Copy: 
Date when Photocopying was Completed: 

Topics: Book of Mormon, Native American history and religion, Elephants and horses in America, Destruction of an ancient people

Author: 
Title of Book: 
Title of Article: "Antiquities of Marietta," "Antediluvian Antiquities"
Title of Periodical: Weekly Recorder
Place of Publication: Chillicothe, Ohio
Publisher: John Andrews
Date of Publication: September 8, 1819; September 15, 1819 (v. 6)
Library Location: 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)
Nature of Source: The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.
Comment: Volume 6 of the Weekly Recorder is filled with reports about "Antiquities" found under the earth in North America. Several of these reports have a direct bearing on
the history of the Book of Mormon. I have extracted sections from two of the relevant articles in volume 6.

**Researcher:** Derek Jensen

**Excerpt (pages):** From "Antiquities of Marietta" I extracted the following, which comes after the author has already explained several of the items that have been found in Marietta such as a skeleton and a silver sword.

"The situation of the mound on high ground, near the margin of the plain, and the porous quality of the earth, are admirably calculated to preserve any perishable substance from that certain decay which would attend it in many other situations. To these circumstances, is attributed the tolerable state of preservation in which several of the articles above described were found, after lying in the earth for several centuries. We say centuries, from the fact that trees were found growing on these ancient works, whose ages were ascertained to amount to between four and five hundred years each, by counting the concentric circles in the stumps, after the trees were cut down; and on the ground beside them were other trees in a state of decay that appeared to have fallen from old age. Of what language, or of what nation were this mighty race, that once inhabited the territory watered by the Ohio remains yet a mystery, too great for the most learned to unravel.

"But from what we see of their works, they must have had some acquaintance with arts and sciences. They have left us perfect specimens of circles, squares, octagons and parallel lines, on a grand and noble scale. And unless it can be proved that they had intercourse with Asia or Europe, we now see that they possessed the art of working in metals.

"Marietta, July 19th 1819.

"N. B. The above described articles are in the possession of Doct. Hildreth, and can be seen by any one desirous of viewing them." (29)

From "Antediluvian Antiquities" I have extracted the following information, which hints toward the fact that elephants lived in North America (even though it was before the Flood).

"In the township of Middletown is very remarkable for the relics of animals and things that may be conceived to have existed before the flood...Bones, horns, and teeth of land animals, are mingled in this jumble of materials which the Marl pits afford. The horn of a deer, the tooth of an elephant, the thigh of a rhinoceros, and the fragments of other skeletons, not so well ascertained as yet, show the admirable and unaccountable association of heterogeneous substances deposited here." (38)

**Length of Relevant Material:** 3p.

**Hard Copy:**

**Date when Photocopying was Completed:**

**Topics:** Book of Mormon, Prophets, Native American history and religion

**Author:**

**Title of Book:**

**Title of Article:** "Indian Prophet"

**Title of Periodical:** Weekly Recorder
**Place of Publication:** Chillicothe, Ohio  
**Publisher:** John Andrews  
**Date of Publication:** September 27, 1815 (v. 2)  
**Library Location:** 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)  
**Nature of Source:** The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.  
**Comment:** The experience of the "Indian Prophet" resembles the experience of King Lamoni in the Book of Mormon. The obvious difference is that the four messengers who come to him are angels rather than missionaries. There are still some striking similarities between the Indian Prophet's conversion and King Lamoni's.  

**Researcher:** Derek Jensen  
**Excerpt (pages):** "During the first fifty years of his life he was remarkable only for his stupidity and beastly drunkenness. About 18 years ago while lighting his pipe, he suddenly fell back upon his bunk upon which he was then sitting and continued in a state of insensibility for six or eight hours; his family supposing him dead, had made preparations for laying him out, and while in the act of removing him from his bunk he revived. His first words were, 'don't be alarmed, I have seen heaven; call the nation together that I may tell them what I have seen and heard' The nation having assembled at his house he informed them that he had seen four beautiful young men who had been sent from Heaven by the Great Spirit, and who thus addressed him - Great Spirit is angry with you and all the red men, and unless you immediately refrain from drunkenness, lying, stealing &c. you shall never enter that beautiful place which we will now show you. He stated that he was then conducted by these young men to the gate of heaven which was opened, but he was not allowed to enter that it was more beautiful than they could conceive of or he describe; and that the inhabitants appeared to be perfectly happy that he was suffered to remain there three or four hours, and was then re-conducted by the same young men, who on taking their leave, promised they would visit him yearly and commanded him to inform all other Indians what he had seen and heard. He immediately visited the different tribes of Indians in the western part of the States, the Oneida excepted. They all put the most implicit faith in what he told them, & revered him as a Prophet. The consequence had been that from a filthy, lazy, drunken set of beings, they have become a cleanly, industrious, sober and happy people. The Prophet has continued as he says to receive regular annual visits from these heavenly messengers, immediately after which he in his turn visited the different tribes. He was on one of these annual visits at the time of his decease." (93)  

**Length of Relevant Material:** 1p.  
**Hard Copy:**  
**Date when Photocopying was Completed:**
The following dream shares some similarities with Lehi's dream both in substance and form. The author first explains his dream which includes a proud city and a river. Then he gives an interpretation for some of the objects in his dream. Differences lie in the fact that there is no "Tree of Life" at the end and that the author's dream ends with despair for his own salvation, whereas Lehi's dream ends with the despair for the salvation of his sons Laman and Lemuel.

Researcher: Derek Jensen

Excerpt (pages): The author begins the dream "on a day, when the sky was serene and the air temperate, pure, and elastick, I strolled on a lawn of velvet verdure, variegated with every lovely flower of the climate, and the season. -On my left, just within the reach of vision, was a proud city, with its spires piercing the blue canopy; on my right, a majestick river, glided in silence down its deep channel, half hidden from my view by an immense precipice. I gazed on the scene with rapture and wild delight. I thought no object in nature so grand, so beautiful, so enchanting, as could recal my intoxicated imagination, or divert my senses from the delerium of pleasure, which the scene afforded. At that moment a bright dazzling dancing ray of light flitted before me. I thought it near, leaped forward, and reached out my hand to seize it. But when the effort was made, I found it receded, and eluded my grasp. But still it appeared beautiful and attractive, Once more I determined to seize it. I hastened, quickened my step more and more, with my delighted eyes, fixed on the shifting and receding object, continually displaying new lustre, and wantoning in all the tints of the rainbow: until, headlong I plunged over the precipice, into the abyss below. I scuffled and resisted the waves in vain. Prone to the bottom, my progress could not be retarded, until I was dashed to atoms, against the rocks that lay covered beneath the billows. Here nature aroused, and in afright bursted the chains which sleep had bound around me. I awoke to contemplate a dream, the most delicious - the most dreadful.

"The interpretation may be useful to myself, and to my fellow mortals. It applied nearly to our condition in this world, and exhibits by illustration, that awful and, to which too many of the human family are hurrying as fast as time can urge their footsteps.

"That lawn, so enticing, so beautiful, and so lovely in its native decorations, resembles this world with its evanescent charms. The ray of light resembles pleasure,
decoying and beguiling poor silly, thoughtless, and discontented mortals from their duty: and at last precipitating them into a world of spirits, with all their unrepented sins upon their guilty heads." (101)

Length of Relevant Material: 1p.
Hard Copy:
Date when Photocopying was Completed:

Topics: Destruction of an ancient people

Author:
Title of Book:
Title of Article: "American Antiquities"
Title of Periodical: Weekly Recorder
Place of Publication: Chillicothe, Ohio
Publisher: John Andrews
Date of Publication: May 21, 1819 (v. 5)
Library Location: 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)
Nature of Source: The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.
Comment: This account is similar to other contemporary accounts about the destruction of an ancient people. Usually the blame for the destruction is placed upon the shoulders of American Indians, as is the case here.

Researcher: Derek Jensen
Excerpt (pages): "An article in the Cleveland Register states, that a mound of considerable dimensions on the west side of the Cayahoga river, Ohio, had been opened, and a number of silver broaches found within the body of it which were much corroded by rust. The writer of the article proves that the mound was a depository of the dead, by the remains of human bones which were found, and he also proves it to be of great antiquity, by a part of the bones being in a state of dust when found, and the apparently sound parts presently becoming so upon exposure to air...From these and many other similar discoveries, the writer believes that this country was once inhabited by a race of people, at least partially civilized; and that this race have been exterminated by the forefathers of the present and late tribes of Indians in this country." (325)
Length of Relevant Material: 1p.
Hard Copy:
Date when Photocopying was Completed:

Topics: Destruction of an ancient people
Author: Orasmus Turner
Title of Book: History of the Pioneer Settlement of Phelps and Gorham's Purchase, and Morris' Reserve
Title of Article: Title of Periodical: Place of Publication: Rochester, N.Y. Publisher: William Alling Date of Publication: 1852 Library Location: F 127 .G2 T82 1852
Nature of Source: 624 page history covering material from 1535-1851. The text includes a history of Jemima Wilkinson and the "Society of Friends" (153-162, 477-478, 588). In an appendix, Turner included Wilkinson's will, where she claimed that her name was Jemima Wilkinson until 1776, when she took on the name "Universal Friend, a new name which the mouth of the Lord hath named." (588) The text also includes a skewed history of the Church titled "Gold Bible - Mormonism" (212-217).
Comment: Turner relates the legend of a lost race of Indians.

Researcher: Derek Jensen

Excerpt (pages): "There are few localities in all Western New-York, so abounding in matters of historical interest, as Boughton Hill, Victor Flats, and their immediate vicinity. There were, in an early day, the mounds, the rude implements of war and the chase, that marked the occupancy of a race, whose history or identity are lost - of whose existence, even, we have but the evidence afforded by these mysterious relics. When the Pioneers of our own race first sought out the spot, there were here and there, in hill and valley, in the ravines, and around the pure, refreshing springs that gurgled at the base of the bluffs, evidences that here was once a favorite abiding place of the Seneca branch of the once powerful and warlike Iroquois; here were the charred remains of their wigwams, their burial places, teeming with the smouldering remains of by-gone generations; here they worshipped the "Manitou" of their simple creed; here they held their war and peace councils; here erected their war post, and danced around it, recounting their brave achievements, over their own race, in regions far off to the south, where the terror of their war whoop gave them victory before the battle had begun; or far off to the north, upon the St. Lawrence, the rivers of Maine, or at the west, upon the borders of the Lakes." (524)
Length of Relevant Material: 1p.
Hard Copy:
Date when Photocopying was Completed:

Topics: Destruction of an ancient people
Author: Diedrich Willers
Title of Book: Centennial Historical Sketch of the Town of Fayette, Seneca County, New York.
Title of Article: Title of Periodical:
Place of Publication: Geneva, N.Y.
Publisher: W.F. Humphrey
Date of Publication: 1900
Library Location: HBLL F 129 .F2 W7
Nature of Source: History of Fayette prepared by Willers in celebration of Fayette's centennial birthday. Basically a local history, which includes a large section of biographical sketches at the end of the text. Also includes a short history of the Church, emphasizing the role of the Whitmer family on pp. 47-51.
Comment: Willers relays an interesting statement from DeWitt Clinton about a lost civilization in North America. Unfortunately, Willers does not document where he took this information from.
Researcher: Derek Jensen
Excerpt (pages): With reference to the "old Indian Fort" found near Fayette, Willers records the following:

"An ancient Indian burying ground was also found located nearly a mile southeast of this fortification, where human skeletons of unusually large size were found in mounds of earth. These were regarded by many persons, as the bones of a pre-historic race of human beings.

"A similar earthrow or fortification was found in the Town of Ovid, and visited by Governor DeWitt Clinton.

"His theory thereof was 'that it was one of a number of similar works of defense, found occupying the most commanding positions in Western New York, and in the valleys of the Ohio and Mississippi, erected by a race more civilized than the Indians, and that they preceded the latter in the occupation of this country. Their origin and end are alike a mystery: their annals defy the ken of human research, and their history will remain a sealed book perhaps forever.'" (14)

Length of Relevant Material: 1p.
Hard Copy:
Date when Photocopying was Completed: ________________________________

Topics: Destruction of an ancient people, Native American history and religion, Pre-columbian migrations to America, Race, Book of Mormon

Author:
Title of Book: 
Title of Article: "Of the Aborigines of the Western Country"
Title of Periodical: Weekly Recorder
Place of Publication: Chillicothe, Ohio
Publisher: John Andrews
Date of Publication: June 28, 1816 (v. 2)
Library Location: 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)
Nature of Source: The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper
relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.

**Comment:** This fascinating history deserves to be extracted in full, but I have chosen instead to extract passages that are representative of the history in general. The article itself is extracted from the manuscripts of John P. Campbell, who researched "the ancient inhabitants of a great continent" that "came to the western country a thousand or twelve hundred years ago." I will let the following passages speak for themselves.

**Researcher:** Derek Jensen

**Excerpt (pages):** Campbell first hypothesized that the Aborigines migrated from Asia. Then he wrote: "Again, it is a current opinion, that the first inhabitants of the western country were *white people*, and therefore cannot be denominated *Indians*. Our readers will recollect, and may have noticed, that there are distinguishing shades of white and black within the extent of our own country; and that there are those among us who, by birth or physical causes, are exceedingly dark. It is hence not indispensable that the Aborigines should be a *white people*, strictly speaking, in order to account for their improvements, or their knowledge of the arts. The inhabitants of Asia & of the Asiatic continent in general, are allowed to be darker than the inhabitants of these American states, while at the same time they likewise are denominated a *white people*...The Aborigines, for aught we know, might have sustained a lighter complexion than those Indians who contributed to their destruction, or than the ancestors of the present race of Indians; and might on that account, have been denominated a *white people*.

"...We likewise suspect that the Aborigines were denominated a *white people* by the present race of Indians, solely or principally, in consequence of that distinction which they possessed in the view of the Indians, by their works or by the knowledge and skill displayed in these works. These Indians having been accustomed to pay respect to *Americans* and *Europeans* as *white people*, appropriated naturally the same respect and title to the Aborigines. The Indians universally disclaim these *ancient works* and *monuments* which are attributed to the Aborigines, and alledge that these works were erected by *white people*.

"Mr. Thomas Bodley was informed by Indians of different tribes north-west of the Ohio, that they had understood from their old men, and that it had been a tradition among their several nations, that Kentucky had been settled by *whites*, and that they had been exterminated by war. They were of opinion that the old fortifications, were now to be seen in Kentucky and Ohio, were the productions of these *white inhabitants*." (380)

"An old Indian, in conversation with Col. *James F. Moore*, of Kentucky, informed him that the western country, and particularly Kentucky, had once been inhabited by *white people*, but that they were *exterminated by the Indians*. That the last battle was fought at the *falls of Ohio*, and that the Indians succeeded in driving the Aborigines into a small island below the rapids, where the whole of them were cut to pieces." (380-381)

According to Colonel M'Kee, who had conversed with an Indian named Cornstalk, "Ohio and Kentucky had been once settled by white peodle [sic], who were possessed of arts which the Indians did not now. That after many sanguinary contests they were exterminated- Colonel M. inquired why the Indians had not learned these arts of the white people. He replied indefinitely, relating that the great Spirit had once given the Indians a book which taught them all these arts, but that they had lost it, and had never since regained the knowledge of them."
In keeping in line with his hypothesis that the Aborigines came from Asia, Campbell notes, "From the descendants of Shem, or from the Israelites, we derive the commencement of all that knowledge which served to keep the vast continent of Asia from total barbarism. The Israelites carried captive by Salmanaser, in the time of Hoshea, became in a great measure, incorporated with the neighbouring nations; and from this source, or in this channel, we deduce many of the customs which prevailed, and continued to prevail in Asia, and which have been frequently recognized among the Tartars, the Aborigines of the western country, and the present race of Indians." This excerpt is followed by a passage from the second Book of Esdras, which says that the ten tribes were carried away captive by Salmanasar, who "carried them over the waters, and so came they into another land." (381)

Length of Relevant Material: 2p.

Hard Copy:
Date when Photocopying was Completed:

Topics: Dreams, Book of Mormon, Tree of Life, New Jerusalem
Author:
Title of Book: "Dream"
Title of Article: "Dream"
Title of Periodical: Weekly Recorder
Place of Publication: Chillicothe, Ohio
Publisher: John Andrews
Date of Publication: October 2, 1818 (v. 5)
Library Location: 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)
Nature of Source: The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.
Comment: The following excerpt comes from a lengthy dream, in which the author is chased by wicked people and later Satan himself. In order to escape his pursuers, the author must cross a river. In the process, his faith is tested, but he makes it safely across the river to the other side where he catches a glimpse of the "new Jerusalem." The dream shares some similarities with Lehi's dream about the Tree of Life. For example, the author must trust a beam that stretches across the river, much the same way individuals in Lehi's dream must trust the iron rod. The author is also accompanied by a companion, whom he calls his "instructer." This "instructer" plays a similar role to the angel who guides Lehi in his dream.

Researcher: Derek Jensen
Excerpt (pages): "I now thought that my way run out, and a dreadful river appeared before me. This river was the most tremendous, and terrifying sight I ever beheld. The waves were fire and brimstone, black and dismal with pitch and other fearful matter for
which I have no name. The fire emitted a pale blue light, and a thick gloomy cloud rested near the surface. I thought this river was innumerable miles in breadth. I could see no shore. I knew that my way lay across it, but I saw not how. I thought also that Satan appeared again raging behind me, and tried to break down the end of the road in which I stood.

"I now looked to God for help. Then I heard one saying, 'He that believeth shall not make haste;' and again, 'Fear ye not; stand still and see the salvation of the Lord.' I now waited till the Lord would appear. I had not waited long till I saw a small beam floating down the river with great rapidity. The fire appeared to make no impression on it. I thought it stopped when it came opposite to me, and the end next me extended to the shore. Then a man of heavenly countenance came to me, and bid me go down to the river and get on that small beam. I went down, but found it would not bear me, and I thought it was the weight of my clothes that caused it to sink. I expressed to my instructor [sic] the backwardness I felt in taking off my clothes and crossing the river naked. He said it was not my clothes but my sins I must put off, especially pride; he informed me that the small beam was humility and that none could cross on it, without being arrayed by the Holy Spirit. I then prayed to God for humility. The heavenly messenger then gave me a plain neat dress, which he told me to put on; I did so and began to creep along the beam. Satan sent showers of fiery darts after me; but none of them could pierce the garment I had just received. I thought I went on my way rejoicing, although I was but escaping on a small piece of timber over a terrible river. I looked back to thank my kind instructor; he bid me go on in God's name. I pursued on a long way, when I found by degrees, that the beam had increased to a firm permanent bridge. From creeping I got to walking, and that with more ease and agility than I had ever done before. I went on a great distance, when suddenly, I found myself wafted to another country. The first person I saw was my dear wife, who with ineffable joy welcomed me to the mansions of eternal day. My mother them came and rejoiced with us, telling me I was done with my sorrows, that tears and distress were not known there. I asked where my father was? They told me he was one among a brilliant and glorious throng, then full in our view, who were all engaged adoring the thrice Holy God for my safe arrival at the new Jerusalem on high. -But to my inexpressible disappointment, I now awoke, and found it was but a dream." (60)

Length of Relevant Material: 2p.
Hard Copy:
Date when Photocopying was Completed:

Topics: Elephants and horses in America
Author:
Title of Book:
Title of Article: "A Bone: For Philosophers and Naturalists"
Title of Periodical: Weekly Recorder
Place of Publication: Chillicothe, Ohio
Publisher: John Andrews
Date of Publication: October 6, 1821 (v. 7)
Some immense Bones were last week brought to Mr. Greenwood, conductor of the New England Museum from near Cincinnati [sic], Ohio and offered for sale as bones of the mammoth, which to be sure, their immense size would reasonably warrant. On examination, however, he pronounced them not bones of the mammoth, but of an elephant of enormous size. -On comparing [sic] them with the skeleton of an elephant seventeen years old, in his possession, their conformation was found to be the same, but at least four times as large. There was also difference in the teth, which M.G. pretty clearly proves to be the effect of age. The teeth in the large jaw are deeply serrated, and, notwithstanding their having been some centuries under ground, have a beautiful enamel. -Those of the elephant of seventeen years old, are flat on the surface, with small waving ridges, and those in the larger jaw, in the N.E. Museum, are partially serrated, by having deep furrows between the harder waving lines. If these premises be correct, they are stronger proofs than any heretofore known, that the elephant [sic] was formerly an aboriginal of America. These facts are here stated with no other motive than to call the attention [sic] of the learned to give this subject the investigation which its importance merits." (413)
relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.

Comment: I know that a mammoth and an elephant are not the same thing, but I find this article very interesting nevertheless. I have extracted information from two different reports in the article, which relay the discoveries of large bones. The author of the first report hypothesizes where the bones came from. This tells us a little bit about the skepticism that such large animals ever existed in the area of Ohio.

Researcher: Derek Jensen

Excerpt (pages): "It may be seen in the picture of Cincinnati, from the 58th to the 74d page, that a variety of bodies, naturally foreign to the soil, have been discovered in the alluvial plain on which our town is erected. Among these, at the same time the above work was written, there does not seem to have been but a single fragment of the Mammoth. This we are told was a joint of the back bone, which was buried in gravel about 12 feet beneath the surface, between Main and Sycamore streets, a little north of Market street. About 400 feet east of this spot, some cartmen last week discovered a very large bone, which is judged to be the thigh bone of the same animal. It was imbedded in sand, 40 feet beneath the surface. A portion of it, five feet in length, was laid bare, the thickest part of which measured 24 inches. An apprehension that the superincumbent gravel might full prevented the excavation necessary for the full development of this gigantic relic.

"We are disposed to think, with the author of the work just quoted, that this, as well as the vegetable and animal remains which have been found, at various depths, from 10 to 90 feet beneath our soil were washed and floated hither at some remote, antecedent period; and deposited with the gravel, sand, rolled pebbles and clay, which compose the extensive plates on which we are located."

The second report comes from London, but still says something about discoveries in Ohio. "There have been recently discovered in the parish of Mottestoo, on the south side of the Isle of Wight, the bones of that stupendous animal the Mammoth, or Mastodon. Several of the vertebra, or joints of the back bone, measuring thirty six inches in circumference: they corresponded exactly in form, color and texture with the bones found in plenty on the banks of the Ohio, in North America, in a vale called by the Indians, Big-bone swamp." (Both reports on p. 109)

Length of Relevant Material: 1p.

Hard Copy:

Date when Photocopying was Completed:

Topics: Happiness as God's purpose for man
Author: Enoch Cobb Wines
Title of Book: Commentaries on the Laws of the Ancient Hebrews
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: William S. & Alfred Martien
Grunder reports that an advertisement for a proposed series of lectures by Wines on the ancient Hebrew form of government appeared in the New York Weekly Tribune on October 11, 1845. In the preface to Commentaries, which came as the result of his lectures, Wines claimed that he began giving lectures on the subject in 1843 when he was asked to appear before the Mercantile Library Company of Philadelphia. At such a late date, it is highly unlikely that any of Wines' work could have influenced the thought of Joseph Smith. Nevertheless, Wines provides some interesting ideas about Hebrew government as established by Moses.

Comment: In an introductory essay to his work titled, "Introductory Essay on Civil Society and Government," Wines provides 8 proofs to support the divine origin of government. The excerpt below comes from proof number five where Wines discusses happiness as the "ultimate end of man." He structures his argument systematically like an axiomatic system. He wrote, "As there are, in physical science, certain axioms, which serve as the basis of all its deductions, so likewise, in moral and political science, there are certain elementary principles, which constitute the foundation of ethics and jurisprudence. These, in both cases, are termed first truths...." In the excerpt below, Wines outlines some of the first truths of divine government and theology.

Researcher: Derek Jensen

Excerpt (pages): "That the ultimate end of man is happiness: that happiness cannot consist in things inconsistent with his nature; that, to attain happiness, not only present good and evil must be considered, but also their consequences; that it is unreasonable to pursue a present good, which must issue in a greater evil, but quite reasonable to bear a present evil, which must issue in a greater good; that a higher good ought ever to be preferred to a lower one; and that order is more excellent than disorder; these are all first truths." (22)

Length of Relevant Material: 1p.

Hard Copy:
Date when Photocopying was Completed:

Topics: Happiness as God's purpose for man, Book of Mormon, Consecration

Author:

Title of Book:

Title of Article: "Theology: Christian Doctrine: The Chief End of Man's Existence"

Title of Periodical: Weekly Recorder

Place of Publication: Chillicothe, Ohio

Publisher: John Andrews

Date of Publication: September 6, 1814 (v. 1)

Library Location: 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)

Nature of Source: The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper
relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.

**Comment:** In the first excerpt, glorifying God is seen as the first purpose of our existence and happiness is seen as secondary. The second excerpt has some resemblance to Mosiah 3:19 "For the natural man is an enemy to God." The concept of consecration presented in this passage is also similar to later Mormon concepts of consecration. However, there are important differences between this passage and Mormon doctrine, including the fact that this passage relates a doctrine of original sin that Mormonism denies.

**Researcher:** Derek Jensen

**Excerpt (pages):** "The chief end of man consists of two parts, the glorifying of God, and the enjoyment of him. The first of these is the primary or principal end of our being, and in it consists the whole of our duty. The other is that which constitutes our highest interest and supreme felicity...These two things are inseparably connected in the councils of God, and in the economy of divine grace."

"All men are by nature under the reigning power and dominion of sin, and under the governing influence of a proud, self-seeking, self-exalting temper, which stands in direct opposition to the great end of their being. The carnal mind is enmity against God; for it is nor subject to the law of God, neither indeed can be. So long as we continue in this state we are morally unable, that is, utterly indisposed to glorify God. As our inability consists in nothing but our aversion from God and holy things, it is so far from excusing us, that it is the very essence of sin, and the very root of bitterness that produces all iniquitous conduct. Yet it will forever prevent us from glorifying God, unless we be born of the Spirit of grace, or created in Christ Jesus unto good works. - When this change takes place (and not till then) we become sensible of our obligations to God, and cordially disposed to consecrate our powers, our time, and our talents, without reserve, to him, and perform which is characteristick [sic] of his people." (73)

**Length of Relevant Material:** 1p.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Infant baptism

**Author:** James Wood

**Title of Book:** Facts and Observations Concerning the Organization and State of the Churches in the Three Synods of Western New-York, and the Synod of Western Reserve.

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Saratoga Springs, NY

**Publisher:** G.M. Davison

**Date of Publication:** 1837

**Library Location:** BX 8947 .N7 W6 Amer

**Nature of Source:** Report of the doctrines taught different Presbyteries in New York. In this report, Wood relates irregularities within the churches such as the teaching of "perfectionism" by one of the ministers in the Genesee Presbytery, who also "believes in
miracles and prophecy, and has a prophetess in his house for whom he professes to entertain high veneration." (27) Wood also gives brief histories of the synods Utica, Geneva and Genesee, and how they were formed.

Comment: In the following passage, Wood relates the doctrines and practices of the Buffalo Presbytery. Although infant baptism is excluded from the Presbytery's "articles of Faith" it is still left as an option.

Researcher: Derek Jensen
Excerpt (pages): "That Presbytery adopted some time ago a set of articles of Faith for the use of their churches, from which almost every thing distinguishing is excluded. Among other points is that of infant baptism - and hence, in practice, it is left optional with parents to have their children baptized or not, just as they please." (26)
Length of Relevant Material: 1p.
Hard Copy:
Date when Photocopying was Completed:

Topics: Jesus Christ, Justification, Salvation through knowledge
Author:
Title of Book:
Title of Article: "Biblical Criticism"
Title of Periodical: Weekly Recorder
Place of Publication: Chillicothe, Ohio
Publisher: John Andrews
Date of Publication: February 20, 1816 (v. 2)
Library Location: 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)
Nature of Source: The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.
Comment: In this article, the author makes a distinction between what he calls "active" and "passive" obedience. He examines several scriptures in the New Testament and comes to the conclusion that "In every instance where obedience is predicated of men, active obedience is manifestly intended." Christ is our supreme example of active obedience through "the will of his Father, in his humiliation, through life, his agony in Gethsemane, and his sufferings upon the cross." The author concludes that we are justified through the active obedience of Christ.
Researcher: Derek Jensen
Excerpt (pages): "The obedience which Christ learned by the things which he suffered, according to Heb. v: 8, cannot be passive obedience. His sufferings were the means by which he was taught; obedience was the thing which he learned. Therefore, as the means of instruction are necessarily distinct from the instruction conveyed by them, so the active
obedience of Christ is distinct from his sufferings or passive obedience, and the former is exclusively intended in this place.

"Wherefore, it is unscriptural to exclude the active obedience of Christ from that righteousness by which the sinner is justified." (230)

Length of Relevant Material: 1p.

Hard Copy:

Date when Photocopying was Completed:

Topics: Jews

Author:

Title of Book:

Title of Article: "Literary Intelligence"

Title of Periodical: Weekly Recorder

Place of Publication: Chillicothe, Ohio

Publisher: John Andrews

Date of Publication: July 5, 1814 (v. 1)

Library Location: 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)

Nature of Source: The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.

Comment: This excerpt comes from a summary of Thomas Yeates' report on the "Collation yf [sic] an Indian Copy of the Pentateuch...collected by the Rev. C. Buchanan...Also a collation and description of a manuscript roll of the book of Esther, and the Megillah of Ahasuerus. from the Hebrew copy, originally extant in brazen tablets at Goa." In this summary, a short explanation is given for the origins of Indian (people from India) Jews. This parallels the experiences of Lehi and his family and the Jaredites.

Researcher: Derek Jensen

Excerpt (pages): "There are, as Dr. Buchanan informs us, two classes of Jews in Malabar, the Whiter Jerusalem Jews, and the Black Jews- The former delivered to Dr. Buchanan a narrative, in the Hebrew language, of their arrival in India; which stated that after the second temple was destroyed, their ancestors, fearing the wrath of the conqueror, departed from Jerusalem, and came into that country; and, in the year of the Creation, 4250, (A.D. 490,) obtained certain privileges from the sovereign. The royal grant was engraved on a brass plate, which they still possessed. Dr. Buchanan examined it. Like other old Malabaric records, it had no date; but he observes, that the Jews must have existed a considerable time in the country before they could have obtained such privileges.

"Such is antiquity of the White Jews of Malabar. Of the Black Jews, Dr. Buchanan remarks, that 'it is only necessary to look at their countenance to be satisfied that their ancestors must have arrived many ages before the White Jews. Their Hindoo
complexions, and their very imperfect resemblance to the European Jews, indicate that they have been detached from the parent stock in Judea many ages before the Hews in the West.' - Christ. Res. p. 310

"To this may be added, as an additional proof of their very early separation from the Jewish nation, that they appear not to have had copies of the Prophetic Books among them originally, but to have been supplied with them, and other parts of the Scriptures, by the white Jews. There seems, therefore, every reason to believe, that the Black Jews of Malabar are a part of the remains of the first dispersion of the nation by Nebuchadnezzar; and that the text of the Pentateuch, preserved in their synagogues, is derived from those copies which their ancestors brought with them into India" (4-5).

**Length of Relevant Material:** 2p.

**Hard Copy:**

**Date when Photocopying was Completed:**

**Topics:** Kolob

**Author:** Johann Heinrich Lambert

**Title of Book:** *Cosmologische Briefe über die Einrichtung des Weltbaues*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Augspurg

**Publisher:** Eberhard Kletts Wittib

**Date of Publication:** 1761

**Library Location:** I used a translation of this text that I got through Inter Library Loan.


**Nature of Source:** In the history of science and mathematics, Lambert is usually known for his achievements in mathematics. His *Cosmological Letters* were written as set of imaginary correspondence with the odd numbered letters being written by Lambert's imaginary correspondent and the even numbered letters written by himself. They deal with the structure of the Milky Way and the structure of the universe in general. Lambert's work was later used by Thomas Dick in his *Philosophy of a Future State* and his *Sidereal Heavens* for further proof that there was a governing body of the stars known as the "throne of God."

**Comment:** In the Book of Abraham, Kolob is the governing body of all planets and stars that are of the same order as ours. Above Kolob in the hierarchy of celestial bodies is the throne of God. In Lambert's view of the universe star systems are governed by a dark celestial bodies which Lambert refers to as regents. One of these regents is the throne of the Universe or the great capital around which everything revolve.

**Researcher:** Derek Jensen
Excerpt (pages): "I believe that I have proceeded in an orderly fashion in applying your principles. If I now take them as necessarily conclusive, I must then assume [the existence of] a dark body which has enough mass to keep the Milky Way in a simple order, and if you assume, Sir, that the Milky Way belongs to still innumerable other Milky Ways, then you give me material for a still many times heavier and larger body which must give law and order to all Milky Ways. However far you wish to go, you will finally come to the center of the whole world-edifice, and here I find my last body which steers around itself the whole creation.

"Here I find material for my forces of imagination, and I count the moments of eternity in which the outermost boundaries of creation complete their circles. There is the throne to which all systems attend like so many satellites, the capital city that issues laws to the realm of reality and keeps all in order and complete harmony, makes all a whole, bans all excess, sets a limit to the revolt and dissolution of each fleeting part, and guides it back into its proper place." (159-160)

Length of Relevant Material: 2pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Kolob
Author: Immanuel Kant
Title of Book: Allgemeine Naturgeschichte und Theorie des Himmels
Title of Article:

Title of Periodical:

Place of Publication: Königsberg and Leipzig

Publisher: Johann Friedrich Peterson
Date of Publication: 1755
Nature of Source: Kant's Universal History was written before Kant became the great philosopher that we know him as today. Universal History is a work of speculative astronomy which attempted to make some sense out of the appearance of the Milky Way. Kant and others were the forerunners of practicing astronomers who confirmed that the Milky Way was a super system of stars of which our own solar system was a part.
Comment: In the Book of Abraham, Kolob is the governing body of all planets and stars that are of the same order as ours. In Kant's view of the universe, our solar system is part of the Milky Way, which in turn is governed by one powerful star or celestial body. Kant hypothesizes that the central star of the Milky Way (which would be Kolob in the Book of Abraham) is Sirius. Interestingly enough, William Hamblin, Daniel C. Peterson and John Gee in their paper "'And I saw the Stars:' the Book of Abraham and Ancient
Geocentric Astronomy" also argued that Sirius would have been the equivalent to Kolob in ancient geocentric astronomy as well.

**Researcher:** Derek Jensen  
**Excerpt (pages):** "If one again looks upon these star systems as members in the great chain of the entire nature, one had just as much cause as before to think of them as being in mutual attraction and in connections which form in virtue of the law of first formation dominating throughout the entire nature, a new [and] still greater system which, through the attraction of a body of incomparably mightier attraction, will be ruled, as were all the former [systems], from the center of their regular positions." (150)  
"I have a conjecture according to which it appears to me very probable that in the system of stars, which form the Milky Way, the Sirius or Dog-star is the central body and occupies the center toward which all are related." (166)  
**Length of Relevant Material:** 2pp.  
**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Name of Church  
**Author:** Diedrich Willers  
**Title of Book:** Centennial Historical Sketch of the Town of Fayette, Seneca County, New York.  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Geneva, N.Y.  
**Publisher:** W.F. Humphrey  
**Date of Publication:** 1900  
**Library Location:**

**Nature of Source:** History of Fayette prepared by Willers in celebration of Fayette's centennial birthday. Basically a local history, which includes a large section of biographical sketches at the end of the text. Also includes a short history of the Church, emphasizing the role of the Whitmer family on pp. 47-51.  
**Comment:** The Church was formally organized in Fayette on April 6, 1830. Willers documents the names of other churches in the area that existed at the same time. This is important because we see the names that the Church could not use as a title.  
**Researcher:** Derek Jensen  
**Excerpt (pages):** Among other churches, Willers records the names of the following two:  
"The earliest church in town, was erected as a union church for German Reformed and Lutheran residents, under an organization of Dec. 26, 1809, and a log church was soon afterwards erected at Bearytown, which was replaced with a stone edifice in 1824, and which is still standing and known as 'Christ Church.' The services for the first half century after 1809, were conducted largely in the German language." (44)  
"Jerusalem Church in West Fayette organized as Zion's Church, Aug. 3, 1811,..." (45)  
**Length of Relevant Material:** 2p.
Topics: Native American history and religion, Jews, Ritual and ceremony
Author:
Title of Book:
Title of Article: "Of the Aborigines"
Title of Periodical: Weekly Recorder
Place of Publication: Chillicothe, Ohio
Publisher: John Andrews
Date of Publication: August 21, 1816 (v.3)
Library Location: 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)
Nature of Source: The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.
Comment: This is an extract from a letter by Col. R.J. Meigs who wrote concerning "Mr. Boudinot's book, in which he attempts to prove that the Indians of America are of Hebrew descent." Meigs was not convinced by Boudinot's arguments and concluded that although Indian customs "bear strong resemblance to Jewish customs and laws, yet they by no means prove that the American Indians are descended from the Jews." The entire passage is of interest in that it shows arguments attempting to prove that the Indians were descended from Jews and a particular reception of one man who is skeptical of the arguments. Joseph would run up against similar skeptics 14 years later.
Researcher: Derek Jensen
Excerpt (pages): One of Boudinot's proofs connecting Indians with Hebrews was the Indian ritual of "Ablutions." "Formerly they had practised [sic] frequent washings; these were resorted to after going through bodily exercise - perhaps of dancing; the whole meeting, on such occasions, went to the clear stream and plunged in. This was intended to express that they were then cleansed of all moral impurity - that however they might have before done wrong, the wrong was now done away, and nor more to be considered as any part of their character. This corresponds with my personal observation; for they never reproach each other of former deviations from right." (29-30)
Length of Relevant Material: 2p.
Hard Copy:
Date when Photocopying was Completed:

Topics: Plural worlds
Author: Thomas Dick
Title of Book: On the Mental Illumination and Moral Improvement of Mankind
Nature of Source: Dick's *Mental Illumination and Moral Improvement* was donated to the Nauvoo Library and Literary Institute by Isaiah Mattison in 1844. This text was the result of 26 years worth of contemplation over how to improve the elementary and secondary education of youth. Dick describes methods, programs and courses of instruction to insure that youth grow up to be intelligent Christian beings. Dick was an advocate for universal education and for moral and religious instruction within the educational system.

Comment: The purpose for the inhabitation of other worlds in Dick's mind is to portray his idea about celestial sociability. In the future state of existence, we will socialize with intelligences from other worlds. For Dick, the purpose of this life is to gain all the knowledge we can about this earth, its history, etc. in order to be equipped with knowledge to socialize with beings from other planets. If we do not gain knowledge in order to be able to intelligently socialize with celestial intelligences, we will not be able to share in the felicity of the most exalted of beings. Below is an example of why we should learn all the knowledge we can about the earth and its system so that we will not be shown up (for example) by an inhabitant of Saturn who may know more about his moon than we do about our own.

Excerpt (pages):
"Were an inhabitant of the planet Saturn to wing his flight to this globe ours, and were he capable of communicating his sentiments in language intelligible to man, we should expect to learn from him a minute detail of the history and phenomena of nature in that region, of the various aspects of the moons, the diversified appearances of the magnificent rings which encircle that world, and descriptions of the different science of nature, the operations of art, the sciences cultivated by its inhabitants, and the plan of God's moral government among them; and, doubtless, our curiosity to become acquainted with the physical and moral arrangements of another world, would be abundantly gratified. But where an inhabitant of our globe, from among the lower or even from among many of the higher classes, to be transported to one of the planets, what account could he give of the arts and sciences, of the history, statistics, and natural scenery of the world? What could he say of its continents, rivers, islands, oceans, and volcanoes; its mountain scenery, and the properties of its atmosphere, of the variegated surface of the moon, and the peculiarities of its motions, of the history of its inhabitants, or the progress they had made in knowledge? What description could he give of the arts and inventions of modern times, of the construction of the instruments by which we view distant objects, and by which we penetrate into the scenes invisible to the unassisted eye, of the principle of air-balloons, steam-engines, air-pumps, mechanical powers, electrical machines, or galvanic batteries? Above all, what could he tell them of the moral dispensations of the
Creator towards our world, and of what is contained in the revelations of his word? He could perhaps tell them that there were hills, and rivers, and four-footed beasts, and men that were employed in killing each other; but could convey no precise idea of any thing in which this world differed from that to which he had been transported. He would be looked down upon with pity as a kind of *lusus naturae*, unworthy of the name of *rational* being. Of 800 millions of men that people our globe, there are at least 750 millions of this description, who could give little more information respecting the peculiarities of our world to the inhabitants of another planet, than they could receive from an elephant or a beaver, if such creatures had the faculty of communicating their ideas."

*Length of Relevant Material:* 2p.

*Hard Copy:

Date when Photocopying was Completed:

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**Topics:** Plural worlds

**Author:** Immanuel Kant

**Title of Book:** *Allgemeine Naturgeschichte und Theorie des Himmels*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Königsberg and Leipzig

**Publisher:** Johann Friedrich Peterson

**Date of Publication:** 1755

**Library Location:** I used a translation of this text under call number QB 981 .K1513x.


**Nature of Source:** Kant's *Universal History* was written before Kant became the great philosopher that we know him as today. *Universal History* is a work of speculative astronomy which attempted to make some sense out of the appearance of the Milky Way. Kant and others were the forerunners of practicing astronomers who confirmed that the Milky Way was a super system of stars of which our own solar system was a part.

**Comment:** Kant believed in an infinite universe where worlds were continually passing in and out of existence. Some of the language as it is translated here shares similarities to the Book of Moses. The saints would have probably never been exposed to Kant's ideas, because his work remained relatively obscure especially in the English-speaking world.

**Researcher:** Derek Jensen

**Excerpt (pages):** "If now the creation [created realm] is infinite...then the cosmic space will be enlivened with worlds without number and worlds without end." (151-152)

Kant believed in the continual creation and passing way of worlds. "Creation is never completed. Though it has once started, but will never cease. It is always busy in bringing forth mire scenes of nature, new things and new worlds." (155) "...worlds and world-orders fade away and are devoured by the abyss of eternity; however, creation is
always busy in setting up new formations in other celestial regions and in repairing the loss with gain." (157) "...nature is unremittingly busy on the opposite border of the developed world in building worlds from the raw means of scattered elements and while she ages on one side beside the center, which is young on the other side and fruitful in new beginnings." (159)

Speaking of a future state, Kant concludes, "Perhaps there are further globes of the planetary system in the process of evolving, so that after the completed course of time, which is prescribed to our sojourn here, there may be new habitats ready for us in other heavens." (196)

Hard Copy:
Date when Photocopying was Completed:

Topics: Plurality of Gods
Author: Enoch Cobb Wines
Title of Book: Commentaries on the Laws of the Ancient Hebrews
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: William S. & Alfred Martien
Date of Publication: 1861 (Fifth edition)
Library Location: BM 520. 3 .W56x 1861
Nature of Source: Grunder reports that an advertisement for a proposed series of lectures by Wines on the ancient Hebrew form of government appeared in the New York Weekly Tribune on October 11, 1845. In the preface to Commentaries, which came as the result of his lectures, Wines claimed that he began giving lectures on the subject in 1843 when he was asked to appear before the Mercantile Library Company of Philadelphia. At such a late date, it is highly unlikely that any of Wines' work could have influenced the thought of Joseph Smith. Nevertheless, Wines provides some interesting ideas about Hebrew government as established by Moses.

Comment: In an introductory essay to his work titled, "Introductory Essay on Civil Society and Government," Wines stated that man is "an able living divine." He was influenced by Lothrop's "Sermon on the Death of the late Harrison Gray Otis." (23)

When wrestling with scriptures that proclaim a plurality of gods, Wines places them all into the context that the plurality refers to civil leaders on earth as gods and sovereigns of government.

Researcher: Derek Jensen
Excerpt (pages): "...the Spirit of inspiration has dignified magistrates with the title of 'gods;' as he clearly has in Ps. 82: 1. 'God standeth in the congregation of the mighty; he judgeth among the gods.' The import of such an appellation deserves to be seriously weighed. It is a title which cannot imply less, than that civil rulers are invested with a divine authority, and are, in the exercise of their magistracies, the representatives and vicegerents of the divine majesty. Such seems to be our Savior's interpretation: 'He
called them gods, unto whom the word of God came.' What is the meaning of the declaration, 'the word of God came to them,' if not, that they hold their commission from him?" (26)

Length of Relevant Material: 1p.

Hard Copy:

Date when Photocopying was Completed:

Topics: Plurality of Gods, Creation, Premortal existence, Destruction, Plural worlds

Author: Samuel Nott

Title of Book: A Sermon on the Idolatry of the Hindoos, Delivered Nov. 29, 1816

Title of Article:

Title of Periodical:

Place of Publication: Norwich, CT

Publisher: Hubbard & Marvin

Date of Publication: 1817

Library Location: 080 Sh64a no. 41676

Nature of Source: Sermon delivered to the Female Foreign Mission Society after Nott came back from a mission to Bombay, India. In it, Nott discusses the idols of the "Hindoos," their "gods" which are more like men than deity, and his conviction that they believe in one Supreme Being apart from their gods. Nott also includes a short description of what happens in their temples (23-24) and an appendix detailing "The worship of the Hindoos." (80-85).

Comment: Nott records "Hindoo" belief in a plurality of gods that existed at the beginning. Nott also relates a "Hindoo" belief in the plurality of worlds. He concludes that the "Hindoos" believe in a "general wreck" to end all creation.

Researcher: Derek Jensen

Excerpt (pages): "When creation started into being, the first creatures were the primeval deities. For these there are local habitations, heavens, where they reside, ministered unto, and accompanied by, subordinate deities and ministering servants. By the incarnation of the gods, and the incarnation of the inhabitants of heaven by which they were accompanied, the universe has become filled with deities; till, scarce an animal exists, which has not been inhabited by superior beings, and till, as I have been often told, there are three hundred and thirty millions of gods. But this state of things, is not to be eternal. The universe, with all which it contains, without the exception of either men, or gods, is to undergo a general wreck, a final dissolution, and all existence is to be swallowed up, in the Supreme." (14)

What follows is an excerpt from Sir William Jones' Hymn to Narayena, which Nott included in his appendix titled "The Hindoos believe in an eternal and omnipotent God."

Jones relates a "Hindoo" belief in a plurality of worlds.

"For when th' Almighty will'd
Unnumber'd worlds to build,
From Unity diversified he sprang,
While gay Creation laugh'd and procreant Nature rang..." (40)

Length of Relevant Material: 5p.
In the following passages, we find reports about the status of the poor house and poor farm in Fayette around the time the Church was founded there on April 6, 1830.

Researchers: Derek Jensen

Excerpt (pages): "The poor were not forgotten, and as early as 1806, at a special town meeting, fifty dollars was voted in support of the poor, and frequently in subsequent years, appropriations were voted for like purpose, until better provision was made for the poor, under a general system. In 1827 and again in 1828 the town meeting voted that the supervisor use his influence in the county board for erection of a county poor house. As early as 1813 the people of the town represented in town meeting, voted that the supervisor have power to raise by tax for public schools, 'a sum equal to what shall come to this town from the school fund.'" (40)

"One of the public buildings of the county, is located in this town, the county poor house, on Military Lot No. 16. The principal portion of the poor house farm (100 acres from the Silvers farm), is located in Fayette and 26 1/2 acres upon Military Lot No. 7, contiguous thereto in Seneca Falls; 101 1/5 acres of the entire farm were purchased pursuant to a resolution of the board of supervisors adopted at a meeting held Jan. 12, 1830, at which an expenditure of $3,500 was authorized for the purchase of a farm and fitting up buildings thereon, for a county poor house. A board of five superintendents of the poor was then also appointed..." This is followed by an extract of a report from the board, which includes the financial cost to run the house and farm, which "Admitted 56 paupers since April 1, 1830." (67)

"Oct. 1, 1830, fifteen paupers remained in the poor house. Twenty-five acres of land were added to the farm in 1832, at a cost of $750.00." (68)

Length of Relevant Material: 3pp.
Topics: Preparation of the earth and preceding events
Author: Thomas Dick
Title of Book: *On the Mental Illumination and Moral Improvement of Mankind*
Title of Article:

Title of Periodical:
Place of Publication: Originally published in 1836, for convenience I used the 1859 version printed in Philadelphia
Publisher: E. C. & J. Biddle
Date of Publication: 1859
Library Location: BV 4611 .D53x 1859 vol. 5
Nature of Source: Dick's *Mental Illumination and Moral Improvement* was donated to the Nauvoo Library and Literary Institute by Isaiah Mattison in 1844. This text was the result of 26 years worth of contemplation over how to improve the elementary and secondary education of youth. Dick describes methods, programs and courses of instruction to insure that youth grow up to be intelligent Christian beings. Dick was an advocate for universal education and for moral and religious instruction within the educational system.
Comment: For Dick, the Millennium will not arrive until the earth's inhabitants have been educated according to his outline. For Dick, "salvation through knowledge" means that the awaited day of the Millennium will not come unless mankind makes definite improvements in the amount of knowledge that it can master.

Researcher: Derek Jensen
Excerpt (pages):
"Intellectual and religious education, universally extended, in combination with every other Christian exertion, would be more efficient than any other arrangement hitherto made for hastening the approach of the Millennium." (346)

"What, then are those means by which the moral world may be renewed 'in knowledge and holiness, after the image of Him who created it?' Undoubtedly the efficient training of the young from the earliest period of infancy to the age of manhood. is one of the first and most important steps to the thorough renovation of the world - a subject which has hitherto been egregiously trifled with, and overlooked, in our Christian arrangements." (347)

"Is it inquired, when we may expect the Millennium to commence? I reply, just when we please. Are we willing that it should commence in the present age? We have the means in our power, if we choose to apply them. In the course of forty years from this date the Millennium might not only be commenced, but in a rapid progress towards the summit of its glory, - provided we are willing at this moment to concentrate all our moral and intellectual energies, and to devote all our superfluous wealth, or at least a tenth part of it, to the furtherance of this object. Nay, in the course of half that period, we should have a generation rising up in knowledge and holiness, far superior to any race which has appeared in the world during the ages that are past." (348-349)
Nature of Source: Grunder reports that an advertisement for a proposed series of lectures by Wines on the ancient Hebrew form of government appeared in the New York Weekly Tribune on October 11, 1845. In the preface to Commentaries, which came as the result of his lectures, Wines claimed that he began giving lectures on the subject in 1843 when he was asked to appear before the Mercantile Library Company of Philadelphia. At such a late date, it is highly unlikely that any of Wines' work could have influenced the thought of Joseph Smith. Nevertheless, Wines provides some interesting ideas about Hebrew government as established by Moses.

Comment: The reason why Grunder thinks that Wines lectures were interesting is because the Hebraic form of government as outlined by Wines shared parallels with Book of Mormon political structures. In general, his lectures do not reflect significantly either the reign of kings or the reign of judges as represented in the Book of Mormon. Chapter 8 "The Hebrew Priesthood" talks about the role of the tribe of Levi as judges, ministers, teachers, etc. and some parallels could be drawn with information collected in that chapter, but I will not do that here. Chapter 9 "The Hebrew Prophets" is more interesting and suggests the role of prophets as being both spiritual and political. I have extracted passages below that are representative of the entire chapter.

Researcher: Derek Jensen

Excerpt (pages):
"...the duties of the prophets were not wholly religious. Their relation to the civil state was not, indeed, fixed by any constitutional provision, or legal enactment. They did not form a component part of the political system. They were not a branch of the machinery of government. Yet their authority and influence in affairs of state was by no means inconsiderable. They were, so to speak, the privileged state-moralists, guardians, and popular orators of the republic." (623)

"Two tests only of the truth or falsity of the claim to prophetical inspiration are here recognized, viz. first, whether the prophet spake in the name of Jehovah or of false gods; and, secondly, whether or not a future event, foretold by him, happened according to his word. Miracles could not be demanded of him in proof of a divine commission to speak in the name of Jehovah. The power of working wonders did not inhere in his official designation." (627)
"Upon the whole, there can be no doubt, that the prophetical office was designed to be a great and influential element in the Hebrew government. The seventy elders, chosen as assistants to Moses in the valley of Paran, were divinely inspired men, and spake to the people under the influence of the Holy Spirit. From the very foundation of the state, teachers supernaturally enlightened were appointed to instruct the people in religion, virtue, and law; and, in the darkest periods of the Hebrew history, God left not himself without inspired witnesses to the truth. At length there appeared what have been called schools of the prophets, that is, companies of young men, taught and disciplined under the direction of Samuel and other aged prophets, who succeeded him." (630)

**Length of Relevant Material:** 11pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Religion and government

**Author:** Enoch Cobb Wines

**Title of Book:** Commentaries on the Laws of the Ancient Hebrews

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** William S. & Alfred Martien

**Date of Publication:** 1861 (Fifth edition)

**Library Location:** BM 520. 3 .W56x 1861

**Nature of Source:** Grunder reports that an advertisement for a proposed series of lectures by Wines on the ancient Hebrew form of government appeared in the *New York Weekly Tribune* on October 11, 1845. In the preface to *Commentaries*, which came as the result of his lectures, Wines claimed that he began giving lectures on the subject in 1843 when he was asked to appear before the Mercantile Library Company of Philadelphia. At such a late date, it is highly unlikely that any of Wines' work could have influenced the thought of Joseph Smith. Nevertheless, Wines provides some interesting ideas about Hebrew government as established by Moses.

**Comment:** In an introductory essay to his work titled, "Introductory Essay on Civil Society and Government," Wines discusses at length both the divine and human origins of government. Near the end of his essay, he again reiterates that "Civil government is a divine institution." In several places he also refers to the status of the constitution (see D&C 98:5, 101:77 for comparison). In general, Wines' book resonates with D&C 134:1, "We believe that governments were instituted of God for the benefit of man."

**Researcher:** Derek Jensen

**Excerpt (pages):** "Civil government is a divine institution. In favor of this view we have the concurrent testimony of reason, revelation, and the wisest human authority. The testimony of reason we have in the original aptitude of our nature for government; in the possession by man of conscience, benevolence, desire of esteem, and love of society, qualities clearly suited to promote the good of civil communities, and therefore a plain indication that it is the Creator's will that such communities should exist; in the admirable order and harmony of the material universe, evincing, analogically, that it is not the
design of the Deity to abandon the moral world to chance and confusion; in the fact that, were such indeed the divine purpose, our highest faculties—reason, reflection, prudence, conscience, the power of suspending our judgement, and liberty of choice—would be in vain, and caprice and passion would become the governors of human conduct; in the undoubted truth, that God's end in creating man—the perfection of his nature and the happiness of his being—would be defeated by the non-existence of civil government and law; in the actual condition and history of civil society, which is such as to lead the mind directly to the contemplation of God as its author; and in the actual benefits flowing, as it were, in a full and perpetual stream, from civil polity and law." (87-88)

**Length of Relevant Material:** 2p.

**Hard Copy:**

Date when Photocopying was Completed:

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**Topics:** Restoration of Israel to knowledge, to their lands, to favor with God, Jews

**Author:**

**Title of Book:** "Biblical Criticism"

**Title of Article:** Weekly Recorder

**Title of Periodical:** Weekly Recorder

**Place of Publication:** Chillicothe, Ohio

**Publisher:** John Andrews

**Date of Publication:** July 26, 1814 (v. 1)

**Library Location:** 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)

**Nature of Source:** The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.

**Comment:** The following comes from a synopsis of Roffens' *Critical Disquisitions on the Eighteenth Chapter of Isaiah*. At the end of the synopsis, Roffens' translation of Isaiah xviii is included in the paper. I extracted information regarding the restoration of the Jews to their lands.

**Researcher:** Derek Jensen

**Excerpt (pages):** Concerning Isaiah xviii, the passage notes that Roffens' "undertakes to show, that it contains a prophecy [sic] of the conversion of the Jews, and of their restoration to their ancient possession - and that this grand event will be brought about partly by the instrumentality of some powerful maritime nation, commissioned by God to carry the special messages of his grace to that dispersed and long rejected people." (27)

**Length of Relevant Material:** 1p.

**Hard Copy:**

Date when Photocopying was Completed:
Topics: Salvation through knowledge
Author: Thomas Dick
Title of Book: On the Mental Illumination and Moral Improvement of Mankind
Title of Article:

Title of Periodical:
Place of Publication: Originally published in 1836, for convenience I used the 1859 version printed in Philadelphia
Publisher: E. C. & J. Biddle
Date of Publication: 1859
Library Location: BV 4611 .D53x 1859 vol. 5
Nature of Source: Dick's Mental Illumination and Moral Improvement was donated to the Nauvoo Library and Literary Institute by Isaiah Mattison in 1844. This text was the result of 26 years worth of contemplation over how to improve the elementary and secondary education of youth. Dick describes methods, programs and courses of instruction to insure that youth grow up to be intelligent Christian beings. Dick was an advocate for universal education and for moral and religious instruction within the educational system.
Comment: In several passages throughout his text, Dick outlines the purposes for knowledge. The knowledge we gain in this life will be taken with us into the next. Dick does not necessarily say that we must have knowledge in order to be saved. But in order to enjoy ourselves for eternities, we must have gained a sufficient amount of knowledge in this life in order to participate in the celestial sociability of the next life. I have extracted representative passages below.
Researcher: Derek Jensen
Excerpt (pages):
"The ultimate object of all scholastic instruction ought undoubtedly to be, to convey to youthful minds substantial knowledge,...and to prepare them for the nobler employments of an immortal existence." (23)
"The education of human beings, considered in its most extensive sense, comprehends every thing which is requisite to the cultivation and improvement of the faculties bestowed upon them by the Creator. ...to direct the moral powers in such a manner as to render those who are the subjects of instruction happy in themselves, useful members of society, and qualified for entering on the scenes and employments of a future and more glorious existence." (69)
Concerning the reasons why we should learn astronomy, Dick wrote, "In short, it prepares the mind for the employments of the future world, and demonstrates, that the Creator has it in his power to distribute endlessly diversified streams of felicity, among every order of his intelligent offspring, throughout all the revolutions of eternity." (210)
Length of Relevant Material: 3p.
Hard Copy:
Date when Photocopying was Completed:

Topics: Secret combinations
Author: Thurlow Weed  
Title of Book: The Facts Stated. Hon. Thurlow Weed on the Morgan Abduction  
Title of Article:  
Title of Periodical:  
Place of Publication: Chicago  
Publisher: National Christian Association  
Date of Publication: 1882  
Library Location: Vault 366.1 W41 1882  
Nature of Source: The Grunder List reports that this book was "Written by one very close to the events regarding William Morgan, the author of Illustrations of Masonry, who was killed following the publication of his exposé. Weed was a famous anti-Mason and was approached by Joseph Smith and Martin Harris to print the Book of Mormon but declined, despite its bias against secret combinations."

Comment: In the text Weed explains what happened to Morgan and how he died at the hands of Masons. At the end, he lists several names of those with whom he was associated at the time of Morgan's abduction- assumably anti-Masons. I extracted those names which seem to have some possible bearing on Mormon history during Joseph's time.

Researcher: Derek Jensen  
Excerpt (pages): Weed recalls:

"I now look back through an interval of fifty-six years with a conscious sense of having been governed through the 'Anti-masonic excitement' by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of 'secret societies.' We labored under serious disadvantages. The people were unwilling to believe that an institution so ancient, to which so many of our best and most distinguished men belonged, was capable of not only violating the laws but of sustaining and protecting offending men of the order...."

"It is pleasant also to contemplate the character of those with whom I was then associated judicially and politically...Moses Taggart, Seth M. Gates...of Genesee...Millard Fillmore...of Erie... and Lyman A. Spaulding, of Niagara;..." (14)

Length of Relevant Material: 1p.  
Hard Copy:  
Date when Photocopying was Completed:

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Topics: Spirit and matter  
Author: Noah Worcester  
Title of Book: Parable, Occasioned by a Late Portentous Phenomenon.  
Title of Article:  
Title of Periodical:  
Place of Publication: Concord, N.H.  
Publisher: I. and W.R. Hill  
Date of Publication: 1812  
Library Location: 080 Sh64a no. 27611
Nature of Source: Worcester's work is "parable" and explanation of his views against the doctrines of transubstantiation and a three-one God. He writes the "parable" under the name "Good-Intent" and appended to his parable is "A Conjectural Exposition of the Parable of the Pilgrim, for the Benefit of Humble Believers," by "Philip Melancthon," most likely another pseudonym taken from Luther's right-hand man in the 16th century.

Comment: Worcester begins his text with a "pathetic address" issued at the General Association of the Catholic Church on Sept. 19, 1537. The address was directed towards defending the doctrine of transubstantiation against individuals like John Calvin. The following is an excerpt concerning Catholic beliefs about spirit and matter taken from the address.

Researcher: Derek Jensen

Excerpt (pages): "Let no man, therefore, shake your faith in this doctrine by saying, it is too mysterious to be believed. He that will believe no mystery must be a universal skeptic. For what doctrine of the Bible, or even of natural religion, is void of mystery? What a mystery is man? Who can comprehend the union of his soul and body, or how his spirit acts on matter, so that a thought of the mind can produce instant motion in his body? While these things are beyond our comprehension, we may easily acquire all the knowledge of them which is necessary for the purposes of life." (6)

Length of Relevant Material: 1p.
Hard Copy:
Date when Photocopying was Completed:

Topics: Temple
Author: Diedrich Willers
Title of Book: Centennial Historical Sketch of the Town of Fayette, Seneca County, New York.
Title of Article:
Title of Periodical:
Place of Publication: Geneva, N.Y.
Publisher: W.F. Humphrey
Date of Publication: 1900

Library Location: HBLL F 129 .F2 W7
Nature of Source: History of Fayette prepared by Willers in celebration of Fayette's centennial birthday. Basically a local history, which includes a large section of biographical sketches at the end of the text. Also includes a short history of the Church, emphasizing the role of the Whitmer family on pp. 47-51.

Comment: In this passage, it is evident that Joseph could not have become familiar with masonry while in Fayette.

Researcher: Derek Jensen
Excerpt (pages): "...the only Masonic Lodge in Fayette was constituted by dispensations June 27, 1863, and chartered by the Grand Lodge of this State, June 8, 1864, with twenty charter members." (76)

Length of Relevant Material: 1 p.

Hard Copy:

Date when Photocopying was Completed:

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Topics: Three degrees of glory, Plural worlds
Author: C.S. Rafinesque
Title of Book: Celestial Wonders, and Philosophy
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Printed for the Central University of Illinois
Date of Publication: 1838

Library Location: This book was on a microfilm that I got through Inter Library Loan.

Nature of Source: Rafinesque was the founder of the Central University of Illinois. He intended his work to be a text for his "own use and that of our students in the great University, Colleges and Institutions which are going to be established in Illinois, chiefly through my exertions and care."(4) It was basically a popular summary of the work of the Herschels and others.

Comment: Rafinesque comments on Paul's allusion to three different types of glory in our post mortal existence.

Researcher: Derek Jensen

Excerpt (pages): Rafinesque had three suppositions about the "Locations of Futurity."
"First Supposition. Perhaps the Sun is the Paradise of all our Planets and Moons, it has equanimity of heat and light, a glorious atmosphere, luminous clouds, and a huge solid body. St. Paul says there are 3 kinds of Beings, Epuranioi Celestial, Epigeioi Terrestrial, Cataxnonioi subterrenian [sic]. We may enjoy felicity somewhere in the millions of solar Stars, or glorious Heavens now displayed by Astronomy, we may ramble or find a location into this visible Universe, seat of the actual material creation. The fiery bowels of the Earth has been deemed the Hades of wicked Souls; but there are many fiery orbs where they may spend apart their future wretched existence: rather for awhile however than forever, as the infinite Divine Mercy can scarcely doom to eternal perdition none but the most obdurate." (106-107)

"Second Supposition. Sites of future lives may be seated in the ethereal invisible worlds not seen by us, because not shedding [sic] nor reflecting light. ...Nay it may happen that there is another Universe interposed with ours, a spiritual and moral world coexistent in the same space, with relative or unconnected actions, a sentient rational economy of invisible moral worlds." (108) "Third Supposition. These two economies may even after a long while give way to another. The Bible teaches Heaven and Earth shall perish, new Heavens and a new Earth shall be created." (110)

Length of Relevant Material: 5pp.
Topics: Three separate beings
Author: Noah Worcester
Title of Book: Parable, Occasioned by a Late Portentous Phenomenon.

Nature of Source: Worcester's work is "parable" and explanation of his views against the doctrines of transubstantiation and a three-one God. He writes the "parable" under the name "Good-Intent" and appended to his parable is "A Conjectural Exposition of the Parable of the Pilgrim, for the Benefit of Humble Believers," by "Philip Melancthon," most likely another pseudonym taken from Luther's right-hand man in the 16th century.

Comment: Within the text, there are several arguments against a three-one God. The clearest of these is in the following excerpt from "Extracts from Melancthon's notes on the 'Address on the Trinity'," written in response to an address given by the General Association of New Hampshire.

Researcher: Derek Jensen

Excerpt (pages): "There are some who believe, and teach, that "the only true God" is the "God and Father of our Lord Jesus Christ;" that Jesus Christ is God's own Son; and that the Holy Spirit is the Spirit of the Holy ONE of Israel; which he gave to his Son not by measure; which he poured out abundantly on the Apostles; and by which he renews, sanctifies, and saves sinners. These, it is supposed, are the sentiments which occasioned the "Address of the General Association," and which are termed "damnable heresies." Yet the very texts which they have quoted, and referred to, in support of their "three-one" doctrine, contain direct proof of the sentiments they have so reproachfully denominated. Shall, then, private Christians be pleased with hearing those implicitly denounced as heretics, who prefer the simple language of God, of his Son, and of the apostles, to the mysterious, unintelligible, "three-one" language, which originated in ungodly contention, and which has so obscured the glory of Christ and the blessed truths of the gospel?" (22)

Length of Relevant Material: 1p.

Topics: Urim and Thummim and seerstones,
Author: Enoch Cobb Wines
Title of Book: Commentaries on the Laws of the Ancient Hebrews
Grunder reports that an advertisement for a proposed series of lectures by Wines on the ancient Hebrew form of government appeared in the *New York Weekly Tribune* on October 11, 1845. In the preface to *Commentaries*, which came as the result of his lectures, Wines claimed that he began giving lectures on the subject in 1843 when he was asked to appear before the Mercantile Library Company of Philadelphia. At such a late date, it is highly unlikely that any of Wines' work could have influenced the thought of Joseph Smith. Nevertheless, Wines provides some interesting ideas about Hebrew government as established by Moses.

**Comment:** Wines outlines the patriarchal nature of Mosaic Law. While his work may be considered a rich source of material for thought on the Law of the ancient Hebrews, it is very clear that Wines own political agenda colored the way he represented the Hebraic Law. Between the sections I have excerpted below about the status of women under Mosaic Law, Wines wrote, "The spirit of the Mosaic law is opposed to the modern radicalism of woman's rights; a radicalism, which boldly avows its purpose of 'subverting the existing order of society and dissolving the existing social compact.'" Below, I have extracted passages that are in some ways similar to LDS thought about the role of women.

**Researcher:** Derek Jensen

**Excerpt (pages):** "The husband and wife are regarded by the Mosaic law as one person, having, as it were, but one soul, one interest, one will. Doubtless the doctrine, that the man is the head of the woman, and that the property of the latter becomes, as a result of the nuptial tie, part and parcel of that of the former, is sometimes productive of much hardship and suffering; but who, that reflects on the frailities and passions of human nature, can doubt, that the contrary doctrine, adopted and applied as a practical principle of legislation, would be attended with evils far greater, both in number and magnitude?" (434)

After talking about the "man's mission" Wines wrote: "Woman's mission, while it has no less of dignity, is very different from this. It is to be the light and joy of the household, to nourish and train the immortal children within its precincts, to mould the whole mass of mind while in its most plastic state, to fill the throne of the heart, to be the priestess in the sanctuary of home, to be the comfort and support of man in seasons of sorrow and of suffering, to move in the realm of ignorance and want, to shine, to cheer, and to bless in all the varied ministrations of sympathy and love, from the cradle to the grave. What purer, nobler, holier realm can she desire?" (434-435)

**Length of Relevant Material:** 2p.

**Hard Copy:**

**Date when Photocopying was Completed:**
Nature of Source: Grunder reports that an advertisement for a proposed series of lectures by Wines on the ancient Hebrew form of government appeared in the *New York Weekly Tribune* on October 11, 1845. In the preface to *Commentaries*, which came as the result of his lectures, Wines claimed that he began giving lectures on the subject in 1843 when he was asked to appear before the Mercantile Library Company of Philadelphia. At such a late date, it is highly unlikely that any of Wines' work could have influenced the thought of Joseph Smith. Nevertheless, Wines provides some interesting ideas about Hebrew government as established by Moses.

Comment: Wines wrote some interesting ideas about how the Hebrews received revelation in the Temple and the status of the Urim and Thummim in the process. He goes on to write about what the Urim and Thummim were and how they were used. All of these comments come from Chapter 7 titled "The Hebrew Oracle."

Researcher: Derek Jensen

Excerpt (pages):

"The opinion of learned and judicious authors, as to the manner of taking the sense of the oracle, is this: The high priest clothed in his pontifical garments, and having on the breastplate of judgment, in which were the mysterious urim and thummim, symbolical of the clearness and fulness of the oracular responses, presented himself before the veil of the tabernacle, over against the mercy seat, -the immediate residence of the Divine presence. The magistrate, who came to consult the oracle, stood directly behind him, and propounded the question, which was repeated by the priest. The answer was returned in an audible voice, in terms explicit, direct, and unambiguous. This explains the reason why the holy of holies, where the mercy seat stood, is so often called the oracle. It was because from thence, God returned answers to those, who came to ask counsel of him, on behalf of the public conscience, or the public administration.

"That the responses were returned in an articulate voice, seems probable from several expressions of holy writ." (601)

With respect to the urim and thummim, Wines wrote:

"Four principal opinions have obtained as to what they were. The first is that they were two small images, which, enclosed within the fold of the breast-plate, gave out the oracular answers. This is the idea of Philo Judaeus, in which he has been followed by later writers. But it is too heathenish a conceit to be for a moment entertained. It had been well characterized as 'a Talmudical camel, which no one in his wits can ever swallow.' A second opinion is, that the urim and thummim consisted in a peculiar radiance, or shining light, with which certain of the letters, engraven on the breast-plate, were invested, when a question had been put; so that these luminous characters, being properly arranged, gave the answer to the inquiry. This was the notion of Josephus. Dr.
Prideaux has triumphantly refuted it; but his answer is too long to be inserted here. A third opinion is that of Michaelis, in which he is followed by Jahn. These writers think, that the urim and thummim were simply a sacred box. They suppose it probable, that three stones were used, one of them marked with an affirmative; a second, with a negative; and the third, blank; and that Moses commanded these to be kept within the doubling of the breast-plate of the priest. This of course would require the question always to be put in such a way, that it could be answered with a simple yes or no. But there are various responses in the scriptures, inconsistent with the truth of this theory; especially that contained in 2 Sam. 5: 23, 24, where explicit and detailed directions are given. The fourth opinion is that of Prideaux, who thinks that by urim and thummim we are not to understand any thing visible and corporeal, but only a divine virtue and power, given to the breast-plate in consecration, of obtaining oracular answers from God, whenever counsel was asked of him by the high priest, in the prescribed manner. Amid this conflict of opinion, one thing seems sufficiently evident, that the answers were rendered in an audible voice, and that the breast-plate, bearing the names of the twelve tribes, invested the high priest with his true representative character, and thus enabled him successfully to ask counsel of God." (602-603)


**Length of Relevant Material:** 3p.

**Date when Photocopying was Completed:**

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**Topics:** Visions, dreams, revelations, Prophets, Elijah

**Author:** Orasmus Turner

**Title of Book:** History of the Pioneer Settlement of Phelps and Gorham's Purchase, and Morris' Reserve

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Rochester, N.Y.

**Publisher:** William Alling

**Date of Publication:** 1852

**Library Location:** F 127 .G2 T82 1852

**Nature of Source:** 624 page history covering material from 1535-1851. The text includes a history of Jemima Wilkinson and the "Society of Friends" (153-162, 477-478, 588). In her will, Wilkinson claimed that her name was Jemima Wilkinson until 1776, when she took on the name "Universal Friend, a new name which the mouth of the Lord hath named." (588) The text also includes a skewed history of the Church titled "Gold Bible - Mormonism" (212-217).

**Comment:** As an appendix, Turner included an excerpt "from manuscripts of Thomas Morris" concerning Jemima Wilkinson and her followers. Morris relates how Wilkinson "pretended to have had revelations from heaven" to direct her followers. She "dubbed"
one of her followers a prophet. Here we see the use of the name Elijah and the mode of revelation using an article of clothing.

**Researcher:** Derek Jensen

**Excerpt (pages):** "Among Jemima's followers, was an artful, cunning, and intelligent man, by the name of Elijah Parker; she dubbed him a prophet, and called him the Prophet Elijah. He would, before prophesying, wear around the lower part of his waist, a bandage or girdle, tied very tight, and when it had caused the upper part of his stomach to swell, he would pretend to be filled with the prophetic visions, which he would impart to the community." (477-478)

**Length of Relevant Material:** 2p.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Woman's role

**Author:** Enoch Cobb Wines

**Title of Book:** Commentaries on the Laws of the Ancient Hebrews

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** William S. & Alfred Martien

**Date of Publication:** 1861 (Fifth edition)

**Library Location:** BM 520. 3 .W56x 1861

**Nature of Source:** Grunder reports that an advertisement for a proposed series of lectures by Wines on the ancient Hebrew form of government appeared in the *New York Weekly Tribune* on October 11, 1845. In the preface to *Commentaries*, which came as the result of his lectures, Wines claimed that he began giving lectures on the subject in 1843 when he was asked to appear before the Mercantile Library Company of Philadelphia. At such a late date, it is highly unlikely that any of Wines' work could have influenced the thought of Joseph Smith. Nevertheless, Wines provides some interesting ideas about Hebrew government as established by Moses.

**Comment:** Wines outlines the patriarchal nature of Mosaic Law. While his work may be considered a rich source of material for thought on the Law of the ancient Hebrews, it is very clear that Wines own political agenda colored the way he represented the Hebraic Law. Between the sections I have excerpted below about the status of women under Mosaic Law, Wines wrote, "The spirit of the Mosaic law is opposed to the modern radicalism of woman's rights; a radicalism, which boldly avows its purpose of 'subverting the existing order of society and dissolving the existing social compact.'" Below, I have extracted passages that are in some ways similar to LDS thought about the role of women.

**Researcher:** Derek Jensen

**Excerpt (pages):** "The husband and wife are regarded by the Mosaic law as one person, having, as it were, but one soul, one interest, one will. Doubtless the doctrine, that the man is the head of the woman, and that the property of the latter becomes, as a result of the nuptial tie, part and parcel of that of the former, is sometimes productive of much
hardship and suffering; but who, that reflects on the frailities and passions of human nature, can doubt, that the contrary doctrine, adopted and applied as a practical principle of legislation, would be attended with evils far greater, both in number and magnitude?" (434)

After talking about the "man's mission" Wines wrote: "Woman's mission, while it has no less of dignity, is very different from this. It is to be the light and joy of the household, to nourish and train the immortal children within its precincts, to mould the whole mass of mind while in its most plastic state, to fill the throne of the heart, to be the priestess in the sanctuary of home, to be the comfort and support of man in seasons of sorrow and of suffering, to move in the realm of ignorance and want, to shine, to cheer, and to bless in all the varied ministrations of sympathy and love, from the cradle to the grave. What purer, nobler, holier realm can she desire?" (434-435)

Length of Relevant Material: 2p.

Hard Copy:

Date when Photocopying was Completed:

Topics: Word of wisdom, Book of Mormon

Author:

Title of Book: "A Warning to the Intemperate"

Title of Periodical: Weekly Recorder

Place of Publication: Chillicothe, Ohio

Publisher: John Andrews

Date of Publication: April 30, 1819 (v. 5)

Library Location: 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)

Nature of Source: The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.

Comment: In the process of extracting information from the entire run of the Weekly Recorder, I remembered that I needed to look specifically at the issue which Grunder had for sale. For April 30, 1819, Grunder found the Weekly Recorder interesting because it highlighted religious zeal among youths and relayed Native American conversions. I find this particular issue interesting because of what it says about intemperance, moral faculties, and man as an "enemy to God." (Mosiah 3:19). I have extracted two paragraphs from this article that have some resemblance to language used in the Book of Mormon and the Doctrine and Covenants. The Word of Wisdom promises us that we will find wisdom and treasures of knowledge. This passage reminds us that we will lose wisdom and knowledge if we fall into the vice of drunkenness.

Researcher: Derek Jensen
Excerpt (pages): "Of all the catalogue of vices there are none whose destructive effects in a moral sense, can be compared to drunkenness. The memory, the understanding, the moral faculties, are at once impaired, debilitated, and destroyed. Every avenue to reflection is effectually closed up; and the situation of the man who is given up to this indulgence, may with truth be considered as extremely perilous."

"Above all, he is an enemy to God, the great God of heaven and earth; to him who surrounds him on every side, and who can in a moment end his life, and send him quick into hell. He is continually affronting Jehovah to his face, and setting him at open defiance. He is an enemy to Christ, to the Lord that bought him. He fled in the face of his authority; and sets at naught his sovereign power and tender love. He crucifies him afresh; and when he calls him his Saviour, what is it but to betray him with a kiss?" (Both on p. 300)

Length of Relevant Material: 1p.

Hard Copy:

Date when Photocopying was Completed:

Topics: Zion, Consecration

Author:

Title of Book: "Introduction"

Title of Periodical: Weekly Recorder

Place of Publication: Chillicothe, Ohio

Publisher: John Andrews

Date of Publication: July 5, 1814 (v. 1)

Library Location: 051 B reels 248-250 Microfilm (v.1 is at the end of reel 248, reel 249 consists of volumes 2-4, and reel 250 consists of volumes 5-7)

Nature of Source: The Weekly Recorder was "a newspaper conveying important intelligence and other useful matter under the three general heads of Theology, Literature, and National Affairs." There is a useful index at the back of each volume. The paper relayed interesting information regarding contemporary archeology and missionary efforts to American Indians and others.

Comment: This comes from the editor's introduction to first issue of the Weekly Recorder, in which he declares the state of the world "as fraught with events of the utmost consequence to the church of Christ. On the one hand, it is remarkable for wars and commotions, wasting and destruction dreadful human slaughter, and garments rolled in blood. On the other hand, it is distinguished by unexampled zeal and labor." As the editor notes, the christian missionary effort thrives and as seen in the excerpt below, it is in some ways helped by the actions of the wicked.

Researcher: Derek Jensen

Excerpt (pages): "While his saints, the excellent ones of the earth, delightfully employ their time, their talents, and their substance in promoting his sacred cause in the world; he sometimes uses wicked men, rebels to his government, and enemies to the peace and prosperity of Zion, as instruments to accomplish his purposes;..."
Length of Relevant Material: paragraph
Researcher: Michael Jensen

Topics: Adam
Author: Josiah Priest
Title of Book: A View of the Expected Christian Millennium
Title of Article:
Place of Publication: Albany
Publisher: Loomis Press
Date of Publication: 1828
Library Location: special collections
Nature of Source: A lengthy treatise on biblical prophecy, including personal opinion and theorizing by Priest.
Comment: Priest contends that immortality will be brought about by proximity to an actual Tree of Life, and then expounds the expulsion from the garden. He explains the expulsion as an act of mercy and providence on the part of God.
Excerpt (pages): "But when man sinned, that particular providence of access to the tree of life, was taken away, when he became exposed therefore to death in every shape. But God, ever merciful in all this movements towards man while a probationer, in mercy and
wisdom removed him from the happy garden for no other purpose than lest he should put forth his hand, and continue to eat of the tree of life, and live for ever in his horrid fallen state. But to prevent this, God in mercy, and in the greatness of his wisdom, removed the man from the tree of life, so that by faith he might have access to a better Tree of Life, which is Christ."p274-75.

Researcher: Michael Jensen
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Book of Mormon prophecy, gathering of Israel
Author: Thomas L. McKenney
Title of Book: Memoirs, Official and Personal
Title of Article:
Title of Publication:
Place of Publication: New York
Publisher: Paine and Burgess
Date of Publication: 1846
Library Location: Fiche Z1201.s32 191
Nature of Source: The personal memoirs of Thomas L. KcKenney, head of the Office of Indian Affairs, philanthropist, and believing Protestant with Quaker background.
Comment: McKenney describes a possible Indian cataclysm. See 3 Nephi 21.
Excerpt (pages): Never before has Providence revealed its purposes, with so much distinctness, at least to my mind, in regard to our duty to this unfortunate race, as now. Every barrier which hitherto existed between the purposes of the good and merciful, and the aborigines of this country, are seen to be removed, and the way thrown wide open for the statesman, the Christian, and the philanthropist, to preserve and save the remnants of this long harassed, and persecuted people.
The Indians have been driven from the east to the west of the Mississippi, and beyond the western confines of Missouri and Arkansas, for good or for evil. This movement has not been made by chance, or accident. There are ends to be answered by it, which it behooves this nation to look well to. God, and not chance, governs the world; and it is with him, and his laws, we, as a nation, have to do, in reference to this Indian subject. That eye that never sleeps has taken note of all the oppressions and cruelties, the wrongs and outrages, which, as a people, we have inflicted on this Indian race. Is God just? Who can doubt it? Will he not vindicate his laws when these are violated in relation to the Indians, with the same certainty as when they are defied and trampled on in their relation to white men? If the blood of Abel cried form the ground to God, and the bolt of retribution was discharged upon Cain, until the ain it inflicted forced from the murderer the exclamation, "My punishment is greater than I can bear"-is there not reason to apprehend, in view of the Indian blood, with which so much of the soil of this country has been made red, that a day of retribution will come, when ample atonement will be required by that Being whose every attribute is opposed to the treatment the Indians have been receiving at our hands, for over two hundred years? What an accumulation of
wrath! How fierce, should the cloud with which it is surcharged not be delivered of it by
the appropriate means, and how destructive will be its emissions!
I have said the Indians are, where they are, for good or for evil. It is for the government
and people of this country to decide which—nor is there, in my opinion, any time to be
lost. We cannot flatter ourselves with the belief that the Indians entertain for us feelings
of kindness, or sympathy of any sort. They have been made to feel too keenly the wrongs
we have inflicted on them. They are not ignorant of the past. They know what they
relations are now, and what they have always been, between us and them; nor are they
ignorant of the superior advantages which their present condition affords for a suitable
retaliation, whenever the time should arrive, bringing with it a favorable opportunity for
its exercise, or a cause occur forcing them to the overt act.
If I had been called upon to locate the Indian population upon a territory better situated
than all others for their successful annoyance of this nation, I should have chosen the very
territory upon which they are now concentrated. They have only to will it, and a war more
costly, and more bloody, will ensue, than any that has ever yet been inflicted upon this
country. Philip, and Pontiac, and Tecumseh, and Osceola, have read us lessons on the
capacity of the Indians to revenge themselves; but never in all their history did they
occupy a position so formidable as that which is now held by their successors.
I will suppose, the purpose formed by those Indians to resist any new attempts on our
part to push them further to the west; or to remove them under any forms from the
country they now occupy; or that they should resolve to revenge the wrongs done them in
all the past, without any further attempt on our part to add to them. What would be the
first movement of these eighty thousand men? For I hold it they could concentrate that
number. Ir would be by that silent preparation which would be as still as the calm before
the storm, to reise upon, and by a system adapted to such a purpose, and which the Indians
know how to continue, destroy the population of Missouri and Arkansas, almost at a
blow, cross the Mississippi, burning and killing, as they advanced, all before them, till
they should reach Pittsburgh. And this might all be accomplished, and themselves again
on the west of the Mississippi, before an army could be concentrated to attack them. And
before this army could be prepared to take the field, they would adopt the guerrilla
practice of fighting-taking care to drive the buffalo before them, securing, by this means,
their own subsistence, and to burn the prairies, thus depriving the enemy of its cavalry
and artillery; for, if the means to subsist horses should be destroyed, the big guns could
not be employed. Should they be pursued to the Rocky Mountains, the war they would
carry on from the fastnesses there, would be terrible; if forced over the;m, and down
towards the Pacific, their means of subsistence would be still congenial to their wants;
and if, at last, as would be the cast, the last man of them should perish, it would be at a
cost so mighty to us, as may well demand of the statesman a suitable attention to this
momentous subject, and in time to avoid the contingency that might produce the conflict.
This will not be by the erection of forts and batteries, or by means of coercion of any sort.
It can be accomplished, in my humble opinion, only by the means I have suggested. It is
high time that a policy other than that of force and cruelty, were employed in our
intercourse with the Indians.

Length of Relevant Material:
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: Book of Mormon prophecy, gathering of Israel
Author: Thomas L. McKenney
Title of Book: Memoirs, Official and Personal
Title of Article: 
Title of Publication: 
Place of Publication: New York
Publisher: Paine and Burgess
Date of Publication: 1846
Library Location: Fiche Z1201.s32 191
Nature of Source: The personal memoirs of Thomas L. McKenney, head of the Office of Indian Affairs, philanthropist, and believing Protestant with Quaker background.
Comment: McKenney outlines his later belief that relocation beyond the Mississippi will be beneficial for the Indians, and that when given possession of their own territory, they will model it after the existing states and achieve their full potential as assimilated Americans. It illustrates the still surviving hope that the "vanishing race" would not vanish, but be coopted into the American pattern.
Excerpt (pages): It is proposed, in the first place, to give them a country, and to secure it to them by the most ample and solemn sanctions, suitable in all respects, in exchange for theirs; to pay them for all their improvements-and see them, free of cost, to their new homes- to aid them after their arrival there-and protect them;-- to put over them , at once, the frame-work of a government, and to fill this up as their advancement in civilization may require it; to secure them over their country, for the enlightening of the rising generation; and give them the Gospel. In fine, it is proposed to place them in a Territorial relation to us, and in all respects; and in the enjoyment of all the privileges consequent upon such a relation, civil, political and religious. Thus will they attain an elevation, to which, in their present relations, they can never aspire. And thus would new influences be created, ennobling in their tendencies, and animating in their effects. Under these, the Indian would rise into the distinction to which he has always been a stranger; and live and act with reference to the corresponding honors and benefits of such a state.
Length of Relevant Material:
Hard Copy (pages): 
Date When Photocopying Was Completed: 
Researcher: Michael Jensen
Hard Copy (pages): 
Date When Photocopying Was Completed: 

Topics: Christ as Jehovah, Christology
Author: Josiah Priest
Title of Book: A View of the Expected Christian Millenium
Title of Article:
Place of Publication: Albany
Publisher: Loomis Press
Date of Publication: 1828
Library Location: special collections
Nature of Source: A lengthy treatise on biblical prophecy, including personal opinion and theorizing by Priest.
Comment: While repeating biblical events, Priest mentions visits of the "angel Jehovah," identifying this person with that of Jesus Christ.
Excerpt (pages): "Again he appeared the same mysterious angel, who is again and again called Jehovah. . .Some years later he again appeared to the wife of Manoah, the mother of Sampson, and promised her a son; but Manoah not being present at the time, prayed that he would come again; God heard his prayer, and the angel again visited them, at such time Manoah asked his name, not knowing that he was an angel, but probably thinking him a prophet; but the answer was, "Why asketh thou after my name, seeing it is a secret;" as if he fain would say, I am not yet called Jesus the Christ."p68.
Researcher: Michael Jensen
Hard Copy (pages):
Date When Photocopying Was Completed: ____________________________________________________

Topics: Dispensations, Eternal Progression
Author: John Hargrove, "Minister of the New Jerusalem Church-Baltimore"
Title of Book: Sermon on the Second Coming of Christ, and on the Last Judgement, delivered the 25th of December, 1804, before both houses of Congress, at the Capitol in the city of Washington.
Title of Article:
Place of Publication: unlisted
Publisher: Warner and Hanna
Date of Publication: 1805
Library Location: Shaw & Shoemaker 8585
Nature of Source: A sermon discussing Swedenborgian doctrine and scriptural interpretation, especially as it pertains to the Millennium and to establishment of the Swedenborgian New Church. Hargrove belongs to the Church of the New Jerusalem, rather than the General Conference. This branch of the movement considers Swedenborg's books as revelation from God.
Comment: D&C 50:24, Prov. 4:18. Hargrove's association of the proverb builds on the association of light and knowledge, and mentions an idea of universal progression for all of God's creations. He asserts that people at the time of Christ's ministry were not prepared for deeper truths of the gospel, which God left unrevealed until now, implying the "revelations" of Emanuel Swedenborg.
Excerpt (pages): "Such ignorant and bigoted opposers to the growing state of gospel knowledge, should reflect, however, that there is a sure promise left unto the Church of God, that 'The path of the just shall be as the shining light, that shineth more and more unto the perfect day;' or as it is elsewhere expressed, that in the latter days, 'the light of the moon shall be as the light of the sun, and the light of the sun shall be sever fold, even and the light of seven days.' -Hence, when he who was the 'Light of the world' appeared on earth 'in the likeness of sinful flesh,' He plainly and positively declared that (over and above what he then had revealed) be had 'many more things' to announce, which, at that period they were 'not able to bear;' But that nevertheless, the time should come, when a brighter dispensation of Gospel truths should be afforded us, particularly respecting the true nature of the holy trinity, or object of Christian worship.--(see St. John's Gospel xxii. Chapter, 12th and 25th verses.) [preface]

The New Jerusalem Church, however, can perceive no good reasons to be astonished or offended, with at the Jews, or former Christians, for not having as yet, adopted the peculiar faith of the New Church, on the subject before us-confident, that a great degree of our religious differences on this and other profound passages of the scriptures, originate in the imperfection, and depravity of our nature, in its present lapsed and fallen state;-while at the same time they also think it not improbable, that part of these differences may be traced up to the order of Divine Providence, whose general design seems to be, that every created thing, but especially the human mind, should gradually advance from lesser states of perfection to greater;-thus causing 'the path of the just to shine brighter, and brighter unto the perfect day.'"p6

Length of Relevant Material: 1 page
Researcher: Michael Jensen

Hard Copy (pages):
Date When Photocopying Was Completed: ____________________________

Topics: Dispensations, New Jerusalem, Millennial Conditions
Author:
Title of Book: Sermon on the Second Coming of Christ, and on the Last Judgement, delivered the 25th of December, 1804, before both houses of Congress, at the Capitol in the city of Washington.
Title of Article:
Title of Publication:
Place of Publication: Unlisted
Publisher: Warner and Hanna
Date of Publication: 1805
Library Location: Shaw & Shoemaker 8585
Nature of Source: A sermon discussing Swedenborgian doctrine and scriptural interpretation, especially as it pertains to the Millennium and to establishment of the Swedenborgian New Church. Hargrove belongs to the Church of the New Jerusalem, rather than the General Conference. This branch of the movement considers Swedenborg's books as revelation from God.
Comment: Hargrove explains the New Jerusalem church is the third in a succession of dispensational churches, and the consummation of history. He sees the change in dispensation from the former Christian church to the New Jerusalem church as the spiritual fulfillment of the prophecy of a new heaven and new earth. The Swedenborgian interpretation of the Bible is an extremely allegorical one, even concerning the nature of God. The principle mode of divine intervention in human affairs is an infusion of Godly wisdom and love, which provides for a very liberal, anthropocentric belief.

Excerpt (pages): The aggregate number of all who are justly entitled to the appellation of believers in divine revelation, may, with considerable propriety, be arranged under three distinct classes: To wit, The Jewish Church, the past or former Christian Church, and the New Jerusalem Church; which latter church, is now forming, by the Lord, in various parts of the earth, through the medium of the Theological writings of that profound philosopher and Heavenly-taught-Seer, BARON EMANUEL SWEDENBORG. And, notwithstanding each of these churches, equally and cordially subscribe to the divine authority and inspiration of the book of Psalms; yet it is equally certain that each of them has adopted some leading sentiments upon the subject, now before us [of a messiah or second coming of Christ], peculiar to themselves and distinct from each other...[he summarizes Jewish and Christian belief].

The men of the New Jerusalem Church, however, differ very considerably, from each of the former churches, in their ideas of the true meaning of the subject now before us-affirming, that the Messiah, not only came into the world, 'in the flesh,' in the days of Augustus Caesar, but also, that he has actually effected his second general advent, 'in the spirit,' not many years ago-by a gracious revelation of the spiritual sense of his holy word, in which, he may be said to have his more immediate residence;—And, that he has thereby effected an exploration, and judgment unto condemnation, upon all those evil and false principles, which have too long obtained, and reigned in the world, and have brought the first period of the Christian Church to its consummation;—and that this is what is signified in the sacred pages, by the destruction of the former heavens, and the former earth, and the creation of new heavens and a new earth in their place."p5

Length of Relevant Material: 10 pages
Researcher: Michael Jensen
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Elijah, coming of; preparation of the Earth and proceeding events
Author: Josiah Priest
Title of Book: A View of the Expected Christian Millennium.
Title of Article:
Title of Publication:
Place of Publication: Albany
Publisher: Loomis Press
Date of Publication: 1828
Library Location: special collections
Nature of Source: A lengthy treatise on biblical prophecy, including personal opinion and theorizing by Priest.

Comment: Priest argues against the belief that Elijah must bodily fulfill the prophecy in Malachi before the Second Coming.

Excerpt (pages):
"7th. Some Millinarians have imagined that Elijah the prophet is yet to come, as a forerunner of the Messiah's second advent. They disallow that John the Baptist was Elijah, because, say they, he did not do the work foretold of him by Malachi, "which was to turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. iv.6. This work is supposed by them will be accomplished by the real Elijah, when he comes as a forerunner of the second advent of Christ. But that opinion has its refutation in the assertion of Christ, who well knew whether John the Baptist was Elias or not. 'But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Matth. Xvii 13.' x(preface).

Length of Relevant Material: paragraph

Researcher: Michael Jensen

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Enoch

Author: Josiah Priest

Title of Book: A View of the Expected Christian Millennium

Title of Article: 

Title of Publication: 

Place of Publication: Albany

Publisher: Loomis Press

Date of Publication: 1828

Library Location: special collections

Nature of Source: A lengthy treatise on biblical prophecy, including personal opinion and theorizing by Priest.

Comment: While outlining the Biblical history, Priest includes his version of the Enoch story. He interprets Enoch's mission and especially translation as a sign of the impending flood.

Excerpt (pages): "Of their [antediluvians'] works, therefore, the holy Enoch reproved them, and perhaps told them, that if God had so severely judged Adam, they might not expect to escape some signal punishment. At which rebukes they were, unquestionably, enraged, and no doubt proceeded to lay violent hands upon him, to take away his life; but in the midst of their fury, God caught him up from their sight. He was a man in the prime of life, being three hundred and sixty-five years old when he was translated; but had waled with God three hundred years. Consequently, he was born again at the age of sixty-five. This holy man, who had been among them a preacher of righteousness, as Noah was, in after years, was no doubt translated in open sight, as was Elijah, near the fords of Jordan. This circumstance should therefore have been received of them, as an evident sign, that God sanctioned Enoch, and consequently condemned them." p 54-55.
In explaining the fall and Satan's "little season" at the close of the Millennium, Priest explains the need for temptation, enabling agency to exist. Excerpt (pages): "But if there had been no fallen evil being [Satan], a mode of trial in some of other manner must have ensued, or man could never have manifested a voluntary choice of either good or evil; and consequently a probationary state could never have called into action that glorious power, viz. rational free agency."p330.

McKenney illustrates the contemporary idea of the Indians "blossoming as a rose"-through assimilation and loss of separate Indian identity. McKenney views this as
a material development which will occur under the tutelage of whites, not a spiritual or political rejuvenation accomplished by the hand of God.

**Excerpt (pages):** It was to this state of things our fathers looked. We have found, they doubtless said, this singular being to be unmanageable; but when this empire shall have become established, and the sceptre of freedom be swayed over its teeming population, then, surely, will that which is now literally a wilderness to the Indian, be made to blossom as the rose; and then will his solitary places become glad. No longer able to bury himself in his forests, or subsist on their game, or measure strength with the white man, he will yield to necessity, resort to the earth for his support, and practice gladly those lessons which are at present lost upon him. Then will be displayed before his eyes, the neat, well-cultivated farm, and the flocks covering the pastures. The earth will pour out her treasures in his very presence. He well imitate all he sees. The wigwam will be made to give place to the cottage, and thrift and comfort success to improvidence and want. Then will he and the white man be one in feeling, one in principles, one in friendship, one in the enjoyment of the same happiness; and they well be seen together in the long vista of the future, brothers in the arts and conveniences of cultivated life.

**Researcher:** Michael Jensen

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** God in History, Book of Mormon prophecy

**Author:** Thomas L. McKenney

**Title of Book:** Memoirs, Official and Personal

**Title of Article:**

**Title of Publication:**

**Place of Publication:** New York

**Publisher:** Paine and Burgess

**Date of Publication:** 1846

**Library Location:** Fiche Z1201.s32 191

**Nature of Source:** The personal memoirs of Thomas L. McKenney, head of the Office of Indian Affairs, philanthropist, and believing Protestant with Quaker background.

**Comment:** McKenney tries to reconcile his belief that God directs history with his opinion that European settlers and white America have wronged the Native American peoples.

**Excerpt (pages):** We stop to indulge in useless lamentations over what has been done; or to arraign "the ways of Providence to man;" or question his merciful designs in peopling this land with a race such as ours? The first would be useless, and the last impious. This country, in the plans of the Eternal, was to be the empire of freedom, and of mind. Here, in the purposes of infinite wisdom, it was determined, that science, and the arts, and religion, should flourish, and man attain, untrammeled by bigotry, the highest state of perfection and happiness, of which his nature is susceptible. All this was to be, and it has been. Nor were any of the consequences, which have attended the accomplishment of these purposes, unforeseen by Infinite Wisdom, even to those which
have been so destructive in their effects upon the Indians. But it was not given to man to penetrate the mysterious purposes of the Infinite; we, therefore, resolve all this into those inscrutable dispensations, which, in the futurity, we may expect to see revealed in all their godlike forms.

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

But for any part we may have taken, as willing instruments in producing, or not taken, in preventing the miserable condition of the Indians, we must expect to be held accountable. Heaven, we doubt not, wills the happiness of man. Under this belief, it becomes our duty to look at the condition of the Indian, as we see it, and it being one of great suffering, and degradation, seek for the best means for his relief. 237-8

Researcher: Michael Jensen

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Indians as Israel, Restoration of Israel,

Author: Ethan Smith

Title of Book: A View of the Hebrews

Title of Article: 

Title of Publication:

Place of Publication: Poultney, VT

Publisher: Smith & Shute

Date of Publication: 1825

Nature of Source: A book borrowing from James Adair and Elias Boudinot to prove the Indians are from the lost tribes of Israel, and then to urge their restoration as part of the millennial work of the Lord.

Comment: Smith is proud of the American role in restoring the Indians to Jerusalem, but avoids making explicit mention of the deportation.

Excerpt (pages): Such promises of the restoration of Israel from far countries, form the west or the going down of the sun, from the coasts of the earth, from the ends of the earth, from isles afar, their being brought in ships from afar, making their way in the sea, their path in the mighty water; these expressions certainly well accord with the ten tribes being brought form America. And such passages imply an agency by which such a restoration shall be effected. Where shall such an agency be so naturally found, as among a great Christian people, providentially planted on the very ground occupied by the outcast tribes of Israel in their long exilement; and who are so happily remote from the bloody scenes of Europe in the last days, as to have leisure for the important business assigned? Surely then this business would be assigned, either tacitly or expressly, to our nation.p182.

By prayer, contributions, and your influence, be prepared to aid every attempt for the conversion of the Jews and Israel; and God will be his own interpreter, and will make the duty plain.p190-91.
then the Christian Gentiles came into possession of the blessings of this covenant, under its last, the Christian dispensation. But this event is only until the fulness of the gentiles be come in Rom xi.25 Then shall the Hebrews again take their place, as God's first born. (Jer xxxi.20,21; Zech.i.16;Isai.lx.) Let us then be active in restoring their long lost blessing. p192.

Elevate them above the wilds of barbarism and death, by showing them what has been done for their nation; and what is yet to be done by the God of their Fathers, in the line of his promise. p193.

The wings of your continent have long borne him in his banishment. Now let the wings of your liberty, compassion, and blessed retreat, bear him from his dreary wilds to the temple of God. p192

Go, thou nation highly distinguished in the last days; save the remnant of my people.- Bring me a present of them "to the place of the name of the Lord of hosts, the Mount Zion" [Isaiah 18:7] p193.

May the supplicants of God in the west, in the land of the shadowing with wings, be hid in that day of the Lord's anger. May they be found in the chambers of his protection, until the indignation be overpast; faithfully obeying the direction to bring his present of the people scattered and peeled, to the place of the name of the Lord of hosts, the Mount Zion. p210.

[Appendix, p219, he argues for literal interpretation of restoration to Palestine.]

Length of Relevant Material:
Hard Copy (pages):
Date When Photocopying Was Completed:
Researcher: Michael Jensen
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Israel, Jacob 5.
Author: Thaddeus Mason Harris
Title of Book:
Title of Article: Pray for the Jews! (sermon)
Place of Publication: Boston, Mass.
Publisher: John Eliot
Date of Publication: August 15, 1816
Library Location: Shaw & Shoemaker 37798
Nature of Source: A sermon aiming to inspire compassion for the Jews and to motivate parishioners to pray for their conversion to Christianity.
Comment: The author mentions the prophecy of grafting the gentiles into the covenant olive tree, but takes the warning of the savior as a need to show sympathy to the Jews. The author seems to indicate that the gentile church has gained all the promises and blessings made to ancient Israel, and does not focus on their restoration as a condition for the second coming.
Excerpt (pages): "Besides, we ought not to forget the reasoning of the Apostle Paul on this subject, in which he compares the Jews to the favoured "olive tree" planted in the
vineyard of God (Roman 11:16-19). The branches became unfruitful and were broken off; and the Gentiles, branches of the wild olive tree, were grafted into their place. "Boast not then," says he, "against the branches; but if thou boast, thou bearest not the root, but the root thee! Thou wilt say then, The branches were broken off that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." -We are hence taught not only to prize and preserve the privileges to which we are advanced in their stead, but to exercise toward them, notwithstanding their excision, and under all their debasement, our compassionate regards. The very consideration that through their unbelief we have obtained the adoption, that because of their slighting the Gospel it was preached to the Gentiles, and that we inherit the blessings to which they were heirs, should excite our sympathy for them, and mingle prayers in their behalf with the ardours of acknowledgment for the privileges which have been taken from them and extended to us. (pp10-11)

Length of Relevant Material: 1 full page
Hard Copy (pages): 10-11
Researcher: Michael Jensen
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: Millennial conditions
Author: Josiah Priest
Title of Book: A View of the Expected Christian Millennium
Title of Article:
Title of Publication:
Place of Publication: Albany
Publisher: Loomis Press
Date of Publication: 1828
Library Location: special collections
Nature of Source: A lengthy treatise on biblical prophecy, including personal opinion and theorizing by Priest.
Comment: Josiah Priest ruminates on the possible overpopulation of the earth during the millennium, and which acts of God will be necessary to stave off a Malthusian crash. This passage indicates that Priest did not expect a radical change in ecology accompanying the Second Coming, but he considers it likely that God will later make deserts arable.

Excerpt (pages): "But if there is to be no death during the Millennium, (as previously argued) and if there is to be a multiplication of men without any diminution during a thousand years, will not the earth, in consequence, become overcharged with an immensity of multitudes, as well in the latter case as in the former, and thus produce death even during the Millennium? This will not be the consequence; and the following reasons are thought sufficient to obviate such a supposition: first, it well require many years to retrieve the immense loss occasioned by the sudden overthrow of all the wicked
just previous to the Millennium, which perhaps will amount to two thirds of the whole population of the globe.
A second reason is, at the commencement of the Millennium there will be, as it is now, vast tracts of waste land in various parts of the globe, which must thereafter be subdued and cultivated. Those countries where the soil is cultivated, in many of them it is but partially done, and therefore will admit of a much higher state of husbandry, consequently the more capable of maintaining an increase of population. But if need be, God can easily restore and fertilize all barren lands, even the sandy deserts of Arabia, an all similar desolations, and clothe them with the verdure of the first Eden, as once he healed a tract of barren country by the means of the prophet Elisha, not far from the place where Elijah was translated; and thus an abundance of space shall be prepared for the increasing million of the Millennial state."p279-80.

**Researcher:** Michael Jensen
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**

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**Topics:** Millennial conditions, animals, resurrection
**Author:** Josiah Priest
**Title of Book:** A View of the Expected Christian Millennium
**Title of Article:**
**Title of Publication:**
**Place of Publication:** Albany
**Publisher:** Loomis Press
**Date of Publication:** 1828
**Library Location:** special collections
**Nature of Source:** A lengthy treatise on biblical prophecy, including personal opinion and theorizing by Priest.
**Comment:** This chapter is devoted to disproving an animal resurrection. According to Priest, the cleansing of the earth will eliminate animals.
**Excerpt (pages):** p305-315
**Length of Relevant Material:** 15 pages
**Researcher:** Michael Jensen
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**

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**Topics:** Millennial conditions, fate of the wicked
**Author:** Josiah Priest
**Title of Book:** A View of the Expected Christian Millennium
**Title of Article:**
**Title of Publication:**
**Place of Publication:** Albany
**Publisher:** Loomis Press
Date of Publication: 1828
Library Location: special collections
Nature of Source: A lengthy treatise on biblical prophecy, including personal opinion and theorizing by Priest.
Comment: Priest argues against post-millennial gradualism or a pluralistic view of who will survive into the millennium.
Excerpt (pages): It is probable the most popular idea about the commencement of the Millennium, is, that there will be a gradual reformation, from year to year, until the whole of mankind, generally speaking, shall be favourably disposed towards religion; when a general morality shall prevail throughout the world. Such a state as this, is also supposed by many, will be the condition of the world during the Millenium. But if Christ, relative to the Church, in the days of St. John, expressed himself as abominating all luke warm souls, and threatened to spue them out of his mouth, or cast them down to hell, as I understand it to mean; how, then, in the Millennium, when it is expressly stated that all shall be holy, can it be consistent that there then shall be any mere moralists to nauseate the bosom of the Millenial Church? p87-88.
Length of Relevant Material: 3 pages
Researcher: Michael Jensen
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Native Americans as Israel, Book of Mormon
Author: Th. J. Kirk
Title of Book: The Mormons and Missouri
Title of Article:
Title of Publication:
Place of Publication: Chillicoth, Mo.
Publisher: J. H. Darlington
Date of Publication: 1844
Library Location: Special Collections, MOR M272 A1a #471
Nature of Source: An account of the difficulties in Missouri and Illinois written by a Missourian. Although there is some attempt at balancing an account of the injustices inflicted by either side on the other, and while giving an accurate synopsis of the Book of Mormon, Kirk ultimately blames the founders of Mormonism for spurring poor souls into a fanaticism which ultimately had to be wiped out.
Comment: Kirk comments on the authorship and invention of the Book of Mormon.
Excerpt (pages): Whatever of credit is to be allowed to the genius and sagacity of Jo Smith in the arrangement and management of his impostures, it must be admitted on all hands that the great mystery, the keystone of his plan, the romance of the American Indians, required to all transcendent flight of excenctric genius, in its suggestion. For it is a fact well known, that, among all the historians of the American Indians who have ventured upon conjectures concerning their origin and descent, by far the greatest number have agreed in the supposition, that they were descendants of the ancient Hebrews, more likely than of any other nation of antiquity of which we have any account. These
conjectures and suppositions were well known, long before Joseph Smith made his appearance in the world: so that the greatest admirers of Smith's genius as a successful imposter, cannot claim for him the merit of originality upon this, the great corner stone of his plan. The Book of Mormon is precisely such a structure as we might have expected such an imposter as Jo Smith, would have erected on this foundation: and when we consider the great number of coincidences, sanctions, and corrobosrations which Jo has been able to draw from the Bible ot build up his creed, it must be admitted that it is more a subject of wonder tat some one of the legion of impostors who have figured in the world sicne the fifteenth century, had not struck upon this plan before, then that at length it penetrated the brain of Jo Smith.p63.

Researcher: Michael Jensen

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Native Americans as Israel, Native American History and Religion
Author: Isaac McCoy
Title of Book: History of Baptist Indian Missions
Title of Article:
Title of Publication:
Place of Publication: Washington, D.C.
Publisher: William M. Morrison
Date of Publication: 1840
Library Location: Fiche 4 E 98
Nature of Source: An inclusive history of Baptist Indian missions during the early nineteenth century. Due to McCoy's prominence in the missions, the record is identical to his personal journal in many places.

Comment: McCoy's observations on the topic are separated from the rest of his book by inclusion in an introduction. He believes the Indians have changed very little from their post-migratory condition until the coming of Europeans, and he has little patience for the elaborate theories and justifications circulated during his time. Although he opposes several aspects of Indian history propounded in the Book of Mormon, the examples and phrases he employs suggest he is primarily replying to James Adair, Elias Boudinot, Ethan Smith, and subsequent authors in the same vein. It should be noted, however, that McCoy uses the inclusive term "Israel" rather than "Lost Ten Tribes," thus possibly including the Book of Mormon as well as the other documents.

Excerpt (pages):
"At what period, in what manner, and from what place the aboriginal tribes came to America, or to which of the nations of the earth they are most nearly related, are questions that never can be satisfactorily answered. The most common opinion in regard to their descent, and one which our minds seem predisposed to adopt, is, that they are the descendants of Israel. Volumes have been written in favour of this hypothesis, and the evidences in its support have been presented in the most imposing manner, but such proof as in necessary to a belief of the fact assumed is still wanting.  p9
"History will be just such as we ought to expect from a people who keep no records, who have no established system of giving or receiving instruction, and who are not in the habit of burdening their minds with study or reflection." p16

"In speculations, which were rather idle than useful, we have sometimes been told of the advances which man has made from a barbarous to a civilized state, and step after step has been pointed out, as though civilized nations had risen from this barbarism; the truth is, that no nation, since the world was made, excepting that aboriginal tribes of our continent, ever existed in the barbarous state supposed. Adam and his sons were not in this barbarous condition-Cain was an agriculturalist, and Abel was a shepherd. Noah and his family left the ark and entered upon similar pursuits. And ever since, the most barbarous nations have had domesticated animals, have known the use of iron, and in some other respects have been superior to the lowest state of barbarous existence. The aborigines of this continent had no domestic animals except their dogs, which so nearly resemble the wolf as to justify the belief that they are of the same species. They manufactured no metals and no cloths. . . . Here [At the time of their arrival] man begins a state of existence as if in another world, where all is unknown except the brook at which he slakes his thirst; without an implement of iron to fell a tree, to plow the ground, to butcher an animal of the forest for food, or to catch a fish in the waters, or even to dig a root from the earth; no spinning-wheel or loom on which to manufacture a garment, and no seed-corn from the mother country.* [*Maize, or Indian corn, was indigenous and peculiar to America. The small grains, such as wheat, rye, &c., have been brought from other countries to this.] They have everything to learn; and the brevity of life (especially under the calamities of this new state of things) soon deprives this destitute race of profitable recollections of the arts of life of the mother country. No book of record preserves the story, or encourages succeeding generations to improve their condition, by telling the of what is done in other lands.p18-19

"In this condition they were found by Europeans. The latter seeing many places at which Indians had once resided, left destitute of inhabitants, supposed that the neighboring tribes had once been such more numerous than they were at that time-but of this there is no evidence. The story of a fatal disease having nearly depopulated large districts in the regions of New England, a short time before the landing of the Pilgrims of Plymouth, is improbable, and the mistake is easily accounted for by all who are acquainted with the Indians in their own country. Their necessities often compel them to change the location of settlements.

The supposition that they had either been preceded by a more civilized people, or had themselves degenerated from a more civilized state, is also unfounded. Ancient mounds, fortifications, and other indications of the residence of human beings, made probably centuries before the sprouting of our oldest oaks, show that they were made by savage and not civilized men. . . . All which prove that our modern Indians are really the aboriginal race, and that they never had been more civilized than they were when we first became acquainted with them.

Length of Relevant Material: 20 pages
Researcher: Michael Jensen
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: Native Americans as Israel, Native American History and Religion
Author: Hamon l'Estrange
Title of Book: Americans No Iewes, or Improbabilities that the Americans are of that race.
Title of Article: 
Title of Publication: 
Place of Publication: London
Publisher: W. W. for Henry Seile
Date of Publication: 1652
Library Location: Fiche E 61
Nature of Source: This short book is a reply to Thomas Thorowgood's Iewes in America, or Probabilities that the Americans are of that race. L'Estrange easily refutes most of Thorowgood's points, which were almost universal human characteristics; he goes further by pointing out Indian behaviors (such as sexual promiscuity and diet) which go against Jewish law and practice.
Comment: The following quotes are examples of the easy manner with which l'Estrange dismisses association of Indians with Israel.
Excerpt (pages): "I dare believe as far as any; Tacitus faies, sua quemque mater uberibus alit, every mother suckles her own child, and what is common in nature to all, cannot be termed a particular custome to any. . ."p36 "Among the Indians they punish by beating and whipping, &c.' So do all people in the world." p37 "I may answer, what Nation is there in the World, to whom this is not familiar?" p44
Researcher: Michael Jensen
Hard Copy (pages): 
Date When Photocopying Was Completed:

Topics: Native Americans as Israel, Native American History and Religion, Dispensations, Covenants with Israel, Gospel to Israel
Author: Thomas Thorowgood, B. D.
Title of Book: Iewes In America, or, Probabilities that the Americans are of that Race.
Title of Article: 
Title of Publication: 
Place of Publication: London
Publisher: Thomas Slater
Date of Publication: 1650
Library Location: Fiche 61
Nature of Source: Thorowgood's book does less to prove his title than might be expected. He does devote a couple chapters to evidences that the Indians are Jews, but uses proofs which have near universal application (e.g. dancing, washing themselves often, breastfeeding their own children). He speaks about New England, the need to proselytize the Indians rather than other Christian sects, and the vagaries of the Spanish (black legend). The book would be most useful for its connection with cross-cultural
contact; while describing the conversion of some Indians under the leadership of one
Waaubon not only does Thorowgood list the behavior and (monetary) penalties required
of the converts, but also lists their questions about Christianity, which illustrate many
differences in belief and culture as well as the Indians' efforts to understand.

Comment: As taken from a citation, the Indians are expected to be more diligent in the
Gospel than the gentiles, and the heirs of biblical promise in regard to Israel's restoration
(Obadiah 1:20)

Excerpt (pages): Fredericus Luminius in his booke Devicinitate extrimjuducii, findes or
makes divers other Scriptures look this way, upon that ground, three forts of people
should be in the Church of Christ at severall times, Jewes formerly, Christians now, and
these Indians afterwards; he citeth Hilary thus understanding that parable of the talents,
the possessor of five is the Jew, hee that had two talents is the Gentile, then knowne, hee
that received one, a people all carnall and stupid; and according to this triple time of the
Church, and order of believers, hee expoundeth other Scriptures, Zach. 13.8 Mat. 13.3.
and the three Watches, Luk. 12.38. And craving pardon of his rashnesse, or rather fidei
nescientis mensuram suam, of his faith not knowing its owne measure, hee further
allegorizeth the former parable, The Jewes had one Talent, the ancient and present
Christians two, Law and Gospell, and the servant to whom five Talents were given, by
which hee gained other five, is the Indian and American nation, last in time converted,
and called after others into the vineyard; but it shall be more abundant in obeying the
Gospell, more fervent in charity, more zealous of good workes, and therefore Malvenda
will have those to be the dry Cities before mentioned out of Obad. ver. 20. Because they
shall so much thirst after the Gaspell; for that younger sister of the foure, faith one of her
friends in this England, is now growne marrigeable and daily hopes to get Christ to her
husband by the preaching of the Gospel. p65

Length of Relevant Material:

Hard Copy (pages):
Date When Photocopying Was Completed:
Researcher: Michael Jensen
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Native Americans as Israel, Native American History and Religion, Covenants
to Israel, Book of Mormon prophecy

Author: Thomas Thorowgood, B. D.

Title of Book: Iewes In America, or, Probabilities that the Americans are of that Race.

Title of Article:

Title of Publication:

Place of Publication: London

Publisher: Thomas Slater

Date of Publication: 1650

Library Location: Fiche E 61

Nature of Source: Thorowgood included in the appendix of his book a previously
unpublished selection attributed to Antoine Monterinos, relating the discovery of an
isolated Jewish society in Peru. Manasseh ben Israel reprinted the letter later in his work, Hope of Israel.

Comment: In the following excerpt, Monterinos' non-Israelite Indian guide explains how these Israelites established their hidden community and were miraculously preserved against the hostile and numerically superior Native Americans. He also relates promises that after this group receives "many things," from another people, they will emerge from their isolation and conquer the entire world.

Excerpt (pages): Thy brethren the sonnes of Israel were by divine providence brought into these Countrys, God doing many miracles fore them, which thou wouldst not believe, if I should well them to thee as I have heard them of my Fathers; Wee Indians went into those Countries and made warre against them, and did use them worse then the Spaniards doe us: Afterwards by the command of our Mahanes (these are their Sorcerers) wee went as Souldiers towards those parts where thou hast seen thy Brethren, to wage warre with them, and of all those that entred there, not one came backe againe alive; wee made a great Armie, and entring into his lands, all fell downe dead, so that not one escaped; at last wee raised another Army, for the making of which the Countrey was dispeopled wholly, so that none but old men, women and children remained therein, which came to an end as the former had done; which those who remained alive, and were not gone to that warre perceiving, said, that the Mohanes had deceived them and were the cause of the death of their Fathers, for which they deserved to be put to death, having then killed manhy of them, those that remained alive did intreat them to hearken to them, and they would discover to them all the truth of that which they knew, which having gotten leave, declared that which followeth.

The God of these sonnes of Israel is the true God, all that is written in his stories is true, they shall be Lords of all the world in the latter end, a people shall come hither which will bring many things to you, and then the land shall be well provided, these sonnes of Israel shall goe out of their habitations, and shall become Lords of all the earth as it was theirs before, if you will be happy joyne your selves to them. p136

Length of Relevant Material: 2 pages

Hard Copy (pages):
Researcher: Michael Jensen

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: plurality of worlds, millennial conditions
Author: Josiah Priest
Title of Book: A View of the Expected Christian Millennium
Title of Article:
Title of Publication:
Place of Publication: Albany
Publisher: Loomis Press
Date of Publication: 1828
Library Location: special collections
Nature of Source: A lengthy treatise on biblical prophecy, including personal opinion and theorizing by Priest.

Comment: Priest uses a belief in the plurality of worlds to refute the argument of a personal and literal earthly reign of Christ during the Millennium.

Excerpt (pages): "If Christ is the only wise God, and has all power, consequently he reigns in an omniscient sense, not only here, but in all worlds; therefore, when his gospel in our earth shall have gotten the victory, it will not be required, in order that the promise in the sixth verse may be fulfilled, that Christ must be personally with his saints on the earth, but in his spiritual presence only—the saints being in prefect agreement with his holiness and government, are therefore said, by the spirit of prophecy, to reign with Christ during that peculiar term, a thousand years." p vi (preface).

Length of Relevant Material: one paragraph

Researcher: Michael Jensen

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Priest, Priesthood, Millennial Conditions

Author: Josiah Priest

Title of Book: A View of the Expected Christian Millennium

Title of Article:

Title of Publication:

Place of Publication: Albany

Publisher: Loomis Press

Date of Publication: 1828

Library Location: special collections

Nature of Source: A lengthy treatise on biblical prophecy, including personal opinion and theorizing by Priest.

Comment: After quoting Revelation 20:6, Priest first explains that the reign of the saints with Christ will take place in heaven, consistent with his view that Christ does not reign personally on the Earth. The following extract, while not presenting peculiar biblical insight, gives a positive definition of priesthood, connecting this priesthood with a joint saintly reign with Christ.

Excerpt (pages): "But as it relates to them being priests of God and of Christ, this also shall be accomplished in the invisible world, as well as in the visible; and the manner of that priesthood will undoubtably consist both of praise to God, and of service, in obedience to his commands. It is argued by Dr. Clark, that the saints on earth are reckoned a spiritual building, or temple, in which God is worshipped, and in which he manifests himself as he did in the temple of old. And that every stone, son or daughter being a spiritual sacrificer, or priest, is therefore the priesthood spoken of by the apostle Peter. 1 Peter 2, 5, and by the Revelator, 5, 10. And hast made us unto our God kings and priests; and we shall reign on the earth. To which I add, that if the saints on earth are reckoned the lively stones of that spiritual building, in which each saint is a spiritual worshipper, or sacrificing priest, then indeed those who shall arise from the dead at the first resurrection, and ascend to glory, must be reckoned also as kings and priest, for they
shall sit on thrones. See Rev. 20, 4. *And I saw thrones, and they that sat upon them, and they shall be crowned.* See the second epistle of Paul to Timothy, chap. 2, 8." p265-66.

**Researcher:** Michael Jensen

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Restoration of Israel, Indians as Israel  
**Author:** Mordecai M. Noah  
**Title of Book:** Discourse on the Evidences of the American Indians Being the Descendants of the Lost Tribes of Israel  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** New York  
**Publisher:** J. Van Norden  
**Date of Publication:** 1837  
**Library Location:** special collections  
**Nature of Source:** Noah felt only a Jew would understand the Hebrew parallels of the Indian-Israel tradition, but he offers few new insights. Instead, he presents his opinion while building off of prior ten-tribes theorists.  
**Comment:** Noah offers his plan for Jewish restoration, but Indians are marginal and seem to be dying off too quickly to be involved.  
**Excerpt (pages):** Possibly, the restoration may be near enough to include even a portion of these interesting people [the Indians] . . .The Jewish people must now do something for themselves; they must move onward to the accomplishment of that great event long foretold-long promised-long expected; and when they DO move, that mighty power which has for thousands of years rebuked the proscription and intolerance shown to the Jews, by a benign protection of the whole nation, will still cover them with his invincible standard. My belief is that Syria will revert to the Jewish nation by purchase, and that the facility exhibited in the accumulation of wealth, has been a providential and peculiar gift to enable them, at a proper time, to re-occupy their ancient possessions by the purse-string instead of the sword. . .twelve or thirteen million dollars have been spoken of in reference to the cession of that interesting territory [from turkey-to help the British balance of power in the east], a sum of no consideration to the Jews, for the good will and peaceable possession of a land, which to them is above all price. Under the conoperation and protection of England and France, this re-occupation of Syria within its old territorial limits, is at once reasonable and practicable. p37-38.

**Researcher:** Michael Jensen

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Restoration of the Jews  
**Author:** "A citizen of Baltimore"
Title of Book: Return of the Jews and the Second Advent of our Lord Proved to be a Scripture Doctrine (Pamphlet)
Place of Publication: Baltimore
Publisher: Richard Matchett
Date of Publication: 1817
Library Location: Shaw & Shoemaker 41962
Nature of Source: This sermon asserts the literal interpretation of Second-Coming prophecies. Among those mentioned, the authors believe in a literal return of a resurrected David, interprets the coming of Michael as divine intervention, and asserts there are two battles of Gog and Magog, one before and one after the Millennium.
Comment: The author argues against the prevailing "spiritual" interpretation of the Restoration of the Jews.
Excerpt (pages): "Such clear and unequivocal declarations, thus concentrated, astonish us with the transcendant lustre with which they shine, and we involuntarily view the land of Palestine in the hands of Jacob's descendants, and the blaze of the prediction strikes us with the splendor of a grand existing reality. They refer immediately to the Jewish nation, and cannot in any manner be separated from them. The faithful in all countries cannot be meant by Israel, for then there could be no necessity in mentioning Judah in contradistinction to her. . no other meaning was intended, or can possibly be understood.p12.
Length of Relevant Material: 1 page
Hard Copy (pages):
Researcher: Michael Jensen
Hard Copy (pages):
Date When Photocopying Was Completed: ____________________________

Topics: Restoration of the Jews
Author: Levi Parsons
Title of Book: The Dereliction and Restoration of the Jews (pamphlet)
Place of Publication: Boston
Publisher: Samuel T. Armstrong
Date of Publication: 1819
Library Location: Shaw & Shoemaker 49019
Nature of Source: A sermon-like pamphlet about the Jews, seen from a Protestant perspective.
Comment: Parsons argues for a literal interpretation of the Jewish restoration to Israel.
Excerpt (pages): [Parsons quotes Jeremiah 29: 10, 14; Ezekiel 37:21, 25]. " Let these two predictions fall into the hands of a Jew, contemporary with the prophet Jeremiah. He reads the former, and says, 'My brethren are to be captives at Babylon, seventy years, after that they are to return to their own land, and be a beloved people.' He reads the latter, 'My Brethren are to go again into captivity, so long a captivity that it will be said of Jerusalem, it has been always waste; they shall be cast our from God, excluded from all
their religious, and civil privileges, even till the latter days; then they shall return to the
land which was given to our Father Abraham. God himself well dwell with them, and
establish with them an everlasting covenant which shall never be forgotten.'
Place the same predictions in the hands of a Christian, who has the advantage of looking
back upon the accomplishment of one of them. Does he object to a literal interpretation
of the latter, because there is figurative language attached to it. He finds figurative
language in the other; yet the Jews did literally return. Would not an impartial
examination of these two predictions, recorded precisely in the same terms, constrain him
to adopt the sentiment, that as one was literally fulfilled, the other must be. The outcasts
of Israel will yet be gathered to their own land."pp9-10

"Beside, there still exists in the breast of every Jew an unconquerable desire to inhabit
the land which was given to their Fathers; a desire, which even a conversion to
Christianity does not eradicate. Destroy, then the Ottoman Empire, and nothing but a
miracle would prevent their immediate return from the four winds of heaven."p12

"We do not expect the conversion of the Jews by a miracle. The means which God hath
appointed must be employed. The millions of Jews must be furnished with the word of
God, and with the instruction of Missionaries."p19

Researcher: Michael Jensen
Hard Copy (pages):
Date When Photocopying Was Completed:


BIBLIOGRAPHIC ENTRY
Author: John McDonald, A. M. (Presbyterian)
Title of Book:
Title of Article: Isaiah's Message to the American Nation, A New Translation of Isaiah
Chapter XVIII with notes critical and explanatory, a remarkable prophecy respecting the
restoration of the Jews, aided by the American Nation; with an universal summons to the
battle of armageddon, and a description of that solemn scene.
Place of Publication: Albany
Publisher: E. & E. Hosford
Date of Publication: 1814
Library Location: Shaw & Shoemaker 30870
Nature of Source: As noted in the title, McDonald's often strained interpretation of the
chapter makes America primarily responsible for transporting the Jews back to Palestine.
He sees symbols as divergent as birchbark canoes and the Seal of the Federal
Government as fulfillment of prophecy.
Researcher: Michael Jensen
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Restoration of the Jews, Indians as Israel, Gathering of Israel.
Author: Charles Crawford

Title of Book: Essay on the Propagation of the Gospel

Title of Article: 

Title of Publication: 

Place of Publication: Philadelphia

Publisher: James Humphreys

Date of Publication: 1801

Library Location: special collections

Nature of Source: Crawford's booklet builds on James Adair's History of the American Indians, drawing the conclusions of missionary work and migration from the biblical prophecies.

Comment: Crawford describes how Indians, who he regards as Israelites, will leave America to return to Palestine before the second coming.

Excerpt (pages): It is a circumstance of worthy of peculiar regard, that societies should be immediately formed over the entire United States, and British Provinces, for the purpose of civilizing and Christianizing the Indians.

It is probable when the time arrives; foretold by the prophets, that the Jews will be gathered from their dispersion among all nations, many of the Indians will pass over at Beering's or Cook's Straits, into Asia. It is said of the Almighty by the prophet, "for lo I will command, and I will sift the house of Israel like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos ix.9-And Isaiah says "I will bring thy seed from the East, and gather thee from the West. I will say to the North give up; and to the South keep not back; bring my sons from far, and my daughters from the ends of the earth," xliii; 5 and 6.

These prophecies should induce the whole people of America to treat the Indians with as much lenity and forbearance as possible. We reason from "the sure word of prophecy" according to the expression of the Apostle, when we say, that all the descendants of the house of Israel, among which are many Indians, will be restored to the land of their forefathers. This will probably happen about the conclusion of the present century, somewhere near the year 1900. Many of the Indians will then relinquish their land to the white people. Upon the restoration of the Jews it is said, that the land will be too small to contain them and that they will wish its borders to be enlarged. "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of thy inhabitants." Isaiah, xlix; 19.

We may conclude with certainty from the prophets that the restoration of the Jews will be literal as well as spiritual. Moses says, that when the Jews "return unto the Lord" he will bring them "into the land which their fathers possessed, and they shall possess it." Deuteronomy chap.30th The land of their forefathers can never be taken in a spiritual sense, but must literally mean the land of Israel.

Researcher: Michael Jensen

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: War in Heaven, resurrection.
"Then shall they be Gods":
Abraham, Egypt and the Alchemical Imagination.
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August 9, 2002
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Introduction
The Book of Abraham, translated by Joseph Smith between the years 1835 and 1842, advances many themes and images not attested in the original Genesis narrative. This has led to the frequent assertion that it stands outside the religious discourse of its day. Certainly the Mormon conceptualization of Abraham is vital and vibrant. And he occupies a place in Mormon thought that cannot be limited to the Pearl of Great Price. His image was further expanded in novel ways with the revelation of the 132 Section of the Doctrine and Covenants. Yet in what ways are these portrayals of Abraham unique? In their form, their content or some combination of the two? This paper argues that the uniqueness of the tradition lies in its theological content, rather than in the plot, themes or symbols that give it form.

Of the many possible examples of how Joseph's rich conceptualization of Abraham is unique, eight commonly cited examples are particularly salient to the current discussion:

1. First, the over-riding theme of the entire discourse is Abraham's role as the true and rightful heir to the priesthood (BA 1:1-3; 21-27).
2. This claim leads Abraham into conflict with a king who attempts to sacrifice him (BA 1:31).
3. The assertion that Abraham himself (rather than Moses) wrote a book that more accurately conveyed his own life story. Unlike any other book in the canon this one is illustrated. Through this medium Abraham comes to be seen as a link between the mysteries of the Egyptian past and the present; yet a strong claim is made that only the 'wisdom' tradition mediated by the patriarch is legitimate.

4. Abraham sees the heavens and teaches astronomy or astrology to the Egyptian (BA 3 esp 3:1-2, 15 and fac. 3).

5. Abraham relates an alternate creation narrative (BA 1:31; 4-5).

6. He is associated with the novel doctrine of 'uncreated' and coeternal intelligences and their role in a 'cooperative' process of creation (BA 3:13-14; 3:24-26, 4-5).

7. Abraham is imagined as a king or prince sitting on a throne (Fac. 3).

8. Lastly, Abraham through his promise of "eternal increase," is the role model of the 'New and Everlasting Covenant,' whether viewed in its plural or celestial forms. This spiritualized order of marriage is seen as a necessary step in the ongoing process of deification (D&C 132 esp. 29-37).

These elements together have lead many individuals to see the Mormon Abraham as a figure on the margins of the religious thought of the 19th century. This assessment is in fact only partially correct. While the dominant protestant schools of thought did not contain all of these themes or images (and certainly did not canonize them), some of them were generally available. Certain Bible dictionaries, collections of stories and hermetic traditions were available throughout the 19th century that related older Jewish material and esoteric speculation on these topics. Yet the purpose of the following paper is not to locate the sources available to Joseph, or the textual antecedents of the Book of Abraham. Others have already treated this topic extensively.1

Rather I wish to paint a fuller and more accurate picture of how Abraham was imagined in contemporaneous thought. To do this requires a survey of traditions available in the Christian, Jewish and Hermetic literatures. Once this survey has been undertaken it will be clear that what remains most unique to the LDS views of Abraham are its theological and philosophical implications, rather than the motifs from which it is constituted.

This is not to say that they appear in exactly the same form anywhere else, but that the basic themes are present. Generally speaking the motifs present in the Christian and Jewish literature tend have close parallels with the structure and story of the Book of Abraham, while the more esoteric Abraham of D&C 132 (associated with spiritualized orders of marriage and deification) finds its parallels in the alchemical literature. Many of these same hermetic sources also offer motifs and images similar to those surrounding the coming forth of the Book of Mormon. Clearly these sources deserve our close consideration.

Since others have discussed the main Christian and Jewish (both ancient and modern) antecedents of the Book of Abraham, I will begin by reviewing these topics relatively briefly.2

The remainder of the study then turns to an area that has yet to be discussed in the literature. While Brooke and Quinn have brought the issue of hermetic and magical
influences on the formation of Mormon cosmology to the forefront of the academic discussion, there has yet to be a comprehensive treatment of the alchemical Abraham.\(^3\)

While other LDS scholars examining the issue of hermetic influence have tended to assert the purely 'symbolic,' rather than 'ritual' nature of 'chemical marriage,' or have pointed to shared proof texts held by both traditions (e.g. the Bible), I contend that the only way to asses claims of influence is to examine the actual content of the cosmological systems that are under discussion (motif criticism). When looked at in this perspective we will see that while themes and story elements may be shared, the theological message of the Book of Abraham remains unique. The number of philosophical and ontological differences that underlie Mormonism and Alchemy are great enough as to make direct borrowing (as proposed by Brooke) very difficult if not impossible. This general method can probably be extended beyond the issues of Abraham and the celestial/chemical marriage to other supposed cases of borrowing from the hermetic or magical environment.

| Christian and Jewish Views of Abraham |

scholars have long debated the degree to which Joseph and his work was a product of his environment. Also equally contested are differing visions of what that environment was and which cultural elements it might contain. It seems beyond doubt however that there was a dominant Protestant discourse in addition to whatever other elements may or may not have been present. This then is the best place to begin our review of contemporaneous views of Abraham.

Abraham, like other related issues, tends to create something of a dichotomy in the literature and reference materials of the 19th century. There are those views of the Patriarch that dare not to go beyond the canonized texts. And then there are others that are either aware of, or in some way endorse, a broader set of traditions. These traditions come from various sources. Received works, such as Josephus' Antiquities, may transmit them, or they may come from more recent translations of Jewish and Muslim sources. Many of the best parallels to the Abraham of the Pearl of Great Price (as opposed to the more esoteric Abraham of the Doctrine and Covenants) can be found in this literature.

In order to give the reader some idea of the variations of information and opinions that were available to the general Christian reader I undertook a survey of ten roughly contemporaneous Bible dictionaries and commentaries. These were chosen to cover the time period from 1830 (the year Joseph Smith began his inspired translation of the Bible) till the end of the century.\(^4\) These works were searched for the same key words used in the Book of Abraham section of the Archive of Restoration Culture.\(^5\) In addition I also added the terms 'astrology,' 'Egypt,' 'urim and thummim' and 'abrahamic covenant' to the list.

Not surprisingly many of these terms (such as 'Kolob' or 'Egyptus') failed to show up in any of the Bible dictionaries in our sample set. In practice the entries most likely to turn up interesting information were 'Abraham,' 'astrology,' 'Egypt' and 'urim and thummim.' We shall draw on all of these observations, but our focus will be on entries under simply 'Abraham,' as this is where the most novel information was consistently revealed.

The first group of dictionaries and commentaries reviewed offered little new or novel information not directly available from the Genesis text.\(^6\) The bulk of these entries
seem to be paraphrases of the primary source. Typical of this school is an entry in the 1838 *Union Bible Dictionary* (second edition). Here we read:7

"While he [Abraham] was dwelling in his fathers house at Ur, God directed him to leave his country and kindred, and go to a land which would be shown him; promising, at the same time, to make of him a great nation, and to bless him, and to make his name great, and that in him all the families if of the earth should be blessed."

The account generally proceeds from there with a rather similar paraphrasing of the rest of the Abraham story. This general format is fairly typical of about 50% of the 19th century reference works in the total sample set. Indeed one wonders at time why the accounts were provided in the first place as their paraphrases of the original narrative could at times rival it in length and detail, but not in its poetry.

When additional explanation was needed, or some theological point derived from the narrative had to be reinforced, authors in all categories tended to turn to other Biblical books, and most especially the Pauline Corpus. For instance, in Matthew Henry's discussion of Abraham's decision to leave his homeland and follow the Lord's prompting Paul is used to bolster the author's reading:

> Note that those who deal with God must deal in trust; we must quite the things that are seen, for things that are not seen, and submit to the sufferings of this present time, in hopes of a glory that is yet to be revealed, Rom. 8. 18 for it doth not yet appear, what we shall be.

Other texts frequently cited include Stephen's recounting of Israel's formative events in the seventh chapter of the Book of Acts and Joshua 24:2-3, from which an almost universal consensus arose that Terah worshiped foreign gods. The theory is also expressed that Abraham may have also been guilt of the same sin in his youth.9

This same, highly conservative approach is visible in other areas of the literature besides reference works. In 1831 the Rev. Henry Blunt undertook to print a volume of 12 lectures on the life of Abraham.10 The single most remarkable feature of this work is its almost studied lack of originality. Only the original verses of Genesis were referenced, and these were often used rather superficially as touchstones for long addresses on more general questions of morality. No additional material on Abraham was examined, even though one would have thought that this would have been a necessity in a book length treatment of the "History of Abraham."

This 'studied indifference' to other traditions should not necessarily be construed as ignorance of them. For instance, the previously cited Henry Mathews entry on Abraham makes allusions to the Rabbinic literature, yet goes to lengths not to mention any of its relevant insights on the matter at hand.11 More and more of this sort of Jewish material was becoming available in English (and also German) throughout the first half of the 19th century. Some of it, such as Lightfoot's translations of substantial parts of the Jerusalem Talmud had been available since the 17th century. Instead of ignorance, the issue seemed to be a well-defined sense of the limits of the canon. It is not that these scholars could not uncover older traditions on the life of Abraham. In fact we can conjecture that many of them were quite well aware of such stories. They were simply deemed irrelevant to a bounded discussion of the Holy Scriptures.

This highly orthodox or conservative approach was not shared in all quarters. Five of the dictionaries or commentaries in the sample set, fully 50% of the total, contained substantial extra biblical illusions to, or discussion of, Abraham's life and
The publication dates of these sources (1830, 1832, 1837, 1839, 1863) defy the standard hypothesis (implicit in much of Nibley's work) that such material became available only in the later half of the 19th century after the extensive first wave of Rabbincic and ancient Jewish material was translated into English. As it would appear that this material was equally available to all authors of Bible dictionaries, the determining factor as to whether it was included seemed to have been ideas about the limits of the canon and what sort discussion or speculation fit within this realm.

Much of the available extra-biblical material appears to revolve around the Nimrod myth cycle. While this cycle would only become readily available in complete translations around the middle of the century, our current survey shows that it was sometimes included in reference works at and before the time Joseph was working on his Abraham material. One of the best examples in our survey set was found in the 1830 edition of the *Pocket Dictionary of the Bible*, published in Philadelphia by the American Sunday School Union.

The entry under Abraham starts out by stating rather nonchalantly:

Abraham son of Terah was born at Ur...He spent his early years in his fathers house where they adored idols. Many have supposed that he himself was at first engaged in this error, but that God gave him a better understanding, he renounced his impure mode of worship; and on this account suffered a severe persecution from the Chaldeans, who threw him into a fiery furnace, from which God miraculously saved him, while Haran, whose faith failed, perished in it.

So there in thumb-nail form we see the basic outlines of the Nimrod cycle being conveyed to the reader. From an LDS perspective the key ideas in this passage is that Abraham refused to worship the idols in Ur and would have been sacrificed to them if not for a miraculous intervention. This same theme is related, expanded upon, or hinted at in three other dictionaries of this category. Sometimes the king is explicitly mentioned and sometimes he is not (as in the above case).

What is most interesting about the previous account is the almost matter of fact way in which extra biblical materials were used to fill in a gap in the life history of Abraham. Not all of the sources that mention this material however were willing to take that same leap of faith. A more skeptical entry notes that:

The family of Abraham was idolatrous, for his "fathers served other gods beyond the flood," that is the great river Euphrates; but whether he himself was in the early period of his life and idolater, we are not informed by Moses. The Arabian and Jewish legends speak of his early idolatry, his conversion from it, and of his zeal in breaking the images in his father's house; but these are little to be depended upon.

Once again we see an even more truncated form of the Nimrod-cycle being conveyed, here focused on Abraham's private war against his father's idolatry. Yet this time the author's aim is to answer the myth, rather than incorporate it into his own vision of Abraham. One must wonder exactly how wide spread these 'Arabian and Jewish legends' were in 1832 for him to think such a step was necessary.
Another possible source for ancient traditions on Abraham that was readily available to all early 19th century readers, including church members, was Josephus.17

The works of Josephus were the only window that the West had into ancient Israel for centuries. This fact makes it surprising that only one of the dictionaries in our sample set explicitly cited Josephus under its 'Abraham' entry.18 However, with Josephus another important extra-biblical theme falls into the 19th century context. In William Smith's three volume *Dictionary of the Bible* we read:19

The traditions, which Josephus adds to the scriptural narrative, are merely such as, after his manner and in accordance with the aim of his writings, [to] exalt the knowledge and wisdom of Abraham, making him the teacher of monotheism to the Chaldeans, and of astronomy and mathematics to the Egyptian.

The contribution of Josephus to the western world's view of Abraham as an astrologer, or teacher of astronomy cannot be understated. This same theme will be seen repeatedly in the second half of the paper. A little farther down while discussing Muslim sources the same entry states:

Of the latter the most remarkable is the story of his [Abraham] having destroyed the idols (see Jud. V. 6-8), which Terah not only worshiped (as declared by Josh. xxiv. 2) but also manufactured, and having been cast by Nimrod into a fiery furnace, which turned to a pleasant meadow.

Here we see the King's role in Abraham's sacrifice clearly spelled out. The entry in Smith's Bible dictionary is also interesting in that it is aware that the story of the sacrifice in a fiery furnace was most likely the result of an expanded reading of the word 'Ur', which in Hebrew could mean either the name of the city, or 'fire.' Thus God may have delivered Abraham from the city Ur of the Chaldeans, or from the 'fire' of the Chaldeans. Other dictionaries in this sample set also seemed to be sensitive to this reading.20

Lastly, throughout the 19th century the archeological and scientific base of knowledge about Egypt and Mesopotamia grew immensely. This knowledge also helped to color how Abraham was portrayed. A good example of this is W. Robertson Nicoll's *Expositor Bible* (1839).

Rather than relying on received Jewish traditions to add color to his entries, he turns instead to archeological discovery.21 This allows him to discuss such interesting events as the building of the Temple of the Moon in UR, or to speculate that Abraham probably witnessed human sacrifice being carried out in its courtyard. From his newly acquired knowledge of the civilization he is also able to conclude that Abraham no doubt received instructed in astrology. It should be noted that none of this information really varied all that much from what could have been learned from ancient or medieval literary sources, but it was apparently novel to couch it in terms of archeology.

It is clear that there was a fairly diverse range of opinions and ideas about who and what Abraham was in the 19th century Protestant literature. Indeed this brief discussion has not begun to the exhaust the available material, and we have been forced to skip over many hotly contested debates all together (such as the
normative value of Abraham's decision to lie about Sarah's identity, an issue on which there is no consensus in the sample set).

Yet we have seen certain themes and motifs repeated throughout the survey. First, it appears that the Nimrod cycle was fairly familiar to the authors of Bible dictionaries even before the Book of Jasher and other sources were published in English. Thus we can expect that certain individuals would have been familiar with its key motifs of Terah as an idolater, the auspicious nature of Abraham's birth, his conflict with an idolatry and (hence the king), and the king's attempt to kill him. Also familiar to many readers, thanks to Josephus, would have been Abraham's role of teacher of astronomy to the Egyptians. We will explore further the connection between Abraham and Egypt as we turn to the hermetic literature in the next section of this paper.

**Abraham in the Alchemical Imagination**

While the world of 19th century Bible reference works contains many interesting insights into Abraham, they by no means exhaust the depths of the tradition. Hermetic and alchemical works also discuss the Abraham figure. Both Quinn and Brooke have recently argued that we need to be looking to these sources to understand the roots of Mormon scripture and cosmology. Since the Book of Abraham is a text that is often perceived as a foundation stone in the edifice of Mormon cosmology (and rightly so), it is odd that no one has offered an investigation of the alchemical Abraham, and the philosophy and ideas that he is associated with. Once we have examined some of these texts and their world-view we will be in a better position to assess claims of borrowing, particularly with regards to the "New and Everlasting Covenant," an institution to which Abraham is closely tied.22 While there are some important parallels with the Book of Abraham running throughout this section, what is key to note are those similarities to the 'esoteric' Abraham of D&C 132 and its doctrine of deification through spiritual marriage. Also present are some discussions of lost texts that might be of interest to students of the Book of Mormon.

In 1612 a book by the title of Nicolas Flamel's Exposition on the Hieroglyphical Figures which he caused to be painted upon an Arch in St. Innocents church yard, was first published in Paris.23 This work related how an individual by the name of Flamel accomplished the alchemical "Great Work" after finding and translating a mysterious "Book of Abraham the Jew" (often referred to simply as the Book of Abraham). The book was a commercial success and was reprinted in a second French edition almost immediately. As the reputation of the work spread throughout a Europe hungry for printed alchemical texts it was translated into both German and English (1st edition in 1624).24

Though it introduced few if any really new theoretical insights, this brief work had a substantial impact on the field of 17th century alchemy. Its commercial success was most probably due to its unique mix of "romanticized" medieval Catholic piety (harkening back to a simpler time), its strikingly original visual imagery, and intriguing story line.25 Due to these and other factor (like the fact that this illustrated work was coming out at the height of the craze for 'emblem books') Flamel's Expositions has had a more productive afterlife than virtually any other 17th century alchemical work.26 It has
managed to stay in print on and off throughout most of the last four hundred years up until the present day.27 While other alchemical works were slipping into obscurity in the eighteenth and early 19th centuries, heated debates were still taking place regarding the historicity of Flamel,28 and new works were being composed in his name.29 Indeed Flamel became a hero among the Rosicrucians who reprinted his purported works with their own introductions. His story of a found text (with Near Eastern links) leading to eternal life matched their own founding myth so well that Flamel has become their model of the perfect adept.30 Flamel was often referenced and quoted in both early and late compilations of alchemical and magical texts including the *Magus*, a valuable work for those interested in the magical world-view of the early 19th century.31

The French adept also made regular appearances in collected biographies of great alchemists and chemists up through the 19th century.32

While the entire *Expositions* is of great interest to students of alchemy and European literature more generally, we are mostly interested in the work's introductory chapter. Here Flamel describes the circumstances by which he discovered and ultimately deciphered the *Book of Abraham*, enabling him to successfully create the Philosophers Stone and transmute base metals three times.

Flamel, a copyist living in Paris in the mid 1300s, begins his story by relating how he came across an odd book that was both large and old in a local shop. The work was bound in "brasse" covers that were engraved in an unknown language.33 Likewise the book itself was partially written in an ancient eastern language that Flamel could not identify but compared to Hebrew or Greek at various points.34 In fact, the "secret" of the inscriptions turns out to be too good to keep and the author reveals that it was indeed written in Egyptian near the end of the work.35 Here he refers to the *Book of Abraham* simply as the "Booke of seven Egyptian seals."36

The pages themselves were written (actually inscribed) on an unconventional material that Flamel describes as possibly being tree bark. Since no one could understand the book the merchant was willing to sell the work to him for only two Florens. Flamel suspected the book might have been impounded from some unfortunate Jew before their most recent expulsion from France.

Though the majority of the work was unintelligible, Flamel was able to read the title page. Possibly we are meant to think of this as a later addition as it was a common medieval practice to add a Latin title page, or a table of contents, to works in Greek or Arabic that might otherwise be inaccessible. It began:

|0Abraham_the_Jew Abraham the Jew
Prince, Priest, Levite, Astrologer, and Philosopher37 to the Nation of the Jews,
By the wrath of GOD dispersed among the Guales,
Sendeth Health.38
Flamel also learned that this Abraham lived at a time before the "Messiah" and looked forward to his coming.\textsuperscript{39} Abraham warned his readers against idolatry, the greatest 'vice.' Anticipating that the Jews would be forced to pay tribute to their captors (the Romans Emperors are specifically referenced in the text) he revealed the secret of transmutation so that they would be able to bear their burdens. The title page concluded by pronouncing curses (through a fairly typical Christian misuse of the word MARANTHA) on anyone who would read this work who was not a 'sacrificer' or 'scribe.'\textsuperscript{40}

Flamel apparently reasoned that since no 'sacrificers'\textsuperscript{41} were present (but he was a \textit{scribe}) the book must have come to him through an act of providence. As such he decided to read it without fear. Later retellings of the Flamel legend emphasized this 'providential' aspect of the story by adding elements to the narrative. They related how years earlier Flamel had been visited by an angel while in bed who showed him the mysterious book and promised him that at some time in the future it would be revealed to him and he would translate it for the world.\textsuperscript{42}

Flamel also notes for the reader that every few pages the \textit{Book of Abraham} contained a 'hierogliphicall' picture that illustrated some aspect of the allegorical process described in the text. The introduction describes these pictures in great detail and later publishers and artists took delight in rendering them into complex prints. However the original French (1612) and English (1624) publications only discussed them.\textsuperscript{43}

Typical of these hieroglyphs is a depiction of the 'Slaughter of the Innocents.' Here a great king is pictured with a sword while children are butchered in the background, their blood being collected for a bath in which the personified images of heavenly figures (the sun and moon) sit (see figure 1).\textsuperscript{44}

In my opinion this illustration refers to the process of \textit{putrefactio}, in which the ingredients of the transmutation are heated in crucibles till their 'deaths.' In alchemical terms the death of a substance comes when it loses its distinctive properties, such as form, color, smell, and state. This process is usually described in violent terms such as the end of the world, the beheading of a black crow, or the poising and explosion of a black toad (see figure 2).\textsuperscript{45}

The bathing figures in the background foreshadow the process of \textit{ablation} (a type of resurrection) where the elements are dissolved, cleansed (through the process of repeated distillations) and "whitened" (the penultimate color transformation in the 'great work'). The tub (or baptismal font) the figures are baking in represents the flasks in which this liquid stage of the work happens. The blood of the infants may well refer to the 'purified' or 'alchemical' mercury to be recombined with the other elements at this point. This "chemical marriage" turns the resulting 'stone' red like the blood (traditionally the last color transformation before completion.)

Ironically not all parts of the \textit{Book of Abraham} were this arcane. One section of the text (actually the final two thirds of the book) was written in clear Latin. It apparently related quite concrete discussions about how the Philosopher's stone was used or 'multiplied' after it was created.\textsuperscript{46}
Yet this section of the book is sealed and Flamel is forbidden to reveal anything about it to his readers for fear of the wrath of God.47

The rest of the book, which can be discussed, proves more problematic on linguistic grounds. Flamel could not read the arcane inscriptions or decipher the meaning of the pictures. He tried to show some of the figures and characters to other supposedly learned individuals but they could not translate the material and mocked him when they discover its origin.48

Eventually Flamel decided that the book could only be deciphered with the learning of the Jews so he sets off for Spain to find a Rabbi who could instruct him in the mysteries of 'Cabala.' On the return trip he met a converted Jewish alchemist and physician who partially instructed Flamel on the book's meaning, but then died during the voyage back to France. Flamel and his wife were forced to decipher the remaining strange figures for themselves, and after some time were able to transmute base metals into Gold three times.

Flamel and 'Perrenelle' went on to endow many churches and public institutions, and commissioned a painted arch for the St. Innocents Church-yard in Paris. Flamel claims that this arch contained a commentary on the alchemical process encoded in its outwardly pious symbolism.49 A copy of the painting on the Arch is included in the work itself and the remaining chapters of Flamel's Expositions provide commentary on it rather than the Book of Abraham.

So to recap briefly, in Flamel's Expositions we learn of a Book of Abraham the Jew written at least partially in Egyptian, with mystical or allegorical pictures distributed throughout. It is implied that the author of the book may have lived both before the birth of Christ and the Roman occupation of Israel. He was renown as a priest. The title page lists roles associated with the priesthood no less than three times (Priest, Levite and Sacrifice). This Abraham is also as a master of the stars and is a declared foe of idolatry. The special knowledge given to this author and transmitted through the Egyptian language is intended to bless God's chosen people in future generations. Yet through an act of grace the ultimate recipient of this text is a gentile who is mocked by the learned who cannot read the book. Years before an angel had revealed to Flamel that he would receive this book and would translate it. This story was very successful and has influenced hermetic literature up till the present day.

Clearly there are enough interesting parallels in this work to justify our interest in it. Yet before we go on its necessary to investigate in further detail exactly who this 'Abraham the Jew' was. Unfortunately my initial survey of the academic literature indicates that this question has not been sufficiently addresses. There are two common theories of Abraham's origins. Some authors see Abraham as an ancient and mythical adept whom the narrative seeks to set in the hey-day of Egyptian alchemy (Ptolemaic-Roman period) after the Diaspora.50

This would make Abraham a contemporary of such other illustrious characters as Maria the Jewess. The theory has the advantage of historical plausibility on its side. If one wished to create an ancient but respected Jewish alchemist this would certainly be a plausible time and place to set him. It also seems to be consistent with the assertion that Abraham was both a 'Levite,' and the need to pay tribute to 'Rome.'

Recently, however, in the important work The Jewish Alchemists, Raphael Patai has argued that Abraham the Jew was not simply a literary creation, but was a historic
adept (or was at least a shadow of one), who lived in 14th century Spain. While Patai makes real contributions to our understanding of a little appreciated aspect of alchemical history, his conclusions on this issue seem to be seriously biased by his over-arching research goal. In *The Jewish Alchemists* he wishes to show that there was a substantial body of Jewish adepts in the Middle Ages who constituted a unique school of thought. This conclusion, in fact, is not strongly supported by the data.\textsuperscript{51} Patai's forced reading of Abraham's identity appears to be an attempt to prop up his findings.

Besides misreading a number of details on the title page,\textsuperscript{52} Patai makes the controversial claim that not only Abraham the Jew, but also Flamel, was a real 14th century alchemists (or at least 14th century traditions). Yet as Dixon conclusively demonstrates neither of these assertions are possible.

To begin with there are no references to either Nicolas Flamel or the *Book of Abraham* in the alchemical literature before the early years of the 17th century when the *Expositions* was originally published in Paris. None of the major early catalogs of alchemical texts or authors know of Flamel, let alone Abraham the Jew. While someone named Flamel did indeed live and work as a scribe in Paris in the 14th century, the alchemical myth was apparently not attached to him until hundreds of years after his death. Patai points to the many finely colored hand copied manuscripts of Flamel's works, and the fanciful reconstructions of the *Book of Abraham*, as proof of the antiquity of the tradition. Yet our previous discussion (see note 27) has already demonstrated that all of these manuscripts *post-date* the 1612 French first edition. Therefore they cannot be used to establish textual dependence.

Finally, Patai's most confused assertion is that the 1735 work *Uraltes Chymisches Werk*\textsuperscript{53} preserves the original manuscript of the *Book of Abraham*.\textsuperscript{54}

It is obvious from the first inspection that both *Werk* and *Expositions* are related through textual dependence. What Patai mistakes is the nature and direction of the dependence.

This later work makes multiple interesting additions to Abraham's character. For instance, to his list of titles (otherwise the same as Flamel's) it adds the new appellation, "born of the stock of Abraham, Isaac, Jacob and Judah" in an apparent effort to clear up exactly what his relationship to the Patriarch was.\textsuperscript{55} This statement certainly goes along way towards making "Abraham Eliezer" a contemporary figure, in contrast to Abraham the Jew's elusive, almost timeless, quality.

In contrast to Flamel's admiration of Abraham the Jew, the later *Werk* makes Abraham Eleazer the proto-typical "bad Jew." The title page of this work informs us that his alchemical knowledge comes not as a gift from God to his chosen people, but from a tablet inscribed by Master Tubal-Cain (descendant of Cain) that Abraham Eleazer somehow acquired. Immediately the entire context of the hermetic discussion takes on a sinister tone. The work draws on such stock anti-Semitic forms as the Jew's impious wait for a false messiah, plans to overthrow and destroy the Christian kingdoms at the end of the world, and even the guilt of Jews for having caused the Black Death by poising the Christian's wells. Given the rank anti-Semitic nature and structure of this work (which is a great departure from Flamel's earlier effort) its amazing Patai can claim that "It is likely, all in all, that Abraham Eliezer's *Uraltes Chymisches Werk* goes back to a fourteenth-century original written by a Jewish alchemist" (emphasis added.)
Patai also claims that since Flamel offers only a description of the *Book of Abraham*, but *Werk* claims to advance the whole thing, we must accept the longer and later text as prior. He finds it inconceivable that the longer text could be imagined from the brief descriptions provided in the *Expositions*. Yet it is odd that if this longer text existed, and was as wide-spread as Patai repeatedly claims, it was never once cited by any individual in the hermetic literature in over 300 years. Nor was its author or redactor ever mentioned. Further none of its strikingly unique images and symbols, such as the snake swallowing the virgin on leaf 7, were ever discussed or adopted by the broader literature.

In fact, students of textual analysis will be aware that when comparing two manuscripts, one with a difficult and short reading, and another with a quite long and clear explanation, the longer text is almost always a latter of the two. Such documents are usually scribal efforts to elucidate the received text. It is by this process that obscure biblical passages spawn expansive Midrash and biblical legends.\(^56\) Surely Patai is familiar with this process form his previous distinguished scholarship in the area of ancient Jewish religion. It is unfortunate that he neglected to apply these same common sense principals of textual dependence to his discussion of the Jewish alchemists.

In the final analysis we must conclude that *Werk* is a late effort attempting to capitalize on the revival of Flamel's popularity in the 18th century by claiming to reveal even greater mysteries marketed with a popular brand of anti-Semitism. Thus Flamel's righteous and wise Abraham was transformed into Abraham Eleazar, a both proximate and threatening character. In reality the *Book of Abraham* and Flamel (in his current alchemical form) are both unique literary creations of the 1612 edition of the *Expositions*.

So if Abraham the Jew was a new character, how were early audiences likely to understand him? I posit that they were likely to associate him quite strongly with the only other Abraham that had played a substantial role in the alchemy literature up till that point, and that was Abraham the Patriarch.\(^57\) Any biblically literate reader would immediately see the connection between the two characters in their association with Egypt. All of the biblical patriarchs were considered to be great adepts by alchemists wishing to dignify their art and Abraham was rarely left off the list.\(^58\) Those that had read Josephus or were at least familiar with the astrological lore of the day were likely to also see astrological connections between the two characters.

Indeed astrology is another aspect of the hermetic literature, rich in references to Abraham, which deserves to be discussed in greater length than the current project will allow. Traditions associating Abraham with astrology are very ancient and were apparently transmitted into medieval and early modern Europe through the works of Josephus. The important early natural philosopher and magical writer Henry Cornelius Agrippa (1486-1535), whose works had so much impact on the subsequent development of the field, was aware of these traditions. He mentions Abraham in conjunction with astrological knowledge frequently in his work.

Agrippa also goes on to relate a one point that there was a group of wizards, whom he refers to as 'Goetia' (necromancers), who had many lost books including those attributed to Adam, Abel, Enoch and Abraham among others. Tyson equates this *Book of Abraham* with the one cited several times by Firmicus Maternus in his *Mathesis* (discussed in Thorndike, 1:53).\(^59\)
Thorndike, the eminent 20th century historian of magic, is also aware of the early modern myth that Abraham was a great astrologer and had instructed Zoroaster in the stars.60

Also suggestive were traditions that related Abraham's key role in bringing the Great Work to the Jewish people. Some alchemists (including ones in the 19th century) pointed to the statement in Genesis 13:2 that Abraham was "very rich in cattle, in silver and in *gold*" as sufficient proof that he was a master adept. They went on to reason that he must have learned this art from the great Hermes while waiting out the famine in Egypt.61

Also available in both the 17th and 19th centuries was a variant on the Hermes myth that claimed the Emerald Tablet (the Bible of western Alchemy) was recovered from Hermes' tomb *not* by Alexander the Great, as the conventional wisdom held, but by Abraham and Sarah. Patai points out that this legend was included in Albert Fabricus' *Bibliotheca Graeca*. Here in a nicely condensed form we read:

The *tabula smaragdina* [Emerald Tablets], of great authority among the chemists, which, it is said, was discovered by Sarah the wife of Abraham, as Christophorus Kriegsman does not hesitate to affirm in the aforementioned *tabula smaragdine*62 in the valley of Hebron, in a tomb and in the hands of the cadaver of Hermes, contains in obscure words (as is the wont of chemists, to give much smoke and little light) everything, as they say, of the basis of performing the chemical *magisterium* of the metals, and the method of compounding a certain universal medicine [the elixir of life], but most generally described.63

It is interesting that Nicolas and Perrenelle, the 17th century's premier (and to my knowledge only) alchemical couple should be thematically linked to Abraham and Sarah, the only other well known alchemical couple. In both of these stories the wives play important roles. Perrenelle takes an active interest in the figures and process of transmutation, while Sarah is the one to actually recover the secret from the tomb. Both of these couple achieved long life (traditionally attributed to the Elixir of Life) and, according to the later Rosecrucians, Flamel and Perrenelle achieved immortality. Given the vast quantity of marriage symbolism in alchemical literature (e.g., the chemical wedding, conjunction, *coniunctio*) it is hard to believe that this is all a mere coincidence. Most likely the association of Abraham and Sarah with Flamel and Perrenelle was quite deliberate.

Indeed the 'chemical wedding' is a major transformation in the alchemical process that ultimately leads to the 'perfection' of the base metal and the adept. This perfection was often imagined in terms of the eternal life Adam enjoyed in the garden prior to the fall. By the 17th century this process was being viewed in ever more mystical terms with increased focus on the resulting 'universal medicine' or 'elixir of life.' Some of the symbols that came to be associated with this process, such as the compass and square, would have important afterlives in both Masonry and Mormonism (see figures 3-5).

In a similar vein the 132 Section of the *Doctrine and Covenants* explicitly and repeatedly links Abraham to a spiritualized order of marriage that would ultimately result in the eternal life and deification of its adherents. John Brooke has drawn many parallels between Mormon beliefs and Alchemical imagery. He points to the *Pimander*, which
states that only through a "marriage" of the opposite principals of Mercury (the Sun King) and Sulfur (the Moon Queen) could the base metal (and the alchemist), regain the perfection of Adam in the Garden. See figure 6 for a good depiction of the chemical wedding drawing on garden imagery.

Indeed the restoration of this 'perfection' (in either the subject or the adept) is the central goal of all alchemical endeavors. Certainly there appears to be parallels in belief and imagery here, not least of which being the empowered philosophy that claims it is possible for individuals, through their actions and initiatives, to move back up Jacob's ladder. This stands in stark contrast to the more common contemporaneous Calvinist view of the universe that, in putting all power in God's hands, took all ability out of mans.

Brooke and others have pointed to this and other parallels as evidence for borrowing from hermetic or magical currents in the formation of Mormon scripture and cosmology. However there are a number of flaws in both Brooke's analysis of alchemy and his portrayal of Mormon cosmology that undercut the overall value of his book. While this is not the time to engage in a full refutation of this work, it may be possible to deal with a few issues surrounding Abraham and spiritualized concepts of marriage.

In so doing I hope to advance a method by which other cases of supposed hermetic influences can be assessed.

LDS scholars have traditionally offered two main defenses against Brooke's assertions. Bushman has pointed out that there is a severe problem of textual dependence throughout his work. As he demonstrates, it is not at all necessary for Joseph to turn to the fringes of the radical reformation for his inspiration on plural marriage as its discussed frequently in the Old Testament, a book which he was known to have read. Further, almost all of the radical traditions that Brooke studies shared the same ultimate textual foundation as Mormonism, the Bible. Thus in many cases of supposed dependence, Bushman argues that what we really have is a case of both groups reading the same primary sources in roughly the same way. As the dictum states, correlation does not show causation.

Another popular tactic, particularly with reference to celestial marriage has been to assert, as Sunny Grames does, that:

"the essential difference between marriage in hermetic alchemy and Mormonism is that in alchemy, it is a metaphor and symbol for the resolution of any opposites that were the result of man's fall...In contrast, Joseph Smith's teachings on marriage were literal. Whether or not Joseph Smith was a prophet receiving ideas through revelation, he never intended his doctrine of marriage to be metaphorical."

Thus the assertion is often heard that what the alchemists did was allegorical (or mythic), but what we do is "real" (ritual). This dichotomy is of course immediately suspect as both myth and ritual are different aspects of symbols. Thus Brooke could immediately answer that both systems are essentially symbolic and "magical" pathways to perfection.

This area also requires some caution in that we don't actually have perfect knowledge of what alchemists' lives were like, or what they did or did not do at different points in time. Most of the works that they have left us are either recipe books or works
of mystic speculation. Reconstructing a way of life from a recipe book is an inherently chancy venture.

One of the few alchemists who we do know a lot about (mostly from his copious diaries) is John Dee (1527-1608).  

Dee was among the leading natural philosophers of his day and wrote important works on fields as diverse as mathematics, optics, cartography and alchemy. At the time his personal library was the largest single collection in all of England.  

Dee, like many of his contemporaries believed that the end of the world was nearing. As this end approached, nature, which had taken part in the original fall, continued to become increasingly corrupted. Thus Dee, who was striving to "read the book of nature," was faced with an ever more damaged, confused and corrupted text. Eventually Dee decided that it was beyond the power of mere mortals to reconstruct the Book of Nature. So, in a series of now famous encounters, he and a variety of scryers (the most prominent of them being the alchemist Edward Kelly) used a "showstone" to contact a group of angels who subsequently revealed to Dee the "true Cabala", whereby Dee could read the corrupted book of nature, and the "alchemy of Adam" allowing Dee to restore nature to its pre-fall state.  

The relationship between Dee and Kelly was often tense. While Dee's primary interest lay in his angel conversations (he saw alchemy in terms of his role as a student of natural history), Kelly was drawn by the pursuit of royal patronage in the court of Rudolf II and the more mundane aspects of the art. Eventually tensions built with Kelly stating that he was going to leave to perfect his research, while at the same time Dee was being drawn deep into his search to restore Adam's "true" alchemy.  

At this moment of maximum tension the angels revealed to Dee and Kelly that if they were to be successful in their alchemical endeavors they would have to enter into a covenant to share all property in common, including their marriage bonds. Scholars have doubted as to whether or not this agreement was actually ever acted upon, but Harkness argues that a pointed entry in Dee's diary reading "Pactum Factum" indicates that the agreement was physically consummated.  

Another Alchemist who left a well-documented life history was Elias Ashmole. Ashmole was responsible for collecting many volumes from Dee's library as well as preserving many of his personal and 'angel' diaries. At one point in his investigation of alchemy Ashmole was "spiritually adopted" by a prominent adept named William Backhouse. While this adoption was relatively light on ritual (it apparently consisted of Backhouse formally asking Ashmole to think of himself as his son and to call him "father") it was never the less a seminal event in his life.  

Backhouse, mistakenly believing himself to be on his deathbed, revealed to Ashmole his precious collection of accumulated insights and secrets. Yet even more important in Ashmole's opinion was the metaphysical change that took place in his very being as a result of this "adoption." Only at this point did he become a true adept. He believed he had been spiritually refined by the experience and could now go on to perfect the work. In an ode to Backhouse he wrote:

See how the power of your Adoption can  
Transmute imperfect Nature to be Man:  
Nay with one word may yet refine it more,  
Then all ye best digested Indian Oare.
These are of course only isolated examples that would be readily known to any student of English alchemy. A search of the historical record is likely to turn up more such examples. While neither event involved elaborate or elegant ritual, both were cases of a physical enactment of what is commonly thought of as a 'metaphor.' It is certainly difficult to argue that Dee's angelically inspired wife sharing was any less real than Joseph's polygamy. Thus while there may be a good deal of validity in Grames' basic criticism, the dimness of our knowledge in this area warrants caution, at least until a more complete investigation of the ritual aspects of the alchemical literature can be completed.

"Then shall they be Gods": A study in comparative cosmology.

In the mean time a new approach to the problem of establishing dependence is necessary. It must begin by being quite specific about what is really under investigation. According to the subtitle of Brooke's book he is interested in the nature of Mormon cosmology and its possible antecedents. We must take him at his word on this point.

What is then called for is a detailed study of the actual content of Mormon cosmology in comparison to the hermetic system. A full analysis of alchemical cosmology could be the topic of multiple fairly heavy volumes and the same is true for Mormonism. Both topics cry out for careful philosophical and theological treatment.

Unfortunately Brooke, a historian, offers us very little of this. Rather than a comparison of actual systems of ideas he focuses on finding explanation for the historical actions of certain individuals. Instead of formulating an accurate statement of what Mormon cosmology actually is, Brooke spends hundreds of pages investigating questions like whether Joseph Smith Sr. learned alchemical lore in the copper fields of his youth, or in what ways counterfeiting rings existed in a 'symbiotic' relationship with treasure seekers. This approach throws only a weak light on both Mormon and hermetic cosmology. It tends to do a better job of providing post-hoc justifications of historical actions, rather than exploring the actual content of the philosophical systems that drove the actions in the first place.

The parallels that Brooke illustrates require careful motif criticism. While it is obvious that there are many parallels between Mormon and alchemical texts, the question remains, are these parallels significant? Eliade has pointed out many interesting parallels between West African metal lore and European alchemical ideas, yet no one would posit a direct causal relationship between the two systems. The same goes for parallels between hermaphrodite imagery in alchemy and Aboriginal rituals and myths associated with the practice of subincision.

Jung, who has done more than any other single individual to revive interest in alchemy, has discussed how alchemical symbols are partly a product of the human subconscious. He has demonstrated at length how they can appear in individuals who have no connections to a hermetic past. His basic clinical observations on this point hold no matter what one thinks of his theories of the 'collective' subconscious. Mormon scholars looking for ancient parallels for the Book of Mormon have often been admonished to avoid resting their arguments on these sorts of spurious correlations. Those seeking to establish claims of causality through other sorts of parallels would also do well to heed these warnings.

The real issue that a comparison of the chemical wedding and celestial marriage raises is how we are to understand the ensuing 'perfection' or 'deification.' As Brooke notes above, the basic thrust of the alchemical approach is to combine opposite
principals, separated at the fall, to restore Adam (whether understood as the alchemist or his metallic subject really makes no difference) to the state of perfection he enjoyed before the fall. The hermaphrodite symbolizes this outcome (see figure 3).

The process of combining opposite principals only helps to achieve perfection because most western alchemical systems (certainly those after the introduction of large amounts of Kabalistic theory in the 14th century) are predicated on a notion of creation *ex deo* (creation out of the substance of God) rather than creation *ex nihlo* (the standard view of the day). What this basically means is that a neo-Platonic god, existing outside the stream of time, emanated (usually ten) waves of his own being out into the void from which the metaphysical reality that surrounds us was created. The creation and fall are in this view simply part of a process of differentiation that resulted as the primal unity was shattered into sets of opposed opposites. 'Perfection' comes from assimilating the resulting opposites back into a state of fundamental unity with God.

Thus the alchemist realizes that in the grand scheme of things 'difference,' and even identity, is simply an illusion of time and process. Fundamentally all things are equally godlike and will return in time to that state of perfection and unity. Thus the great riddle, the alchemist strives to discover the 'first agent' in his quest to make the Philosophers Stone, yet this holy substance is in *everything*. Ignorant men spend their lives searching for that which is all around them. Other traditions relate how the sacred stone itself already exists in the head of the Black Toad, a creature that is venomous and a byword for corruption.

This is the metaphysical reality that underlies Maria the Jewess' famous dictums: "One is the All, and it is through it that the All is born. One is the All, and if the All does not contain all, the All will not be born." Also, "the Hebrew prophetess [ecstatically] shrieked, 'One becomes two, two becomes three, and by means of the third and fourth achieves unity; thus two are but one" (see figure 7).

This is a coherent system rich in transcendent meaning. It is empowering because it provides individuals with a way to understand God's creation and to seek unification with him. Indeed the successful alchemist achieves immortality not through dinking a magical potion, but through totally merging himself into that which is outside of time itself, the *Ensof*, or Endless, immovable and placid god of neo-Platonism. He does not age or decay precisely because he has taken himself out of the stream of causality through a process of joining opposite principals. In late alchemical thought the joining of all opposites represents nothing less than the end of history.

It should now be clear that the perfection we are commanded to seek in the 132 Section of the *Doctrine and Covenants* is a largely unrelated phenomenon. Unlike the alchemists we do not hold to a doctrine of creation *ex deo*. Rather the doctrine of creation outlined in the third chapter of the *Book of Abraham* makes the unique claim that all intelligences (spirits) are coeternal with God. Hence they are *uncreated* in some substantial sense.

This is a very different concept from the doctrine of 'preexistent' souls that Brooke repeatedly points to. Those souls were still created, but simply before the physical creation took place. The Mormon claim of uncreated intelligences, that are *coeternal* with God, is much more radical in its implications. Any 17th century alchemist would have found this statement blasphemous and very disturbing in that it cuts the legs out from under the very metaphysical system he is trying to manipulate.
Mormon assertions of the uncreated or eternal nature of matter only compound
this problem from the alchemical point of view. If the basic elements or pairs of
opposites are not the result of emanations from one God, it is not clear that they can be
successfully combined, or what would even be achieved by doing so.\textsuperscript{80} In fact 2 Nephi
2:11 argues that not all pairs of opposites can be combined, indeed opposition in all
things must be maintained. To break this law would threaten the metaphysical basis of
all creation and divinity itself.

While alchemy stresses the essential unity of all matter and intelligence,
Abraham 3:17 outlines a system of infinite, ontologically significant, gradations in
exactly these substances. It is this 'necessary opposition' and 'difference' that is key to
understanding Mormon cosmology. Rather than trying to return to an idyllic unified past
without individual identity, it attempts to create a certain system of difference that is
advantageous to both God and his individual children. It then attempts to lock this
'difference' into place through the sealing power of the priesthood.

This entire process happens within the stream of time. Nor is it clear that it can
ever be transcended. Thus in Mormon thought there is no end to history.

Because difference, and not unity, is endogenous to Mormon cosmology it faces
a very different set of problems and issues than alchemy. Hence the ultimate aim of the
'New and Everlasting Covenant' is quite different from the 'chemical wedding.' The
nature of 'perfection' or 'deification' imagined by the two systems is fundamentally
irreconcilable.

Given the large number of ontological differences between these two systems
(starting with Mormonism's rejection of the creation of intelligence or matter) it is not
clear where substantively significant cosmological borrowing could have taken place.
Certainly the cosmological aspects of these two systems do not resemble each other, even
at the most basic levels of generality. Thus a motif critical approach would lead us to
reject Mormonism dependence on hermetic philosophy.

While Mormonism and alchemy certainly share some symbols and motifs, this
correspondence does not demonstrate dependence. Some of these symbols, such as the
inverted pentagrams, the 'all seeing eye,' and square and compass, became widely
diffused throughout the English speaking world. As these sorts of symbols become
widespread they acquire a plethora of new meanings and associations. This allows
groups such as the fraternal societies and Mormons to use them in making new systems
of meaning and correspondence. Certainly your average 17\textsuperscript{th} century alchemist would
not be any happier with the cautious deism of London's Grand Lodge than he would be
with Mormonism radical cosmology. All three of these systems relate their different
understanding of the world in a largely shared symbolic language. It is this sharing of
symbols that makes any communication possible. Yet the beliefs of none of these groups
are reducible to their shared symbolic vocabulary.

Other correlations are likely the result of either Ruth Benedict's "arc of human
potential" or the Jungian subconscious. Marriage is a big event in most people's lives. It
is not surprising to see it being given quasi-mystical connotations in diverse religions and
cultures. If one wishes to show the dependence of one tradition on another, it is
necessary for the contents of the systems, as well as their constituent symbols, to be
closely related. This is not the case with the celestial and chemical marriage.

Conclusion
This paper began by outlining eight aspects of the *Book of Abraham* that differ substantially from the Genesis narrative. Most of these themes or images have been attested (often in multiple places) in our study of contemporaneous Christian, Jewish and Hermetic views of Abraham. Many of these, such as the idea that Abraham was nearly sacrificed, only to be rescued and go on to teach astronomy to the Egyptians, were readily available in Joseph's environment. Others (like a *Book of Abraham* written in Egyptian which included pictures) were probably not immediately available to anyone in Joseph's circle, but had been discussed by other authors from the 17th century onward. When examined in this broader context it becomes clear that many aspects of the Mormon view of Abraham fit well within the totality of the literature, at least in terms of themes and motifs. In this regard the work is not as marginal to the religious discourse of its day as is commonly thought.

However, as our discussion of the alchemical Abraham has demonstrated, correlations in motifs or symbolism do not in fact indicate substantive dependence. Motif criticism, when applied to the underlying cosmologies of Mormonism and alchemical philosophy, indicates that the two systems are really quite different making substantial borrowing (as implied by Brooke) highly unlikely. Thus while the *Book of Abraham* is not necessarily unique in terms of its images, the cosmological view it helps to advance appears to have no antecedents in the literature reviewed for this paper. It is the content of this remarkable work, rather than its form, that sets it apart. In this respect the Mormon view of Abraham constitutes an important original contribution to the wider theological discussion.

**Figure 1:** Two 'Hieroglypticall' figures described in the *Book of Abraham the Jew.*

From *Des berühmten Philosophi Nicolai Flamelli Chymische Werke*, 1751.

**Figure 2:** First section of the 'Ripley Scroll' (composed circa 1450). Note the Black Toad undergoing 'putrefactio' as the first step in the process of transmutation.

**Figure 3:** Sixth woodcut from the series in Basil Valentine's *Azoth*, Francofurti: Bringer, 1613.

**Figure 4:** Engraving from I.C. H., *Das Hermes Trimegists*, Leipsig, 1782.

**Figure 5:** Making the Philosophers Stone. From Michael Maier's *Atalanta fugiens*.

Emblem number 21, 1618.

**Figure 6a:** Ripley Scroll, second section. Note the explicit garden setting symbolized by the Kabalistic Tree of Life, serpent and Tree of Knowledge (in the form of grape vines). The accompanying text describes the "wedding" of mercury and sulfur.
Appendix 1: Survey of 19th century reference works.
The brief survey of 19th century reference works discussed in the paper was conducted on a sample of 10 Bible dictionaries, encyclopedias or commentaries. Each of these was representative of contemporaneous Protestant thought and relatively easily available to the general researcher interested in replicating these results. I avoided sources that were rare or only available in specialized collections and focused instead on works that might be found in the stacks of any university library. Many of these sources date to before the publication of the Book of Abraham, with the rest distributed throughout the remainder of the century. The aim of this survey is to illustrate some general tendencies in the literature and to demonstrate the sorts of things that were available. The following texts were reviewed:

A. Alexander, Archibald, 1772-1851. 1830. A pocket dictionary of the Holy Bible: containing a historical and geographical account of the persons and places mentioned in the Old and New Testaments: and also a description of other objects, natural, artificial, civil, religious, and military, together with a copious reference to texts of Scripture under each important word/ prepared for the American S.S. Union, and adapted to general use by Archibald Alexander; revised by the Committee of publication. Philadelphia: American Sunday School Union, 1830.


C. Brown, John. 1833. A Dictionary of the Holy Bible. Containing an historical account of the persons; a geographical and historical account of the places; a literal, critical, and systematical description of other Objects, whether natural, artificial, civil, religious or military. New York: J. & J. Harper. *


G. Daubuz, Charles. (1673-1717). 1842. A symbolic dictionary: in which, agreeably to the nature and principals of the symbolical character and language of the eastern nations in the first ages of the world, the general signification of the prophetic symbols,
especially those of the Apocalypse, is laid down and proved from the most ancient authorities, sacred and profane. London: J. Nesbit & Co. *


* Entries tend to recap the Genesis narrative without introducing new material.

These texts were searched for the following terms, as suggested by the 'Archive of Restoration Culture' coding guide-lines:

Abraham
Ur
Egypt
Astronomy
Kolob
Priesthood (from the fathers)
False Priests
To this list I also added the terms:
Abrahamic Covenant
Astrology
Egypt
Urim and Thummim

Works Cited


Alexander, Archibald, 1772-1851. 1830. *A pocket dictionary of the Holy Bible : containing a historical and geographical account of the persons and places mentioned in the Old and New Testaments : and also a description of other objects, natural, artificial, civil, religious, and military, together with a copious reference to texts of Scripture under each important word/ prepared for the American S.S. Union, and adapted to general use by Archibald Alexander ; revised by the Committee of publication*. Philadelphia : American Sunday School Union, 1830.


Daubuz, Charles. (1673-1717). 1842. *A symbolic dictionary: in which, agreeably to the nature and principals of the symbolical character and language of the eastern nations in the first ages of the world, the general signification of the prophetic symbols, especially those of the Apocalypse, is laid down and proved from the most ancient authorities, sacred and profane*. London: J. Nesbit & Co.


Dee, Arthur. 1650. *Fasciculus Chemicus: or Chemical Collections, expressing the ingress, progress and egress of the secret hermetic science out of the choice and most famous Authors. Both made English by James Hasolle, Esquire [Elias Ashmole] London: Printed by F. Flesher*.


R. Abraham Eleazar. 1735. *Age-old Chymical work [Uraltes Chymisches Werk] which was ere now written by the Author partly in Latin and Arabic, partly also in the Chaldean and Syriac Language, subsequently translated into our German Mother-Tongue by an Anonymous. Now, However, Delivered to public Print with appertinent Coppers, Figures, Vessels, Ovens, a brief Preface, the requisite Indices, as well as added Keys of the foreign Words occurring in it, with the usual Approbation for the Benefit and use of all Lovers of the noble Hermetic Philosophy, in Two Parts, by Julius Gervastus of Schwarzburg [Erfurt], P.M. & J.P.E. 1735*.


Maier, Michael (1568-1622). 1614. Arcana arcanissima hoc est Hierogliphica Aegyptio-Græca, vulgo necdum cognita, ad demonstrandum falsorum apud antiquos deorum, deorum, heroum, animantium & institutorum pro sacris receptorum, originem... sex libris exposita. 4° [Oppenheim? London: Thomas Creede]
___________________________. MS Add. 32621. Ripley Scrowle.
___________________________. MS Ashm. 36-37, ff. 241-2. Ashmole Papers.


Salmon, William. 1692. *Medicina Practica: or Practical Physick. Shewing the Method of Curing the most Usual Diseases happening to Human Bodies...To which is added, the philosophical Works of Hermes Trismegistus, Kalid Persicus, Geber Arabs, Artefius Longaeus, Nicholas Flammel, Roger Bacon, and George Ripley. All Translated out of the best Latin Editions, into English; and carefully claus'd, or divided into Chapters, and Sections, for the Pleasant Reading, and easier Understanding of those Authors. Together with a singular comment upon the first Book of Hermes, the Most Ancient of Philosphers. The whole Completed in three Books. By William Salmon, Professor of Physick....8°*. London: Printed by W. Bonny, for Tho. Howkins and John Harris 1692.


St. Mark MS, f. 178; MS 2,327, f. 214; MS 2,250 f. 163.


Endnotes


2 For the only comprehensive overview of all Near Eastern Abraham traditions, including at what point they became available in the English language literature, see: Tvedtnes, John A., 2001. *Traditions about the early life of Abraham.* Provo: FARMS.


4 See Appendix 1

5 Ibid.

6 This group includes texts; c, e, g, h and j. See appendix 1.


8 Frequently referred to by all commentators was the note in verse 2 that The God of glory appeared unto our father Abraham, when he dwelt in Mesopotamia with different commentators attaching various arcane significance to the fact that God appeared in his Glory.

9 See the entries in the *Union Bible Dictionary* and *Calmet's Dictionary of the Holy Bible* for two examples of this sentiment.


11 In reference to the 'souls' Abraham had gotten the author states, as one of the Rabbins expressed it they had gathered under the wings of divine majesty. p. 87

12 This group includes the a,b,d,f, and i texts.

13 The Nimrod Cycle includes a variety of stories and related traditions that describe Abraham's birth under auspicious astrological signs, the miraculous circumstances of his upbringing, his discovery of the one true God, his private war against idolatry and finally an ill fated attempt by a king to sacrifice him on some sort of huge fiery altar. Occasionally the stories end with the king acknowledging the authority of Abraham and being forced to confess the one true God. Readers will mostly likely be familiar with these themes through the Book of Jasher, though it is by no means the only place where the stories are found. Early translations of the same stories were also available through Muslim traditions, which faithfully preserved the underlying Jewish materials. For an extensive 19th century treatment of this cycle see any of the following: Noah, Mordecai Manuel. 1840. *Hebrew Characters for the Book of Jasher: or The Book of Jasher*

14 Alexander, Archibald, 1772-1851. 1830. A pocket dictionary of the Holy Bible : containing a historical and geographical account of the persons and places mentioned in the Old and New Testaments : and also a description of other objects, natural, artificial, civil, religious, and military, together with a copious reference to texts of Scripture under each important word / prepared for the American S.S. Union, and adapted to general use by Archibald Alexander ; revised by the Committee of publication. Philadelphia : American Sunday School Union, 1830.

15 It is interesting to speculate on what the authors source for this story was as he lists none in his entry. It is hard to tell from such an abbreviated version, but the possibility must be considered that it was the Seder Haddoroth, or Order of the Historical Ages that formed the basis of many of these accounts, rather than the Sefer ha-yashar. This speculative judgment is based on the order of events and relative sparseness of the narrative, but its probably not possible to offer a definitive answer on this point.


17 Note for instance an 1835 letter from Oliver Cowdrey to William Frye (reprinted in the Messenger and Advocate in December 1835) in which he repeatedly makes references to Josephus in his description of the contents of the papyrus, particularly with reference to what records Abraham might have had from the fathers dealing with astronomy:Enoch's Pillars, as mentioned by Josephus, is upon the same roll.-True, our present version of the Bible does not mention this fact, though it speaks of the righteousness of Abel and the holiness of Enoch,--one slain because his offering was accepted of the Lord, and the other Taken to the regions of everlasting day without being confined to the narrow limits of the tomb, or tasting death, but Josephus says that the descendents of Seth were virtuous, and possessed a great knowledge of the heavenly bodies, and, that, in consequence of the prophecy of Adam, that the world should be destroyed once by water and again by fire, Enoch wrote an account of the
history of the same and put into two pillars one of brick and the other of 
stone; and that the same were in being at his (Josephus') day.

18 18 Josephus made more frequent appearances in other sections, such as 'urim and 
thummim.'

19 19 Smith, William. 1863. A Dictionary of the Bible comprising its antiquities, 
biographies, geography, and Natural History in three volumes. Boston: Little, Brown and 
Company.

published by the Late Mr. Charles Taylor with the fragments incorporated. The whole 
condensed and arranged in alphabetical order. Eighth Edition. Boston: Crocker and 
Brewster; New York: Leavitt, Lord and Co. p. 7For an extensive discussion of the 
evolution of this tradition in antiquity see:Kugel, James L. 1999. Traditions of the Bible: 
A Guide to the Bible as it was at the start of the Common Era. Harvard University Press.

21 21 Nicoll, W. Robertson. 1839. The Expositor's Bible: The Book of Genesis. London: 

22 22 Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall 
be saved. (D&C 132:32)

23 23 Flamel, Nicolas. Le livre des figures hieroglyfiques de Nicolas Flamel, ainsi quelles 
sont en la quatriesme arche du Cymetiere des innocens a Paris, avec l'explication 
metallique, non jamais imprime. Traduit du latin en Francais par P. Arnauld, seir de la 
Chavalerie, gentle-homme poitevin. Paris 1612.


25 25 This last characteristic is a feature not shared by most alchemical texts, which often 
read rather like a cookbook where the recipes are composed of a series of riddles- 
occasionally in verse form!

26 26 For a good conscience textual history of the Expositions see Dixion, Laurinda. 

27 27 Indeed Flamel is now better known than ever after having been prominently 
featured in J.K. Rowling's highly successful novel, Harry Potter and 
the Sorcerer's Stone.

28 28 For a sampling of those scholars claiming that Flamel was a myth see:Etienne F. 
Villain, Historie critique de Nicolas Flamel et de Pernelle sa femme, recueillie d'actes 
anciens qui justifient l'origine et la mediocrare du leur fortune contre les imputations des 
 alchemists. Paris, 1761.Aguste Vallet de Viriville, Quelques recherches sue Nicolas 
Flamel, in Revue Francaise 3, 1837.For those defending the traditional view that Flamel 
was indeed a historical alchemist see:Louis Figuier, L'Alchimie et les alchimistes (Paris 
foundations, se oeuvres; suivi de la reimpression du Livre des figures hieroglyphiques et 
de la letter de Dom Pernety a l'abbe Villain (Paris, 1893)

29 29 Both Flamel and his Book of Abraham turned out to be popular enough to generate 
a flood of imitators. Some works such as Uraltes chymisches Werk (Lipzig 1760) 
claimed to be the original Book of Abraham the Jew (or in this case Abraham Elielzer), 
which Flamel had worked from. Others volumes, like the popular Testament of Nicholas 
Flamel (London: J. and E. Hodson. 1806), purported to be additional lost works by the
French master. Dixon points out that during this period interested parties continued to copy by hand illustrated manuscripts of the *Expositions* and speculative reconstructions of the *Book of Abraham*. This was often necessary to capture in the illustrations the subtleties of color described in the text, which were in turn descriptions of the temperatures or appearances of different chemicals in the laboratory. These details could not be accurately reproduced in the mass marketed books of the time. All of these manuscripts date from after the printing of the Flamel works (p. xli) contrary to the repeated implications of Patai. (See Patai, Raphael. 1994. *The Jewish Alchemists: A History and Source Book*. Princeton: Princeton University Press. pp. 218-238)

30 Dixon reports that in 1889 a reprint of the first English edition was issued with an enlarged preface by the prominent Rosicrucian W.W. Westcott. (p. xlv.)

31 For an example of an early compilation of alchemical texts that includes quotes by Flamel (encyclopedic compilations of quotes became a popular form in the alchemical book trade of the mid 17th century) see: Dee, Arthur. 1650. *Fasciculus Chemicus: or Chemical Collections, expressing the ingress, progress and egress of the secret hermetic science out of the choice and most famous Authors. Both made English by James Hasolle, Esquire* [Elias Ashmole] London: Printed by F. Flesher. For an example of a later collection that also refers to Flamel in glowing terms see: Barrett, Francis. 1801. *The Magus or Celestial Intelligencer; being a complete system of Occult Philosophy*. London: Printed for Lackington, Allen, and Co., Temple of the Muses, Finsbury Square. See especially the discussion page 59 (Citadel Press, 1967 reprint edition), though Flamel is referenced in multiple other places as well. Interestingly enough I can find no place where Barrett mentions the *Book of Abraham* in his text, though it is mentioned in the *Testament* published just a few years later.


33 Dixon, 7.

34 It is unlikely that script in the story is meant to be either Greek or Hebrew as a trained copyist and notary who spent considerable time studying the mysteries of the Jews (Cabala) would be expected to be somewhat familiar with these languages.

35 Dixon, 40

36 This attribution is not as surprising as it would at first appear as Hermes the Thrice Blessed, the patron saint of all European and Near Eastern schools of alchemy (and reputed author of the 'Emerald Tablets'), was known to be Egyptian. It would seem that Abraham's sojourn in Egypt and familiarity with Egyptian wisdom (according to Josephus he taught the Egyptians astrology) would make him an ideal character to transfer this wisdom to God's chosen people. For a basic discussion of the role of Hermes in Alchemy see Grames, Sunny. 1997-1999 *Fools Gold: The Hermetic Explanation of Celestial Marriage. Archive of Restoration Culture*. Provo, UT: Joseph Fielding Smith Institute. It should also be noted that both the alchemical and emblem
book literatures showed a considerable interest in Egyptian subjects at this point in time. See for instance: Maier, Michael (1568-1622). 1614. Arcana arcanissima hoc est Hieroglyphica Aegyptio-Grica, vulgo necdum cognita, ad demonstrandum falsorum apud antiquos deorum, dearum, heroum, animantium & institutorum pro sacris receptorum, originem... sex libris exposita. 4 [Oppenheim? London: Thomas Creede]_____________________. 1625. De hieroglyphicis aegyptiorum. n.p. :

Societatem Londoniensis

37 In this context the term 'Philosopher' refers to Abraham's role as master of 'natural philosophy', a discipline that in the 17th century included mathematics, astrology and alchemy.

38 The issue of how the identity of this particular Abraham is to be understood will be taken up in the next section.

39 Patai and others interpret this as the referring to the medieval Jewish Messiah. Yet it seems unlikely that Flamel as a good Christian could have had such a positive attitude towards Abraham if he believed that he was waiting for a figure that most of Europe would have considered akin to the anti-Christ. This is also inconsistent with the description of Abraham as 'prince,' a title ill suited to fate of the Jewish people in 14th century France (or Guale).

40 For a discussion of this term and its original meaning see Patai, 219.

41 The text does at multiple point equate Rabbis with 'priests' but not with 'sacrificers.' For instance on page 11 we read of some Jewish Priest, in some Synagogue of Spaine: 'Sacrificer' may refer to the old temple priesthood, or it may have some other meaning.

42 This aspect of the Flamel myth, which is not related in the Expositions, has become quite wide spread. While I have yet to locate the first printed instance of this story, I suspect that it arises out of one of the many biographies of Flamel that were circulating in French circles. The first mention of the myth that I have been able to locate in English is in Wait's Lives of the Alchemystical Philosophers.

43 For one of the earliest and most influential English translations to include reproductions of the 'hieroglyphicks' see :Salmon, William. 1692. Medicina Practica: or Practical Physick. Shewing the Method of Curing the most Usual Diseases happening to Human BodiesTo which is added, the philosophical Works of Hermes Trismegistus, Kalid Persicus, Geber Arabs, Artefius Longaeus, Nicholas Flammel, Roger Bacon, and George Ripley. All Translated out of the best Latin Editions, into English; and carefully clause, or divided into Chapters, and Sections, for the Pleasant Reading, and easier Understanding of those Authors. Together with a singular comment upon the first Book of Hermes, the Most Ancient of Philosphers. The whole Completed in three Books. By William Salmon, Professor of Physick.8o London: Printed by W. Bonny, for Tho. Howkins and John Harris 1692.

44 Dixon 9

multiple existing copies (all copies vary) is available at: <<cf
blue>>www.levity.com/alchemy/rscroll.html</cf>>This modernized and transcribed copy will probably be the easiest way for non-specialists to encounter the text.

46 46 My conjecture on this point is based on the fact the last of the illustrations in this section, mentioned in passing in the introduction, shows a desert with many snakes and a river in it. This combination of heat and moisture was thought necessary for snakes to breed. This process of multiplication was thought also to apply to the stone and ultimately be the way in which gold or other stones were produced. As Flamel is reputed to have stated in another work:In our Stone, there are the Sun, and the Moon vive, and they generate other Suns and other Moons; other Gold and Silver, to these, are dead [cannot multiply themselves]. Dee, Fasciculus Chemicus p.26 (see figure 1)

47 47 Dixon 10

48 48 I shewed [characters form the book] to the greatest Clerkes in Paris, who understood thereof no more than myselfe; I told them they were found in a Booke that taught the philosopher's stone, but the greatest part of them made a mocke of both me, and of that blessed Stone (Dixon, 10).

49 49 The arch is no longer extant but it stood until 1742 when it was destroyed in revolutionary violence. According to Dixion while the imagery described by Flamel is basically consistent with orthodox views there are multiple small details that the average religious observer of the day would note as being odd. Paul is not placed on the left side of Christ, and the sponsors of the work are shown begging for mercy in orange robes, instead of being naked as convention would dictate. It is also not immediately how the monsters in the painting relate to the traditional symbols of the four evangelists. (Dixion xvi, xxxv-xl). However Villain has presented strong arguments that there is little remarkable about the imagery in the arch.


51 51 In my opinion Patai does show that there were substantial numbers of Jewish alchemists, and that they made contributions to the art, especially through Kabbalah. What he fails to show is that there was a uniquely Jewish approach to alchemy. Rather Jewish philosophers seemed to be integrated into the dominant systems of their day.

52 52 For instance Patai claims that the reference to Roman Empire really means 'Holy Roman empire' even though the text itself does not claim this. Also Flamel's positive attitude towards Abraham's anticipation of the Messiah would be rather hard for a 14th century French Christian to explain. This fact alone would seem to indicate that we are to understand that Abraham lived before the start of the common era. See: Patai 220.

53 53 R. Abraham Eleazar. 1735. Age-old Chymical work [Uraltes Chymisches Werk] which was ere now written by the Author partly in Latin and Arabic, partly also in the Chaldean and Syriac Language, subsequently translated into our German Mother-Tongue by an Anonymous. Now, However, Delivered to public Print with appertinent Coppers, Figures, Vessels, Ovens, a brief Preface, the requisite Indicies, as well as added Keys of the foreign Words occurring in it, with the usual Approbation for the Benefit and use of all Lovers of the noble Hermetic Philosophy, in Two Parts, by Julius Gervasius of Schwarzburg [Erfurt], P.M. & J.P.E. 1735
For a previous discussion of this later work by an LDS author interested in 'lost book' traditions see: Tvedtnes, John A. *The Book of Mormon and Other Hidden Books: Out of Darkness Unto Light.* Provo, UT: FARMS

Patai 230

See the introductory essay of Kugel for a current discussion of this process.

Another possibility that may be fruitful, but cannot be pursued in the current paper, is a more complex 'compound' theory of identity. For instance, Patai provides one of the best discussions of Maria the Jewess available anywhere in the literature (60-95). It suffers from few of the problems that distort some of his later findings. In this discussion he notes a number of ways in which Maria was simultaneously identified and misidentified. At one point this historical character from the Common Era became associated with Maria the sister of Moses/Aaron in the Torah for complex reasons that probably revolve around attempts to validate her reputation. This interpretive step was taken even though other writers knew her as a near contemporaneous adept. I would posit a similar process of compound identity formation might be at work with Abraham the Jew. In this more complicated context it is still valid to speak of these traditions as being those of Patriarch as this was the association that the author was trying to elicit from his readers.

For instance, Patai notes that Abraham, along with other patriarchs, was occasionally conflated with Hermes (33). More usually the Patriarchs, including Abraham, were viewed as having received this knowledge from God (Patai 36). Often the gift of the practice of Alchemy is explicitly restricted to the literal seed of Abraham. Maria the Jewess in particular has multiple statements to this effect, though we also saw the idea quite strongly implied in Flamel's *Expositions.* Do not touch the philosophers stone with your hands; you are not of our race, you are not of the race of Abraham. See St. Mark MS, f. 178; MS 2,327, f. 214; MS 2,250 f. 163 as quoted in Patai, 70.


Fabricus, Albert. 1790. *Bibliotheca Graeca.* Hamburg: Christophorus Harles 1:76. Translated from Latin by Raphael Patai (23).For another variant of this story see:

64 Brooke 257. Brooke's main discussion of Celestial marriage can be found in 254-258.

65 For a similar approach that would have helped Brooke sharpen his discussion see: Albanese, Catherine L. 1981. Mormonism and the Male-Female God: An Exploration in Active Mysticism. *Sunstone*. 6:2 52-59.


69 Many individuals including Dee were particularly concerned about a great conjunction that was due to occur in 1588. (Clulee 222-3).

70 For an excellent discussion of the ritual implements used by see Harkness 26-45. Two of these stones are illustrated in Clulee (figures 8.1 and 8.2).

71 Harkness 22.

72 Poem in MS Ashm. 36-37, ff. 241-2 cited in Abraham, lxxii.

73 Motif criticism is the comparative analysis of the development of theological or philosophical ideas in a set of documents. Scholars generally employ this technique to discover clues about the authorship or origins of a given text. Unlike form critical analysis, which focuses on grammatical and structural details, motif criticism examines themes and ideas, such as the evolution of the Son of Man between the Book of Daniel and the New Testament.


77 Dixon, xxxi

78 Riply. Scrowle

79 Patai, 65-66.

80 It is interesting to note at this point that the chemical wedding is usually described in terms of alloying two pieces of metal, where both are totally destroyed to create a third substance. The combination of opposites here is complete. While Joseph does occasionally apply metallurgical language to the idea of celestial marriage his preferred term seems to have been weld. Here both pieces of metal retain their essential
characteristics and identity. While joined together they are not combined. This is a metaphor that has no immediate antecedents in alchemical lore.

Topic(s): Eternal life; Endless punishment; Hell
Author:
Title of Book: "Communicated from Elbridge"
Title of Periodical: Evangelical Magazine and Gospel Advocate
Place of Publication: Utica, N.Y.
Publisher: Dolphus Skinner
Date of Publication: January 9, 1830
Library Location: Film 051 real 792
Nature of Source: One of the various Universalist newspapers of the periods. Rather than dealing extensively with national issues the Evangelical Magazine in its early period seems to mostly concern itself with the growth and affairs of congregations locally and in New York state. The tone of the journal is often contentious and partisan with the editor rehashing disputes with local clergy. The newspapers, published weekly, had long articles, (often recounting some individuals past success in establishing a congregation and reviewing its growth over the years), essays on doctrinal topics (less frequently), letters to the editor, poetry and notices of personal interest (both obituaries and weddings).
Comment: In this letter to the editor an anonymous reader recounts a local conflict with a regional Presbyterian priest over the salvation and ultimate fate of infants who die before being able to accept the gospel. The author argues against judgment of infants as either moral agents (which they are not yet) or based on their future destiny (known to God).
Researcher: Benjamin N. Judkins
Excerpt (pages): "Is the future destiny of infants suspended on their present character? Or is it suspended on the character of their creator? The latter, we should say-and yet our priests tell about totally depraved infants-soverign grace-agency of infants-subjects of rewards and punishments, all in the same breath!"
Length of Relevant Material: 1 Column
Hard Copy (pages):
Date When Photocopying Was Completed:

Topic(s): Happiness as God's purpose for man; God's purpose in creation
Author: H.F.G.
Title of Book:
Title of Article: "Letter from White Creek."
Title of Periodical: Evangelical Magazine and Gospel Advocate
Place of Publication: Utica, New York
Publisher: Dolphus Skinner
Date of Publication: January 16, 1830
Library Location: Film 051 Reel 792
Nature of Source: One of the various Universalist newspapers of the periods. Rather than dealing extensively with national issues the Evangelical Magazine seems to mostly concern itself with the growth and affairs of congregations locally and in New York state. The tone of the journal is often contentions and partisan with the editor rehashing disputes with local clergy. The newspapers, published weekly, had long articles, (often recounting some individuals past success in establishing a congregation and reviewing its growth over the years), essays on doctrinal topics (less frequently), letters to the editor, poetry and notices of personal interest (both obituaries and weddings).

Comment: This letter to the editor advances an argument against eternal damnation as being contrary to God's purpose in creating humanity. Rather God created man to be happy, eternally as well as temporally.

Researcher: Benjamin N. Judkins
Excerpt (pages): "As I have attentively read the Magazine and studied the Bible, comparing them together, I have become satisfied that God never created man to hate and torment him to all eternity."
"I was once deluded by their sophistry and priest-craft and joined a Presbyterian church."

Length of Relevant Material: 1 Column
Hard Copy (pages):
Date When Photocopying Was Completed: Jan 30, 1830

Topic(s): Missionary Work; Redemption; Spiritual Gifts; Miracles to confirm revelations
Author:
Title of Book: 
Title of Article: "Revival-Almost!"
Title of Periodical: Evangelical Magazine and Gospel Advocate
Place of Publication: Utica, N.Y.
Publisher: Dolphus Skinner
Date of Publication: January 30, 1830
Library Location: Film 051 real 792
Nature of Source: One of the various Universalist newspapers of the periods. Rather than dealing extensively with national issues the Evangelical Magazine seems to mostly concern itself with the growth and affairs of congregations locally and in New York state. The tone of the journal is often contentions and partisan with the editor rehashing disputes with local clergy. The newspapers, published weekly, had long articles, (often recounting some individuals past success in establishing a congregation and reviewing its growth over the years), essays on doctrinal topics, letters to the editor, poetry and notices of personal interest (both obituaries and weddings).

Comment: This article comments upon the last few weeks of a recent revival in Utica. The author claims that the affair has been in large part unsuccessful because of the negative reputation of such undertakings with the general population. Like early Latter-day Saints Universalists frowned upon revivals. However the motivating bias in their case seems to be an extreme distaste for the Calvinist doctrines of election, justification and eternal damnation that underlie the central psychology of revival conversions (which begins with a realization of ones own "damned state"). Like Mormon commentators this
article also objects that revival conversions tend to play on emotional insecurities and be short term in duration.

**Researcher:** Benjamin N. Judkins

**Excerpt (pages):** "The truth is, the wildfire kindled in this place by about four years ago by the noted fanatic, C.G. Finney, burnt over the ground that had any combustible materials on it, and so completely consumed the underbrush, leaving nothing, blackness, soot and ashes in its course, there appears to be nothing at present on which this kind of fire can prey. All sensible people were so disgusted with the wild and furious fanaticism that then rage, that they are now on their guard, and communicate their views and feeling in relation to it one to another and to their children, in order to prevent a return of a similar mania."

"Modern Orthodoxy is sensible of all this. She knows to that her judgement is at hand—that her days are numbered—and that her tomb is preparing in the growing intelligence of the people."

**Length of Relevant Material:** 1 page

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topic(s):** Humanity; Agency; Prophets; God

**Author:** S. Miles

**Title of Book:**

**Title of Article:** "Is Man a Free Agent?"

**Title of Periodical:** *Evangelical Magazine and Gospel Advocate*

**Place of Publication:** Utica, NY

**Publisher:** A. B. & C. C. P. Grosh

**Date of Publication:** January 15, 1841

**Library Location:** Film 051 real 792

**Nature of Source:** One of the various Universalist newspapers of the periods. Rather than dealing extensively with national issues the *Evangelical Magazine* often concerns itself with the growth and affairs of congregations locally and in New York state. The tone of the journal is often contentions and partisan with the editor rehashing disputes with local clergy. The newspapers, published weekly, had long articles, essays on doctrinal topics, letters to the editor, poetry and notices of personal interest (both obituaries and weddings).

**Comment:** This brief essay notes the growth in the idea of "free agency" in current discourse. The doctrine of free agency is defined against "necessity." The author argues against the existence of free agency as it contradicts God's ability to order every detail of history and to reveal his will through prophecy. The concluding comments imply that man's lack of agency in a Universalist framework stems from his origin as a "created" being, prepared specifically to return to the Father. The contrasting cosmology advanced in the Book of Abraham (focused on the eternal nature of intelligence) leads to exactly the opposite conclusion regarding the necessity and nature of agency.

**Researcher:** Benjamin N. Judkins
Modern theologians will have it that men may do contrary to what God foresees, purposes and predicts that they will do. The doctrine of free agency is opposed to necessity, the sovereignty and government of God. God meant that Joseph should dream his dream and relate them to his father, mother and brethren. "Behold how great a matter a little fire kindleth!" for out of those seeming trifles the way was prepared to save the family the from the blighting influence of seven years famine....."
"Christ says, "No man can come to me, except the Father which hath sent me, draw him." John VI: 44 "All the Father giveth to me shall come to; and him that cometh to me I will in no wise cast out." Verse 37.

Excerpt (pages): "Modern theologians will have it that men may do contrary to what God foresees, purposes and predicts that they will do. The doctrine of free agency is opposed to necessity, the sovereignty and government of God. God meant that Joseph should dream his dream and relate them to his father, mother and brethren. "Behold how great a matter a little fire kindleth!" for out of those seeming trifles the way was prepared to save the family the from the blighting influence of seven years famine....."

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Length of Relevant Material: 1 Column

Hard Copy (pages):

Date When Photocopying Was Completed:

Topic(s): Israel; Jews; Old Jerusalem, Descent of Israel; Restoration of Israel

Author: Rev. A.C. Barry

Title of Book:

Title of Article: "Lectures on Jewish History...No. 1"

Title of Periodical: Evangelical Magazine and Gospel Advocate

Place of Publication: Utica, New York

Publisher: Dolphus Skinner

Date of Publication: Jan. 29th 1841

Library Location: Film 051 real 792

Nature of Source: One of the various Universalist newspapers of the periods. Rather than dealing extensively with national issues the Evangelical Magazine seems to mostly concern itself with the growth and affairs of congregations locally and in New York state. The tone of the journal is often contentions and partisan with the editor rehashing disputes with local clergy. The newspapers, published weekly, had long articles, (often recounting some individuals past success in establishing a congregation and reviewing its growth over the years), essays on doctrinal topics, letters to the editor, poetry and notices of personal interest (both obituaries and weddings).

Comment: This article starts a series of lectures published roughly weekly or bi-weekly in the paper on topics regarding ancient Jewish history up till the time of the New Testament. In the first article the author presents a descriptive tour of the nation of Israel and invites the reader to follow along on a map. He begins in the south by the Egyptian border and works his way north till he comes to Nazareth. Noting Christ's birth he then follows his ministry's movement south to Jerusalem. The geography section of the article finishes with a description of the area of Christ's tomb and the graveyards to the south of the city. Thus the procession of physical geography presented by the author is yoked to the idea of religious progress culminating (and terminating) in Christ.

The author often points out the desolate nature of the land and equates it with God's curse on an essentially unrighteous people, often citing biblical precedent. This article does not seem to imply any immediate restorations agenda, and places a great deal of distance between Israel and the reader. The Holy Land is enshrined in pious memory, but plays little current role in the present.

Researcher: Benjamin N. Judkins
Excerpt (pages): "Capernaum was once undoubtedly a place of considerable importance. This may be inferred from the wo which was pronounced against it by a rejected messiah. "And wo Capernaum, which are exalted unto heaven, shall be brought down to hell!" But it is now only a desolate place-the destroyer hath visited it, and over its history hath been thrown the pall of darkness, impenetrable to the vision of man."

Length of Relevant Material: 1 page
Hard Copy (pages):
Date When Photocopying Was Completed:

Topic(s): Israel; Jews; Old Jerusalem; Religion and Government; Christianization of the Old Testament.

Author: Rev. A.C. Barry
Title of Book: Lectures on Jewish History...
Title of Article: "Lectures on Jewish History...No. 2"
Title of Periodical: Evangelical Magazine and Gospel Advocate
Place of Publication: Utica, New York
Publisher: Dolphus Skinner
Date of Publication: Feb. 26, 1841
Library Location: Film 051 real 792
Nature of Source: One of the various Universalist newspapers of the periods. Rather than dealing extensively with national issues the Evangelical Magazine seems to mostly concern itself with the growth and affairs of congregations locally and in New York state. The tone of the journal is often contentions and partisan with the editor rehashing disputes with local clergy. The newspapers, published weekly, had long articles, (often recounting some individuals past success in establishing a congregation and reviewing its growth over the years), essays on doctrinal topics, letters to the editor, poetry and notices of personal interest (both obituaries and weddings).

Comment: This discourse continues Rev. Barry's lecture on the theme of Hebrew constitutional government. He begins with a discussion of the social contract between people and sovereign (in this case God) which lies at the heart of their constitution. He then goes on to defend the God given and wise character of the Law of Moses. This is mostly accomplished by demonstrating the necessity of strict laws and punishments given the "coarseness" of the Jewish people and the depravity of the world they lived in. Strict physical punishment were needed as spiritual injunctions as used with the gospel would "have but little or no effect" with this people. Due to the seriousness of the threat of idolatry and the weakness of the Jews the author finds that God was correct to institute a strict law and that is no way contravened the universal rights of mankind.

Throughout this article we see the author use of republican language to describe the Old Testament. He feels a need to defend the true republican virtues in the Old Testament, which the reader can only see if properly instructed. Again there is no immediate restorationist sentiment, or veneration for the Jews, in this article. Instead they are described as a tool for keeping God's light alive in the world (if only dimly) during a dark-age, and part of a plan to inaugurate the "new and perfect dispensation" of the gospel.
Throughout the article the author relies on *Jewish Antiquities* as his only stated source (besides the Bible).

**Researcher:** Benjamin N. Judkins

**Excerpt (pages):**
In responding to those who argue against the Law of Moses because God takes the Jews as his chosen people (as opposed to instituting a universal gospel) Barry states:
"In instituting special government among the Jews, God gave them a record of himself—a communication of his own wisdom and benevolence which when looked upon, led the mind to him from whence it came. He placed them too in the central part of the then inhabited globe, and continually surrounded them in displays of divine power, thus extending abroad the glory of his name, and lighting up, in some degree, the darkness of the surrounding world. In peace-and in war-in their own land and in the land of strangers-in their captivities and dispersions, the Jews put forth an influence, which told powerfully of the moral condition of mankind, and contributed, in no small degree, to prepare them for the introduction of the new and perfect dispensation."

Thus as Jewish government is really republican (if one knows how to read the Bible) their religion was also universal in outlook and preparatory to the Gospel of Jesus Christ.

**Length of Relevant Material:** 1 page.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topic(s):** Israel; Jews; Old Jerusalem; Religion and Government; Christianization of the Old Testament.

**Author:** Rev. A.C. Barry

**Title of Book:**

**Title of Article:** "Lectures on Jewish History...No. 3"

**Title of Periodical:** Evangelical Magazine and Gospel Advocate

**Place of Publication:** Utica, New York

**Publisher:** Dolphus Skinner

**Date of Publication:** Feb. 26, 1841

**Library Location:** Film 051 real 792

**Nature of Source:** One of the various Universalist newspapers of the periods. Rather than dealing extensively with national issues the *Evangelical Magazine* seems to mostly concern itself with the growth and affairs of congregations locally and in New York state. The tone of the journal is often contentious and partisan with the editor rehashing disputes with local clergy. The newspapers, published weekly, had long articles, (often recounting some individuals past success in establishing a congregation and reviewing its growth over the years), essays on doctrinal topics, letters to the editor, poetry and notices of personal interest (both obituaries and weddings).

**Comment:** This discourse continues Rev. Barry's lecture on the theme of Hebrew constitutional government. He begins with a discussion of the social contract between people and sovereign (in this case God) which lies at the heart of their constitution. He then goes on to defend the God given and wise character of the Law of Moses by showing its essentially republican character.
Throughout this article we see the use of republican language to describe the Old Testament. The author feels a need to defend the true republican virtues in the Old Testament, which the reader can only see if properly instructed. In this article the author repeatedly applies republican constitutional theory to his description of ancient institutions. He appears to go so far as to declare that like the United States, Israel's government had a division of powers between three separate branches.

While Barry resists any impulse to 'Christianize' the Old Testament, he does modernize it in a number of other respects, most noticeably being his 'democratizing' of the past. One can only guess what he would have made of the Book of Mormon's "voice of the people."

**Researcher:** Benjamin N. Judkins

**Excerpt (pages):**

"It appears from the Record, that the Hebrew constitution, had in good degree been framed by Moses, as dictated by the almighty himself...."

"In speaking more particularly relative to the general government of the Jews, we remark that "the organs of state are three-fold, via a popular assembly, an advising senate, and a presiding magistrate."

"The democratic assembly consisted at first, as is apparent from the Old Testament, of the whole Jewish body; but after their permanent establishment in the promised land, of representatives elected or chosen by the several tribes..."

Sources:
Universal History, Vol II p. 12
Palistine or the Holy Land, pp. 36-37
Jewish Antiquities, p. 51

**Length of Relevant Material:** 1 page.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topic(s):** Israel; Jews; Temple; Learning; Modern Recapitulation of biblical events.

**Author:** Rev. A. C. Barry

**Title of Book:**

**Title of Article:** "Lectures on Jewish History....No. IV"

**Title of Periodical:** Evangelical Magazine and Gospel Advocate.

**Place of Publication:** Utica; New York

**Publisher:** C.C.P. Grosh & A. Walker

**Date of Publication:** March 19, 1841

**Library Location:** APS II (051.b) reel 793

**Nature of Source:** One of the various Universalist newspapers of the periods. Rather than dealing extensively with national issues the Evangelical Magazine seems to mostly concern itself with the growth and affairs of congregations locally and in New York state. The tone of the journal is often contentions and partisan with the editor rehashing disputes with local clergy. The newspapers, published weekly, had long articles, (often recounting some individuals past success in establishing a congregation and reviewing its growth over the years), essays on doctrinal topics, letters to the editor, poetry and notices of personal interest (both obituaries and weddings).
Comment: Barry proposes to begin a discussion of revelation between "God and the Hebrew people" in the current article. However, rather than discussing the activities of the prophets, or the Torah as the word and law of God, Barry launches directly into a discussion of the temple traditions and the vital role of the temple in receiving revelation. His discussion of the temple begins with a number of descriptions of both the tabernacle in the wilderness and the temple proper, culled from the Old Testament. He emphasizes the literal presence of God on the Mercy Seat and sees in this the primary means by which Israel received guidance. Barry then goes on to quote an un-cited Talmudic source relating the details of how the High-Priest obtained political oracles on behalf of the nation in the presence of multiple witnesses.

In his discussion of the temple there is no reference made to sacrifices or other period rituals, other than a passing remark on the "table" and "incense alter." Barry also explicitly denied the possibility of individuals receiving personal revelation in the temple. Reflecting his belief that God was the head of the Jewish state in fact as well as principal, he asserts that all revelation so received was communal and political/religious in content. In the conclusion of the article he further develops his ideas on the relationship between the law and the gospel.

Researcher: Benjamin Judkins

Excerpt: "It also merits our notice, that the High Priest could neither consult, nor give answers whenever he pleased. He could not ask counsel of the oracle on private subjects or in a private manner. The law directed that the judge or chief magistrate should propose the question to the priest, and be with him when he consulted the oracle. The account which the Talmudists give of the matter seems to be founded in truth. 'The high-priest stood with his face toward the ark, or presented himself with his breastplate before the veil, exactly over against the mercy seat, where the divine presence rested; while the person who consulted the oracle stood behind him and said 'Shall I do this thing, or shall I not do it?' And when he presented himself in due manner, God answered him in the same manner as he did Moses, that is, by an audible voice from the Mercy Seat.' Josephus tells us that any person who thought fit, might be present when the oracle was consulted, in order to remove all suspicion of imposture, and to give satisfaction to strangers as well as Jews."

"We cheerfully acknowledge that the Hebrew economy is imperfect and faulty, when compared with the economy of grace; but it was perfect in its design and adaptation to the wants and condition of the people, during the period of its existence. The Law was designed for the infantile state of the human race-the Gospel for the more manly and enlightened age of the world.

Sources Cited:
Calmet-Art. Tabernacle
Jewish Antiquities, pp. 70-71

Length of Relevant Material: 1.25 pages

Hard Copy (Pages):

Date when Photocopying Was Complete:

Topic(s): Israel; Jews; Temple; covenant with Israel; Modern Recapitulation of biblical events.
Author: Rev. A. C. Barry
Title of Book: "Lectures on Jewish History....No. V"
Title of Article: "Lectures on Jewish History....No. V"
Title of Periodical: Evangelical Magazine and Gospel Advocate.
Place of Publication: Utica; New York
Publisher: C.C.P. Grosh & A. Walker
Date of Publication: May 14, 1841
Library Location: APS II (051.b) reel 793
Nature of Source: One of the various Universalist newspapers of the periods. Rather than dealing extensively with national issues the Evangelical Magazine seems to mostly concern itself with the growth and affairs of congregations locally and in New York state. The tone of the journal is often contentions and partisan with the editor rehashing disputes with local clergy. The newspapers, published weekly, had long articles, (often recounting some individuals past success in establishing a congregation and reviewing its growth over the years), essays on doctrinal topics, letters to the editor, poetry and notices of personal interest (both obituaries and weddings).

Comment: After a hiatus Rev. Barry's column returns to the paper with a discussion of Jewish religious (rather than political) institutions. Barry begins with a general discussion of the Sabbath drawn on biblical precedent. He then introduces and explains six major yearly Sabbaths (or festivals) for the benefit of his reader. Here he turns to the secondary literature (Josephus, Vide Horne, Calmet) to illustrate his points. Barry also appears to have some knowledge of how Jewish communities in his own day observed these holidays, though its not entirely clear what the source of his information is.

Barry next turn his attention to sacrifices. He reviews three major types of sacrifices for his readers, burnt offerings, sin offerings and peace offerings. In dealing with this subject, as well as the previous, Barry displays a reasonable grasp of the material. At times there are paraphrases of material that resemble the Mishna, though this may be coming through Barry's secondary sources.

With regard to the origins of sacrifices, he postulates that they must have been revealed in the time of Adam (hence Cain and Able's sacrifices). Yet there is no hint that a symbolic doctrine of Jesus Christ was being taught or was understood by those to whom this practice was revealed (unlike in Moses 5:6-7). Rather, sacrifices were instituted because of the primitiveness of earlier people and Jews in particular. Overall, this article, as well as the others in the series provide an interesting bench-mark of the amount and sophistication of knowledge regarding ancient Jewish religious practices in the 1840s.

Researcher: Benjamin Judkins
Excerpt:
Speaking of Passover:
"It has been remarked that this solemnity was analogous to the fourth of July-It celebrated the birthday of the Hebrew nation-the nativity of their independent freedom..."
"The Passover having been prepared, according to divine command, was partaken of with bitter herbs, to remind them of the nature of the servitude from which they had been delivered."
"It cannot be questioned that scarifies obtained in the early ages of the world by the appointment of God. We find Cain and Able offering to the Most High the fruits of the earth and the firstlings of the flocks, in their worship of him. Scarifies seem to have been
wisely adapted to man in his rude and uncultivated state, and even in later times-they were therefore made a part of the Jewish worship."

Length of Relevant Material: 2 pages
Hard Copy (Pages):
Date when Photocopying Was Complete:

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Topic(s): Israel; Jews; Temple; Priesthood; Modern Recapitulation of biblical events.
Author: Rev. A. C. Barry
Title of Book:
Title of Article: "Lectures on Jewish History....No. VI"
Title of Periodical: Evangelical Magazine and Gospel Advocate.
Place of Publication: Utica; New York
Publisher: C.C.P. Grosh & A. Walker
Date of Publication: July 23, 1841
Library Location: APS II (051.b) reel 793

Nature of Source: One of the various Universalist newspapers of the periods. Rather than dealing extensively with national issues the Evangelical Magazine seems to mostly concern itself with the growth and affairs of congregations locally and in New York state. The tone of the journal is often contentious and partisan with the editor rehashing disputes with local clergy. The newspapers, published weekly, had long articles, (often recounting some individuals past success in establishing a congregation and reviewing its growth over the years), essays on doctrinal topics, letters to the editor, poetry and notices of personal interest (both obituaries and weddings).

Comment: This article continues Rev. Barry's discussion of Jewish religious institutions. In it he advances a four part typology of the "officers of the Hebrew Church" consisting of 1. Priests, 2. Prophets 3. Scribes 4. Nazarites. Each of these groups is discussed in turn, with the lengthiest discussion being given to the priest. Barry identifies three orders of "priesthood" with the highest belonging to the high-priests. Special attention is given to traditions surrounding the description and function of priestly garments. The "breast plate of judgment" is described and associated with the Urim and Thummim. Barry makes multiple associations between the ordination to the priesthood and the giving of ritual clothing, and hypothesizes the same pattern when the Bible is silent on the issue.

The present article contains less republican rhetoric and places a smaller rhetorical distance between the reader and his ancient subjects than have previous articles in the series. Note, the text that was filmed for this article was marred and is difficult to read in places, particularly in the footnotes.

Researcher: Benjamin Judkins
Excerpt:
"3. The breast plate of judgment, was an article of dress worn on the day of atonement: or when the oracle was consulted, and consisted of a piece of cloth one span square, having on it four rows of jewels, three in each, on which were engraved the names of the twelve sons of Jacob and also the words "Urim and Thummin." To this breastplate the apostle Paul alludes in Hebrews."
In the Old Testament, the priesthood was not annexed to a certain family, till after the promulgation of the law of Moses. Before that time, the first-born of each family, the fathers, the princes, the kings were born priests, in their own cities, and in their own houses. Cain and Abel, Noah, Abraham, and Job, Abimelech, and Laban, Isaac and Jacob, offered, personally, their own sacrifices. In the solemnity of the covenant made by the Lord with his people, at the foot of Mount Sinai, Moses performed the office of mediator, and young men were chosen from among Israel, to perform the office of priests. . . . Some have pretended, that the high-priesthood was exercised, even after the law, by others beside the family of Aaron. For this are produced the examples of Moses, Joshua, Samuel, and Saul, who sacrificed on some occasions. --Granting these facts, yet nobody denies, first, that a prophet may extraordinarily, and by a particular revelation, offer sacrifice. Secondly, this liberty was of much greater extent before the building of the temple, than after the public worship of God was fixed at Jerusalem. Thirdly, it is not certain but Joshua, Samuel, and Saul might offer their sacrifices by the hands of priests; for often the Scripture affirms that to be done by a man's self, which is only done by his orders. . . . Corporal defects, which excluded from the legal priesthood, and from its privileges, ought in proportion to be understood in an exalted and spiritual sense, in respect of the Christian priesthood. [This is too loosely stated: Corporal defects exclude from the priesthood, on the principle that nothing unfit, nothing by possibility verging on the ridiculous, or indecorous, or contemptible, or at which by-standers might
take offence, should be allowed in the service of God. The nature, therefore, of the defect should be well considered." [no page numbers; emphasis in original]

Length of Relevant Material: 4 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Aaronic priesthood; Melchizedek; Melchizedek (High) priesthood
Author: Richard Calmet
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: Charles Taylor, Hatton Garden
Date of Publication: 1823
Library Location: Harold B. Lee Library, call no. BS 440 .C35x vol. 2
Nature of Source: *Calmet's Dictionary of the Bible* was a well respected and widely published treatise on the subjects contained in the Old and New Testaments. In addition to the standard treatment of names and subjects (in alphabetical order), Calmet offers an explication of the "antiquities, habits, buildings, and other curiosities of the Jews." [title page]
Comment: This quotation is taken from the entry on "Priesthood." Here, Calmet defines four kinds of priesthood--natural priesthood, Melchisedec priesthood, priesthood of Aaronic, and priesthood of Christ.
Researcher: Richard Kimball
Excerpt (pages): "We may distinguish four kinds of *priesthood*. 1. That of kings, princes, heads of families, and the first-born. This may be called a natural *priesthood*, because nature and reason teach us, that the honour of offering sacrifices to God should belong to the most mature in understanding, and the greatest in dignity. 2. The *priesthood* according to the order of Melchisedec, which does not differ from that now mentioned, but in its dignity; because *Melchisedec* was raised up of God, to represent the *priesthood* of Jesus Christ [rather, the *priesthood* of *Melchisedec* combined in the same person the right of the kingly and of the *priestly* offices, with that of the first-born, to exercise the *priesthood*: or, he was at once king, *priest*, and prophet, i.e. authoritative teacher, in every sense of the term.] 3. The *priesthood* of Aaron and his family, which subsisted as long as the religion of the Jews. 4. Lastly, the *priesthood* of Jesus Christ, and of the new law. The *priesthood* of Jesus Christ, is infinitely superior to all other, in its duration, its dignity, its prerogatives, its object, and its power. The *priesthood* of Aaron was to end, but that of Jesus Christ is everlasting. That of Aaron was limited to his own family, was exercised only in the temple, and among only one people; its object was bloody sacrifices and purifications, which were only external, and could not remit sins; but the *priesthood* of Jesus Christ includes the entire Christian church, spread over the face of the whole earth, and among all nations of the world. The Epistle to the Hebrews should be considered by those, who would comprehend the excellence of the *priesthood* of the new law above that of the law of Moses." [no page numbers; emphasis in original]
"Wherefore all the persecutions, and cruel deaths, that have transpired in the world, among mankind; not only the persecution and crucifixion of Jesus Christ; but also all the sufferings and martyrdoms committed by cruel men, have had their rise and spring from man's unjust and unrighteous use of his liberty and power, conferred upon him only to do his Maker's will, in all things. But the sequel, as well as the very reason of things, clearly shews, that man, in his probationary state, was possessed of a power and liberty (uncontrolled by any other power) to do his Maker's will, by his instruction and aid, which was freely offered to his acceptance, or not to do it, if he chose to comply with the temptation. As he had communicated to him by his Maker a power of entire free choice. For if this was not the case he could never be virtuous or wicked, as all virtue consists in choosing the good, and all sin in his choosing the evil, independent of any other cause, but his own choice. And no doubt had the Israelites all been faithful to that outward covenant, given them through Moses, they would all have been prepared to receive their Messiah in the way of his coming, as did those who believed on him. And by which the end of his coming would have been much more fully answered. As all Israel then, like the disciples of Jesus Christ, would as willingly as they, have passed from the Old, and entered cheerfully into the New Dispensation. Hence no suffering, no crucifixion, no death of Jesus Christ, would have taken place; but when his ministry on earth was finished, by fulfilling the law, and abolishing that outward covenant, and turning the minds of the people to the law written in the heart, by a life of perfect righteousness and self denial, he had introduced his disciples into the gospel, he would, like Enoch and Elijah, have been translated, without suffering the pains of death." [pp. 18-24; emphasis in original]
Topics: Ancient of Days; gospel for Israel; millennial conditions
Author: J. Newton Brown, editor
Title of Book: Fessenden & Co.'s Encyclopedia of Religious Knowledge
Title of Article: Title of Periodical:
Place of Publication: Brattleboro, VT
Publisher: Brattleboro' Typographic Company
Date of Publication: 1837
Library Location: Harold B. Lee Library, call no. BL 31 .B8 1837
Nature of Source: Compiled in encyclopedic format, the book contains: biblical illustrations (Bible Dictionary); ecclesiastical history; religious biography; theology; Christian denominations; missions. According to the publishers, the reference work "is not designed to be in the least sectarian, or denominational." [advertisement]
Comment: The quotation is taken from the entry on "Ancient of Days."
Researcher: Richard Kimball
Excerpt (pages): "God is so called, because he existed from all eternity. Dan. 7:9. The Lord's ancient, before whom he will reign gloriously, are his ancient people of Judah and Israel, whom, in the glorious millennium, he will convert to the Christian faith, and rule over as a glorious church. Isa. 24:23. Three times in the prophecy of Daniel, and in the same chapter, we find the Lord distinguished by this name, and in no other part of Scripture. Dan. 7:9, 13, 22." [p. 80; emphasis in original]
Length of Relevant Material: 1 p.

Topics: baptism for the dead
Author: American Sunday-School Union
Title of Book: The Union Bible Dictionary
Title of Article: Title of Periodical:
Place of Publication: Philadelphia
Publisher: American Sunday-School Union
Date of Publication: 1838 (second edition)
Library Location: Harold B. Lee Library, call no. BS 440 .U55
Nature of Source: A dictionary containing definitions and explanations of personalities and events found in the Old and New Testaments.
This passage comes from the entry on "Baptized for the Dead." Rather than considering baptism for the dead as an historical occurrence, the author understands the Biblical discussion in Corinthians as symbolic of the resurrection.

Researcher: Richard Kimball

Excerpt (pages): "(1 Cor. xv. 29) Various interpretations have been put upon this phrase. The most simple and natural explanation is perhaps the most likely to be correct. We shall therefore interpret this by other passages of similar import. Paul, who wrote this epistle, speaks, in his letter to the Romans, of some who are buried with Christ in baptism unto death; wherein also they are risen with him unto newness of life. (Rom. vi. 4.) And again in his letters to the Colossians he speaks of those who were buried with Christ in baptism, and were risen with him through the faith of the operations of God, who hath raised him from the dead. (Col. ii. 12.) From these expressions we may infer that the apostle regarded baptism as the symbol of a present resurrection from the death of trespasses and sins, to a life of holiness; and also as a symbol of a participation in the future and final resurrection. But, if there is no such thing as a resurrection from the dead, then the ordinance, in this view, is vain and useless. The substance of the argument is, that if the dead rise not, the ordinance of baptism could have no authority, because Christ, in whose name it was administered, could not have risen, and it could be of no use, because upon the supposition that the dead rise not, those to whom it was administered would never live beyond the present life. This interpretation is confirmed by an examination of verses 30 and 32 of the context." (p. 91; emphasis in original)

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: baptism for the dead
Author: Charles Buck (1771-1815)
Title of Book: *Theological Dictionary, Containing Definitions of All Religious Terms*
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: W. W. Woodward
Date of Publication: 1818
Library Location: Harold B. Lee Library, call no. MICROFICHE 080 Sh64a no. 43475
Nature of Source: A theological dictionary containing definitions of religious terms and describing the major religious denominations. The volume under examination was the fifth American edition of a British publication.

Comment: This passage is taken from the entry on "Baptism of the Dead." The excerpt details that baptism for the dead had existed among early Christians; the author, however, ridicules the idea as "superstitious" and "vain."

Researcher: Richard Kimball

Excerpt (pages): "BAPTISM OF THE DEAD, a custom which ancietly prevailed among some people in Africa, of giving baptism to the dead. The third council of
Carthage speaks of it as a thing that ignorant Christians were fond of; Gregory Naziansen also takes notice of the same superstitious opinion. The practice seems to be grounded on a vain idea, that, when men had neglected to receive baptism in their life-time, some compensation might be made for this default by receiving it after death."

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** baptism for the dead

**Author:** Charles Buck (1771-1815)

**Title of Book:** Theological Dictionary, Containing Definitions of All Religious Terms

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** W. W. Woodward

**Date of Publication:** 1818

**Library Location:** Harold B. Lee Library, call no. MICROFICHE 080 Sh64a no. 43475

**Nature of Source:** A theological dictionary containing definitions of religious terms and describing the major religious denominations. The volume under examination was the fifth American edition of a British publication.

**Comment:** This passage is taken from the entry on "Baptism for the Dead." Although related to an entry on "Baptism of the Dead," this passage explains in greater depth the rituals surrounding baptism for the dead among early Christians. Additionally explained is the occurrence of "lay baptism" where infants near death were baptized by persons not holding ministerial authority.

**Researcher:** Richard Kimball

**Excerpt (pages):** "BAPTISM FOR THE DEAD, a practice formerly in use, when a person dying without baptism, another was baptized in his stead; thus supposing that God would accept the baptism of the proxy, as though it had been administered to the principal. Chrysostom says, this was practised among the Marcionites with a great deal of ridiculous ceremony, which he thus describes:--After any catechumen was dead, they hid a living man under the bed of the deceased; then, coming to the dead man, they asked him whether he would receive baptism; and he making no answer, the other answered for him, and said he would be baptized in his stead; and so they baptized the living for the dead. . . . Lay baptism we find to have been permitted by both the common prayer books of king Edward and queen Elizabeth, when an infant was in immediate danger of death, and a lawful minister could no be had. This was founded on a mistaken notion of the impossibility of salvation without the sacrament of baptism, but afterwards, when they came to have clearer notions of the sacraments, it was unanimously resolved, in a convocation held in 1575, that even private baptism in a case of necessity was only to be administered by a lawful minister." (p. 38; emphasis in original)

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**
This passage consists of Osterwald's view of authority within the Christian church. Arguing that all modern ministers derive their authority from Jesus Christ, the author notes that Christ will ratify in heaven the actions of his earthly ministers. Osterwald, moreover, provides for changes in church organization as long as the modifications comport with the "laws of the Gospel, Prudence, and Charity."

Excerpt (pages): "Authority. In the Church there is no authority, properly speaking, besides the authority of Christ. But whatever things are transacted by the Church, or his Ministers derive their whole authority from Christ. And do not bind men's consciences but as far as they are done in his name. For in that case, whatever the Church does, Christ ratifies. Matt. xviii. 18-20. Whatesoever thing ye shall bind upon earth, shall be bound in Heaven. John xx. 23. With respect to things necessary to salvation, the Church has no power to advance new laws, or to make any new articles of faith; in other cases, which God hath not determined, and yet ought to be determined, for the preservation of order, the Church may enact laws, for otherwise no society could subsist. 1 Cor. xiv. 40. Let all things be done decently and in order. Thus, with respect to the various circumstances of divine worship, time, place, &c. the Church may determine, providing that its determination, be conformable with the laws of the Gospel, Prudence, and Charity, and all ought to submit to statutes of this nature." (p. 310)
Thomas Chubb, a former glove maker and candle weigher, espouses a deistic perspective which requires the truths of the Bible to comport to rigorous standards of reason. The two-volume series contains: remarks on the scriptures; observations on the Reverend Mr. Warburton's Divine Legation of Moses; the author's farewell to his readers; and a variety of tracts on subjects including Melchizedek. The articles were collected following Chubb's death.

Comment: In this excerpt, Chubb describes the ancient Christian concept of consecration. He determines that the law was instituted by the apostles in order to procure great wealth for the church and its leaders. Accordingly, he finds the principle abhorrent and injurious to the general church body.

Researcher: Richard Kimball

Excerpt (pages): "...the disciples of Christ, or Christians, are but one family or household, who have one common property, in which each individual is interested; of which the apostles and clergy were constituted trustees and directors; and, in consequence of this principle, each individual brought the apostles and clergy (as the overseers of this family) all that surplus of fortune which was over and above what was necessary to answer the present exigencies of life. . . . Whether this constitution, of a union of property and community of worldly goods, was of divine, or only of apostolical appointment, does not clearly appear from the history. . . . St. Peter considered the aforementioned constitution to be but human, because he supposed the disciples to be at liberty whether they would comply with it, or not: but then, this must have been the case, supposing it to be a divine constitution, because as there was then no compulsive power in the church, so every man must have been a volunteer, must have been at liberty whether, and how far, he would comply with this constitution. . . . Nevertheless, though it be not clear, from the history, whether the constitution referred to was esteemed by the first Christians to be of divine, or only of apostolical appointment; yet this, I think, is evident, that it was most likely to produce consequences greatly injurious and hurtful to mankind, or, at least, to the Christian churches that were to be directed by it, whatever good purpose might be intended to be served thereby; as it was calculated for bringing into the hands of the apostles, and the christian [sic] clergy, great wealth, and an uncontrollable power in the use and application of it, which must, of course, make them greatly powerful in other respects; the bad consequences of which, surely, are too well known." (pp. 102-105; emphasis in original)

Length of Relevant Material: 4 pp.

Date When Photocopying Was Completed: ________________________________

Topics: corruption of biblical texts
Nature of Source: Thomas Chubb, a former glove maker and candle weigher, espouses a deistic perspective which requires the truths of the Bible to comport to rigorous standards of reason. The two-volume series contains: remarks on the scriptures; observations on the Reverend Mr. Warburton's Divine Legation of Moses; the author's farewell to his readers; and a variety of tracts on subjects including Melchizedek. The articles were collected following Chubb's death.

Comment: In this excerpt, Chubb describes the corruption of the ancient texts of the Old Testament. Central to Chubb's argument is the concept that the corruption occurred under the hands of Christians rather than Jews.

Researcher: Richard Kimball

Excerpt (pages): "And if the books of the Old-Testament have been greatly corrupted, as is pretended, then they must needs be a very unsafe guide to us; seeing we cannot distinguish and separate the parts that are corrupted from those that are not; and then the putting those corrupted books upon us as a sacred record must be a most gross imposition. And if the Old-Testament be greatly corrupted, as is set forth above; yet, surely, such corruption cannot, with any colour of justice, be charged upon the unbelieving Jews. At, and some time after, the opening of the christian dispensation, all its professors were Jews, or persons who had been converted from Judaism to Christianity; . . . so, of course, those converted Jews, which then constituted the Christian church, must have had many copies of the Old-Testament in their hands, from which copies those books must of necessity have been transmitted from age to age, all along, through Christian hands, down to this time, and not from and through the hands of the unbelieving Jews, with whom the Christians had no friendly correspondence, but the contrary, as these were at perpetual variance with each other; and therefore, if our old testament [sic] be derived from a corrupted copy or copies, then such copy or copies must have been corrupted by the Christians themselves through whose hands alone those books have been transmitted to us, and not by the unbelieving Jews, who could have no hand in any such matter. But, admitting the books of the old testament [sic] have been, through the weakness or wickedness of translators or transcribers, greatly corrupted . . ." (pp. 383-384; emphasis in original)

Topics: Covenants with Israel; Abraham
Author: James Gray, D.D.
Title of Book: "A Dissertation, on the Coincidence Between the Priesthoods of Jesus Christ & Melchisedec in Three Parts, In which the passages of Scripture relating to that subject, in the xiv chapter of Genesis, the cx. Psalm, the v.vi.vii. chapters of the Epistle to the Hebrews, are explained."
Title of Article:
Title of Periodical:
Place of Publication: North Third Street, Philadelphia
Publisher: Jane Aitken
Date of Publication: 1810
Nature of Source: A lengthy (120 pages) discourse on the priesthood in the Old and New Testaments. Gray considers three types of priesthood--Aaronic, Melchisedec, and Christ--and delineates similarities and differences among them. Gray translates Hebrew and Greek quotations from the Bible as a major part of his argument. He emphasizes particularly the ancient use of the word "Cohen" which carried a double meaning of both religious priest and minister of a political sovereign.
Comment: In No Man Knows My History, Fawn Brodie points to this treatise as a foundation for Joseph's development of the Melchizedek Priesthood. Gray appears to be motivated by an ongoing controversy over the nature of the priesthood held by Christ; specifically what, as Psalm 110 describes, was the "parallel between the priesthood of Melchisedec and that of Messiah" [iii].
Researcher: Richard Kimball
Excerpt (pages): "He [Paul] concludes by holding out the most decided hopes of success, to animate their [Jews] exertions. He reminds them of the promise of God to their father Abraham, afterwards confirmed by an oath: which promise, and oath, says he, are two immutable securities, that we might have strong consolation who have fled for refuge to lay hold on the hope set before us: which hope we have, as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered. [Hebrews] Ch. vi. 23.-20." [p. 21]
Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: descent of authority; basis of authority
Author: Richard Watson
Title of Book: A Biblical and Theological Dictionary
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: B. Waugh and T. Mason (for the Methodist Episcopal Church)
Date of Publication: 1832
Library Location: Harold B. Lee Library, call no. BR 95 .W45 1832
Nature of Source: Biblical and theological dictionary containing entries on subjects and persons from the Old and New Testaments as well as religious groups. Modern religious leaders are not surveyed.

Comment: The passage is taken from the entry on "Melchizedek." The author (unknown since Watson culled from a number of existing sources to create the dictionary) contends that the priesthood of Melchizedek (like the priesthood of Christ) was not passed down through the generations; rather, this priesthood was conferred only in the event of an "extraordinary call."

Researcher: Richard Kimball

Excerpt (pages): "In the omission of the names of his parents and genealogy, the time of his birth and length of his life, exhibiting an indefinite reign and priesthood, according to the Apostle's exposition, Heb. vii, 5. The import of this is, that he came not to his office by right of primogeniture, (which implies a genealogy,) or by the way of succession, but was raised up and immediately called of God to it. In that respect Christ is said to be a priest after his 'order.' Then, again, that he had no successor, nor could have; for there was no law to constitute an order of succession, so that he was a priest only upon an extraordinary call. In this respect our Lord's priesthood answers to his, because it is wholly in himself, who has no successor." [p. 636]

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed: 

Topics: destruction; Second Coming; judgment day

Author: Charles Buck (1771-1815)

Title of Book: Serious Enquiries, or, Important Questions Relative to This World and That Which is to Come

Title of Article: 

Title of Periodical: 

Place of Publication: Philadelphia

Publisher: W.W. Woodward

Date of Publication: 1813

Library Location: Harold B. Lee Library, call no. MICROFICHE 080 Sh64a no. 28040

Nature of Source: In this work, the Reverend Charles Buck (author of The Theological Dictionary) provides religious insights into perplexing questions about human existence. Subjects include: human life; human nature; knowledge of God; the soul; and preparation for eternity.

Comment: This excerpt is taken from the chapter entitled "The Last Judgment." Buck describes an end-of-the-world scenario where the Earth (including natural beauty and man-made industries) would be destroyed and returned to its natural state of chaos.

Researcher: Richard Kimball

Excerpt (pages): "Then shall the righteous be separated from the wicked. The final sentence shall be pronounced. 'The wicked shall go away into everlasting punishment, but the righteous into life eternal.' Then shall all things here be dissolved; 'the whole
beautiful fabric shall be thrown down. As soon as the destroying angel has sounded the last trumpet, the everlasting mountains fall; the foundations of the world shall be shaken; the beauties of nature, the decorations of art, the labour of industry shall perish in one common flame. The globe itself shall return into its ancient chaos without form and void; or, like a star fallen from the heavens, shall be effaced from the universe, and its place shall know it no more." (pp. 96-97)

Length of Relevant Material: 2 pp.

Hard Copy (pages):

 date when photocopying was completed:

Topics: dispensations; Elijah; Enoch; Jesus Christ
Author: J. Newton Brown, editor
Title of Book: Fessenden & Co.'s Encyclopedia of Religious Knowledge
Title of Article:
Title of Periodical:
Place of Publication: Brattleboro, VT
Publisher: Brattleboro' Typographic Company
Date of Publication: 1837
Library Location: Harold B. Lee Library, call no. BL 31 .B8 1837
Nature of Source: Compiled in encyclopedic format, the book contains: biblical illustrations (Bible Dictionary); ecclesiastical history; religious biography; theology; Christian denominations; missions. According to the publishers, the reference work "is not designed to be in the least sectarian, or denominational." [advertisement]
Comment: The quotation is taken from the entry on "Elijah." Largely borrowing from the work of Watson, the author discusses the importance of translated beings in each dispensation. Note the definition of translation--"changed from mortality to immortality"--and the inclusion of Christ on the list of translated beings.
Researcher: Richard Kimball

Excerpt (pages): "In conclusion, we may observe, that to assure the world of the future existence of good men in a state of glory and felicity, and that in bodies changed from mortality to immortality, each of the three grand dispensations of religion had its instance of translation into heaven; the patriarchal in the person of Enoch, the Jewish in the person of Elijah, and the Christian in the person of Christ." [p. 498]

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: God's body; three separate beings
Author: Elias Hicks
Title of Book: (printed letter) "An Exposition of Christian Doctrine Respecting the Nature and Office of Jesus Christ"
Title of Periodical: Philadelphia; New York; Baltimore
Publisher: S. Potter & Co. (Phila.); Bliss & White (NY); E.J. Coale (Baltimore)
Date of Publication: 1824 (epistle written in 1820)
Library Location: Harold B. Lee Library, call no. BT 205 .H5x 1924
Nature of Source: Contains the text of an 1820 letter written by Elias Hicks, the intellectual leader of the "Hicksite reformation" among Quakers.
Comment: This 14-page (printed) letter, written to an "esteemed friend" who was investigating the tenets of Quakerism, provides Hicks's sweeping condemnation of existing Christian doctrine and outlines possible historical alternatives had Christ not been put to death.
Researcher: Richard Kimball
Excerpt (pages): "As I believe there can not be a greater absurdity than to apply personality to God, in any right sense of the word. As personality implies locality, which signifies limited to place, which would be very impious to say of the infinite Jehovah. . . . There was nothing more clearly impressed upon the Israelites, by their great lawgiver, than to acknowledge but one God. And although they often asserted that the Spirit of the Lord came to or was upon them, yet they manifest no idea of any divisibility, or distinction of persons between God and his Spirit. But wherever the Holy Spirit of God is there is God, and where God is, there is the Holy Spirit, or Holy Ghost, which are one, as the terms are synonymous. For God is a Spirit, and nothing but Spirit. And when this Spirit, or God, acts or operates upon the spirit of man, in his first operations he quickens and enlightens man's spirit, and in this operation he bears record of his own life in the soul of man, as the Holy Spirit, or Holy Ghost." [pp. 26-30; emphasis in original]
Hard Copy (pages):

Topics: God's purpose in creation; Agency
Author: Elias Hicks
Title of Book:
Title of Article: (printed letter) "An Exposition of Christian Doctrine Respecting the Nature and Office of Jesus Christ"
Title of Periodical:
Place of Publication: Philadelphia; New York; Baltimore
Publisher: S. Potter & Co. (Phila.); Bliss & White (NY); E.J. Coale (Baltimore)
Date of Publication: 1824 (epistle written in 1820)
Library Location: Harold B. Lee Library, call no. BT 205 .H5x 1924
Nature of Source: Contains the text of an 1820 treatise composed by Elias Hicks, the intellectual leader of the "Hicksite reformation" among Quakers.
Comment: This 14-page (printed) letter, written to an "esteemed friend" who was investigating the tenets of Quakerism, provides Hicks's sweeping condemnation of existing Christian doctrine and outlines possible historical alternatives had Christ not been put to death.
... I believe that the Almighty Creator of the Universe, never had but one sole purpose and design, in creating man, and placing him on this terraqueous globe; and that was to do his will, and thereby to continue in a state of happy union and communion with him, through the Spirit. And did so order and arrange all things here on earth, in his wisdom and goodness, as to constitute a state of probation to man, during his militant state, or while his immortal soul continued in connexion with these mortal bodies; which were not to continue any longer in existence, than during the time of this probationary scene; which was necessary to give the rational intelligent creature Man a fit opportunity to rise above that innocent state in which he was created, to the exalted state of virtue and glory, by a just and righteous improvement of the liberty and power conferred upon him by his gracious Creator, for that purpose, and that purpose only, agreeably to the instruction of Divine Wisdom. Hence we conclude that God never sent his Son Jesus Christ, nor any of his rational creation, purposely into the world to suffer death by cruel men; but only, in his free and voluntary choice, to attend to, and do his holy will, in all things; and thereby glorify and enjoy him. Which all agree to be the chief end and design of man's creation." [pp. 16-18; emphasis in original]


In this passage, Osterwald describes the eternal punishment of the wicked. Much like Joseph Smith, Osterwald's hell does not continue indefinitely but is tailored to each individual. For many, then, the punishment for sin will not last eternally, but will cease when the individual has suffered sufficiently for his or her transgressions.

Researcher: Richard Kimball

Excerpt (pages): "With respect to the body it is asked, whether the wicked shall be tormented with material fire? Truely [sic] we cannot conceive that bodies should always be burning, and yet that they should not perish, nor be destroyed. It is very probable, that the wicked shall be tormented for some space of time, with that fire which, at the end of
the world, shall consume all things, which being finished, they shall survive. Therefore, the proper, and most severe punishments, are those of the soul, and that most intense sorrow, which proceeds from the loss of the chief good, which is attended with desperation, and remorse of conscience. For conscience will accuse the wicked, because they rejected salvation, when offered them, and willingly thrust themselves into the banishment. . . . Many, when discoursing upon the punishments of the damned, attribute to them hatred against God, blasphemies, &c. But absurdly. For hatred against God cannot be applied to any creature, however, wicked, and if such a hatred were to be found among the damned, they would not grieve so intensely on account of their being separated from him. . . . With respect to the duration of these punishments, we learn from the word of God, that they are eternal in the same respect, as in the context, life is termed eternal. . . . It is sufficient to believe, that whether God hath spoken is true, and that he will not punish any, beyond their deserts [sic]. The difficulties which are moved concerning the eternity of punishments, take their rise from our not understanding precisely, what the state of reprobates will be. . . .[E]very one should be punished according to the number and nature of their sins. But the atrocity [sic], and the measure of sins shall be estimated according to the degree of knowledge and grace, which was granted in this life." (pp. 397-398)

Length of Relevant Material: 2 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:
particularly the views of Socinians and Arians. The chapter contains pages of scriptural evidence [not quoted here] designed to support Watson's arguments.

Researcher: Richard Kimball
Excerpt (pages): "In reading the Scriptures of the Old Testament, it is impossible not to mark with serious attention, the frequent visible appearances of God to the patriarchs and prophets; and, what is still more singular, his visible residence in a cloud of glory, both among the Jews in the wilderness and in their sacred tabernacle and temple. The fact of such appearances cannot be disputed; they are allowed by all, and in order to point out the bearing of this fact upon the point at issue, the Divinity of Christ . . . Thus the same glorious being, bearing the appellation of JEHOVAH, is seen as the object of the worship and trust of ages, and that under a visible manifestation; displaying attributes, engaged in operations, and assuming dignities and honours, which unequivocally array him with the majesty of absolute divinity. . . . We have seen, that it was the Angel of Jehovah who gave the law to the Israelites, and that in his own name, though still an angel, a messenger in the transaction; being at once servant and Lord, angel and Jehovah, circumstances which can only be explained on the hypothesis of his Divinity, and for which neither Arianism nor Socinianism can give any solution. He therefore was the person who made the covenant, usually called the Mosaic, with the children of Israel. The prophet Jeremiah however expressly says, that the new covenant with Israel was to be made by the same person who had made the old. . . . If then, as we learn from the Apostle Paul, this new covenant predicted by Jeremiah is the Christian dispensation, and Christ be its author; the Christ of the New Testament, and the Angel of Jehovah of the Old, are the same person." [pp. 245, 247; emphasis in original]

Length of Relevant Material: 11 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Melchizedek
Author: Josiah Sherman (1729-1789)
Title of Book: The History of Melchizedek, King of Salem. And of Redemption by Jesus Christ. King of Righteousness and Peace.
Title of Article:
Title of Periodical:
Place of Publication: Litchfield
Publisher: T. Collier
Date of Publication: 1787
Library Location: Harold B. Lee Library, call no. MICROFICHE 080 Sh64 Evans 19987
Nature of Source: The pamphlet contains a discourse by Josiah Sherman, pastor of the church in Goshen [no further geographical or denominational information was included]. Split into two parts, this doctrinal treatise first analyzes the person and calling of Melchizedek and then turns to a discussion of the priesthood and calling of Christ.
Comment: In keeping with centuries of Jewish religious thought, Sherman determines that Melchizedek was actually Shem, the son of Noah. Most interestingly, the author
states that all saints (both men and women?) will be made "kings and priests" in the hereafter.

**Researcher:** Richard Kimball

**Excerpt (pages):** "But the most probable and common received opinion is, that Shem, the son of Noah, was this Melchizedek. A very famous learned divine, produceth twenty-two Rabies [sic] of the Jews to support this opinion; and he assures us that it was the common received opinion among the Jews. It is evident from the genealogy of Shem's posterity, set down [in] Gen. xi. that Shem was living at this time, and lived about an hundred years in Isaac's time; and he was the oldest man then in the world. He was born near an hundred years before the flood, and none born before that time were then living. So that it is probable [that?] his descent, pedigree or parentage, was not then known. But Shem was the most honourable man then in the world and therefore might well be accounted greater than Abraham [illegible] was ten generations before Abraham, as you may see, Gen. xi. Shem was a most righteous man--and he was a king, according to his birth--For it is probable he was the eldest son of Noah, as he is always reckoned first when their names are mentioned in scripture; and if so, then the kingdom belonged to him according to the custom of those times--the eldest took the rule and government of the rest of the family. . . . God is stiled the Lord God of Shem, Gen. ix. 26. and therefore he might fitly be called the priest of the most high God. . . . Shem was the root of the church of God, from whence Abraham and his posterity sprang; so that he might well be accounted greater than Abraham; and Abraham might well stile him Melchi, My king. . . . We have an account that Shem lived, but we have no account in scripture that he died. And it is said among the Jews that Shem never did die, but was translated, that he should not see death. But he is entered into the heavens, and there abideth a priest continually, as do all the saints, who are made kings and priests to God." [pp. 5-6; emphasis in original]

**Length of Relevant Material:** 8 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Melchizedek

**Author:** Robert White

**Title of Book:** *Melchisedek, A Sermon Preached on Thursday, August 18, 1814*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Edentown, PA

**Publisher:** N. Blackman, Printer

**Date of Publication:** 1815

**Library Location:** Harold B. Lee Library, call no. MICROFICHE 080 Sh64a no. 36564

**Nature of Source:** In a sermon dated 18 August 1814, Robert White, pastor of the congregation at Fogg's Manor (no further geographical or denominational information was included), examined the character of Melchisedek and determined that the ancient king was actually the Biblical character of Job. Because Melchisedek presents a type of
Christ, White asserts that Christians need to understand Melchisedek in order to comprehend Christ more perfectly. "If a type be to us unknown," he argues in the sermon's introduction, "to us it cannot answer the purpose of a type. If any part of a type be unknown, so far the person or thing typified remains in obscurity. In that proportion, in which a type is known to us, in the same proportion it answers to us the purpose of a type. The conclusion, therefore, is plain and necessary, that it is both our duty and privilege to become as perfectly acquainted as possible with every type mentioned in scripture. . . . [I]t is our duty and privilege to take as accurate a survey of [Melchisedek's] person, offices and character as we can; that from so eminent a type of our Great High Priest, and Omnipotent King, we may derive every possible advantage." [p. 4]

Comment: White is weighing in on a longstanding debate among Christian and Jewish theologians. Unlike other commentators, however, who claimed Melchisedek was everything from an angel to the Messiah, White presents a unique perspective in linking the King of Salem to Job.

Researcher: Richard Kimball

Excerpt (pages): "The most extensively adopted opinion, respecting Melchisedek, is, that he was a wise man, not of the Jewish, but of the Gentile race. And to me it appears that Job was the man: to prove which is the design of this discourse. I shall therefore lay before you some arguments to prove, I. That Job and Abraham were contemporaries. II. That Job was a King. III. That Job was a Priest. IV. That the character given us in scripture of Melchisedek, and that given us of Job agree in one and the same person: who presents us with an eminent type of Jesus Christ our great high Priest and adorable King. . . . The first difficulty that occurs, is to reconcile the two terms Job and Melchizedek, so as to agree in one and the same person. This, however, may be readily done by referring to the custom of all ages, that is, to designate a person both by his name and by his title. E.G. the title, President of the United States, and the name, James Madison, mean one and the same person. Melchisedek is properly a title, and signifies King of Righteousness: so that Melchisedek and Job may consistently mean one and the same person. . . . The most prominent feature in the character of Melchisedek, as drawn by the Apostle [Paul], is, that he was a better man than even the patriarch Abraham. 'And without all contradiction,' says he, 'the less is blessed of the better.' This perfectly agrees with the character of Job. In the first chapter of his book and eighth verse we read; 'And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil.' This is the testimony, not of a man, or the son of man, but of Jehovah himself. Without controversy then Job was the best man on Earth in his day. And if as has been proved, he and Abraham were contemporaries, then he was a better man than Abraham. But this is the very thing, respecting Melchisedek, which the Apostle asserts. Thus evidently does it appear from viewing Melchisedek in his private character as man, that Job was the man. Nor does it appear any less evidently from viewing him in his public character as king and priest." [pp. 6-7, 14]

Length of Relevant Material: 16 pp.

Hard Copy (pages):
Date When Photocopying Was Completed:
The person of Melchizedek presents an interesting subject of inquiry. He has been variously and absurdly supposed to be the Holy Spirit, the Son of God, Enoch, or an angel; more probably, Shem. The latter opinion has been elaborately supported by Mr. Taylor, the substance of whose statements and reasoning is as follows:-

From the allusions to the history of Melchizedek in Scripture, we gather, 1. That he had undergone deep distress; had implored the Preserving Power to interfere in his behalf, and had been heard. 2. That he had exemplified great piety and obedience. 3. That he was not a priest by regular official descent, that is, by birth, but by divine appointment. 4. That he was a king. 5. That the Levitical priesthood is very inferior to his; as --(1.) It is comparatively modern.--(2.) It has not equal dignity, wanting royalty.--(3.) It often changes hands; and sometimes is held by persons not very holy.--(4.) It concerns only a single small nation; and does not so much as assume to officiate for mankind in general.

We turn to the Bible history of Shem, a person of conspicuous piety after the deluge; witness his behavior to his father, Noah, whom Ham, his brother, had exposed. It is natural to infer the same pious disposition of character before that catastrophe. His name, imposed, apparently, prior to that event, signifies settled, steady: and, as Noah was 'a preacher of righteousness' to the antediluvians, we may think the same of his son Shem, who succeeded in the priesthood. That dreadful event which was coming on the earth was certainly foretold to Noah; and if to Noah to Shem, who also assisted in the preparation of the ark. Deeply pious, and eminently sedate, he could not but look forward with apprehension, and every thing warrants the belief, that both the son and the father would depurate and deplore the judgment they awaited. In other words--the piety of Shem prompted him, under these trying circumstances, to address with prayers and supplications, with strong cryings and tears, that celestial Power which was able to save
him from death; in which this patriarch was the counterpart of our Lord Jesus; who, foreseeing his descent into the silent tomb, (as Shem foresaw his enclosure in the floating tomb of the ark,) prayed, 'If it were possible let this cup pass from me;' but in the issue, as Shem in obedience to the divine injunction entered the ark, so did Jesus enter the grave: . . . The ark discharged its inhabitants on the mountains of Caucasus; whence it is probable the patriarch Shem traveled, in process of time, to Canaan; there he was acknowledged as a royal priest; being, first, king of justice. And who could more properly exercise this office? To promulgate laws, or to apply them; to direct in matters of jurisprudence; to combine the dignity of the magistrate with the affection of the patriarch; to promote the welfare of those communities which were his posterity--who could be more suitable than Shem? [H]e was truly 'the king of justice.'" [p. 792; emphasis in original]
heretics affirmed, that Melchizedec was a heavenly power superior to Jesus Christ, since Melchizedec was the intercessor and mediator of the angels, and Jesus Christ was so only for men. That Jesus Christ was but the copy of Melchizedec, and his priesthood was formed only on the model of that of Melchizedec, according to that of the Psalmist, cx .4. . . . The Jews according to the report of Jerom, and the Samaritans, according to Epiphanius, maintained that Melchizedec was the patriarch Shem, son of Noah; which opinion has been followed by a great number of modern writers. M. Jurien undertook to prove, that Melchizedec was Ham. A French author mentioned by F. Salien will have Melchizedec to be Enoch. Another, confuted by F. Petau, said that the Magi who came to Bethlehem to adore Jesus Christ, were Enoch, Melchizedec, and Elias. Some Jewish authors have inferred, that Melchizedec was a bastard, because scripture says nothing of his parents or descent. Damian the heretic, of the number of the Melchisedecians, affirmed that Melchizedec who appeared to Abraham, was the son of God, and that the patriarch worshipped him as the Messiah. Peter Cunaeus has revived this opinion, and supported it with much earnestness. Peter du Moulin has also asserted it, and in 1698, James Gaillard undertook the defence of it, [and some continue still to think so.]

Length of Relevant Material: 2 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:
title of Reverend, annexed to it, is continued, though the person who bears it no longer occupies the station or office. -- "Some Priesthoods were annual, others for a term of years. There were also Priesthoods, which were not only for life, but descended to children. In the isle of Lesbos, a priest of Esculapius Salutaris was priest, [foreign phrase], i.e. by descent; and this Priesthood descended down to all his issue. Of this sort also were the Eumolpidae at Athens. The same priest of Esculapius had a Priesthood [foreign phrase], during life.' Montfaucon, vol. ii. p. 139. Supplt. Thus we see that several kinds of Priesthoods were acknowledged; some for a short time, only; others for a longer. It should seem, also, as if on occasion, a priest was consecrated merely to serve the present purpose: which may diminish our offence at the Scripture instances of persons not priests, performing the priestly functions, sacrifices, &c. as Gideon, Saul, several of the prophets, and others." [p. 359; emphasis in original]

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: Melchizedek (High) priesthood; Aaronic priesthood; dispensations

Author: James Gray, D.D.

Title of Book: "A Dissertation, on the Coincidence Between the Priesthoods of Jesus Christ & Melchisedec in Three Parts, In which the passages of Scripture relating to that subject, in the xiv chapter of Genesis, the cx. Psalm, the v.vi.vii. chapters of the Epistle to the Hebrews, are explained."

Title of Article:

Title of Periodical:

Place of Publication: North Third Street, Philadelphia

Publisher: Jane Aitken

Date of Publication: 1810

Library Location: Harold B. Lee Library, Microfiche 080 Sh64a no. 20239

Nature of Source: A lengthy (120 pages) discourse on the priesthood in the Old and New Testaments. Gray considers three types of priesthood--Aaronic, Melchisedec, and Christ--and delineates similarities and differences among them. Gray translates Hebrew and Greek quotations from the Bible as a major part of his argument. He emphasizes particularly the ancient use of the word "Cohen" which carried a double meaning of both religious priest and minister of a political sovereign.

Comment: In No Man Knows My History, Fawn Brodie points to this treatise as a foundation for Joseph's development of the Melchizedek Priesthood. Gray appears to be motivated by an ongoing controversy over the nature of the priesthood held by Christ; specifically what, as Psalm 110 describes, was the "parallel between the priesthood of Melchisedec and that of Messiah" [iii].

Researcher: Richard Kimball

Excerpt (pages): "... [W]e collect that Melchisedec's, Aaron's, and Messiah's priesthood were [foreign phrase] everlasting priesthoods: that is priesthoods continuing throughout their dispensations respectively; though these dispensations were of very unequal duration. Of the truth of this representation there can be no doubt whatever:
indeed it is impossible that it should be false, because it resolves itself in two matters of fact. The first fact, is that Melchisedec, Aaron, and Messiah, had each a priesthood [foreign phrase], for ever: of this the language of the divine spirit is the evidence. The second fact, is that these priesthloods were of very unequal length: Melchisedec's lasting only during his own life; Aaron's lasting during the Horeb covenant, say from his consecration at Mount Sinai till the burning of the temple at Jerusalem by Vespasian; but Christ's lasting from his incarnation to eternity. Now whenever terms expressive of duration, are applied to the offices or official functions of these priests, such terms must be understood relatively to their respective dispensation." [pp. 98-99; emphasis in original]
himself a standing and eminent type of Christ Jesus, who had neither father nor mother, predecessor nor successor of the lineage of the priests, but sprang from a tribe of which none gave attendance at the altar. Melchizedek was a king as well as a priest, and the only one that ever was appointed by God to sustain and execute both these offices. He had a prerogative above all others of the order of priests; for he received tithes of the priests. He conferred a blessing upon Abraham, the father of the faithful, and the great progenitor of all the Levitical priests: So that we may easily see the difference between the order of Aaron and the order of Melchizedek, as to their priesthood. And the order of Melchizedek is vastly more excellent than the order of Aaron.--Melchizedek's order is the most ancient, and claims the superiority on that account. It is probable that he was a priest in two worlds, i.e., before and after the flood, and will be a priest to God forever. The time when he was ordained to this office is unknown; but that he was ordained by God himself to it is certain; otherwise he could not have been stiled the priest of the most high God, and so greatly honoured by the patriarch Abraham. Aaron's order had a beginning; but we can find no beginning of Melchizedek's order, and yet he was a true priest. . . . [T]he Apostle [Paul] goes on to shew how much the priesthood of Jesus Christ excelleth the Levitical priesthood, and by this means to urge them to receive the Lord Jesus Christ in his priestly office, and reject all those typical priests, since that order is abolished by the coming of the Lord Jesus Christ. The priesthood of Melchizedek was more excellent than that of Aaron; but yet Christ Jesus excelleth Melchizedek, as to the order of his priesthood, as far as the substance excelleth the shadow. . . . Melchizedek was a priest forever only in type, but Christ is so in reality." [pp. 7-9]
Comment: In No Man Knows My History, Fawn Brodie points to this treatise as a foundation for Joseph's development of the Melchizedek Priesthood. Gray appears to be motivated by an ongoing controversy over the nature of the priesthood held by Christ; specifically what, as Psalm 110 describes, was the "parallel between the priesthood of Melchisedec and that of Messiah" [iii].

Researcher: Richard Kimball

Excerpt (pages): "The second subject of inquiry is, in what sense Jesus is said to be a priest after the order of Melchisedec, and not after the order of Aaron. The first idea that strikes one, on hearing that one priest is after the order of another, is this--that they both have precisely the same rights and functions; and these functions the same efficacy. Thus, the high priests who succeeded Aaron, were of the same order with him: the office, its duties, and its efficacy, remained immutable; and descended pure and entire, like an estate equally incapable of waste and of augmentation. In this sense, Jesus was neither of the order of Melchisedec, nor of Aaron. His priesthood was peculiar: his sacrifice was his SOUL: . . . his intercession is carried on in heaven . . . Such a sacrifice neither Melchisedec nor Aaron ever offered; . . . It was the imperfection of the antecedent priesthoods that rendered his necessary: and had his been the very same with them, the imperfection must have continued. But he assumed a perfect priesthood, to which nothing was equal; a priesthood, which finished transgression, and made an end of sin. We must, therefore, search for some other idea of order. . . . 'The Lord hath sworn, and will not repent; Thou art a priest for ever, after the order of Melchisedec.' The chief difficulty lies in the phrase [foreign phrase], 'after the ORDER.' Paul's translation, which is also that of the Septuagint, is [foreign phrase]: and as to the idea which he affixed to [foreign phrase], we collect it from his own synonym [sic], chap. vii. 15. [foreign phrase]. 'After the SIMILITUDE of Melchisedec.' There is another phrase, in the third verse, which also goes to fix the apostle's idea: Melchisedec is spoken of as one, [foreign phrase], 'made like unto the Son of God.' Thus then Messiah was made a priest, [foreign phrase], 'after the order,' that is, [foreign phrase], 'after the similitude' of Melchisedec. Or, inverting the related ideas, Melchisedec, [foreign phrase], 'was constituted a similitude, or type, of the Son of God.' TYPICAL SIMILITUDE, then, is the apostle's idea. But here we are met by a question of some apparent difficulty. Was not Aaron, it may be asked, a type of the Son of God: was there not a similitude between his and Messiah's priesthood: and, if so, was not Jesus a priest after the similitude, or order of Aaron, as well as after the similitude, or order of Melchisedec? The correctness of the assumption is admitted; viz. that Aaron was a type, or similitude of Messiah, in his priestly character. He was 'called of God:' he was 'taken from among men;' and, 'ordained for men, in things pertaining to God;' he entered once a year into the most holy place, 'not without blood;' he served 'unto the example, and shadow, of heavenly things;'--The law, which had a shadow of good things to come, had not a single type of Messiah so illustrious as the high priest entering into the holiest of all, with the blood of atonement, and incense of intercession. The literal fact is, both the priesthood of Aaron, and that of Melchisedec, were types of the priesthood of Christ: Aaron and Melchisedec, so far as their characters coincided, were types of equal value . . . But why then is Messiah represented as a priest after the order of Melchisedec? The reason is as follows. Melchisedec possessed all the typical characteristics of Aaron; but, in addition to these, he had sundry peculiar characteristics: now the priesthood of Jesus, which tallied exactly
with all the typical characteristics of Melchisedec's, must be different from the priesthood of Aaron. So definitely were these peculiarities marked, that every candid and judicious observer must, on seeing him, exclaim, here is a priest, who is not an Aaronic priest! This distinction of the priesthood of Jesus from the priesthood of Aaron is a most important point: to mark the distinction was the chief, perhaps I might say the sole end of the type, and the sole end of the apostle's argument." [pp. 47-52; emphasis in original]


Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: Melchizedek (High) priesthood; descent of authority; order
Author: Adam Clarke
Title of Book: The Holy Bible, Containing the Old and New Testaments . . . Including the Marginal Readings and Parallel Texts with a Commentary and Critical Notes
Title of Article: Title of Periodical:
Place of Publication: New York
Publisher: Ezra Sargeant
Date of Publication: 1811
Library Location: Harold B. Lee Library, call no. MICROFICHE 080 Sh64a, no. 22353
Nature of Source: An edition of the Authorized Translation of the Bible which contains commentary and critical notes collected by Adam Clarke.
Comment: This excerpt is taken from the commentary on Psalms 110. Though Calmet's concept of the three orders of the priesthood received wide publication, the dilation on the perpetual nature of the royal priesthood is particularly interesting. The notion of perpetual priesthood (which could perhaps continue to the present day) compares with the order of patriarchal priesthood mentioned in section 86 of the Doctrine and Covenants.
Researcher: Richard Kimball
Excerpt (pages): "Calmet properly observes that there were three orders of priesthood. 1. That of royalty. All ancient kings being, in virtue of their office, priests also. This seems to have been considered as the natural right of royalty, as it obtained in almost every nation of the earth, from the beginning of the world down to the end of the Roman empire. 2. That of the first-born. This right appertained naturally to Reuben, as the first born in the family of Jacob. 3. That of the Levites, instituted by God Himself, and taken from Reuben because of his transgression. The Levitical priesthood ended with the Jewish polity; and that also of the first-born, which had been absorbed in it. This order, therefore, was not perpetual; it was intended to last only for a time. But that of royalty is perpetual (though not now in general use,) because founded in what is called natural right. It is therefore, according to this most ancient order, that Christ is a Priest for ever. The kings of England, as heads of the church, appointing all bishops, continue to assume, in a certain way, this original right." (no page numbers; emphasis in original)

Length of Relevant Material: 1 p.
Brownson's Defence. Defence of the Article on the Laboring Classes

Topics: Melchizedek (High) priesthood; Melchizedek
Author: Orestes A. Brownson
Title of Book: Brownson's Defence. Defence of the Article on the Laboring Classes
Title of Article:
Title of Periodical: Boston Quarterly Review
Place of Publication: Boston
Publisher: Benjamin H. Greene
Date of Publication: 1840
Library Location: Harold B. Lee Library, call no. MICROFICHE HD 8070 .B7 1840
Nature of Source: Article, taken from the Boston Quarterly Review, in which Brownson defends ideas found in a previously published article on the Laboring Classes. Some of the charges he refuted include: opposition to Christianity; opposition to the Priesthood; and his analysis of the working classes.
Comment: This passage is taken from a section entitled "Opposition to the Priesthood." Brownson describes how, under the new covenant of the Christian gospel, a Melchizedek priesthood of all believers will proclaim the "natural and essential equality of all men."
Researcher: Richard Kimball
Excerpt (pages): "Under Judaism, there was a regularly constituted priesthood, hereditary in a particular tribe and family, but nothing of this is recognised under the Gospel. . . . Now, here is the new covenant under which we are. This new covenant recognises but one Mediator, Jesus Christ, who gave himself a ransom for us. It recognises no priestly order, except the order of Melchisedec; that is, an order of priests, who are priests not by human appointment, or human ordinances, not by consecration with holy oil, or the laying on of the hands of the presbytery; but by the inward anointing of the Holy Ghost, by having God's law within, and written on the heart. After the order of Melchisedec, the new covenant proposes to make all men priests. Under the Gospel, all men are evidently called to be 'kings and priests.' This fact is important. Under the Jewish dispensation, only the descendants of David could be kings, and only the tribe of Levi could furnish priests. In calling all men to be kings and priests, the Gospel took ground directly opposite to the Jewish, and proclaimed, on the one hand, the royal and priestly nature of every man, and on the other, the abolition of all distinctions founded on birth or blood; in other words, it proclaimed the natural and essential equality of all men. Moreover, in seeking to make every man a king and a priest, the Gospel, of course, seeks to dispense with everything like a separate order of kings or of priests. If all men should become kings, the effect would be the same with having no king at all; for all would be equal. If all men should become priests, it would be the abolition of the priestly order, as a separate order. In relation to that order, in the sense in which we have condemned it, we should stand precisely as if we had no priests. Now, as the Gospel makes no provision for a clerical order, as it contemplates making every man his own priest, we have a right to infer, that it does not authorize a priesthood in the practical sense in which mankind understand the term. If there be any truth in the statement, that we are under the
new covenant, a covenant which recognizes no outward mediator, no outward priesthood, but simply the priesthood of the soul, expressed by putting the law in the inward parts, and writing it on the heart, whereby every man may be his own priest, it follows, that we may oppose the clergy, in the sense in which we do oppose them, without opposing the Gospel; nay, that if we would obey the Gospel, we must oppose them." (pp. 24-25)

Length of Relevant Material: 2 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Melchizedek (High) priesthood; Melchizedek

Author: Joseph Priestley (1733-1804)

Title of Book: Notes on all the Books of Scripture

Title of Article: 

Title of Periodical:

Place of Publication: Northumberland, PA

Publisher: Andrew Kennedy

Date of Publication: 1803

Library Location: Harold B. Lee Library, call no. MICROFICHE 080 Sh64a no. 4916

Nature of Source: Joseph Priestley was an eminent dissenting divine and experimental philosopher who gained fame not only for his theological views but primarily for his scientific inquiries. Pastor of a dissenting congregation in Birmingham, he emigrated to Pennsylvania in 1794. Notes on all the Books of Scripture grew from his scriptural expositions while at Birmingham. From the preface: "It will be perceived that I have given very particular attention to the circumstances which prove the genuineness and divine authority of the books of scripture, especially those of the Old Testament, which are principally objected to by unbelievers, and which have appeared the most difficult to intelligent christians; some of whom have been ready to reject them altogether, and the religion they contain, while they profess their belief of christianity. But the divine mission of Moses and that of Jesus are inseparably connected, and the religion of the Hebrews and that of the christians are parts of the same scheme; so that the separation of them is absolutely impossible" [xii].

Comment: Taken from Priestley's commentary on Genesis 14. Priestley circumscribes the priesthood of Melchizedek to include ecclesiastical power only over those in his kingdom.

Researcher: Richard Kimball

Excerpt (pages): "Melchizedec was, no doubt, a prince, or chief, in this neighbourhood, but from whom he was descended is not said. Being a prince, he was also a priest, as in these antient [sic] times all kings were. Salem, where he reigned, was probably the same place with that which was mentioned in the gospel history, as being near the river Jordan, where John was baptizing. . . . This tithe which Abraham gave to Melchizedec, must have been a tenth part of the spoils recovered from the kings whom he had defeated; but why it was given to him does not appear. If he be considered as a priest, he was not so with respect to Abraham, or any other people than those over whom he reigned. Perhaps he
might have been a sufferer by the incursion of those kings, and what was given him
might be the amount of his loss." [p. 44]

Length of Relevant Material: 1 p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Melchizedek (High) priesthood; Melchizedek; Abraham
Author: James Gray, D.D.
Title of Book: "A Dissertation, on the Coincidence Between the Priesthoods of Jesus
Christ & Melchisedec in Three Parts, In which the passages of Scripture relating to that
subject, in the xiv chapter of Genesis, the cx. Psalm, the v.vi.vii. chapters of the Epistle to
the Hebrews, are explained."
Title of Article:
Title of Periodical:
Place of Publication: North Third Street, Philadelphia
Publisher: Jane Aitken
Date of Publication: 1810
Library Location: Harold B. Lee Library, Microfiche 080 Sh64a no. 20239
Nature of Source: A lengthy (120 pages) discourse on the priesthood in the Old and
New Testaments. Gray considers three types of priesthood--Aaronic, Melchisedec, and
Christ--and delineates similarities and differences among them. Gray translates Hebrew
and Greek quotations from the Bible as a major part of his argument. He emphasizes
particularly the ancient use of the word "Cohen" which carried a double meaning of both
religious priest and minister of a political sovereign.
Comment: In No Man Knows My History, Fawn Brodie points to this treatise as a
foundation for Joseph's development of the Melchizedek Priesthood. Gray appears to be
motivated by an ongoing controversy over the nature of the priesthood held by Christ;
specifically what, as Psalm 110 describes, was the "parallel between the priesthood of
Melchisedec and that of Messiah" [iii].
Researcher: Richard Kimball
Excerpt (pages): "Of the divine origin of the priesthoods of Melchisedec, Aaron, and
Jesus. According to the evidence of scriptural history, the only admissible evidence in
the case, these three priesthoods were divinely constituted; and the only divinely
constituted priesthoods that ever existed among men. Of these, calculating from the
commencement of sacrificial functions, Melchisedec's was the first. It is obvious, that by
priest is here meant an official character, a man 'taken from among men,' and 'ordained
from men, in things pertaining to God, that he might offer both gifts and sacrifices for sin'
[Heb. 5:1]. Of such, Melchisedec was the first. Previous to his day, the offering of gifts
and sacrifices for sins was, like prayer, the common right of the faithful; as appears from
the offerings of Cain and Abel, of Noah, &c. &c. In this situation matters continued in
respect to worshippers generally, (the tribe which Melchisedec represented probably
excepted,) and to the posterity of Abraham in particular; even after the constitution of
God's covenant with him, and down to the consecration of Aaron. Previous to this latter
period, there was not a priest in Abraham's family; but, as numerous instances attest,
every worshipper offered up his own sacrifice, or invited and employed whatever assistants he pleased. For ages after the calling of Abraham, the institutions of true religion, and the dispensation of the Spirit of grace, were continued to several other tribes of men: among these also, the right to offer sacrifice, belonged, for any thing we know, to the faithful in common." [pp. 30-31]

Length of Relevant Material: 2 pp.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Melchizedek (High) priesthood; Melchizedek; Abraham; order
Author: Joseph Priestley (1733-1804)
Title of Book: Notes on all the Books of Scripture
Title of Article:
Title of Periodical:
Place of Publication: Northumberland, PA
Publisher: Andrew Kennedy
Date of Publication: 1803
Library Location: Harold B. Lee Library, call no. MICROFICHE 080 Sh64a no. 4916
Nature of Source: Joseph Priestley was an eminent dissenting divine and experimental philosopher who gained fame not only for his theological views but primarily for his scientific inquiries. Pastor of a dissenting congregation in Birmingham, he emigrated to Pennsylvania in 1794. Notes on all the Books of Scripture grew from his scriptural expositions while at Birmingham. From the preface: "It will be perceived that I have given very particular attention to the circumstances which prove the genuineness and divine authority of the books of scripture, especially those of the Old Testament, which are principally objected to by unbelievers, and which have appeared the most difficult to intelligent christians; some of whom have been ready to reject them altogether, and the religion they contain, while they profess their belief of christianity. But the divine mission of Moses and that of Jesus are inseparably connected, and the religion of the Hebrews and that of the christians are parts of the same scheme; so that the separation of them is absolutely impossible" [xii].

Comment: Taken from Priestley's commentary on Psalms 110. Commenting on the "order of Melchisedec" Priestley contends that such an order did not exist in ancient times; rather, he believes that the priesthood power of Melchizedek and Abraham extended only to their families and dependants.

Researcher: Richard Kimball

Excerpt (pages): "King and priest were synonymous in early times. Instead of the words according to the order of Melchizedec, some antient [sic] versions have because thou wilt be a righteous king; and it is the more probable that this is the meaning, because we no where read of such an order of priests as that of Melchizedec; nor does it appear from the account of Moses, that Melchizedec was more a priest than Abraham. They were both independent princes, who of course, according to the simple manners of those times, officiated as priests to their own families and dependants." [p. 246]

Length of Relevant Material: 1 p.
Joseph Priestley was an eminent dissenting divine and experimental philosopher who gained fame not only for his theological views but primarily for his scientific inquiries. Pastor of a dissenting congregation in Birmingham, he emigrated to Pennsylvania in 1794. Notes on all the Books of Scripture grew from his scriptural expositions while at Birmingham. From the preface: "It will be perceived that I have given very particular attention to the circumstances which prove the genuineness and divine authority of the books of scripture, especially those of the Old Testament, which are principally objected to by unbelievers, and which have appeared the most difficult to intelligent Christians; some of whom have been ready to reject them altogether, and the religion they contain, while they profess their belief of Christianity. But the divine mission of Moses and that of Jesus are inseparably connected, and the religion of the Hebrews and that of the Christians are parts of the same scheme; so that the separation of them is absolutely impossible" [xii].

Comment: Taken from Priestley's commentary on Hebrews 7. In this passage, Priestley attacks Paul's analysis of Melchizedek. According to the commentator, Paul's attempt to portray Melchizedek as a type of the Messiah are misguided and illogical. Most interestingly, Priestley argues that the priesthood of Christ was only symbolic.

Excerpt (pages): "And there is nothing in all the writings of this apostle that is more open to objection than his reasoning concerning Melchizedec. . . .Salem was nothing more than the name of the city of which Melchizedec was king, and tho' this name signifies righteousness, or peace, it had nothing to do with the character of the prince who reigned there. A king of Salem, tho' denoting righteousness and peace, might have been a wicked and turbulent prince, troublesome to all his neighbours; and yet this writer seems to lay some stress on this circumstance of the name of his city. . . .Because the descent of Melchizedec is not mentioned by Moses, the writer of this epistle seems to have considered him as having had neither father nor mother; and because he is said to be a priest forever, as if he had never died. That something is meant by this writer more than that we are ignorant of the genealogy or age of Melchizedec, is evident from his mentioning these circumstances as an encomium, and from his adding that in these respects he resembles the son of God, the Messiah; for that, like him, he was a perpetual highpriest. . . .Another argument for the superiority of Melchizedec to Abraham, is that
he blessed him, which, according to this writer implies superiority. But tho’ Pharaoh was blessed by Jacob, the superiority of the patriarch consisted in nothing besides his greater age. . . . We have now been directed to a variety of circumstances as implying the superiority of the priesthood of Jesus to that of Aaron; but it is only by way of figure that he can be said to be a priest at all; being, in reality no more a priest than he was a door, or vine, or any thing else to which he was occasionally compared. Beside the passage in the cxth. Psalm on which the whole of this argument hinges (for in no other passage is the Messiah said to be a priest) is, as I have shewn in my notes on that psalm, some very early corruption of the original text, and which we have now no means of restoring." [pp. 470-472, 474]

Length of Relevant Material: 4 pp.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Melchizedek; order; Melchizedek (High) priesthood
Author: Moses Stuart
Title of Book: Commentary on the Epistle to the Hebrews
Title of Article:
Title of Periodical:
Place of Publication: Andover
Publisher: Flagg, Gould, and Newman
Date of Publication: 1833
Library Location: Harold B. Lee Library, call no. BS 2775 .S78x
Nature of Source: In his Commentary on the Epistle to the Hebrews, Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover, is primarily concerned with refuting the recent work of Frederic Bleek, a German Biblical critic. The center of their debate concerns authorship of the epistle--Bleek argues that Apollos penned the letters while Stuart maintains a Pauline interpretation.

Comment: This quotation comes from Stuart's discussion of Hebrews 7, wherein Paul (though Bleek would disagree) considers the concept that Christ's priesthood was based on the order of Melchizedek.

Researcher: Richard Kimball
Excerpt (pages): "In respect to the object of this assertion, I apprehend nothing more is intended, than that the priesthood of Christ and of Melchizedek was not, like that of the sons of Aaron, limited to any definite period. In the absolute sense, [foreign phrase] clearly is not be understood, either of Melchizedek's priesthood or of Christ's. Melchizedek's priesthood terminated with his life; so Christ's priestly and kingly office as Mediator, will both cease when the work of redemption is fully accomplished, 1 Cor. 15:24-28. But in neither case is there any statute, which limits the specific time of accession to office and of egress from it. Of course the order of Christ's priesthood, and that of Melchizedek, differed greatly in this respect from that of the sons of Aaron, and was, as the writer goes on to declare, greatly superior to it. Dictator perpetus among the Romans, for example, was surely a higher, or at least a more honorable office, than that of ordinary Dictator. . . . The whole passage, from [foreign phrase] in v. 1, to [foreign
phrase] in v. 3, is plainly a parenthetic explanation, (a very common occurrence in the writings of Paul), thrown in for the sake of suggesting to the reader's mind some considerations respecting the character and dignity of Melchizedek, which would be very useful in regard to a right understanding of the comparison that was to be made out in the sequel. . . . Nor is there any ground for supposing the apostle means to assert, that Melchizedek's high-priesthood continues in heaven; as some have imagined. There is no intimation in Scripture of any such thing with regard to any one but Jesus. I must therefore understand [foreign phrase] as being used figuratively here, in order to denote the brief and mutable condition of the Levitical priesthood." [pp. 395, 399; emphasis in original]
Cohanim, mentioned Exod. xix. 22. 'And let the priests also, which come near unto the Lord, sanctify themselves; least the Lord break forth upon them.' What priests were these? These young men were the Cohanim, or ministers of Moses, whom he employed in the servile part of sacrificing, reserving the noble part, the sprinkling of the sacrificial blood to himself. What is the meaning of that promise, Exod. xix. 6. 'And ye shall be unto me,'--'a kingdom of priests, and a holy nation?' Would it not seem as if the idea of priestly consecration was familiar to the people of Israel, previous to the Horeb covenant and institution of the Levitical priesthood?--I answer, no. The candid reader must admit, that to adopt the hypothesis of an antecedent priesthood well known to the Israelites, while he finds no such order of men among the tribes of Abraham (and the solitary instance of Melchisedec was, in all probability, quite overlooked,) would be rash and unwarrantable. Without adopting so bold an hypothesis, the passage admits an easy interpretation, full of spirit and meaning, and perfectly consistent with the ascertained facts of ancient history. They had just left Egypt, where they had seen the priests occupy the most honourable station about the king, discharge the most important duties, and receive an ample reward for their services: and the passage of scripture under consideration may be viewed as alluding to that state of things, and as containing a promise that God, on being chosen king of the Israelitish nation, would make them all as honourable and happy as the priests of Egypt. To conclude this article of proof, it appears that Melchisedec was a priest of the most high God, and the first man that ever bore that character; Or, indeed, enjoyed it at all till the consecration of Aaron and his sons."

Length of Relevant Material: 3 pp.

Topics: miracles to confirm revelation
Author: Thomas Chubb (1679-1747)
Title of Book: The Posthumous Works of Mr. Thomas Chubb, volume 2
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: R. Baldwin
Date of Publication: 1748
Library Location: Harold B. Lee Library, call no. MICROFICHE BL 2773.C53
Nature of Source: Thomas Chubb, a former glove maker and candle weigher, espouses a deistic perspective which requires the truths of the Bible to comport to rigorous standards of reason. The two-volume series contains: remarks on the scriptures; observations on the Reverend Mr. Warburton's Divine Legation of Moses; the author's farewell to his readers; and a variety of tracts on subjects including Melchizedek. The articles were collected following Chubb's death.
Comment: Employing logic and reason, Chubb argues that miracles are not a reliable test to determine truth.
Researcher: Richard Kimball
Excerpt (pages): "For as no mark attends miracles, by which they may be distinguished, and certainly known whether they be connected with truth, or falsehood [sic]; so no evidence can arise from any miracle for one or the other; and in consequence, the very argument drawn from miracles becomes abortive. From what has been observed, I think, the miracles said to be wrought since the second century, either prove too much, by proving popery to be true and true Christianity; or else they prove too little, viz. nothing at all . . . Upon the whole of this argument, I observe, that if miracles are admitted as proper evidences of the truth and divinity of doctrines or propositions; then they must be such evidences to all doctrines and propositions that have been promulged [sic] by the operator, at least, all that have been promulged [sic] by him after the exercise of such power. For as miraculous power is not more connected with, relative to, or dependent upon one doctrine or proposition, than upon another; therefore, it seems to follow, that if miracles are proper evidences of the truth and divinity of one doctrine or proposition which has been promulged [sic] by the operator, they, of course, become such evidences to all other doctrines or propositions that may be promulged [sic] by him. . . . The exercise of miraculous power does not shew, in the least, that the operator has more knowledge, or is more worthy to be trusted, after the exercise of it than before, or that he is more so than other men. If it should be said, that though every miracle-worker is fallible, and therefore is liable to err; yet it may well be expected, that he who is invested with miraculous or divine power, is invested with superior or divine knowledge also. . . . [M]iraculous power will not be trusted in human hands, because men shall not have it in their power to impose upon each other thereby. Besides, the miracles referred to were not considered to be a test of truth, at the time when they were wrought; seeing many parties and controversies took place among Christians, whilst (according to the history) the power of working miracles was mightily present with them; and yet miracles were not appealed to, nor were those controversies determined thereby, which might easily have been done, had miracles then been judged to have the nature and force of evidence as aforesaid. . . . Does each and every miracle that has been wrought, considered separately, or do all the miracles that have ever been wrought, considered collectively, prove that the books of the New Testament were wrought by the persons respectively whose names are now fixed to them; that the Deity dictated to and impressed upon their minds the subject matter contained in those books, effectually restraining each writer from mixing his own conceptions with what was thus dictated to him; that those books have been faithfully transmitted from their original copies down to this time, without any corruption, alteration, addition or diminution; and (to us the unlearned) that they have been justly rendered in our language? I say, do miracles prove these points? Surely not. And if miracles do not prove the forementioned points, then the question returns, how do they prove the books of the New Testament to be a divine revelation?" (pp. 240-248; emphasis in original)

Length of Relevant Material: 9 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:
Concerning the new heavens and new earth discussed by Peter (2 Peter 3: 13), Gill interprets the passage literally. He argues that the new heaven represents a new sky (or "airy heavens") cleansed of all impurities and troubles. Likewise, the new earth will be a paradisiacal dwelling place without thorns, thistles, or pain.

Excerpt (pages): "I. What are meant by the new heavens and the new earth . . . these are to be understood not in a figurative, but in a literal sense. 1. Not in a figurative sense, as of the gospel church state; Peter could never speak of the new heavens and new earth in this sense as future. The gospel church state, even in the first and purest ages of it, was not perfect as the state of things will be; but in the new heavens and the new earth, none but such as are perfectly righteous will dwell in the new Jerusalem-state; there will be no temple, no worship, in the manner that now is. Nor is it to be understood of the state of the Jews at the time of their conversion. This will be before the new heavens and new earth are formed, Rev. xix. 7,8. Nor of the spiritual reign of Christ, which will be in the present earth and not in the one [sic]. Nor of the heavenly state, or the ultimate glory; for these new heavens and earth are distinct from the third heaven, the seat of that. The camp of the saints, and the holy and beloved city, are represented as on earth, even at the end of a thousand years, Rev. xx, 9. II. The new heavens and new earth are to be understood in a literal sense; a literal sense is not to be departed from without necessity: the phrase, heaven and earth, is used by the apostle Peter frequently, and always literally in the sublunar world; by the new ones, can be meant no other. 1. The new heavens must be interpreted of the airy heavens, and of a new air in them; purged, purified, and refined by fire: no storms of hail, no stores of snow, no blustering storms and tempests, no coruscations and flashes of lightning, nor peals of thunder; but a pure, serene, and tranquil air, quite suited to the bodies of raised saints; the air will now be cleared of devils, the whole body of them will be cast into the abyss. 2. The new earth, will be an earth refined and renewed, and restored to its paradisiacal estate: as it was before the fall. It shall no more bring forth thorns and thistles, nor require labour and
pains to cultivate it. It must be but reasonable, that since Christ hath redeemed his people from the curse of the law, being made a curse for them, that every degree of that curse should be removed; which, as yet is not, from the earth particularly; when the second Adam, and his seed, come to enjoy the earth alone, accordingly, *There will be no more curse*, Rev. xxi. 3. . . . The inhabitants of which are the palm bearing company in Rev. vii. 9. for this vision is synchronal, or cotemporary, with that of the new heavens and the new earth. These are the persons, and this will be the happy case of the inhabitants of the new heavens and the new earth. . . . They are called *the holy city, the new Jerusalem*; but not as in any state on this present earth. Mortal men, dwelling in houses of clay, would never be able to bear such a glory. The inhabitants of the new heavens and the new earth, are here described under the names of the holy city, by their descent from heaven, and by their freedom from all evils; *God shall wipe away all tears from their eyes*: there shall be no more night, either in a literal sense, or rather figurative, meaning no night of ignorance and error, of darkness and desertion, and of affliction of any kind; and they need no candle, neither artificial nor natural light; for the Lord God giveth them light, what vastly exceeds either; and they shall reign for ever and ever; first with Christ on the new earth, for a thousand years, . . . and then in heaven to all eternity." [pp. 427-429; emphasis in original]

**Length of Relevant Material:** 3 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** order; Melchizedek (High) priesthood

**Author:** James Gray, D.D.

**Title of Book:** "A Dissertation, on the Coincidence Between the Priesthoods of Jesus Christ & Melchisedec in Three Parts, In which the passages of Scripture relating to that subject, in the xiv chapter of Genesis, the ex. Psalm, the v.vi.vii. chapters of the Epistle to the Hebrews, are explained."

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** North Third Street, Philadelphia

**Publisher:** Jane Aitken

**Date of Publication:** 1810

**Nature of Source:** A lengthy (120 pages) discourse on the priesthood in the Old and New Testaments. Gray considers three types of priesthood--Aaronic, Melchisedec, and Christ--and delineates similarities and differences among them. Gray translates Hebrew and Greek quotations from the Bible as a major part of his argument. He emphasizes particularly the ancient use of the word "Cohen" which carried a double meaning of both religious priest and minister of a political sovereign.

**Comment:** In *No Man Knows My History*, Fawn Brodie points to this treatise as a foundation for Joseph's development of the Melchizedek Priesthood. Gray appears to be motivated by an ongoing controversy over the nature of the priesthood held by Christ;
specifically what, as Psalm 110 describes, was the "parallel between the priesthood of Melchisedec and that of Messiah" [iii].

**Researcher:** Richard Kimball

**Excerpt (pages):** "The circumstances which create so deep an interest in the priesthood of Melchisedec need not be specified in this place; and we may venture to predict, that, as they have operated on the minds of Christians in all ages down to the present day, there is no danger that this type will ever become a matter of indifference to the Christian church. Those who view the priesthood of our Lord Jesus as the foundation of all their hopes and comforts, will never neglect the type which defines the order of that priesthood. While those, whom inclination, or official duty, engages in the interpretation of the sacred oracles, cannot avoid this subject. Besides, the very difficulty of the theme insures its students and authors, in consequence of the operation of that intellectual hardihood, which glories in a dark and dubious field." [emphasis in original; p. 2]

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** order; Melchizedek (High) priesthood; Aaronic priesthood

**Author:** James Gray, D.D.

**Title of Book:** "A Dissertation, on the Coincidence Between the Priesthoods of Jesus Christ & Melchisedec in Three Parts, In which the passages of Scripture relating to that subject, in the xiv chapter of Genesis, the cx. Psalm, the v.vi.vii. chapters of the Epistle to the Hebrews, are explained."

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**Place of Publication:** North Third Street, Philadelphia

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**Comment:** In No Man Knows My History, Fawn Brodie points to this treatise as a foundation for Joseph's development of the Melchizedek Priesthood. Gray appears to be motivated by an ongoing controversy over the nature of the priesthood held by Christ; specifically what, as Psalm 110 describes, was the "parallel between the priesthood of Melchisedec and that of Messiah" [iii].

**Researcher:** Richard Kimball

**Excerpt (pages):** "And we assert that Jesus did not usurp the honour of the priesthood; and stand ready to prove that he was called of God, as was Aaron, to that high dignity.--Produce your proof then, exclaims the Jews.--You have it, rejoins Paul, in the 110th psalm; where king David uses these words: 'The Lord hath sworn, and will not repent,
thou art a priest for ever after the order of Melchisedec.' Here is proof positive and indisputable. Messiah, the son of David, is a priest--a priest appointed by God--appointed with an oath--and after the order of Melchisedec. It is perfectly apparent that the apostle by this quotation proved all he undertook to prove, and something more; for he not only established the fact that Messiah must be a priest, but fixed the order of his priesthood. And alas! it is not the order of Aaron, but the order of Melchisedec. How is a Jew to endure this! . . . How was a Jew, I ask again, to be told that God wholly overlooking the divine priesthood of Levi, had gone back to Melchisedec, who was not even of the seed of Abraham, and taken his priesthood as a more noble pattern for the priesthood of Messiah. . . . Paul saw the peril of his situation, as the advocate of divine truth. He saw arrayed against him an host of prejudices inherent in the blood of Israelites, and consecrated into religious principles, by zeal for their ecclesiastical establishment." [emphasis in original; pp. 11-13]

**Length of Relevant Material:** 4 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** premortal existence; Jesus Christ

**Author:** Richard Watson

**Title of Book:** *Theological Institutes; or A View of the Evidences, Doctrines, Morals and Institutions of Christianity*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New York

**Publisher:** Published by B. Waugh and T. Mason, for the Methodist Episcopal Church, at the Conference Office, No. 13 Crosby-Street (J. Collord, Printer)

**Date of Publication:** 1833

**Library Location:** Harold B. Lee Library, call no. BT 75 .W33

**Nature of Source:** An advertisement for the book offered the following: "The object of this work is to exhibit the Evidences, Doctrines, Morals and Institutions of Christianity, in a form adapted to the use of young Ministers, and Students in Divinity. It is hoped also that it may supply the desideratum of a BODY OF DIVINITY, adapted to the present state of theological literature, neither Calvinistic on the one hand nor Pelagian on the other." [from the frontispiece]

**Comment:** The quotation is taken from a lengthy (thirty page) treatment of different aspects of the trinity. Topics discussed include "God--The Trinity in Unity"; "Trinity--Scripture Testimony"; "Trinity--Preexistence of Christ"; and "Trinity--Jesus Christ the Jehovah of the Old Testament." Watson is contending against various Christian ideas, particularly the views of Socinians and Arians. The chapter contains pages of scriptural evidence [not quoted here] designed to support Watson's arguments.

**Researcher:** Richard Kimball

**Excerpt (pages):** "By establishing, on Scriptural authority, the preexistence of our Lord, we take the first step in the demonstration of his absolute divinity. His preexistence, indeed, simply considered, does not evince his Godhead, and is not,
therefore, a proof against the Arian hypothesis; but it destroys the Socinian notion, that he was a man only. For since no one contends for the preexistence of human souls, and if they did, the doctrine would be refuted by their own consciousness, it is clear, that if Christ existed before his incarnation, he is not a mere man, whatever his nature, by other arguments, may be proved to be. . . Whatever, therefore, the true nature of our Lord Jesus Christ may be, we have at least discovered from the plainest possible testimonies; testimonies which no criticism, and no unlicensed and paraphrastic comments, have been able to shake or to obscure, that he had an existence previous to his incarnation, and previous to the very 'foundation of the world.' If then we find that the same titles and works which are ascribed to him in the New Testament, are ascribed to a Divine Person in the Old, who is yet represented as distinct from God the Father, and especially to one who was to come into the world to fulfil the very offices which our Lord has actually fulfilled, we shall have obtained another step in this inquiry, and shall have exhibited lofty proof, not only of the preexistence of Christ, but also of his Divinity." [pp. 240, 245; emphasis in original]

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: priest; Aaronic priesthood; descent of authority; basis of authority
Author: Charles Buck (1771-1815)
Title of Book: Theological Dictionary, Containing Definitions of All Religious Terms
Title of Article:  
Title of Periodical:  
Place of Publication: Philadelphia
Publisher: W. W. Woodward
Date of Publication: 1818
Library Location: Harold B. Lee Library, call no. MICROFICHE 080 Sh64a no. 43475
Nature of Source: A theological dictionary containing definitions of religious terms and describing the major religious denominations. The volume under examination was the fifth American edition of a British publication.
Comment: This passage is taken from the entry on "Priest." It describes not only how priesthood power descended in the early church but moreover outlines how early Christian ministers believed that they inherited the ancient Jewish priesthood.
Researcher: Richard Kimball
Excerpt (pages): "PRIEST, a person set apart for the performance of sacrifice, and other offices and ceremonies of religion. Before the promulgation of the law of Moses, the first-born of every family, the fathers, the prince, and the kings, were priests. Thus Cain and Abel, Noah, Abraham, Melchizedec, Job, Isaac, and Jacob, offered themselves their own sacrifices. Among the Israelites, after their departure from Egypt, the priesthood was confined to one tribe, and it consisted of three orders, the high-priest, priests and Levites. . . It has been much disputed, whether in the Christian church, there be any such officer as a priest, in the proper sense of the word. If the word priest be
taken to denote a person commissioned by divine authority to offer up a real sacrifice to
God, we may justly deny that there is a priest upon earth. Under the Gospel, there is but
one priest, which is Christ; and but one sacrifice, that of the cross. The church of Rome,
however, erroneously believe their priests to be empowered to offer up to the Divine
Majesty a real proper sacrifice, as were the priests under the Old Testament.
Ecclesiastical history informs us, that, in the second century, some time after the reign of
the emperor Adrian, when the Jews, by the second destruction of Jerusalem, were
bereaved of all hopes of the restoration of their government to its former lustre, the notion
that the ministers of the Christian church succeeded to the character and prerogatives of
the Jewish priesthood, was industriously propagated by the Christian doctors; and that, in
consequence, the bishops claimed a rank and character similar to that of the Jewish high-
priest; the presbyters to that of the priests; and the deacons to that of the Levites." (pp.
423-424; emphasis in original)

Length of Relevant Material:  2 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics:  priest; sacrament of the Lord's supper
Author: Charles Buck (1771-1815)
Title of Book:  Theological Dictionary, Containing Definitions of All Religious Terms
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: W. W. Woodward
Date of Publication: 1818
Library Location: Harold B. Lee Library, call no. MICROFICHE 080 Sh64a no. 43475
Nature of Source: A theological dictionary containing definitions of religious terms
and describing the major religious denominations. The volume under examination was
the fifth American edition of a British publication.
Comment: This passage is taken from the entry on "Priest." This excerpt contains the
differing views of the Lord's supper held by English clergy. The controversy centered on
the question of whether the eucharist represented an actual sacrifice, a feast
commemorating the sacrifice of Christ on the cross, or a mere commemoration of the
death of Christ.
Researcher: Richard Kimball
Excerpt (pages): "In the church of England, the word priest is retained to denote the
second order in her hierarchy, but we believe with very different significations, according
to the different opinions entertained of the Lord's supper. Some few of her divines, of
great learning, and of undoubted protestantism, maintain that the Lord's supper is a
commemorative and eucharistical sacrifice. These consider all who are authorised to
administer that sacrament, as in the strictest sense priests. Others hold the Lord's supper
to be a feast upon the one sacrifice, once offered on the cross; and these, too, must
consider, themselves as clothed with some kind of priesthood. Great numbers, however,
of the English clergy, perhaps the majority, agree with the church of Scotland, in maintaining that the Lord's supper is a rite of no other moral import, than the mere commemoration of the death of Christ. These cannot consider themselves as priests in the rigid sense of the word, but only as presbyters, of which the word priest is a contraction of the same import with elder." (p. 424; emphasis in original)

Length of Relevant Material: 2 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: prophets; Enoch; Adam

Author: James Gray, D.D.

Title of Book: "A Dissertation, on the Coincidence Between the Priesthoods of Jesus Christ & Melchisedec in Three Parts, In which the passages of Scripture relating to that subject, in the xiv chapter of Genesis, the cx. Psalm, the v.vi.vii. chapters of the Epistle to the Hebrews, are explained."

Title of Article:

Title of Periodical:

Place of Publication: North Third Street, Philadelphia

Publisher: Jane Aitken

Date of Publication: 1810

Library Location: Harold B. Lee Library, Microfiche 080 Sh64a no. 20239

Nature of Source: A lengthy (120 pages) discourse on the priesthood in the Old and New Testaments. Gray considers three types of priesthood--Aaronic, Melchisedec, and Christ--and delineates similarities and differences among them. Gray translates Hebrew and Greek quotations from the Bible as a major part of his argument. He emphasizes particularly the ancient use of the word "Cohen" which carried a double meaning of both religious priest and minister of a political sovereign.

Comment: In No Man Knows My History, Fawn Brodie points to this treatise as a foundation for Joseph's development of the Melchizedek Priesthood. Gray appears to be motivated by an ongoing controversy over the nature of the priesthood held by Christ; specifically what, as Psalm 110 describes, was the "parallel between the priesthood of Melchisedec and that of Messiah" [iii].

Researcher: Richard Kimball

Excerpt (pages): "In the early ages of the world religion had not received that organization, which has distinguished religious society in subsequent periods. Prophets every age had: Adam, no doubt, was the first; Enoch, Noah, and others succeeded; for there could not be any such thing as religion, without a divine revelation: and by a procedure, the wisdom and goodness of which are equally apparent, God raised up from among men the instruments by which his will should be made known to their respective generations. But these were extraordinary characters, and are not known to have had any peculiar functions in the ordinary offices of religious worship. The faithful had no fixed teachers, to preach the truths, or doctrines of religion; no fixed priests, to present their sacrifices and offerings. Every pious man, no doubt, was ready to embrace such opportunities as might offer of instructing others, and presented his sacrifice in person.
We are not to imagine, however, that religion was, in the times alluded to, so entirely a private and personal concern, as to be wholly destitute of social character. It did always possess social character, and admitted the communion of saints: but that character was defined, not by ecclesiastical constitution, but by the natural arrangements of human society. Thus we find Job offering up sacrifices for his children, and Jethro, in communion with Moses, Aaron, and the elders of Israel, offering up sacrifice in the Israelitish camp. Such a course things would naturally take. For, as families and states are equally bound with individuals, to acknowledge the Supreme Being; so it is plain that those religious solemnities, by which such acknowledgment is made, must of right and necessity, (no divine constitution withstanding,) be conducted by the chief ruler; by the head of the family in the one case, and by the magistrate in the other." [pp. 31-33]
them to understand and declare to others the will of God. Some think it uncertain whether the prophets always or even generally knew the time of the future events, or the meaning of what was communicated to them. . . . Others, on the contrary, maintain that there is no sufficient ground for this opinion, and that there is every reason to believe that the faculties of the prophets were purified, strengthened, and elevated, in a supernatural degree; that they understood distinctly the subject of prophetic revelation; and that the obscurity in which the prophetic writings are involved in our view, arises from our imperfect conceptions, and not from any want of clearness in the prophecies themselves."

(p. 509)

Length of Relevant Material: 1 p.
Hard Copy (pages): ____________________________________________

Date When Photocopying Was Completed:

______________________________________________________________

Topics: resurrection; spirit, soul and body; atonement
Author: Elias Hicks
Title of Book:
Title of Article: (printed letter) "An Exposition of Christian Doctrine Respecting the Nature and Office of Jesus Christ"
Title of Periodical:
Place of Publication: Philadelphia; New York; Baltimore
Publisher: S. Potter & Co. (Phila.); Bliss & White (NY); E.J. Coale (Baltimore)
Date of Publication: 1824 (epistle written in 1820)
Library Location: Harold B. Lee Library, call no. BT 205 .H5x 1924
Nature of Source: Contains the text of an 1820 letter composed by Elias Hicks, the intellectual leader of the "Hicksite reformation" among Quakers.
Comment: This 14-page (printed) letter, written to an "esteemed friend" who was investigating the tenets of Quakerism, provides Hicks's sweeping condemnation of existing Christian doctrine and outlines possible historical alternatives had Christ not been put to death.
Researcher: Richard Kimball
Excerpt (pages): "I don't admire at the difficulties thou hast had to encounter, in regard to the mode of redemption generally held by professing Christians, as being effected by the death, or outward dying, of Jesus Christ upon the outward, wooden, cross. This, as it regards the redemption of the immortal soul from the bondage of sin, I consider a vulgar error, that came in with the apostasy from primitive Christianity. The redemption effected by this outward offering would only, according to the true analogy of things, be a redemption of the outward bodies. . . . Now I consider that the offering of the body of Jesus Christ, on the outward cross, applied only, as a matter of redemption, to the Israelites, redeeming them from the curse of that covenant, and the penalties attendant on every breach thereof. And this outward redemption was the top stone of that figurative dispensation, as by it that dispensation, with all its legal rites, and ceremonies, was abolished and done away. . . . And this outward redemption of the outward bodies of the Israelites, from the curses of their outward law, is a complete figure of the inward redemption of the soul from sin, by the life, or spiritual blood, of Christ, inwardly
sprinkling our consciences, and enabling us to die to sin, as he died for sin, by which we are redeemed from dead works to serve the living God in newness of life, which makes the true Christian. . . . *Neither do I believe that God sent Jesus Christ into the world, purposely to suffer death, in the way he did, any more than any all them [regarding other righteous men and women who had been persecuted and killed].* For I do not believe that God created any rational being, and sent him into the world to suffer death for other men, because they were wicked, and he was righteous." [pp. 10-14; emphasis in original]
approach it with profit; yet we cannot exclude any who make a credible profession, for God only is the judge of the heart, while we can only act according to outward appearances." (p. 267; emphasis in original)

Length of Relevant Material: 1 p.

Hard Copy (pages): 1

Date When Photocopying Was Completed: ________________________________

Topics: Second Coming; judgment day; preparation of the earth and preceding events; millennial conditions

Author: John Gill (1697-1771)

Title of Book: Gill's Complete Body of Practical and Doctrinal Divinity

Title of Article:  

Title of Periodical:  

Place of Publication: Philadelphia

Publisher: Graves, for Delaplaine and Hellings

Date of Publication: 1810

Library Location: Harold B. Lee Library, call no. MICROFICHE 080 Sh64a no. 20216

Nature of Source: After completing a commentary on the Old and New Testaments, the eminent Baptist divine John Gill turned his attention toward the creation of a "system" of divinity--a collection of the several doctrines of divine thought. Believing that "[e]vangelical truths are spread and scattered about in the sacred Scripture," Gill set out to "gather them together, and dispose of them in a regular, orderly method." This volume, abridged by William Staughton in 1810, comprises Gill's findings about the person and works of God, grace, worship, and ordinances.

Comment: In this passage, Gill discusses the events that are to precede and occur during the millennial reign of Christ. Events include the timing of the two resurrections, the subduing of the enemies of righteousness, and the judgment. Gill notes that the reign of Christ will occur on the earth rather than in a heavenly setting.

Researcher: Richard Kimball

Excerpt (pages): "I. That Christ will have a special, peculiar, glorious, and visible kingdom, in which he will reign personally on earth. 1. I call it a special, peculiar kingdom, different from the kingdom of nature, and from his spiritual kingdom. 2. It will be very glorious and visible; hence his appearing and kingdom are put together, 2 Tim. iv. 1. 3. This kingdom will be after all the enemies of Christ, and of his people, are removed out of the way. Antichrist will be destroyed; an angel, who is no other than Christ, will then personally descend to bind Satan and all his angels. 5. This kingdom of Christ will be bounded by two resurrections; by the first resurrection, or the resurrection of the just, at which it will begin; and by the second resurrection, or the resurrection of the wicked, at which it will end, or nearly. 6. This kingdom will be before the general judgment, especially for the wicked. John, after he had given an account of the former, Rev. xx. relates a vision of the latter. 7. This glorious, visible kingdom of Christ will be on earth, and not in heaven; and is distinct from the kingdom of heaven, or the ultimate glory. . . . In this glorious, visible, and personal reign of Christ, all the saints will have a
share, they will reign with him, Rev. xx 4,6. . . . This will not be after the manner of his spiritual reign among his saints; that is a reign in them, this is a reigning with them, and of them with him. This will be a reign with Christ personally and visibly. It implies some kind of share with him in the glories of his kingdom, and supposes domination over all their enemies. . . . Satan will not be bound till Christ, the mighty Angel, descends from heaven to earth, which will not be till the end of the world." [pp. 429-433; emphasis in original]

Length of Relevant Material: 4 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: three degrees of glory; eternal life; glory
Author: Jean Frederic Osterwald (1663-1747)
Title of Book: A Compendium of Christian Theology
Title of Article:
Title of Periodical:
Place of Publication: Hartford
Publisher: Nathaniel Patten
Date of Publication: 1788
Library Location: Harold B. Lee Library, call no. MICROFICHE 080 Sh 64 no. 21354
Nature of Source: Written by Jean Frederic Osterwald, a celebrated divine of Switzerland and deacon of the church of Neucumion, Compendium of Christian Theology purports to answer many of the important questions of Christian theology and history. Topics include, among others, the Holy Trinity, the antediluvian world, church government, and life eternal.
Comment: In speaking of the afterlife, Osterwald contends that there will be various degrees of glory in heaven, just as there are various levels of righteousness on the earth. Although all heavenly dwellers will be happy, some will receive a greater portion. The three-tiered heaven familiar to Mormons does not appear; in a passage with a familiar ring for Mormons, however, Osterwald compares one standard of glory to the sun and another to the stars.
Researcher: Richard Kimball
Excerpt (pages): "It is asked, whether there will be degrees of glory? The most of Divines answer in the affirmative, and they prove this, both from Scripture, as Matt. xxv. In the parable of the talents, 1 Cor. iii. 14, 15. 2 Cor. ix. 6. He which soweth sparingly, shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully. Matt. xix. 28. Dan. xii. They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. And from reason, First. A special and higher degree of glory, can scarcely be denied to some certain persons, as the Apostles and Martyrs. Second. We can scarcely conceive, that a person who has spent the greatest part of his life in wickedness, and at length reformed a little before death, should obtain as high a degree of glory, as he who devotes the whole of his life time to piety, and has contributed much to the glory of God, and the salvation of men: God indeed rewards no person out of debt, but he has a respect to the state, life, and
obedience of men. But though we grant, that there are degrees of glory, yet we are not to
imagine, that they will be the less happy, upon that account, who have obtained a smaller
portion; shall the sower or the husbandman be the less happy, or complain of his state,
because he is not crowned with the same glory as the Apostle Paul. In a future world,
there will be no room left for envy, all things shall be referred unto God, and God shall be
praised in all and by all. On the other hand is objected, that passage, Matt. xx. 9, 10.
Concerning those labourers, who being hired about the eleventh hour, received as much
wages, as those who had been hired early in the morning. But the meaning is, that the
Gentiles who were to be called last, unto the divine covenant, should be partakers of
the same grace, and the same benefits with the Jews, who had long since, and before the
Gentiles, been called unto that covenant." (pp. 393-394)

**Length of Relevant Material:** 2 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** unpardonable sin

**Author:** Charles Buck (1771-1815)

**Title of Book:** Theological Dictionary, Containing Definitions of All Religious Terms

**Title of Article:**

**Place of Publication:** Philadelphia

**Publisher:** W. W. Woodward

**Date of Publication:** 1818

**Library Location:** Harold B. Lee Library, call no. MICROFICHE 080 Sh64a no. 43475

**Nature of Source:** A theological dictionary containing definitions of religious terms
and describing the major religious denominations. The volume under examination was
the fifth American edition of a British publication.

**Comment:** This passage is taken from the entry on "Sin" which describes the
unpardonable sin and explains why such sin is never forgiven.

**Researcher:** Richard Kimball

**Excerpt (pages):** "Unpardonable sin is the denial of the truths of the gospel, with an
open and malicious rejection of it. The reason why this sin is never forgiven is not
because of any want of sufficiency in the blood of Christ, nor in the pardoning mercy of
God, but because such as commit it never repent of it, but continue obstinate and
malignant until death." (p. 486; emphasis in original)

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** unpardonable sin

**Author:** Charles Buck (1771-1815)
By writing a religious tract directed toward young church members, the Reverend Charles Buck (author of *The Theological Dictionary*) has sought to encourage and edify the "lambs" of Christ. According to the author, "I have endeavored to state the various duties in which they (young Christians) are to be engaged; to suggest suitable cautions against the dangers with which they are surrounded; and to encourage them in the midst of all those difficulties which so frequently arise" (Preface).

Comment: To speak peace to young minds concerned about sinning against the Holy Ghost, Buck analyzes the unpardonable sin and concludes that young Christians who remain sincere in their beliefs are unable to transgress to that degree.

Researcher: Richard Kimball

Excerpt (pages): "But what, perhaps, most of all affects you, is that you sometimes think you have sinned against the Holy Ghost. You read that this sin will never be forgiven; and that if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But by this unpardonable sin you must understand is meant an absolute denial and total rejection of Christ and his gospel, by those who retain their obstinacy and malice to the end, and never repent. Such have no fears, no feelings of compunction, no desires whatever to believe in or receive the truth; and thus rejecting the only sacrifice for sins, of course, as the apostle says, there remains no other. Now how can this be your case? You, who see more excellency in Jesus than in any other object whatever? You, whose desire it is every day to glorify him, and unreservedly devote yourself to him? You, who if you were to be asked what is your petition, and what is your request, could say, 'Lord, that I may know, and fear, and love thee; that thou mayest be mine; and that my body, soul, and spirit, may be consecrated to thy praise; that while I live, I may live to thee, and when I die I may dwell for ever with thee.' No hypocrite, no one that is deceived, no one that is under the influence of the powers of darkness, can ever possess such feelings, experience such desires, or sincerely express such ardent wishes to be with and to be like the Saviour." (pp. 120-121)

Length of Relevant Material: 2 pp.

Hard Copy (pages):
Place of Publication: Hartford
Publisher: Nathaniel Patten
Date of Publication: 1788
Library Location: Harold B. Lee Library, call no. MICROFICHE 080 Sh 64 no. 21354
Nature of Source: Written by Jean Frederic Osterwald, a celebrated divine of Switzerland and deacon of the church of Neucomium, Compendium of Christian Theology purports to answer many of the important questions of Christian theology and history. Topics include, among others, the Holy Trinity, the antediluvian world, church government, and life eternal.
Comment: In this excerpt, Osterwald describes the current state of thought concerning the concept of unpardonable sin. Apparently, many religious leaders had dilated on the topic at such great length that church members were beginning to despair (unnecessarily, according to Osterwald) at the thought of committing irremissible sin.
Researcher: Richard Kimball
Excerpt (pages): "Besides, Sin is divided, into remissible, and irremissible, or the Sin against the Holy Ghost. But divines differ, in explaining the nature of this sin; some assert, that it consists in apostacy, attended with a detestation of the truth when known, and opposition to it, and all this contrary to conscience, and from deliberate malice. Others affirm, that it consists in final impenitence, and others in despair [sic]; but these things are uncertain, obscure, and of no utility. They are uncertain, since it can scarcely be defined, wherein this Sin consists, for neither apostates, nor such as sin through deliberate malice, or persecute the truth, can be said to sin irremissibly. Unprofitable, as this doctrine can be of no use, nor can it be applied to any man. All Divines acknowledge, that no person ought to believe, that he has been guilty of this sin, as also that it ought not to be said of any one, that he has been guilty of it. . . . Men of learning have acted with little prudence, who have treated of the sin against the Holy Ghost, in their sermons or writings. For many persons, either through melancholy, or some other cause, when hearing or reading such things, have almost fallen into despair, imagining that they had sinned irremissibly." (pp. 153-154)
Length of Relevant Material: 2 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Unpardonable sin; Sons of perdition
Author: James Gray, D.D.
Title of Book: "A Dissertation, on the Coincidence Between the Priesthoods of Jesus Christ & Melchisedec in Three Parts, In which the passages of Scripture relating to that subject, in the xiv chapter of Genesis, the ex. Psalm, the v.vi.vii. chapters of the Epistle to the Hebrews, are explained."
Title of Article:
Title of Periodical:
Place of Publication: North Third Street, Philadelphia
Publisher: Jane Aitken
Date of Publication: 1810
**Nature of Source:** A lengthy (120 pages) discourse on the priesthood in the Old and New Testaments. Gray considers three types of priesthood--Aaronic, Melchizedec, and Christ--and delineates similarities and differences among them. Gray translates Hebrew and Greek quotations from the Bible as a major part of his argument. He emphasizes particularly the ancient use of the word "Cohen" which carried a double meaning of both religious priest and minister of a political sovereign.

**Comment:** In *No Man Knows My History*, Fawn Brodie points to this treatise as a foundation for Joseph's development of the Melchizedek Priesthood. Gray appears to be motivated by an ongoing controversy over the nature of the priesthood held by Christ; specifically what, as Psalm 110 describes, was the "parallel between the priesthood of Melchizedec and that of Messiah" [iii].

**Researcher:** Richard Kimball

**Excerpt (pages):** "This passage of scripture, viz. Heb. vi. 4, 5, 6;--and that other passage, chap. x.29 have nothing to do with the question, *whether a regenerated person may fall from a state of grace*. The question to which these passages relate, is this: *whether a person, who has heard the gospel, and has been enlightened by the Spirit of God to perceive its truth, and adopt it with joy, may, after all, renounce the whole system of divine truth, and spurn the idea of salvation by the blood of Jesus*. The scriptures certainly speak of this as a possible case; and too many instances of the fact have occurred, to admit any doubt about the existence of such apostates. It is an apostasy, known to, and gloried in, by the apostates themselves: an apostasy, which the Christian church can see and know, else the general commandment to pray for all men, had never been limited by a command not to pray for such men: finally, it is an apostasy from which there is no recovery. We sometimes hear Christians, in their prayers, confessing that they 'have crucified the Son of God afresh, and put him to an open shame.'--'That they have trodden under foot the Son of God, and counted the blood of the covenant with which he was sanctified an unholy thing.' We may not charge such persons with any error in idea; but their expressions are in the highest degree improper: for, they confess a sin, which no Christian, at any period of his life, ever committed; nay, one which no professor of Christianity has committed: they confess themselves guilty of the unpardonable sin. Those dreadful terms are appropriated by the divine Spirit to the most dreadful instance of human guilt: the association between the phraseology and the crime should never be dissolved. The highest effect of the malignity of sin, and the most unrelenting wrath displayed by God in his government over man, should stand distinct from ordinary crimes and punishments. Two important ends would be promoted by this. The man enlightened in the doctrine of salvation through the blood of Jesus, would be put on his guard against the sophistries and corruptions which would lead him from one step of backsliding to another, till he had 'trampled under foot the Son of God.' On the other hand, tender consciences would be delivered from needless terrors. A mind only partially instructed in the doctrine of the gospel, and disordered by the intense operations of a conscience deeply convicted of sin, and by the fiery darts of the evil one, is apt to aggravate all things, and impute to itself, not only its real guiltiness, but a guilt from which it is free, that of the sin unto death. Let the nature of that sin be distinctly known. Surely every Christian can lay his hand on his breast, and looking up to the searcher of hearts, can say, I do not 'count the blood of Jesus an unholy thing;' I do not tread the Son of God contemptuously under foot.' I do know that his blood is precious blood.' . . . The
priesthood of Jesus, as distinguished from that of Aaron, is his [Paul's] theme; and he tells
them [Jews] that they must cleave to that priesthood and its atonement,--or they are lost:
from that priesthood, now that they had been enlightened in its nature, should they
apostatise, though no farther than to the Aaronic priesthood, repentance is impossible;
and mercy no more." [footnote, pp. 17-19; p. 20]

Length of Relevant Material: 3 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: unpardonable sin
Author: American Sunday-School Union
Title of Book: The Union Bible Dictionary
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: American Sunday-School Union
Date of Publication: 1838 (second edition)
Library Location: Harold B. Lee Library, call no. BS 440 .U55
Nature of Source: A dictionary containing definitions and explanations of personalities
and events found in the Old and New Testaments.
Comment: This passage comes from the entry on "Sin" wherein the "sin unto death" is
explained. The author initially offers a legalistic interpretation (perhaps unforgivable sins
had been outlawed in the Jewish code) but concludes that an unpardonable sin could
scarcely be committed by modern Christians.

Researcher: Richard Kimball

Excerpt (pages): "The sin not unto death, and the sin unto death, (1 John v. 16,) have
been variously interpreted. As there are offences under human governments which are
capital, involving the certain penalty of death without the hope of pardon, so under the
divine government there are sins of such malignity and aggravation, evincing an
impious and unalterable determination to reject the offered mercy of God, that we have
little, if any ground, for the prayer of faith, or even for the hope that the offender may be
forgiven. It seems difficult to suppose a case, however, in the existing state of God's
government, in which the character of a sin can be so determined by any human tribunal,
as to make him who commits it no longer a subject of prayer. (John iii. 15. Acts xvii. 30.
2 Pet. iii. 9.) Some have supposed that exclusive reference is had to a distinction in the
Jewish law between offences capital and not capital; or to the civil law of some particular
place, by which some offences were punishable with death, without the possibility of
pardon. These were sins unto death, for no entreaty availed to avert the punishment. But
there were other capital cases in which the law authorized a commutation of punishment,
if the circumstances justified it. These were sins not unto death; for the powerful
intercession of friends for the offender might save him. Whether what is called the
unpardonable sin (Matt. xii. 31, 32) can be committed except by such as were witnesses
of the mighty works wrought by Christ, and by his apostles through the power of the
Holy Ghost, is considered doubtful by many. From the connexion [sic] of the above cited
passage from Matthew we have a very explicit illustration of one species of this sin; and perhaps the unpardonable sin is the same with the sin unto death."  (p. 581; emphasis in original)

**Orson Hyde and a Land for the Jews: The Gathering of Israel Among Mormons, Jews, and Christians in the 1840's**

by Melissa Lambert

Summer 2002

Upon his arrival in the Holy Land, travel worn and weary, Orson Hyde no doubt resembled fellow pilgrims from America in the 1840's. The majority of his countrymen who visited the Holy Land were "serious young men who claimed that their main motive for travel was the pious hope of hastening the millennium."\(^1\) Hyde, who would dedicate the land to the gathering of the Jews during his 1841 visit, certainly fit in this category. Many of his fellow travelers published accounts of their time in the Holy Land to finance their journeys. And so did Hyde. *A Voice From Jerusalem*, a collection of his letters to Joseph Smith and members of the brethren, was published to fund his return trip and bears many similarities to contemporaneous accounts by other pious Americans. Yet Hyde was more daring than many, claiming to have been sent on a mission from God. According to his account, he was commanded in a vision in March of 1840 to warn both Jews and Gentiles about the need for the Jews to gather.\(^2\) One month later, during the April 1840 conference of the Church at Nauvoo, the Mormon apostle was assigned to travel to Jerusalem and there dedicate the land to the return of the house of Israel.\(^3\) Like other Mormon missionaries at the time, Hyde commenced his journey, which took two and a half years, without financial resources.\(^4\) As he traveled, he spoke to audiences and published tracts to raise money and further the missionary work of the church. In Germany, he undertook the study of the German language and within eight days, wrote Joseph Smith that he could "speak and write the German considerable already." Upon his return through Germany, at the end of his trip, he wrote and published a 115-page book in German entitled *A Cry From The Wilderness*, which sketched out of the "origin and doctrines" of the Mormon church.\(^5\) Travel in the Middle East was a risky business in the 1840s, and while sailing on the Mediterranean Sea from Smyrna to Beirut, Hyde's ship became becalmed and ran out of provisions. Hyde was reduced to eating snails that he gathered on the rocks of several uninhabited islands. The only trouble, he wrote, was that he "could not get enough of them." Hyde finally reached Beirut, only to find a "terrible battle" being fought outside of the city. He wrote there that "thefts, murders, and robberies are taking place almost continually."\(^6\) Then, while on a ship from Beirut to Jaffa, Hyde as well as all other members of the ship noticed "a very bright glittering sword...in the heavens" and a hand which "stretched itself out and took hold of the hilt of the sword." The Arabs on the ship believed it to be a manifestation of Allah, but Hyde writes in a letter to Parley Pratt: "I
mention this because you know there is a commandment to me which says: 'Unto you it shall be given to know the signs of the times, and the sign of the coming of the Son of Man.'

Perhaps for this reason, Hyde's writings are full of observations about the current state of the Jews and the interest of Jews and Gentiles in the gathering. He made several prophecies and asserted that there was intense interest among both Jews and Christians regarding the restoration of Palestine to the Jews. Although his observations resembled those made by others at the time, his attitude toward the Jews and his dedication of the land for the gathering are unusual. In retrospect, Hyde seems to have been an acute political observer as well as having been inspired by God. As he recounts, at the time of his dedication of Jerusalem in 1841, the scene was already set, the world prepared for the gathering to begin in earnest.

**Interest in the Holy Land among Christians**

Although the Holy Land had always fascinated Bible-saturated Americans, pilgrims and travelers from America did not begin to visit Palestine until the 1820's. Before that time, Americans were too preoccupied with settling an untamed wilderness and establishing their new country. From the 1820s on, however, a steady stream of accounts by travelers to the Holy Land poured off American presses and appeared on the pages of American periodicals. As a result of the popularity of their publications, the travelers had a wider influence than their numbers may reflect. In 1843-1844, for instance, two years after Hyde's journey, only twelve Americans are known to have visited the Holy Land, yet John Lloyd Stephens' 1837 *Incidents of Travel* sold 21,000 copies and earned its author $25,000.

Nearly all American travelers to the Holy Land in the first half of the 19th century viewed Palestine through the lens of scripture. What they described and found significant were places mentioned in the Old and New Testament. Hyde also likened much of what he saw in Israel, both people and places, to ancient scripture. He writes, for instance, "The customs and manners of the people of the east are so similar to what they were in the days of the Savior that almost everything which the traveler beholds is a standing illustration of some portion of scripture." Seeing two women grinding wheat at a hand mill reminded him of a passage from Isaiah. When he visited the pool of Bethesda, he noted that there would have been plenty of water to "immerse all Jerusalem in a day." He saw this as evidence that early Christians in the New Testament practiced baptism by immersion. Similarly, one of the first American missionaries to the Holy Land, Pliny Fisk, said in 1819, speaking of Palestine; "It was in the wilderness of Judea, that John came to announce the Savior's approach and prepare his way before him. In one of these villages Jesus was born; on one of these plains the shepherds were watching their flocks, when a choir of angels came from heaven."

At the same time, many American visitors were disappointed by the barrenness and poverty of the land of Israel. They remarked on what they perceived as destitution and filthiness among both Jews and Arabs. An 1843 travelogue by the American reverend Stephen Olin, entitled *Travels in Egypt, Arabia Petraea and the Holy Land*, notes that the Jews in Jerusalem occupy "the most miserable and filthy part of the city, redolent of bad odours" and that many of the houses in Jerusalem "are in a dilapidated and ruinous state...One passes from court to court...[looking] into a succession of uninhabited and uninhabitable rooms, full, or half full, of rubbish and filth."
Also reflected in the travelers' accounts is the belief of the majority of Americans that the Jews would one day be literally restored to the Holy Land. This restoration - either preceded or followed by a general conversion of the Jews - would then help usher in the millennium. This belief stemmed from the radical change in Biblical interpretation brought about by the Protestant Reformation. While previous Christian eschatology generally ignored the idea of a Jewish restoration, the Reformation's emphasis on making the Bible available in the vernacular to lay worshipers led to a more literal reading of prophecies about the Jewish gathering.

English Puritans carried this more literal reading of biblical prophecies with them when they crossed the seas to settle in the new land of America. Their descendants in America shared their forbearers' fascination with all things pertaining to Israel. Americans learned the Hebrew language in their Universities, named a number of American towns and cities after places in the Old Testament, and used rhetoric and images from the Bible in their everyday conversations, religious sermons, literature, and political discussions.

This strong biblical emphasis in America is reflected in the writings of Edward Robinson, a 19th century archaeologist and perhaps the most famous American traveler to Palestine in the 1840's. In a newspaper serial of his 1841 book, *Biblical Researches in Palestine*, Robinson writes romantically that the scenes in Israel seemed familiar to him: "From the earliest childhood I had read of and studied the localities of this sacred spot; now I beheld them with my own eyes; and they all seemed familiar to me, as if the realization of a former dream." Many Americans, whether or not they traveled to the Holy Land, had an intense interest in this magical place of ancient lore as a result of their grounding in scripture and writings and talks by travelers such as Robinson markedly increased that interest.

This fascination with the Holy Land also led Americans to turn their thoughts to the Jews, who remained scattered throughout the world in the Diaspora begun in the first centuries of the Common Era.

Just as their interest in the Holy Land was rooted in scripture, the American interest in the Jews' return remained largely spiritual rather than political in nature. For instance, while John Adams, the second president of the United States, believed that a Jewish state should be established in Palestine, he did not incorporate this idea into American policy. Rather than dwelling on the political implications of such a state, Americans focused on the gathering as a sign of the millennium. The Jews were seen as instrumental in converting the earth, as Baptist minister Isaac Taylor Hinton wrote in 1840: "The restoration of the Jews...will probably be the main instrumentality for healing the divisions of the church, as well as for successfully disseminating the gospel among the heathen."

**Mormons and the Gathering**
The Church of Jesus Christ of Latter-day Saints shared this largely spiritual outlook about the gathering of Israel. Early members tended, however, to focus more on the gathering of Saints to Zion on the American continent, rather than on the gathering of the Jews to Palestine. Despite this focus on the American gathering, the prophet Joseph Smith proclaimed, as part of his dedication of the Kirtland Temple on 27 March 1836: "Jerusalem, from this hour, may begin to be redeemed" (D&C 109:62). One week later, on 3 April 1836, "the Lord, along with the ancient prophet Moses, appeared to Joseph
Smith and Oliver Cowdery and 'committed unto [them] the keys of the gathering of Israel from the four parts of the earth.' (D&C 110:11)\textsuperscript{21}

Orson Hyde's journey to Jerusalem seems to be the first concrete action taken by the Mormon church to help facilitate the gathering. Hyde himself is extremely cognizant throughout his mission of the keys that had been handed down and the divine nature of his mission. In order to fulfill the Lord's mandate to declare unto the Jews that the time of their gathering was at hand, in the course of his journey Hyde spoke about the gathering with Jews in Rotterdam and Jerusalem and sent letters declaring his purpose to the chief rabbi of London and the Jews of Constantinople.\textsuperscript{22} There is no evidence that these communications had an effect on the recipients, but they do seem to have had an effect on Hyde, leading him to state on several occasions that the Lord was preparing the Jews for the return. In a letter to Parley P. Pratt following his visit to Jerusalem, for instance, Hyde wrote: "I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day...Many of the Jews who are old go to this place to die, and many are coming from Europe into this Eastern world. The great wheel is unquestionably in motion, and the word of the Almighty has declared that it shall roll."\textsuperscript{23}

Yet while Hyde did find interest among the Jews, it seems that his journeys and the revelation he received from God also showed him that Gentiles would take the lead in gathering Israel. On July 7 1840, before traveling through Europe and visiting Jerusalem, Hyde had written in a report to the prophet Joseph in Franklin, Ohio: "The Jews are gathering; and have issued orders, or a circular, and universal proclamation for their brethren, in all the world, to return to Palestine, for the land is ready for their reception. 'But there is none to guide her among all the sons whom she hath brought up...'-See Isaiah 51:18...As Jerusalem has no sons to take her by the hand and lead her among all the number whom she hath brought forth, Bro. Page and myself feel that we ought to hurry along and take her by the hand; for we are her sons but the Gentiles have brought us up."\textsuperscript{24} This statement seems slightly contradictory, first saying that the Jews had issued orders to gather, and then saying that there were none among the Jews who could take the lead at that time in facilitating the gathering. The orders of which Hyde speaks of were issued by a group of German Jews in Jerusalem, and the main purpose of their circular seems to be to solicit money for the rebuilding of their synagogue in Jerusalem. Yet the circular does state that due to the more lenient policies toward Jews of the Egyptians, who occupied Palestine in the decade of the 1830s, the Jewish areas of the city were being restored to the possession of the Jews and rebuilt.\textsuperscript{25} Thus although Hyde may have believed that the Jewish circular was more of a call to gather than it actually was, it does illustrate his statement that it was the Gentiles, in this case the Egyptian ruler, rather than the Jews, who would take action at that time to gather Israel. For instance, a much more widely-published circular of the time, issued by a gentile, Henry Innes, the British Secretary of the Admiralty, called on Protestant European leaders to help the Jews return to Palestine.\textsuperscript{26} This circular was mentioned in the publication of the English Saints, the Millennial Star, where it seems likely Hyde may have learned of it.\textsuperscript{27}

**Jews and the Gathering**

Yet while the Jews may not have been preparing en masse to return to Israel in the 1840s, the myth of their exile and redemption was a major theme in their culture and education. Throughout their lengthy Diaspora, they remained conscious that their true
and ultimate home was in Palestine. At the same time, the traditional Jewish doctrine was that their gathering would be on God's timetable, not their own, and that they needed to be patient. The grand rabbi De Cologne of France stated in 1825: "According to our dogmas, God alone knows the epoch of the Israelitish restoration; that he alone will make it known to the whole universe, by signs entirely unequivocal; and that every attempt on our part, to re-assemble with any political-national design, is forbidden, as an act of high treason against the Divine Majesty." At the same time, however, Jews were habituated to "a cyclical granting and withdrawal of the gifts of territory and sovereignty." Therefore, in the common mind, the return to Israel was not always relegated to a distant future that only God could ordain, leading to ambivalence in this area.

The effects of the Enlightenment and the Emancipation of Western European Jews as well as increased immigration to the United States made the 19th century a period of great change for the Jews. Beginning with the French Revolution of 1789, as European Jews began to be offered civil equality, many Jews were faced with maintaining their traditional separation or beginning to integrate into the countries in which they lived. To gain political rights, a number of Western Jews asserted that the Jews were not a separate nation but purely a religious body and denied any intention or desire to return to Israel. The more traditional Eastern European Jews, however, who remained largely unemancipated, did not renounce their eventual return. At the same time, a small number of Jewish forerunners to the Zionist movement, who opposed emancipation and were concerned about the effect of integration upon western European Jewry, began to advocate a return to Israel.

As Hyde observed, in the early and mid-19th century, there was a relative increase in the rate of resettlement of Jews in Palestine. Although there was much greater growth later in the 19th and 20th centuries, "The Jewish population growth between 1835 and 1840 represents the greatest proportional growth rate [in Jerusalem] during any five-year period in modern history." A number of the new Jewish settlers were political refugees from North Africa and Southeastern Europe. The Jewish community in Palestine remained small, but now larger than before, it presented economic and legal problems. While this slight increase in immigration was largely on an individual level, several English and American societies were founded in the first half of the 19th century to raise money for Jews in the Holy Land.

Yet despite their support for such societies, most American Jews in the first half of the 19th century were content where they were. They found far more freedom and safety in America than in the European ghettos that many had immigrated from. Scholar Peter Grose explains: "While centuries of persecution had strengthened the mystical bond of the Jewish Diaspora to their Holy Land, the opportunities offered by 19th century America broke it." Although they were largely an exception, a few prominent American Jews, did publicly endorsed the idea of the return at this time. American Jew Mordecai Noah, for instance, attempted in the early 1820s to establish a Jewish colony on Grand Island, New York, which he claimed would be an eventual launching ground for the Jewish return to Israel. While the colony was unsuccessful, Noah remained enamored with the idea of the return and in a speech in 1844, echoed the thoughts of many Christians in saying that the way was being prepared for the gathering, indicating as signs "comotions in the State and division in the Church; new theories put forth, new hopes excited, new promises made; and the political events in Syria, Egypt, Turkey, and
Russia." A few other prominent Jews advocated the return, including Rabbi Rice, an orthodox rabbi in mid-19th century America, who spoke out against Jewish assimilation in America and stressed that the commandments could only be completely fulfilled in Israel, concluding that Jews should leave America and return to Israel.

The English role in the Gathering

Despite this sporadic interest among Jews and slight increase in immigration to Israel, in the 1840's England was the active agent in the return of the Jews, as Hyde rightly saw. He prophesied in A Voice From Jerusalem: "It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion, that by political power and influence they will be gathered and built up; and, further, that England is destined, in the wisdom and economy of heaven, to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise." 41 This went against the idea among certain Americans that America - the Promised Land - would be the nation to help. Yet it was in line with political realities at the time. The possibility of England giving aid to Jews in gathering to Israel was already being discussed in high political circles in England and some actions had been taken. One reason for this interest seems to be the moral atmosphere created by the Church of England in favor of Jewish conversion and restoration. 42 The political debate over the emancipation of the Jews in England also made the issue of the Jews a pressing political issue in England at the time. In addition, Britain's vast empire and naval power enabled English leaders to wield influence on the world scene.

In 1839, for instance, the prominent English Jew, Sir Moses Montefiore, negotiated with Mehmet Ali, who had extended his Viceroyalty of Egypt to include Palestine in the 1830's, for concessions to Jews in the Holy Land for agricultural settlements. However, Britain, for diplomatic reasons, persuaded Ali to vacate the occupied territories and return them to the Ottoman Empire and Montefiore's plans could not be carried out. 43 But before Ali was dislodged, Tory politician Lord Shaftesbury made a plea in The Quarterly Review for Jewish settlement in Palestine under the protection of the major powers. 44 In addition, Palmerston, the British foreign secretary, instructed the British ambassador in 1840 to acquaint the Ottomans with the benefits of encouraging Jewish settlement. His main concern was establishing a British presence in the area, but his proposal coincided with the goals of Christian advocates of Jewish restoration. 45

Hyde seems to be cognizant of many of these events, due perhaps to his three and a half months in England while traveling to the Holy Land. Yet at the beginning of his journey, even before he arrived in England, he wrote in a report to the prophet Joseph Smith: "I am informed that both England and Rusia [sic], have extended protection to the Jews in Palestine; and proffer to aid them in their return." 46 Indeed, two years earlier, in 1838, Britain had been the first European nation to establish a consulate in Jerusalem. At the direction of British Foreign Secretary Palmerston, in 1839 the English consulate extended protection to Jews who had lost the protection of the countries of their origin upon their immigration to Palestine. 47 Although other western countries also established consulates in Palestine in the 1840s and '50s, according to scholar David Vitale, "The British were both the most influential of all foreign representatives and, on the whole, the most helpful to the Jews." 48
Despite the accuracy of his prophesies, Hyde was not the only person saying that England would play a role. After the 1805 Battle of Trafalgar, in which England gained almost unchallenged control of the seas, people often linked Britain with the maritime nation that Isaiah prophesied would help gather Israel (Isaiah 18).

**America and the Gathering**

In contrast to England, America, still a young nation, had little political power in the Middle East in the 1840's. Her missionary efforts in Palestine also struggled. The first of the American missionary societies, the American Board of Commissions for Foreign Missions, appointed in 1818 two missionaries to go the Near East. The mission at Jerusalem was not successful, yielding only a handful of converts, and in 1844 it was decided to close the Jerusalem station. From that time until the end of the 19th century, Americans left missionary work in Palestine largely to the British. Hyde experienced the weakness of the American missionary effort first hand, writing that when he asked the American missionaries in Jerusalem to introduce him to some of the principle Jews in Jerusalem, they made hemming sounds and then "observed that Mr. Johns, the English Consul, might be the most proper man to grant me the desired favor."

Despite America's lack of political heft on the world scene, a number of Americans believed their nation had a unique role in restoring the House of Israel. Identifying the Native Americans as the Lost Tribes, for instance, Americans believed they had a unique role in the conversion of these scattered members of the House of Israel. Some, such as Ethan Smith in *A View of the Hebrews*, went so far as to say that the biblical prophecies that the restoration of Israel will come from "far countries...from isles afar" showed that America would play a role in restoring the ten tribes to Jerusalem.

According to scholar Moshe Davis, many early American historical sources, both Christian and Jewish, "reveal almost identical language, symbols and manner of discourse regarding the Jewish Restoration in the Holy Land....In this literature, the young American nation is admonished to help bring about the Restoration of the Jews, as part of its responsibilities to itself and to the world." For instance, Protestant clergyman, Rev. John McDonald, linked what he believed to be America's role in restoring the Jews with that of Cyrus, the gentile ruler who rebuilt the temple of the Jews in Jerusalem. In addition, prominent Jew Mordecai Noah said in an 1844 discourse: "Where can we plead the cause of independence for the children of Israel with greater confidence than in the cradle of American liberty? Here we can unfurl the standard, and seventeen millions of people will say, '...go forth and repossess the land of your fathers.'"

Hyde echoes this Cyrus theme in his dedicatory prayer: "Thou, O Lord, did once move upon the heart of Cyrus to shew favour unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place and with a desire to see thy righteous purposes executed in relation thereto." However, Hyde did not see America as aiding in gathering. He quoted biblical prophesy as saying that kings, not presidents, would play a role in restoring the Jews to Palestine. Instead, Hyde gave America the unique role in Mormon theology as the site of the New Jerusalem. While Rev. John McDonald used the metaphor in Isaiah 18 of eagle's wings shadowing to identify America as the nation that would help gather the Jews in the Last Days, Hyde used the same image to illustrate America's role
as Zion, or the New Jerusalem: "But on the land of Joseph, far in the west, where the spread eagle of America floats in the breeze and shadows the land...shall Zion rear her stately temples and stretch forth the curtains of her habitation."\(^{59}\) Hyde was not alone in identifying England as the Cyrus figure that would restore the Jews to Israel. Yet unlike previous commentators, Hyde gave a role of helping to usher in the millennium to both America and England: America as the site of the New Jerusalem and the gathering place of Mormons in the 19th century and England as the political power that would aid in the restoration of the Jews.

Despite the novelty and boldness of some of Hyde's writings and ideas, many of his ideas were similar to others of his time, and to a contemporary observer it no doubt seemed that he was just another pilgrim to the Holy Land. Even to his fellow Mormons, Hyde's mission took secondary importance to their own efforts to establish Zion in America. In addition, it does not seem that Hyde significantly influenced the Jews or Gentiles that he met along his journey. Yet Hyde did not undertake his two and a half year journey believing that his efforts would be in vain. He felt that he was calling down the powers of heaven to make the land fruitful once again and restore Israel, stating in his dedicatory prayer: "Let [the land] again flow with plenty to feed the returning prodigals...Incline [the Jews] to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows."\(^{60}\) Joseph Smith also saw Hyde's dedication as an event of vast importance, writing in a letter to Hyde: "Although [your mission] appears great at present, yet you have but just begun to realize the greatness, the extent and glory of the same."\(^{61}\) Hyde was indeed correct in his statements that the world was already being prepared for the return of the Jews, and there was interest among both Jews and Gentiles regarding the gathering. As he stated, England was playing and would continue to play the crucial role in facilitating the Jews' return. And in the years after his mission, a great change did begin to take place in the Holy Land. Even as soon as a decade after Hyde's mission, in 1852, famed archaeologist Edward Robinson found Jerusalem greatly changed from his previous visit fourteen years earlier. He stated that the city was being rebuilt, civil and political reforms had been introduced, and the poverty of its inhabitants was lessening.\(^{62}\) Although Hyde did no more than call on the powers of heaven, it seems that in the end, his petition was granted.

Endnotes
1 \(^{1}\) David Klaztker, American Christian Travelers to the Holy Land, 1821-1939 (Ph.D. diss., Temple University, 1989), 8-9.
4 \(^{4}\) Hyde commenced his journey on 15 April 1840 and arrived back in Nauvoo on 7 December 1842.
5 \(^{5}\) Myrtle Hyde, Orson Hyde: The Olive Branch of Israel (Salt Lake City: Agreka Books, 2000), 120-129,147.
6 \(^{6}\) A Sketch of the Travels and Ministry of Elder Orson Hyde, Missionary of the Church of Jesus Christ of Latter-day Saints, to Germany, Constantinople and Jerusalem,
containing A Description of Mount Zion, the Pool of Siloam, and other ancient places, and some account of the manners, customs of the east, as illustrative of scripture texts, with a sketch of several interviews and conversations with Jews, missionaries, etc., with a variety of information on the present state of that and other countries, with regard to Coming Events and the Restoration of Israel, Compiled from his late letters and documents (Salt Lake City: Deseret News Office, 1869), 23-24.

7 Ibid, 24.
8 Klazker, American Christian Travelers, 14-15.
9 Orson Hyde, A Voice from Jerusalem, or a Sketch of the Travels and Ministry of Elder Orson Hyde, Missionary of the Church of Jesus Christ of Latter-day Saints, to Germany, Constantinople and Jerusalem, containing a Description of Mount Zion, the Pool of siloam, and other Ancient Places, and Some Account of the Manners and Customs of the East, as illustrative of Scripture Texts, with a Sketch of Several Interviews and Conversations with Jews, Missionaries, etc., with a Variety of Information on the Present State of That and Other Countries with Regard to Coming Events and the Restoration of Israel (Liverpool: P.P. Pratt, 1842), 18-19, 17-18.
10 Pliny Fisk, The Holy Land as an Interesting Field of Missionary Enterprise. A Sermon, Preached in the Old South Church, Boston, Sabbath Evening, Oct.31, 1819, just before the Departure of the Palestine Mission (Boston: Samuel T. Armstrong, 1819).
12 See Selig Adler, America and the Holy Land: A Colloquium, American Jewish Historical Quarterly, Vol.62 No.1, September 1972, 40-41. Adler states: from the very beginning of American history, there was a strong Christian tendency to believe that the Second Advent must await the restoration of the Jewish state. This was not a unanimous opinion among Christian theologians, but it forms part of the matrix of American intellectual history, comprising a persistent millennial strain in American Christian thought. See also: Robert Adam, The Religious World Displayed; or, A View of the Four Grand Systems of Religion, Judaism, Paganism, Christianity, and Mohammedism, (Philadelphia: Moses Thomas, 1818), 109-110. Adam writes: Most Christian divines suppose that they will be actually called to inhabit their own land, and their opinion is well founded on several texts of scripture: others, as Dr. Dodd, & c. contend, that there shall be only a general conversion of the Jews in the countries where they respectively dwell, without immigration.
14 Edward Robinson, Visit to Jerusalem: Incidents and First Impressions, Boston Recorder and Religious Telegraph (5 March 1841), 37-38.
16 Klazker, American Christian Travelers to the Holy Land, viii.
40  Davis, *With Eyes Toward Zion IV*, 100-102.
42  Israel Finestein, Early and Middle 19th-Century British Opinion on the Restoration of the Jews: Contrasts with America, *With Eyes Toward Zion - Volume II*, 75.
43  Ibid, 79.

50 For a description of these missionary efforts, see Alvan Bond, *Memoir of the Rev. Pliny Fisk, late missionary to Palestine* (Arno Books, 1828). Fisk was one of the first two American missionaries sent to Palestine in 1818.


54 Davis, *With Eyes Toward Zion IV*, 46.

55 John McDonald, *A New Translation of Isaiah, Chapter XVIII, with Notes Critical and Explanatory, A Remarkable Prophecy, Respecting the Restoration of the Jews, Aided by the American Nation, with an Universal Summons to the Battle of Armageddon, and a Description of that Solemn Scene* (Albany, New York: E.E. Hosford, 1814), 10. McDonald was the pastor of a Presbyterian church in Albany, New York.


60 Ibid, 30.


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**Lambert Entries**

**Index Entry 1**

**Topic(s):** revelations, Salvation through knowledge,

**Author:** none

**Title of Article:** "Mormons"

**Title of Periodical:** *Boston Recorder and Religious Telegraph*

**Place of Publication:** Boston, Massachusetts

**Publisher:** Nathaniel Willis

**Date of Publication:** Friday, March 27, 1840. No.13, Vol. XXV

**Library Location:** Fiche 051.B APS 2 Reel 544 pg.50

**Nature of Source:** Congregationalist religious periodical published once a week, from 1815 to. Published in the upper floor of the Massachusetts Sabbath School Depository. Includes a topical index for the previous year at the beginning of each volume. Heavy emphasis on missionary work with reports from missionaries around the world as well as pleas for money and support for foreign missions. Excerpts from other religious publications, reviews of new religious publications, letters to the editor, religious poetry,
and notices of religious events and conferences taking places in the New England area.

Comment: Out of the many different criticisms being leveled at Mormons at this time, the author of this article chooses to criticize Mormonism for its "enthusiasms." Yet at the time of Joseph Smith's First Vision, a large number of revivals were occurring throughout the country and this same newspaper also contains several accounts of revivals occurring in the Boston area in 1842. It seems that Mormons would have been less prone to this accusation than certain other religions whose revivals contained shouting, loud singing, and dramatic evidences of God's grace such as speaking in tongues, etc... However, at the same time that the author criticizes Mormons for their enthusiasm and revelations, he also seems to look down on "learning" about spiritual truth, probably because he believed that all spiritual truth had already been made manifest and the heavens were closed in regards to future revelations. It was interesting to me that the author said that Mormonism had retained a considerable portion of evangelical truth since he seems largely negative about Mormonism. Was this a common sentiment among those of other faiths at this point in time? Also interesting was his comment that Christians should be established with grace instead of running after new truth, as it seems to show a belief along Calvinist lines that grace is the only thing that can save us, and that knowledge and works are not salvific.

Researcher: Melissa Lambert

Excerpt (pages): "It appears, by recent accounts, that the Mormons are making converts in Illinois, and that they have purchased twenty thousand acres of land, and laid out a city, which they call Nauvoo. They have also commenced the publication of a paper, called "The Times and Seasons." A Mr. John Correll, recently a member of the Legislature of Missouri, has published a book, giving an account of his conversion to Mormonism and his reasons for [joining?] them. It is singular that this imposture, since having so many times been deceived and exposed, should still gain proselytes. It shows, however, what an exuberant ___ the human mind is, in its depraved state, for the growth of error and delusion. Nothing can be so absurd, of connected with enthusiasm and apparent piety, to be received by the mind that is a stranger to the truth as it is in Jesus. Mormonism, however, is rendered much more specious and dangerous, for having retained a considerable portion of evangelical truth. This, mixed with the idea of Divine impulse and new revelations, together with some extravagant [notions?] about coming events, is sufficient to carry them to any extreme of enthusiasm. And it is probably the effects of enthusiastic excitement, rather than the conviction of the understanding, that leads so many to embrace it. Christians should be established with grace, and not be running after every "La here" and "La there," and if they give way to the propensity to learn every new thing that comes along then it is not at all surprising, that the Lord should lead them to fall into grievous error and continue in it."

Length of Relevant Material: 1/4 of a column

Index Entry 2

Topic(s): Jews, Restoration of Israel to knowledge, to their lands, to favor God, Gospel for Israel, Gentiles, Preparation of the earth and preceding events, Missionary work
Author: written for the Boston Recorder with an editorial comment following the article
Title of Article: "A Proposition to the Christian World"
Title of Periodical: Boston Recorder and Religious Telegraph
Place of Publication: Boston, Massachusetts
Publisher: Nathaniel Willis
Date of Publication: Friday, January 8 1841. No.2, Vol. XXVI
Library Location: APS Film 051 B Reel# 544 pg.5
Nature of Source: A Congregationalist popular religious periodical published once a week, from 1815 to 1860. The paper was begun by an elder in the Congregationalist church, David I. Burr, who organized a joint stock company and commenced publication of the paper on the upper floor of the Massachusetts Sabbath School Depository. The newspaper's audience seems to have been the general Congregationalist congregation in the Boston area. The paper includes a topical index for the previous year at the beginning of each volume. Heavy emphasis on missionary work with reports from missionaries around the world as well as pleas for money and support for foreign missions. Also includes excerpts from other religious publications, reviews of new religious publications, letters to the editor, religious poetry, and notices of religious events and conferences taking places in the New England area. Ha

Comment: The author of this article cites Old and New Testament scriptures (primarily Zechariah) to establish that the Jews will be gathered to Palestine and settle there in the Last Days. He seems to see this as a sign of the millennium and writes that once the Jews gather to Jerusalem, they will become converted to Christ and will then undertake a huge missionary effort to bring the gospel of Christ to the world. Rather than passively waiting for this to happen, the writer urges Christians to hold a convention to bring this about and to take measures such as buying Palestine from the Ottoman Empire. Thus, he advocates Christians taking an active part in preparing for the millennium. The Book of Mormon also prophesies that the Jews will begin to believe in Christ and will gather to Israel in the Last Days (2 Nephi 30:7, 2 Nephi 25:16-17). The idea of actively gathering to "Zion" is evident in early Mormon history although their Zion was "the New Jerusalem" in Missouri. Yet while the gathering to the New Jerusalem is more prominent in early church discourse and publications, early Mormons cited the Book of Mormon to say that Jews would gather to Palestine in the Last Days. According to Grant Underwood, early church leaders debated the issue of whether Jews would gather in unbelief or would be converted and then gather. In addition, there were two interesting phrases used to describe the Jews in this article that are often associated with Mormonism: "a peculiar people" and characterized by the phrase "Holiness to the Lord."

Researcher: Melissa Lambert
Excerpt (pages): p.5: "Christians in common with Jews, believe in the inspiration of the Old Testament Scriptures. In these Holy Oracles, the return of the children of Abraham to their own inheritance in the land of Palestine is clearly predicted. Three of the ancient prophets lived and prophesied after the Babylonian captivity. These were Haggai, Zechariah and Malachi. After the captivity in Babylon, God mentions another dispersion of the Jews in this remarkable language; "I scattered them with a whirlwind among all the nations whom they knew not: Thus the land was desolate after them." (Zech. 7:14) That
they are thus scattered none can doubt. Of their restoration, which is yet future, much is also predicted by the prophets. What is said of their restoration relates to their return to their own land, to the outpouring of God's Spirit upon them at Jerusalem, and to their instrumentality in bringing the Gentile nations into the Messiah's kingdom. Of the return of the Jews to their own land, we find the following and much similar language used by the prophets: "Thus saith the Lord, There shall yet old men and old women dwell in the streets of Jerusalem: -- and the streets of the city shall be full of boys and girls playing in the streets thereof. Behold I will save my people from the east country: and I will bring them, and they shall dwell in the midst of Jerusalem...." (Zech. 8:4, 5, 6, 7, 8, 12, 22, and 14: 11, 15. and 12:6. and 10:6.) "Predictions to the same effect are also recorded in the New Testament. It is affirmed that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24)...it is evident from the passage that Jerusalem will one day cease to be "trodden down of the Gentiles."

That the literal meaning of the language of the preceding predictions, intimates a literal return of the Jews to their own land, can scarcely be doubted by any reflecting person. The prophecies relating to their captivities and dispersions, and to the destruction of their city and temple, have all been literally fulfilled. We may therefore reasonably conclude that the predictions relating to their return to their own land will also be literally fulfilled...They are and ever have been a distinct people. They have always dwelt alone. They have not commingled with the nations of the earth. That the hand of God has always been among them, is manifest. They are and have been a "peculiar people." Their nationality remains: though they have no king, no prince, no distinct code of civil laws, no country, and no national existence acknowledged by human governments. They, almost to a man, earnestly desire to return to "the city of their fathers' sepulchers." They wish to die and be buried in Palestine. It is manifest therefore from the language of prophecy and from other considerations that the Jews, as a nation, will yet possess their own country.

..."Holiness unto the Lord" will then also be a characteristic mark of the Jewish people (see Zech. 8:8 and 12:8, 9, 10 and 14:20,21.)

...That the Jews shall as a people, go forth from Palestine, in the capacity of Missionaries to the Gentiles, appears from such language as the following: "As ye were a curse among the heathen, 1) house of Judah and house of Israel, so will I save you and ye shall be a blessing..." (Zech 8:13, 23 and 9:10 and 14:8) It is manifest from this prophetic language that the Jewish nation shall yet be a blessing to the world. May not Jerusalem yet become a center from which multitudes of God's own chosen people who are yet "beloved for the father's sake," shall go forth among the nations of the earth to bring men into the Redeemer's Kingdom. For this they seem to have long been preparing. They are, and for more than seventeen centuries have been scattered through every nation of the globe. They are acquainted with the languages, modes of thinking, habits, manners and modes of life of all the Gentiles nations. They are inured to every climate. In a word, they are natives of every portion of the world. As a people they revere the Old Testament Scriptures. When the Holy Spirit is poured down upon them as a nation, and they mourn greatly "in Jerusalem" for their sins, and especially for him "whom they have pierced," (Zech. 12:10,11) how exceedingly well prepared to proclaim to every nation, the glad tidings of our Saviour's love. But the Jew is an out-cast. His beloved city is a scene of desolation. Mahometanism sways its iron scepter over his land. The inheritance of his
father Abram is possessed by strangers. This ought not so to remain. The Jewish nation cannot at present return to their own country. Its sovereignty is now and has long been held by the Mahometans.

The proposition here to be made to the Christian world, relates to the return of the Jews to their own land in Palestine. It is this. **LET CHRISTIANS PURCHASE FROM THE MAHOMETANS THE SOVEREIGNTY OF PALESTINE FOR ITS FAIR VALUE, AND GIVE IT UNRESERVEDLY TO THE JEWISH NATION.** Let those of that nation who desire to do so, return to it, and establish peaceably such a government as may please them. Let their nationality and sovereignty be respected and protected by all Christian nations, without at all interfering with their national polity. Then the Jews would again have a country and a name and a locality among the nations of the earth...Might we not then hope that the Lord would soon inherit Judah, his portion to the Holy Land, and "remove the iniquity of that land in one day." (Zech 2:12 and 3:9.)

To accomplish the object here suggested, it will be necessary to ascertain whether the Mahometan authorities will or will not dispose of the sovereignty of Palestine, and if they will, for what price; and then for the Christian community to raise the necessary funds. To make this purchase, not more, perhaps much less, than three millions of dollars would be necessary.

To bring this matter before the Christian world, let a convention composed of one delegate or more from each denomination of Christians, meet in the city of New-York on the 4th day of July, 1842...Christians, is it not time for us to pay over our debt of gratitude to the children of Abram? Shall we not open for them a door through which they may enter into their own paternal inheritance? May the Lord put it into the heart of every Christian to act in this manner according to his will revealed in the Scriptures of truth.

(The writer of this communication is hardly aware of many of the movements of the present eventful period, which have an important bearing on his subject. Far is it from being impossible, that the possession of Palestine by the Jews will be realized on simple political grounds. It has been for a time a "bone of contention" between great powers, mutually jealous of each other...We repeat, it may be, that, in the providence of God, these powers will install the Jews, as an independent power, in their own land again, and that soon.

Another important fact is, that it is reported the wealthy Jew Banker, Rothschild, holds a mortgage upon the land of Palestine, for money loaned the Sultan.)

**Length of Relevant Material:** one and a half columns

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**Index Entry 3**

**Topic(s):** Basis of authority, Keys, Ordination, Paid Clergy

**Author:** Pastore

**Title of Article:** "Ordinations and Installations"

**Title of Periodical:** *Boston Recorder and Religious Telegraph*

**Place of Publication:** Boston, Massachusetts

**Publisher:** Nathaniel Willis

**Date of Publication:** Friday, April 9, 1841

**Library Location:** APS Film 051 B Reel# 544 pg.57
Nature of Source: A Congregationalist popular religious periodical published once a week, from 1815 to 1860. The paper was begun by an elder in the Congregationalist church, David I. Burr, who organized a joint stock company and commenced publication of the paper on the upper floor of the Massachusetts Sabbath School Depository. The newspaper's audience seems to have been the general Congregationalist congregation in the Boston area. The paper includes a topical index for the previous year at the beginning of each volume. Heavy emphasis on missionary work with reports from missionaries around the world as well as pleas for money and support for foreign missions. Also includes excerpts from other religious publications, reviews of new religious publications, letters to the editor, religious poetry, and notices of religious events and conferences taking places in the New England area. Ha

Comment: I thought it was interesting that the author of this article believed that ministers should be ordained with an "ordaining prayer" and the laying on of hands. He seems to believe that there should be a set way to ordain ministers and in this article he lays out the proper protocol for this. Although he mentions other parts of the ordination service, he specifically says that all the other portions of the service are extraneous and the only indispensable part is the ordaining prayer. This idea of a laying on of hands in ordaining one to a calling is in both the Old and New Testament and is an important foundation of Mormonism, i.e. the transfer of authority and priesthood. For instance, in Numbers 27:23, it says that Moses "laid his hands upon [Joshua] and gave him a charge," in Mark 3:14 it says that Christ "ordained twelve...that he might send them forth to preach," and in Alma 13:1, it says that the "Lord God ordained priests, after his holy order."

Researcher: Melissa Lambert

Excerpt (pages): p.57-"I have thought it desirable that some general plan should be adopted in relation to the public services of ordinations and installations, that both ministers and people may know what properly, appropriately belong to the public exercises of such occasions. Our first inquiry may be, What necessarily constitute such public services? - It is presumed that all will be ready to answer: The ordaining prayer, charge, and right-hand of fellowship. Without these the services are incomplete, and with them, (and laying on of hands, in case of ordination,) nothing more is indispensable...A needless multiplication of parts seems to confuse the mind, and carry it off from the one great purpose...Let the ordaining prayer, charge and right hand be ad rem, and with such scope as the solemnity of the occasion demands..."

Length of Relevant Material: one half of a column

Index Entry 4

Topic(s): Jews, Restoration of Israel to knowledge, Gospel for Israel, Proselyting
Author: Edward Robinson
Title of Article: "Visit to Jerusalem: Incidents and First Impressions"
Title of Periodical: Boston Recorder and Religious Telegraph
Place of Publication: Boston, Massachusetts
Publisher: Nathaniel Willis
Date of Publication: Friday, March 5, 1841  
Library Location: APS Film 051 B Reel# 544 pg.37-38  
Nature of Source: A Congregationalist popular religious periodical published once a week, from 1815 to 1860. The paper was begun by an elder in the Congregationalist church, David I. Burr, who organized a joint stock company and commenced publication of the paper on the upper floor of the Massachusetts Sabbath School Depository. The newspaper's audience seems to have been the general Congregationalist congregation in the Boston area. The paper includes a topical index for the previous year at the beginning of each volume. Heavy emphasis on missionary work with reports from missionaries around the world as well as pleas for money and support for foreign missions. Also includes excerpts from other religious publications, reviews of new religious publications, letters to the editor, religious poetry, and notices of religious events and conferences taking place in the New England area.

Comment: Robinson's comments describing Israel as the "cherished scenes of his childhood" seems to have been a fairly common feeling among American Christians at this time. The strong biblical tenor of Early America as well as their own feelings that they too had traveled to and established themselves in a "Promised Land" no doubt contributed to their sentiments about Israel. It is also interesting how Robinson describes his fellow missionaries as "like the Hebrews of old" in their coming to Jerusalem to celebrate Passover. He seems to feel more kinship with the Old Testament than some other Christians at the time, who focused primarily on the New Testament. He also speaks of their missionary work as converting the people of the area to "the purity and simplicity of [the gospel's] original scriptural form," perhaps inferring in this comment that many of the churches of the day did not adhere to this form, which he seems to have believed to be the correct and true form of Christianity.

Researcher: Melissa Lambert  
Excerpt (pages): p.37-38: "The feelings of a Christian traveller on approaching Jerusalem can be better conceived than described. Mine were strongly excited...From the earliest childhood I had read of and studied the localities of this sacred spot; now I beheld them with my own eyes; and they all seemed familiar to me, as if the realization of a former dream. I seemed to be again among cherished scenes of childhood, long unvisited indeed, but distinctly recollected...In the houses of our friends, we found collected all the members of the Syrian Mission...They had come up with their families, like the Hebrews of old, at the time of the Passover, to worship in this place, and to consult together on the best measures for promoting the great work in which they were engaged...It may not be out of place here to remark, that the object of the American Missions to Syria and other parts of the Levant, is not to draw off members of the Oriental churches to Protestantism, but to awaken them to a knowledge and belief of the Gospel-truth, in the purity and simplicity of its original scriptural form. To this end all the efforts of the Missionaries are directed; in the hope, that individuals thus enlightened, and remaining, if they choose, within the pale of their own churches, may be degrees become instrumental in infusing into the latter, life and vigour and a love of the truth, before which the various forms of error and superstition will of themselves vanish away."  
Length of Relevant Material: 2 columns
Index Entry 5

**Topic(s):** Atonement, Jesus Christ, Justification

**Author:** Extracts from a published 1831 sermon by Rev. J.H. Fairchild of South Boston

**Title of Article:** "Essential Doctrines: The Character of Christ"

**Title of Periodical:** Boston Recorder and Religious Telegraph

**Place of Publication:** Boston, Massachusetts

**Publisher:** Nathaniel Willis

**Date of Publication:** Friday, May 28, 1841

**Library Location:** APS Film 051 B Reel# 544 pg.88

**Nature of Source:** A Congregationalist popular religious periodical published once a week, from 1815 to 1860. The paper was begun by an elder in the Congregationalist church, David I. Burr, who organized a joint stock company and commenced publication of the paper on the upper floor of the Massachusetts Sabbath School Depository. The newspaper's audience seems to have been the general Congregationalist congregation in the Boston area. The paper includes a topical index for the previous year at the beginning of each volume. Heavy emphasis on missionary work with reports from missionaries around the world as well as pleas for money and support for foreign missions. Also includes excerpts from other religious publications, reviews of new religious publications, letters to the editor, religious poetry, and notices of religious events and conferences taking place in the New England area. Ha

**Comment:** This author links his defense of the trinity to the statement that the atonement could not be efficacious unless Christ was divine as well as human. The author states that his divinity made him able to atone for sin and his humanity made him able to suffer for the sins of men. Although Mormons do not believe in the Trinity, they believe that Christ inherited mortality from his mother Mary and immortality as a son of our Heavenly Father. They have a similar view to the opinion expressed in this article about why Christ was able to atone for the sins of mankind. In Mormon Doctrine, McConkie states: "Christ is the only person ever to be born in the world who had power to bring to pass the resurrection of himself or anyone else and to atone for the sins of any living being. This is because he had life in himself; he had the power of immortality by divine inheritance." (p.64)

**Researcher:** Melissa Lambert

**Excerpt (pages):** p.88-"We believe that the only being in the universe qualified for rescuing men from his fallen condition, and delivering him from the awful consequences of sin, is the Lord Jesus Christ. And his qualifications for this great work depend, as we conceive, entirely upon the truth of his Divinity...It is our belief, that if Christ be, in no respect, the supreme God, his blood could have no efficacy to atone for sin, nor could his righteousness be of any more avail towards the sinner's justification than the righteousness of Gabriel. It was his divinity united to his humanity, which gave to his death all its value as an atoning sacrifice for the sins of men. He must be human, else he could not suffer: he must be divine, else his sufferings could not have been available for the desired end...We believe that this union of natures in Christ forms the only clue to a
reconciliation of many passages of Scripture, which otherwise would be totally at variance with each other. Indeed, unless we admit Jesus Christ to be both God and man, the Bible is, in my judgement, full of the strangest inconsistencies and contradictions...In a word, the Bible ascribes to him all the names and perfections of Jehovah, and, at the same time, all the faculties and sinless infirmities of man."

Index Entry 6

Topic(s): Prophets, revelations
Author: none listed
Title of Article: "Prophecy"
Title of Periodical: Boston Recorder and Religious Telegraph
Place of Publication: Boston, Massachusetts
Publisher: Nathaniel Willis
Date of Publication: Friday, Dec. 24, 1841
Library Location: APS Film 051 B Reel# 544 pg.206
Nature of Source: A Congregationalist popular religious periodical published once a week, from 1815 to 1860. The paper was begun by an elder in the Congregationalist church, David I. Burr, who organized a joint stock company and commenced publication of the paper on the upper floor of the Massachusetts Sabbath School Depository. The newspaper's audience seems to have been the general Congregationalist congregation in the Boston area. The paper includes a topical index for the previous year at the beginning of each volume. Heavy emphasis on missionary work with reports from missionaries around the world as well as pleas for money and support for foreign missions. Also includes excerpts from other religious publications, reviews of new religious publications, letters to the editor, religious poetry, and notices of religious events and conferences taking places in the New England area. Ha

Comment: The view of Robert Hall quoted in this article is that specific prophecy has ceased and the closest men can come to revelation is to feel that God is at the helm and will accomplish His will. This view, which was common at the time among many Christian religions, seems to imply that heaven was closed to further prophecy. I wonder after reading this, what such men felt about Old Testament prophets. Did they accept their prophecies? Joseph Smith often ran into views such as that expressed in this article from established Protestant churches when he claimed to have new revelation. At the same time, however, one of the main tenets of the Reformation were that men should be able to discern truth for themselves instead of being told what it was by the established church - this was often accomplished by interpreting scripture although some like Luther felt guided by God to break away from the Catholic church. Perhaps the attitude in this article was a reaction to the Millennialists, whose influence was growing in this time period, even among more established churches, and who prophesied that the world would end any day.

Researcher: Melissa Lambert
Excerpt (pages): p.206-"In these days, when many prophets run to and fro without knowledge being increased, we think it worth while to consider such a paragraph as the following, by Robert Hall: -- "Prophecy is not intended to give men such a knowledge of futurity as to enable even the most sagacious to predict future events. Those who have attempted, with certainty, to assign, beforehand, particular prophecies to particular events, have uniformly failed in their presumptuous endeavors. The design of prophecy is only to afford some general intimation, which may operate either as a warning or as encouragement. Its chief use is, after the event has taken place, to assure men of the universal providence of God, and convince them of that wisdom, which foresees all future events, and that power which accomplishes them when the appointed period arrives. When, therefore, the divine being has been disposed to lift, in some degree, the veil which conceals futurity, he has only done it so far as to excite a general and indefinite expectation of the event, by exhibiting its general character and features, but by no means to disclose such circumstances of time and place and instrumentality as might, in the least degree, interfere with the morality of human actions."

Length of Relevant Material: one quarter of a column.

Index Entry 7

Topic(s): Apostasy, Restoration, Corruption of the Churches, revelations, Preparation of the earth and preceding events, Missionary work
Author: address by Rev. Kirk
Title of Article: "Rev. Mr. Kirk's Address, at the Monthly Concert in Park street Church, July 5th
Title of Periodical: Boston Recorder and Religious Telegraph
Place of Publication: Boston, Massachusetts
Publisher: Nathaniel Willis
Date of Publication: Friday, July 17, 1840
Library Location: APS Film 051 B Reel# 544 pg.114
Nature of Source: A Congregationalist popular religious periodical published once a week, from 1815 to 1860. The paper was begun by an elder in the Congregationalist church, David I. Burr, who organized a joint stock company and commenced publication of the paper on the upper floor of the Massachusetts Sabbath School Depository. The newspaper's audience seems to have been the general Congregationalist congregation in the Boston area. The paper includes a topical index for the previous year at the beginning of each volume. Heavy emphasis on missionary work with reports from missionaries around the world as well as pleas for money and support for foreign missions. Also includes excerpts from other religious publications, reviews of new religious publications, letters to the editor, religious poetry, and notices of religious events and conferences taking place in the New England area. Ha

Comment: This article explicitly speaks of an apostasy, perhaps a reference to the time before the Protestant Reformation when the Catholic church was the only Christian church upon the earth. It is interesting that the author uses the exact word often used by Mormons in referring to this time period. This article also seems to express a progressive view of the world in relation to religion - i.e. it was in almost complete darkness during
the Old Testament, was brought light during Christ's ministry, darkened again during the "apostasy" and now is being lighter and lighter in regards to truth and the number of believers. Mormons believe that the truth was largely there since the beginning of time, but like the author of this article they do believe that the world was darkened during the "apostasy." The second part of this article in which the author speaks of God "opening doors" also seems very Mormon in language and the idea that God will help us accomplish whatever is necessary for the building of His kingdom is highly reminiscent of the Book of Mormon scripture, 1 Nephi 3:7: "...I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

Researcher: Melissa Lambert
Excerpt (pages): p.114-
"The prophecies of the Bible have encouraged us to expect the moral condition of the world to undergo very rapid changes. The precise time of their fulfillment, we have never been able to determine. The last half century has given the most manifest proof that a brighter day is dawning upon the church than any that she has experienced since the great apostasy...Never was there such an aspect of the world before. The world used to be explored, by some to promote the interests of commerce, and by others, to spread their victorious banners over the nations of the earth. But that day has almost passed away - not that commerce is to cease - it will increase - but the day is passed when men will look at the world simply as a theatre for selfish ambition. The hand of Christian charity has been extended; and the great desire is now kindling, to fill the world quickly with the glorious gospel, which first binds the hearts of men to the eternal throne, and then the whole human family together. There is not an enterprise, taken only in its temporal aspects, that compares in magnitude and interest and glory, to the missionary enterprise...'How many facilities God gives his people in the progress of this work, which they never anticipated when they entered upon it.' This is God opening doors on our right hand and on our left, and putting into our hands the means of prosecuting this work, altogether beyond our highest expectations...Look at the Sandwich Islands - there was a nation all ripened, in the Providence of God, for the church to reap...a prophecy had been literally fulfilled. They had 'cast their idols to the moles and to the bats,' and the 'isles were waiting for his law.'...God is giving these nations into our hands."

Length of Relevant Material: one and a half columns

Index Entry 8
Topic(s): Eternal life, Hell, Endless punishment, Agency, Happiness as God's purpose for man
Author: reprint from the Ohio Observer
Title of Article: "Where Shall I Go Last of All?"
Title of Periodical: Boston Recorder and Religious Telegraph
Place of Publication: Boston, Massachusetts
Publisher: Nathaniel Willis
Date of Publication: Friday, August 21, 1840
Library Location: APS Film 051 B Reel# 544 pg.133
Nature of Source: A Congregationalist popular religious periodical published once a week, from 1815 to 1860. The paper was begun by an elder in the Congregationalist church, David I. Burr, who organized a joint stock company and commenced publication of the paper on the upper floor of the Massachusetts Sabbath School Depository. The newspaper's audience seems to have been the general Congregationalist congregation in the Boston area. The paper includes a topical index for the previous year at the beginning of each volume. Heavy emphasis on missionary work with reports from missionaries around the world as well as pleas for money and support for foreign missions. Also includes excerpts from other religious publications, reviews of new religious publications, letters to the editor, religious poetry, and notices of religious events and conferences taking places in the New England area. Ha

Comment: This author of this article answers his question, "Where shall I go last all?" by stating that every person will have either eternal happiness or eternal misery in the life to come. In his defense of the doctrine of eternal life, he uses the teachings of philosophers such as Socrates and Plato to show that this idea has been taught throughout the world's history. He also teaches an idea similar to the Mormon idea that "men are that they might have joy" (2 Nephi 2:25) - i.e. that men have a desire for joy "implanted in [their] soul" and "demand a life of happiness." The article's author seems to believe that this ultimate joy will be achieved in the life to come, if one follows the precepts of the Bible and ones actions are "pleasing" to God. Finally, the article concludes by saying that men were given "unlimited faculties of mind" that they might have this unlimited joy. The Mormon idea that men may become Gods, which is the ultimate happiness and who perhaps are the only ones with "unlimited faculties of mind," has many parallels to this author's argument.

Researcher: Melissa Lambert
Excerpt (pages): p.133-'Where shall I go last of all?' Reader, did this question ever occur to you? And if so, what answer were you able to return to the inquiry? Did you consider the immortal nature of the soul, that, like its author, counts not its existence by years, but runs on parallel with eternity? And did you also consider, that for every moment of this eternity, it is capable of enjoying perfect happiness or unlimited misery? That it may continually dwell in the presence of God, or be forever debarred from the joys of Heaven? And did it also occur to you, that you really were, every day deciding this question, whether you desired it or not?...Nor can you from any reasonable analogy derive the opinion, that, if your actions are now displeasing to God, they will in any degree become less so by death. The Bible gives you rules by which to try your actions here -you may know whether your ways please God; and if they are contrary to his word now, and no change takes place, and it may reasonably be affirmed that none can take place, either in this, or in a future world, without the consent of your own will, you must admit the possibility that your actions and the temper of mind by which those actions are prompted may continue forever unlike the character of God...The doctrine of the soul's immortality was admitted by the philosophers of antiquity, on whom the light of eternal truth by the Son of God never shone. Socrates taught it...Plato also entertained and strenuously advocated the opinions of his master; and from their time this doctrine has been commonly received....But is not the thought that the soul, now capable of all the
emotions of happiness, may never know after death what happiness is, repugnant to all
the feelings of your nature? And do you not see that there are desires implanted in your
soul, which such a theory can never satisfy? Is not such a doctrine contrary to all
reasonable analogy? You believe the powers of your mind are unlimited. Why should
such powers have been given for a life as short as ours?...The desires of our souls demand
a life to come, and also demand a life of happiness-reason tells us that unlimited faculties
of mind were given for the same purpose."

**Length of Relevant Material:** half a column

**Index Entry 9**

**Topic(s):** Missionary Work, Jews

**Author:** reprint from *The Christian Observer*

**Title of Article:** "The Conversion of the Jews"

**Title of Periodical:** *Boston Recorder and Religious Telegraph*

**Place of Publication:** Boston, Massachusetts

**Publisher:** Nathaniel Willis

**Date of Publication:** Friday, October 30, 1840

**Library Location:** APS Film 051 B Reel# 544 pg.174

**Nature of Source:** A Congregationalist popular religious periodical published once a
week, from 1815 to 1860. The paper was begun by an elder in the Congregationalist
church, David I. Burr, who organized a joint stock company and commenced publication
of the paper on the upper floor of the Massachusetts Sabbath School Depository. The
newspaper's audience seems to have been the general Congregationalist congregation in
the Boston area. The paper includes a topical index for the previous year at the beginning
of each volume. Heavy emphasis on missionary work with reports from missionaries
around the world as well as pleas for money and support for foreign missions. Also
includes excerpts from other religious publications, reviews of new religious
publications, letters to the editor, religious poetry, and notices of religious events and
conferences taking places in the New England area. Ha

**Comment:** This article lays out in great detail the numbers of Jews who were converted
to Christianity throughout the world during the previous year, as well as describing the
missionary efforts in this regard. The author admonishes Americans for not being as
interested in the conversion of the Jews as their Christian counterparts in England.
England would go on to play a leading role in the gathering of the Jews, but a number of
Americans, as evidenced by the frequent articles in this newspaper on this subject, were
also interested in the Jews. The article states that the reasons for converting the Jews is to
bring in the fullness of the gospel, a millennialist sentiment (interesting in light of the
established nature of Congregationalism). At this time, Millennialist ideas were
beginning to pervade even established religions, and they seem to be especially evident in
sentiments regarding the gathering of the Jews.

**Researcher:** Melissa Lambert

**Excerpt (pages):** p.174-"Mr. Editor.-It may not be known to many of your readers that
there is in England a Society for the single purpose of promoting Christianity amongst the
Jews. The following are the general results of its labors, as stated in the 31st report for the year 1839....As the Conversion of the Jews is to be coincident with the bringing in of the fullness of the Jews, does it constitute an object of sufficient prominence and interest to Christians in this country?...in this country is seems to be to generally imagined that their conversion to Christianity, as it is a thing impossible to man merely, is also impossible with God. But nevertheless, the Word of God standeth sure, that 'all Israel shall be saved.' (Rom. 11:26) -perhaps temporarily in being restored to the land of their fathers, and spiritually in being converted unto Christ...Doctor Tholuck, an eminent Professor in the Prussian University at Halle, has stated with reference to the Continent, that it is undoubted matter of fact that more proselytes [from Judaism to Christianity] have been made during the last twenty years, than since the first ages of the Church..."
The following views of Baptism are given in the *Philadelphia Christian Observer*, by Rev. Dr. R. W. Landis...There is great occasion at the present day that the Bible truth on this subject should be presented to the public mind: --

1. My first position is, that the Bible makes known ONE MODE, AND ONE ONLY, of administering the ordinance of Christian baptism.

2. All the questions that may be started in respect to the mode or form of administering this ordinance, resolve themselves merely into the following: Is the water in Christian baptism to be applied to the subject, or the subject to be applied to the water, i.e. to be dipped into it?

3. My second position is, that the Bible invariably teaches that in the administration of baptism the water is to be applied to the subject of the ordinance. A few of the arguments which sustain this position are the following:

1. Baptism is spoken of as washing. Now the primary idea of washing is the application of water to the individual or thing washed...

2. The Israelites, who were baptized in the cloud (1 Cor.) were sprinkled or baptized by an application of the water to them. The cloud passed from their front to their rear. Ex. Xiv.19. And while doing so rained upon them, as Asaph remarks in speaking of this very event. Ps. Lxxviii:16.

3. The Israelites who were baptized in the sea, were also baptized by sprinkling, for surely they were not immersed. Yet Paul says they were baptized in the sea. Yet they went through the sea on dry ground. Ex. Xiv:22. The strong east wind (see v.21) could not but produce a dashing of the spray, which sprinkled them over...

4. The Jews are yet to be converted, as all the prophets testify. And when they are engrafted into the good olive (or the church), from which they were broken off, they are of course to receive the ordinance of baptism. Ezekiel, in chapters xxxvi, xxxvii, speaks largely on the subject of their restoration and conversion to God. But in what way in the iniatory rite of baptism to be administered to them? Let the prophet speak for himself. 'For I will take you among the heathen...Then will I sprinkle clean water upon you. A new heart also will I give you." Ezek. Xxxvi:24-26."

**Index Entry 11**

**Topic(s):** Jews, miracles to confirm revelation, Covenants with Israel  
**Author:** none listed  
**Title of Article:** "A Perpetual Miracle"  
**Title of Periodical:** *Boston Recorder and Religious Telegraph*  
**Place of Publication:** Boston, Massachusetts  
**Publisher:** Nathaniel Willis  
**Date of Publication:** Friday, March 18, 1842  
**Library Location:** APS Film 051 B Reel# 544 pg.44  
**Nature of Source:** A Congregationalist popular religious periodical published once a week, from 1815 to 1860. The paper was begun by an elder in the Congregationalist church, David I. Burr, who organized a joint stock company and commenced publication of the paper on the upper floor of the Massachusetts Sabbath School Depository. The
newspaper's audience seems to have been the general Congregationalist congregation in the Boston area. The paper includes a topical index for the previous year at the beginning of each volume. Heavy emphasis on missionary work with reports from missionaries around the world as well as pleas for money and support for foreign missions. Also includes excerpts from other religious publications, reviews of new religious publications, letters to the editor, religious poetry, and notices of religious events and conferences taking places in the New England area. Ha

Comment: This article argues that the survival of the members of the Jewish nation as a separate entity with their own customs, beliefs, etc... is a miracle from God. He says that while members of all other great civilizations - the Greeks, Babylonians, etc... -- have disappeared from the earth, the Jews remain. He sees this as proof that the Bible is true. This is a highly romanticized account of the survival of the Jews, but it does show the interest that people at the time had towards the Jewish race. It also illustrates the reason why many American Christians were interested in the plight of the Jews - they saw them as fellow people of the book whose very existence was proof of the verity of the Old and New Testament and who illustrated for them what the Jewish people were like that they read about in the Bible.

Researcher: Melissa Lambert

Excerpt (pages): p.44-"The beautiful extract which follows, is a description of that wonderful people the Jews, as true as it is striking. Infidels ask for miracles-they have one, not appearing to the eye in a flash, and then becoming a mere matter of historic record; but one standing out before all eyes and enduring for 2000 years. If they believe not upon a miracle so stupendous and indisputable, neither would they be persuaded, though one were to rise from the dead. The present physical, moral and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the commencement of the Christian era down the present hour, in some such national state as that in which we find the Chinese, walled off from the rest of the human family, and by their selfishness on a national scale, and their repulsion of alien elements, resisting every assault from without, in a shape of hostile invasion, and from an overpowering national pride, forbidding the introduction of new and foreign customs, we should not see so much of miracle interwoven with their existence. But this is not their state: far from it. They are neither a united and independent nation, not a parasitic province. They are peeled, and scattered into fragments; but like broken globules of quicksilver, instinct with cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, polities, and foreign help do not explain their existence; time and climate, and customs equally fail to unravel it. None of these are or can be springs of their perpetuity. They have been spread over every part of the habitable globe: have lived under the reign of every dynasty; they have shared the protection of just laws, the oppression of cruel ones, and witnessed the rise and progress of both; they have used every tongue and lived in every latitude...Empires, the most illustrious, have fallen, and buried the men that constructed them, but the Jew has lived among the ruins, a living monument of indestructibility...Like their own bush on Mount Horeb, Israel has continued in the flames unconsumed. They are the aristocracy of Scripture, reft of cornets-princes of degradation...The race has inherited the heir-loom of immortality,
incapable of extinction or amalgamation...The Jewish race, at this day, is perhaps the most striking seal of the truth of the sacred Oracles. There is no possibility of accounting for their perpetual isolations, their depressed but distinct being, on any grounds save those revealed in the records of truth."

**Length of Relevant Material:** one half of a column

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**Index Entry 12**

**Topic(s):** Jews, Preparation of the earth and preceding events

**Author:** a "firman" from the Sultan of the Ottoman Empire, with an introduction by the editor of the *Boston Recorder*

**Title of Article:** "Protection of the Jews"

**Title of Periodical:** *Boston Recorder and Religious Telegraph*

**Place of Publication:** Boston, Massachusetts

**Publisher:** Nathaniel Willis

**Date of Publication:** January, 15 1841

**Library Location:** APS Film 051 B Reel# 544 pg.12

**Nature of Source:** A Congregationalist popular religious periodical published once a week, from 1815 to 1860. The paper was begun by an elder in the Congregationalist church, David I. Burr, who organized a joint stock company and commenced publication of the paper on the upper floor of the Massachusetts Sabbath School Depository. The newspaper's audience seems to have been the general Congregationalist congregation in the Boston area. The paper includes a topical index for the previous year at the beginning of each volume. Heavy emphasis on missionary work with reports from missionaries around the world as well as pleas for money and support for foreign missions. Also includes excerpts from other religious publications, reviews of new religious publications, letters to the editor, religious poetry, and notices of religious events and conferences taking place in the New England area. Ha

**Comment:** The reprint in the *Boston Recorder* of this "firman" or order from the Sultan of the Ottoman Empire reflects the interest in the plight of the Jews among many American Christians of the time period. In the order, the Sultan says that the belief among some members of other nations that the Jews performed human sacrifice is false. He says that learned theologians had studied the matter and found that the Jews outlawed both human and animal sacrifice (the last an obvious error). The Sultan then goes on to order an end to the persecution. This decree came shortly after the Damascus Crisis of 1840, when Jews were accused of blood sacrifice and several Jews were tortured. It caused an international uproar and was the first major instance in modern times when Jews came to the aid of other Jews in other countries (ex. Montefiore, Rothschilds became involved in freeing the accused Jews). It is most significant, perhaps, that the editor of a Congregationalist newspaper judged it of interest to his readers, although it concerned a different group of people of a different religion, halfway across the world.

**Researcher:** Melissa Lambert

**Excerpt (pages):** p.12-"The horrid persecutions, says the *N.Y. Observer*, to which the Jews of Damascus have of late been subjected, had awakened for them the deepest
sympathy, through the Christian world. The commission from the Jews of England, to
remonstrate with the Sultan on the subject has been completely successful, and a firman
issued securing these unhappy people from the evils to which they have been exposed.
The following is the firman referred to:
An ancient prejudice prevailed against the Jews. The ignorant believed that the Jews
were accustomed to sacrifice a human being, to make use of his blood at their feast of the
Passover. In consequence of this opinion, the Jews of Damascus and Rhodes (who are
the subjects of our empire) have been persecuted by other nations. The calumnies which
have been uttered against the Jews, and the vexations to which they have been subjected,
have at last reached the Emperial Throne. But a short time has elapsed since some Jews,
dwelling in the Isle of Rhodes, have been brought thence to Constantinople, where they
have been tried and judged according to the new regulations, and their innocence of the
accusations made against them fully proved. That, therefore, which justice and equity
required has been done in their behalf. Besides which, the religious books of the
Hebrews have been examined by learned men, well versed in their theological literature,
the result of which examination is, that it is found that the Jews are strongly prohibited,
not only from using human blood, but even that of animals. It therefore follows, that the
charges made against them and their religion are nothing but pure calumnies. For this
reason, and for the love we bear to our subjects, we cannot permit the Jewish nation
(whose innocence of the crime alleged against them is evident) to be vexed and
tormented upon accusations which have not the least foundation in truth, but that, in
conformity to the Hatti Scherif...the Jewish nation shall possess the same advantages and
enjoy the same privileges as are granted to the numerous other nations who submit to our
authority...we have given the most positive orders that the Jewish nation dwelling in all
parts of our empire shall be perfectly protected as well as all other subjects of the
Sublime Porte, and that no person shall molest them in any manner whatever (except for
a just cause), neither in the free exercise of their religion, nor in that which concerns their
safety and tranquility...Given at Constantinople, the 12\textsuperscript{th} Ramazan, 1256 (6\textsuperscript{th}
of November, 1840)."

\textbf{Length of Relevant Material:} one half of a column

\begin{center}
\textbf{Index Entry 13}
\end{center}

\begin{tabular}{l}
\textbf{Topic(s):} Role of women \\
\textbf{Author:} editor \\
\textbf{Title of Article:} "The Pastor's Wife" \\
\textbf{Title of Periodical:} \textit{Boston Recorder and Religious Telegraph} \\
\textbf{Place of Publication:} Boston, Massachusetts \\
\textbf{Publisher:} Nathaniel Willis \\
\textbf{Date of Publication:} Friday, February 19, 1841 \\
\textbf{Library Location:} APS Film 051 B Reel# 544 pg.30 \\
\textbf{Nature of Source:} A Congregationalist popular religious periodical published once a
week, from 1815 to 1860. The paper was begun by an elder in the Congregationalist
church, David I. Burr, who organized a joint stock company and commenced publication
of the paper on the upper floor of the Massachusetts Sabbath School Depository. The
newspaper's audience seems to have been the general Congregationalist congregation in
the Boston area. The paper includes a topical index for the previous year at the beginning of each volume. Heavy emphasis on missionary work with reports from missionaries around the world as well as pleas for money and support for foreign missions. Also includes excerpts from other religious publications, reviews of new religious publications, letters to the editor, religious poetry, and notices of religious events and conferences taking places in the New England area. Ha

Comment: This article claims that a woman's most important duty is to her family. Even a pastor's wife, with her duties in the parish, should not neglect her home while performing her other duties, according to this article. At this time in America, women were almost never ordained pastors, and therefore the issue is with the duties of a pastor's wife, rather than the duties of a woman if she were a pastor. Yet this very argument - that women might neglect their home if they were out doing other things in the public sphere - was one of the reasons used to argue that women should not serve as pastors or traveling religious exhorters.

Researcher: Melissa Lambert

Excerpt (pages): p.30-"We have received a communication respecting a recent article in the Recorder, with the above mentioned title. Our fair correspondent, herself a Pastor's wife, commends our humble labors in behalf of those occupying her own station in life. We rejoice with her, that the ladies of her husband's parish promptly and cheerfully sustain their full proportion of the labor and cares often elsewhere thrown without consideration upon the Pastor's wife. We are witnesses of the propriety of the following remarks. 'I have often been amused when a minister and wife have entered upon a new field of labor, to perceive the first, and almost only inquiry has been, 'is she active?' I may have been mistaken, but my interpretation has been is she prepared to assume all the labors and cares, alluded to in the recent article of the Recorder. It often happens that she is surrounded by a little family, and her husband's salary is too scanty to allow her much, if any help, and what shall she do? If she dares to step aside from the opinions so prevalent at the present day, and set upon the principle that her husband and family have the first claim upon her time, she is very sure to meet with censure and rebuke.' We are well satisfied also, with the following remarks, concurring as they do with our own views of this matter. 'It is not my wish that in any case the Pastor's Wife should be excused from her share in parish labors and duties...they should look for symmetry and beauty in all its parts, as a wife, a mother, and in the economy and arrangements of her house, as well as in the duties of the parish.'"

Length of Relevant Material: one quarter of a column

Index Entry 14

Topic(s): Role of women
Author: Kirwan
Title of Article: "Influence of a Christian Mother"
Title of Periodical: Boston Recorder and Religious Telegraph
Place of Publication: Boston, Massachusetts
Publisher: Nathaniel Willis
Comment: This is a classic example of the stereotyping of women in the mid and later 19th century as the angel of the home, more spiritual than their male counterparts and thus with a duty to maintain the moral fiber of society. Some women used such a view to gain greater access to the public sphere, arguing that their moral duty extended to such issues as slavery and prohibition. Yet on the whole, the view of women expressed in this article was very limiting to women and left them largely confined to the role of raising their children and maintaining their home.

Excerpt (pages): p.32-"What a public blessing, what an instrument of exalted good is a christian mother! It would require a pen superior to mine, to race the merits of such a character. How many, perhaps, who now hear me, feel that they owe to it all the virtue and piety that adorns them; or may recollect at this moment, some saint in heaven that brought them into light...[there is an] irresistible influence which such a mother possesses in forming the hearts of her children at a season when nature imbibes instruction at every pore. Confined by duty and inclination within the walls of her own house, every hour in her life becomes an hour of instruction, every feature of her conduct a transplanted virtue. Methinks I behold her, encircled by her beloved charge, like a being more than human, on whom every mind is bent, and every eye directed; the eager simplicity of infancy, inhaling from her lips the sacred truths of religion in adapted phrase and familiar story: the whole rule of the moral and religious duties simplified for easier infusion, the countenance of this fond and anxious parent all beaming with delight and love, and her eye raised occasionally to heaven in fervent supplication for a blessing on her work. Oh, what a glorious part does such a woman fill, and how much is the mortal to be pitied who is not struck with the image of such excellence. When I look to its consequences, and remote effects, I see the plant she has raised and cultivated, spreading through the community with richest increase of fruit. I see her diffusing happiness and virtue through a great portion of the human race. I can fancy generations yet unborn, rising to prove and hail her worth, and I adore that God who can destine a single human being to be the stem of such extended and incalculable benefits to the world."

Length of Relevant Material: one fifth of a column
Comment: This article states that the primitive church at first allowed any one who wished to join. As the church grew larger however, to guard against the church's "purity," early church leaders instituted classes for those who wished to join and protracted questioning to ensure that they fully understood the principles of the church. These classes and to some extent the questioning seem to bear some similarity to the discussions taught by Mormon missionaries to investigators and the bishop's interviews for both baptism and temple recommends.

Researcher: Melissa Lambert

Excerpt (pages): p.48 "The catechumens of the ancient church were candidates for baptism under instruction for admission into the Christian church. They were styled candidates, candidi, because they were wont to appear dressed in white on their admission to church...The importance of this order in the opinion of the ancient church, appears from the fact that schools were instituted especially for their instruction, and catechists appointed over them. One part of the church service was also suited to them especially, and another to the faithful. The discipline and instruction, which they received in this manner, was usually an indispensable preliminary to their admission into the church. The reasons which led to the institution of this order, are well described by Jamieson, in the following extract: 'While those who were entitled to partake of the Lord's supper were exclusively denominated the faithful, and considered as occupying the rank of perfect or approved Christians, there were several other classes of persons, who, though connected with the Church, and forming constituent parts of it, were yet separated from, and inferior to, the former, being in various stages of advancement..."
towards a qualification for the holy rites of the Gospel...In the records of apostolic times, we shall in vain look for any traces of this distinction, for then a heathen no sooner made an avowal of his faith in Christ, than he received the initiatory rite of Christianity. His conversion was immediately followed by his baptism, and whatever shades of difference there might be in the knowledge of the new converts, all were considered as equally entitled to the outward sign, as they were to the inward and spiritual benefits of the ordinance. But in the process of time, when the Church was enlarged by a daily increasing influx of members from heathenism, and when her purity was no longer guarded by the presiding care of those who possessed the miraculous gift of discerning spirits, the pious solicitude of her rulers in after-times, gave rise to the custom of deferring the admission of converts into the fellowship of the Church, till clear and satisfactory evidence was obtained of their fitness, in point of knowledge and sincerity, to be enrolled in the ranks of the disciples. The dear-bought experience of the primitive Christians had convinced them that the gross habits of idolaters were not easily and all at once, in many instances, relinquished for the pure and spiritual principles of the Gospel, and that multitudes of professed believers held their faith by so slender a tie, that the slightest temptation plunged them anew into their former sensuality, and the first alarm drove them back to the enemies' camp. To diminish, and if possible, to prevent the occurrence of such melancholy apostasies, which interrupted the peace and prosperity of the Christian society, and brought a stain on the Christian name, was a consummation devoutly wished for by the pious fathers of the primitive age; and accordingly, animated by a spirit of holy jealousy, they adopted the rule, which soon came into universal practice, of instituting a severe and protracted inquiry into the character and views of candidates for admission to the communion of the Church—of not suddenly advancing them to the honorable degree, but of continuing them for a limited period in a state of probation."

**Length of Relevant Material:** one half of a column

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**Topics:** afterlife, spirit world, resurrection, hell, endless punishment, millennial conditions, progression, renewal of the earth

**Author:** J. P. Blanchard

**Title of Book:** The Future Life: an Examination of its Conditions from the New Testament

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Boston

**Publisher:** Crosby, Nichols, and Company

**Date of Publication:** 1858

**Nature of Source:** This 32-page text was included on a microfilm collection of the works of Early Adventist, or Post-Millerite, groups from 1844-1870. See Ronald L. Numbers and Jonathan M. Butler, eds, The Disappointed: Millerism and Millenarianism in the Nineteenth Century (Bloomington: Indiana University Press, 1987).

**Comment:** This discourse examines scriptures that infer a present immortality of the soul and discusses issues involving resurrection, damnation, and immortality. Blanchard
favors the ultimate destruction of the unrepentant. This text raises (but dismisses) the possibility of a spirit "paradise" or intermediate conscious state between death and the resurrection; points out possible interpretations about where Heaven will be (i.e., in a remote spot or on this earth); summarizes contemporary views of punishment for the wicked; and speculates that the righteous will continue to "progress" in the afterlife.

Researcher: Danille Christensen Lindquist
Date of entry: July 10, 1999

Excerpt (pages): "The independent existence of a conscious spirit between death and resurrection may be, indeed, supposed, and the place of that existence might be called 'paradise,' in which the spirit of the thief [in Luke 23:43] might be in company with the spirit of Christ; but, as the spirit of Christ was again to enter his uncorrupted body, the case is too anomalous for an example"(10).

"...[S]ome of the declarations of Jesus [Luke 24:14, 20:35-6; John 5:28-9] announce the resurrection of believers at a future day, without any intimation of an intermediate conscious state of being. This mere omission certainly does not deny such a state, and has but little force in disallowing it, in face of the passages for it above cited; but it is remarkable that, as the eternal life promised is here always connected with resurrection, the language seems to imply that such immortality is not to be assigned to any spirits in whom the resurrection of a body is not to be produced; and this, of course, refutes the doctrine of inherent, irrefragable immortality in every human soul. It is worthy of remark here, that, both by Christ and his apostles, death is spoken of under the figure of 'sleep;' an expression which could scarcely be used to denote an active or conscious state, and, if it implies continued existence, conveys only the idea of that existence is a torpid condition"(12).

"The most common opinion among Christians seems to be, that, at or after the resurrection, they are to be transferred to a remote heaven; and that such as removal is to some place designated by that term, and distinguished from the earth, is clearly indicated by several passages of Scripture [Matthew 26:19, 28:10, 22:30; Mark 12:25; Luke 26:22-26, 24:51; John 14:2; Acts 1:9; 2 Cor 5:1; Col. 3:2; 1 Thes. 4:17; 1 Pet. 1:4]. On the other hand, there is one passage [2 Pet. 3:13] which speaks of a renewed earth as the abode of righteousness, and several [Matt 19:28, 24:30, 26:64; Mark 8:38, 14:62; Luke 1:32-33, 21:27; John 1:51; Acts 2:30, 27:31; Rom. 2:16; 2 Tim. 4:1] which represent Christ as judging the world on a throne of glory, which is spoken of as if to be held on earth...and being seen by earthly nations and men in that glory, the renewed saints, of course, included; and there are many passages in which the phrase 'kingdom of heaven,' or 'kingdom of God,' appears to be applied to the condition or government of this world, and are not generally considered as signifying those of a future life, but merely the prevalence of Christianity on earth" (14-15).

"It is the ultimate fate of the unjust, or wicked, for which we now search the Scriptures. It is well know that there are three doctrines on this question among Christians. First, that eternal life is to be the inheritance of all men, but that the good only are to experience this in happiness; the wicked unbelievers, or disobedient, are to exist forever in interminable misery: second, that though the wicked may hereafter suffer painful punishment for a time, all are ultimately to be restored to an everlasting happy life: and, third, that, after the resurrection and judgment, the wicked, or unbelievers, are to be destroyed and cease to exist as sentient organized beings, for ever"(17).
"The only remaining question within the reach of human research is, whether those on whom immortal life is conferred are to be susceptible of progress or future improvement after they attain the post-resurrection state. On this question the Scriptures give us no light. ... but a very simple process of reasoning, if attended to, would probably leave no doubt in any intelligent mind. A capacity of mental improvement, of perpetual acquisition of knowledge, is so essential an element of excellence in an intelligent being, forming such a crowning eminence of character in the present world, that it seems preposterous to suppose its absence in a state ever represented more exalted. Divine Providence has deeply implanted curiosity in every human mind, and has inseparably attached animated pleasure to investigation, to pursuit, to exertion; and they are called forth chiefly by the prospect of new attainments, and, of course, imply a capacity for them. Knowledge and ability are here gained step by step; and analogy leads us to presume that they will ever be so. Improbable is the supposition, than an inconceivable completion of intellectual and moral capacities would be bestowed on any being by instantaneous imposition; and dreary indeed would be the experience of a state, however exalted, which must be endured in the apathy of despair of all further advancement. The divinely implanted aspirations of the heart urgently point out an ever-ascending progress."(31). ... "The anticipation of an ever-accelerated progress calls up the most eager emotions of encouraged hope: it promises a never-ceasing range through the ever-varied aspects of a boundless universe. New and still newer discoveries of the countless forms of organized beings will open more and more on the amazement at the wisdom of a creating Deity"(32).

Length of Relevant Material: 7 pages
Hard Copy (pages): 10-12, 14-15, 17, 32
Library Location: Microfilm B No. 139
Date When Photocopying Was Completed: _____________________________

Topics: agency, happiness as God's purpose for man, opposition in all things
Author: Joseph Priestley
Title of Book: Disquisitions Relating to Matter and Spirit. To Which is Added The History of the Philosophical Doctrine concerning the Origin of the Soul, and the Nature of Matter; with its Influence on Christianity, especially with respect to the Doctrine of the Pre-existence of Christ. Second edition, improved and enlarged.
Title of Article: "To the Author of Letters on Materialism"
Title of Periodical:
Place of Publication: Birmingham
Publisher: Pearson and Rollason, for J. Johnson
Date of Publication: 1782
Nature of Source: A letter appended to a two-volume chronicle of metaphysical debates about spirit and matter. Priestley (L.L.D., F.R.S.) was a prolific writer, producing treatises on electricity, vision, history, grammar, political science, and church authority and discipline, among other works. In the main volume, Priestley espouses a Christian materialism that claims the "the proper unity of God . . . and the proper humanity of Christ"(iii).
Comment: In this letter, Priestly defends his position that evil is a necessary part of God's plan for the general happiness of humans.

Researcher: Danille Christensen Lindquist

Date of entry: July 15, 1999

Excerpt (pages): "You admit, therefore, that all the actual consequences of free will, the unhappiness and ruin of a great proportion of mankind, entered into the general plan of providence, which is as much as saying that the plan required them, and could not proceed so well without them. And, if so, what objection can you have to the Divine Being having absolutely decreed them? If his plan absolutely required these evils, it is plain, that, at any rate, he must introduce them... According to us both, the evils were necessarily, either to free will, or to general happiness"(209-210).

Length of Relevant Material: 2 pages

Hard Copy (pages): 209-210

Library Location: Microfiche B 1383 .D5 1782

Date When Photocopying Was Completed:

Topics: agency, intelligence and intelligences, premortal life, happiness as God's purpose for man

Author: Andrew Michael Ramsay (Chevalier Ramsay)

Title of Book: The Travels of Cyrus: to Which Is Annexed, a Discourse upon the Theology and Mythology of the Pagans.

Title of Article:

Title of Periodical:

Place of Publication: Boston

Publisher: Manning and Loring, for S. Hall, etc.

Date of Publication: 1795

Nature of Source: A popular fictional work relating the travel of Cyrus, Prince of Persia, through Persia, the Arabian Peninsula, Egypt, Corinth, Athens, Crete, Phoenicia, and Assyria. Ramsay's aim is to "describe the religion, manners, and politics" of each area in order to prove the existence of an all-wise, all-powerful Creator (viii, x) and to demonstrate that "all nations were agreed in the doctrine of the three states of the world, the three forms of the divinity, and a middle god, who by his conflicts and great sufferings was to expiate and exterminate moral evil, and restore innocence and peace to the universe" (200). Footnotes in the work and the appended discourse indicate that Ramsay's sources included Herodotus, Plutarch, Origen, Plato, Aristotle, Cicero, and Dirodorus. The 308 page volume includes a letter from "M. Freret, Member of the Academy of Inscriptions at Paris" which praises the book's historical "exactness" (308). An edition was published in London in 1727; at least 25 English versions were eventually published, in addition to multiple editions in Dutch, French, German, Italian, Russian, and Spanish. The First American Edition was published in New Jersey in 1793. Ramsay lived from 1686-1743 (The National Union Catalog Pre-1965 Imprints, Volume 48. 1970: 408-412).

Comment: The excerpts below make free agency (and the possibility of evil) a consequence of reason and a part of God's plan for human happiness. Since intelligences
are reasonable and free, however, the following arguments also render the idea of a premortal rebellion feasible.

Researcher: Danille Christensen Lindquist
Date of entry: July 16, 1999
Excerpt (pages): Cyrus: "Shew me which way to justify the eternal wisdom; why had God created free beings, intelligences capable of evil? Why has he bestowed on them so fatal a gift?" (222).

"Liberty, answered Eleazar, is a necessary consequence of our reasonable nature. To be free, is to be able to choose; to choose, is to prefer. Every being, capable of reasoning and comparing, can prefer, and consequently choose. It is true, in every choice we necessarily choose what appears to us the best, but we can suspend our choice till we have examined whether the good that presents itself be a real good, or only an apparent one. . . Spirits only are active, and capable of self-motion. God gives them activity as well as being; an activity different from his, as well as substance distinct from his. One of the essential differences between bodies and souls is this; the one are necessarily transported wherever the moving power carries them, the other suffer themselves to be moved only by the reason that enlightens them. God could not give us intelligence, without giving us liberty" (223).

"To ask why God has made fallible intelligences, is to ask why he has made them finite, or why he has not created gods as perfect as himself. A thing impossible" (224).

"Under the empire of God himself, answered Eleazar, despotick rule and liberty are incompatible. . . . [H]e will not employ his absolute power to destroy the free nature of intelligent beings; if he did, they would act no longer from choice, but necessity; they would obey, but they would not love" (224).

"The infinitely perfect Being. . . . wills the happiness of all intelligences, knows all the means requisite to accomplish his will, and sooner or later will render those means absolutely and infallibly efficacious, without violating the liberty of spirits. The permission of sin, expiatory pains, and all the fatal consequences of our [premortal] rebellion, are a part of those means and of the plan of his adorable providence" (Ramsay 224).

Length of Relevant Material: 5 pages
Hard Copy (pages): 222-226
Library Location: MICROFICHE 080 Sh64 EVANS 29383
Date When Photocopying Was Completed:

Topics: agency, opposition in all things, purpose of life, premortal life
Author: Samuel Parker
Title of Book: An Account of the Nature and Extent of the Divine Dominion and Goodnesse especially as they refer to the Origenian Hypothesis concerning the Preexistance of Souls together with a special Account of the vanity and groundlesnes of the Hypothesis it self. Being a second Letter Written to his Honoured Friend and Kinsman Mr. Nath. Bisbie.
Title of Article:
Title of Periodical:
Place of Publication: Oxford
Publisher: W. Hall for R. Davis
Date of Publication: 1666.
Nature of Source: Parker (1640-1688) is an Anglican, an M.C.T and a Fellow of the Royal Society. He wrote from both Trinity College and Cambridge. In 1686 he was made bishop of Oxford. "He criticised Plato, Aristotle, Descartes, and Hobbes; attacked the puritans, and wrote on ecclesiastical history and political science"(Leslie Stephen and Sidney Lee, eds., The Dictionary of National Biography, Volume XV. London: Oxford University Press, 1959-60: 272-275, at 272). This letter was included in a collection of five essays, including a 1662 letter about "the new Sect of Lattitude Men" and a 1666 treatise called A free and Impartial Censure of the Platonick Philosophie, both by Parker. The volume also includes work by other authors, including a 1723 dissertation about the "fall of man and the Coming of Christ," a 1608 discussion of predestination, and a 1726 rebuttal of "unconditional election and reprobation," by Edward Bird.
Comment: Parker here sets out his conception of free agency and necessary temptation in order to refute Origenian claims that God would be unfair to send souls into evil bodies in an evil world, where they would be sure to fail. He writes, "Tis an objection sets too mean a value upon humane Nature, and supposes mankind no better then Mushrooms, as if all men were but so many Engines moved by the wheels of Custome, and had not faculties within them able to discern of the good and evil of Customes, as well as of other things"(75).
Researcher: Danille Christensen Lindquist
Date of entry: July 10, 1999
Excerpt (pages): "My Hypothesis is this, That is has pleased Providence to place mankind here in an immature and more imperfect state, that so we might in a way congruous to free and rational Agents by degrees be fitted for, and at length arrive at a better and more raised condition of life. . . . [S]o is mankind Created and born into the World as it were in the Spring, in a Budding and Blossoming season, that so we may by proceeding forward in the differing Periods of our lives, grow up to higher and more excellent Capacities, till at length we ripen into a state of maturity and perfection."(62).
"Mankind then is an order of Beings placed in a middle state between Angels and Brutes, made up of contrary principles, viz. Matter and Spirit, endued with contrary Faculties, viz., Animal and Rational, and encompass'd with contrary Objects proportion'd to their respective faculties, that so they may be a capacity to exercise the Vertues proper and peculiar to their compounded and heterogenial Natures. For the perfection of humane Souls does not consist in an effeminate Beauty, and Physical proportions, but in a manly courage and moral accomplishments, as at the Olympick Games there was no regard had to Beauty and Neatness, they only were capable of honour and reputation, who had courage and patience enough to combate. And the life of man in this world is nothing else but an Olympick exercise. God having placed us here not to admire the native Beauty and Perfection of our Beings, but to exercise our selves in the conflicts and difficulties of Vertue; therefore the worth and praise of the Soul, consists in a Braveness and Gallantry of the Spirit, when it scorns to be usurp'd upon by those faculties that ought to obey her, and checks and controules all their unruly and tumultuous exorbitances by her own sovereign and imperial Laws, and resolutely defends its own Authority and Prerogative against all the furious and rebellious attempts of Passion and Concupiscence. And
therefore though human Souls be capable of subsisting by themselves, yet God has placed them in Bodies, full of brutish and unreasonable Propensions, that they might be capable of exercising many choice and excellent Vertues. . . . Religion is common to Men and Angels, appertaining to them purely as Spirits, but Vertue is proper to man alone, and belongs to him as a Being made up of contrary principles. . . "(63-64).

"And therefore the Platonists, though they place all Intellectual Vertues. . . [Greek word] in the abstracted Soul, yet they will have all moral ones reside. . . [Greek word] in the Composition, denying the naked Soul to be capable of moral Good or Evil, these belonging only to the whole which results from Soul and Body; . . [Greek word] saies Plotinus"(64). The sluggish nature of matter "naturally hinders and obstructs the intellectual efforts of the mind, and inclines it to the love of material and sensual objects" and hence results in vice.(65). "So that man seems to differ from the Angels only in this, that he must by conquest and industry win the happiness, which is entail'd on their Natures"(68). . . "So that the whole design of Providence, in sending us to this world, is only that we may in a way congruous to rational Agents, prepare ourselves for another; and therefore the Souls of men shall at their departure hence, be stated in a condition proportion'd to their good or bad Qualifications" (69).

"Mankind is furnished with such faculties, by the use whereof he may arrive at Vertue and Happiness. . . . And now, if the mind of man be a deliberative and elective Principle, able to discern between Good and Evil, Happiness and Misery, and to choose the one and refuse the other, then 'tis at its own choice, and in its own power to be Vertuous and Happy. . . . Mankind, notwithstanding the force of their brutish Inclinations, is placed in a fair capacity of living well & happily, which utterly destroys all the forementioned Arguments alledged from the Phaenomenon of Providence, on the behalf of Pre-existence"(74).

Length of Relevant Material: 8 pages
Hard Copy (pages): 62-69, 74
Library Location: Special Collections-Rare 192 P257b 1662
Date When Photocopying Was Completed:

Topics: agency, opposition in all things, purpose of mortal life
Author: Edward Beecher, D.D.
Title of Book: The Conflict of Ages; or, the Great Debate on the Moral Relations of God and Man. Fifth Edition.
Title of Article:
Title of Periodical:
Place of Publication: Boston and London
Publisher: Phillips, Sampson & Co.; Sampson Low, Son & Co.
Date of Publication: 1854
Nature of Source: This 552 page book was first published in1853 and, according to Jacob Blain's review (A Review, Giving the Main Ideas in Dr. Edward Beecher's Conflict of Ages: And a Reply to Them, and Also to the Views of His Reviewers. n.p: n.p, 1853?), was in its fifth edition only three months after it was published (Blain 2). The book's purpose is to show how the doctrine of the "native and original depravity of man" can be
understood "as not to be inconsistent with the highest principles of honor and right" (Beecher 2.4). Beecher reviews theories about the Divine nature, human nature, and the fall and suggests that a conscious fall in a pre-existent state would make humans-not God-culpable for their inherent depravity. Beecher is the son of Dr. Lyman Beecher and brother of Henry Ward Beecher and Harriet Beecher Stowe.

Comment: These excerpts present several different nineteenth-century views of free agency, including the view that temptation is necessary to the exercise of free agency and is ultimately beneficial to life's purpose: improving one's character. (Beecher believes that since humans are generally in a sinful state, this view degrades the concept of free agency by implying that degraded humanity is the best that free agency can produce.)

Researcher: Danille Christensen Lindquist
Date of entry: July 21, 1999

Excerpt (pages): "One result of the Unitarian views is altogether undesigned, and was little foreseen by the leaders of the system. . . . It is the virtual degradation of free agency itself, in their efforts to elevate the existing nature of man. They assert that God created men from age to age with such moral constitutions as the claims of equity and honor demand. But the history of the world, as they state it, contradicts the idea that men are born holy, or with powerful and predominating tendencies to good. Therefore they take the ground of Dr. Ware: 'Man is by nature-by which is to be understood as he is born into the world, as he comes form the hands of the Creator-innocent and pure; he is by nature no more inclined or disposed to vice than to virtue, and is equally capable, in the ordinary use of his faculties, and with the common assistance afforded him, of either.' Thus, in order to account for the actual sinfulness of man in this world, . . . [t]hey abandon the idea of minds created with original righteousness, and, therefore, with strong predominant and effective tendencies to good, as unphilosophical, or even impossible. They take the ground that God has given to men, as necessarily limited, ignorant, imperfect, new-created beings, all that the nature of free agency will allow. . . . Indeed, it would seem logically to result in the principle that sinning is a general necessity of all finite moral beings, as such, and is an essential part of a moral education, designed to result in stable virtue" (141-142).

Dr. Burnap: "'Man being free, the only way in which his character can be established is by fixing his deliberate and habitual choice on good. Accordingly, this seems to be the whole purpose of the present life. This world is a state of discipline, having in view this very end,--the production in man of a holy character.'

"This view accounts for the universal sin of this world by the necessary nature of free agency and of a state of probation, as designed to form a holy character. Of course, as in a great majority of cases these is an entire failure to secure this result, we are compelled to entertain very low ideas of the possibilities of free agency" (143) and to feel less anxious about the possibility of sin.

One view: depravity is explained by "a stated exercise of divine efficiency to produce sinful volitions in every human being, from the beginning of his existence. . . . If Adam had obeyed, then God, by direct efficiency, would have statedly caused obedience in all his posterity; but, as he sinned, God statedly causes sin. This view is adopted and defended as necessary, on account of a theory of free agency, which denies to any moral agent the power of choice, except through the agency of God to cause him to choose, and
which asserts the exercise of the same divine agency in sinful as in holy choice" (168-169).

"There is a theory which makes the essential nature of free agency such that the limitation of divine power is not temporary, and confined to the earlier generations of creatures, but is eternal. Such was the theory of Origen. Accordingly, he held that, after fallen spirits had been restored by a material system, and it had been destroyed, they and others would again fall, and another similar system be needed; and thus that there would be an eternal succession of such systems, and of redemption through them. From this view Augustine very properly revolted. . . . He [Origen] based his theory, as Mosheim has clearly shown, on the false philosophy of Ammonius Saccas, and not upon the great and leading facts of the word of God" (514-15).

Length of Relevant Material: 9 pages
Library Location: BT 78 .B42 1853
Date When Photocopying Was Completed: _________________________________

Topics: agency, the fortunate fall, opposition in all things, Adam and Eve
Author: Rev. Jacob Blain
Title of Book: A Review, Giving the Main Ideas in Dr. Edward Beecher's Conflict of Ages: And a Reply to Them, and Also to the Views of His Reviewers.
Title of Article: 
Title of Periodical: 
Place of Publication: n.p
Publisher: n.p
Date of Publication: 1853? This review was also appended to the 1859 Boston edition of Blain's Death not Life
Nature of Source: Blain is a destructionist: opposed to Universalism because he believes that not everyone will be saved, but also opposed to doctrines of endless misery, since he believes in the final annihilation of the unrepentant. This 36-page review was included in a microfilm collection of the works of Early Adventist, or Post-Millerite, groups from 1844-1870. See Ronald L. Numbers and Jonathan M. Butler, eds, The Disappointed: Millerism and Millenarianism in the Nineteenth Century (Bloomington: Indiana University Press, 1987).

Blain reviews Conflict of Ages, a book by Edward Beecher (son of Dr. Lyman Beecher) that was in its fifth edition only three months after it was published (2). Comment: Blain addresses Beecher's thesis that seeming injustices of this life can be explained by positing a Fall in a pre-existent state. Blain disagrees with this final hypothesis, stating that evil does not compromise God's justice as long as evil itself is finite. The following excerpts represent temptation as necessary to the exercise of free agency and propose a " fortunate fall."

Researcher: Danille Christensen Lindquist
Date of entry: July 2, 1999
Excerpt (pages): "I own I can see no great mystery is the existence of evil, since I saw it was to come to an eternal end. A thinking man can see that much good can result from it,
if it is only temporary. . . . To constitute free agency (a great object,) there must be
temptation. God could, on 'principles of honor and right,' place temptations before new
created beings, as before Adam and Eve, if he foresaw or purposed the final ending of the
sin and misery of a fall; also saw that eternal good to his universe would be the effects of
such a trial and fall" (17).

"Wherever sin originated, God in wisdom and justice, ordered temptation to exist.
A holy being, and we must believe all were created such, could not sin, unless a
temptation existed. This is a self-evident truth. But notice: this does not exclude the idea
that there was no guilt in yielding to the temptation. The promise is, and ever was, 'to him
that overcometh,' and the woe to him that does not. Yet from this view, who, on due
reflection, considering well the weakness of the new created being, and the power of the
temptation, can believe that a God of pity, as well as of justice, threatened eternal torture,
for a failure to overcome? Reason can see that a less penalty would be just, benevolent,
and wise.

"God's works are great. He is doing on a grand scale in our earth, what we see
simply in miniature in such historic facts as I have noticed. We know the earth is but a
speck in the vast universe, yet he is making an exhibition here, which will affect all
worlds and the eternal future. . . . So we see that among his unnumbered mighty works in
the universe, the most sublime one seems to be doing on our little planet; and being done
by or through the introduction of evil."(18-19).

Length of Relevant Material: 3 pages
Hard Copy (pages): 17-19
Library Location: Microfilm B. No. 139
Date When Photocopying Was Completed:

Topics: angel, premortal existence, glory, agency
Author: Charles Buck
Title of Book: A Theological Dictionary Containing Definitions of All Religious Terms:
a Comprehensive View of Every Article in the System of Divinity: an Impartial Account
of All the Principal Denominations which Have Subsisted in the Religious World, from
the Birth of Christ to the Present Day: Together with an Accurate Statement of the Most
Remarkable Transactions and Events Recorded in Ecclesiastical History. Two Volumes
in One, Fifth American Edition.
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Woodward for Woodward
Date of Publication: 1818
Nature of Source: A popular theological resource of 521 pages used extensively by
theological dictionaries and encyclopedias which came after it (see Brown's Encyclopedia
of Religious Knowledge (1836), for example). The dictionary was first published in
London in1802; it went through 42 printings, the last one in Philadelphia in 1873.
Reverend Buck lived from 1771 to1815 (The National Union Catalog Pre-1965 Imprints,
Comment: Buck's dictionary does not contain an entry about the pre-existence of human souls, although it does contain the following entry about the pre-existence of Christ's human soul (different from his divine nature), which had agency and glory and is compared to an angel.

Researcher: Danille Christensen Lindquist
Date of entry: June 29, 1999
Excerpt (pages): "PRE-EXISTENCE OF JESUS CHRIST, is his existence before he was born of the Virgin Mary. That he really did exist before is plain from John iii. 13. John vii.50, John xvii. John viii.58. 1 John i.4; but there are various opinions respecting this existence. Some acknowledge, that in Jesus Christ there is a divine nature, a rational soul, and a human body. His body, they think, was formed in the Virgin's womb; his human soul, they suppose, was the first and most excellent of all the works of God: was brought into existence before the creation of the world, and subsisted in happy union in heaven with the second person in the Godhead, till his incarnation. These divines differ from those called Arians, for the latter ascribe to Christ only a created deity, whereas the former hold his true and proper divinity: they differ from the Socinians, who believe no existence of Christ before his incarnation: they differ from the Sabellians, who only own a trinity of names: they differ, also, from the generally received opinion, which is, that the human soul began to exist in his mother's womb, in exact conformity to that likeness unto his brethren, of which St. Paul Speaks, Heb ii. 17. The writers in favour of the pre-existence of Jesus Christ's human soul recommend their thesis by these arguments.

"1. Christ is represented as his Father's messenger, or angel, being distinct from this Father, sent by his Father long before his incarnation, to perform actions which seem to be too low for the dignity of pure Godhead. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man really distinct from God; yet such a one, in whom God, or Jehovah, had a peculiar indwelling, or with whom the Divine nature had a personal union.

"2. Christ, when he came into the world, is said, in several passages of scripture, to have divested himself of some glory which he had before his incarnation. Now if there had existed before this time nothing but his divine nature, this divine nature could not properly divest itself of any glory... [John xvii.4,5. 2 Cor. viii.9.] It cannot be said of God that he became poor: he is infinitely self-sufficient; he is necessarily and eternally rich in perfections and glories. Nor can it be said of Christ as man, that he was rich, if he were never in a richer state before, than while he was on earth.

"It seems needful that the soul of Christ should pre-exist, that it might have an opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. It was the human soul of Christ that endured the weakness and pain of his infant state, all the labours and fatigues of life, the reproaches of men, and the sufferings of death. The divine nature is incapable of suffering. The covenant of redemption between the Father and the Son is therefore represented as being made before the foundation of the world. To suppose that simple Deity or the divine essence, which is the same in all the three personalities, would make a covenant with itself, is inconsistent.

"Christ is the angel in whom God was in a peculiar manner united, and who in this union made all the divine appearances related in the old Testament."
"God is often represented in scripture as appearing in a visible manner, and assuming a human form. See Gen. iii.8. xvii.1.xxviii.12. xxxii.24. Exod. ii.2 and a variety of other passages.

"The Lord Jehovah, when he came down to visit men, carried some ensign of divine majesty: he was surrounded with some splendid appearance. Such a light often appeared at the door of the tabernacle, and fixed its abode on the ark, between the cherubims [sic]. It was by the Jews called the Skekinah, i.e. the habitation of God. Hence, he is described as dwelling in light, and clothed with light as with a garment. In the midst of this brightness there seems to have been sometimes a human shape and figure. It was probably this heavenly light that Christ divested himself when he was made flesh. With this he was covered at his transfiguration in the mount, when his garments were white as the light; and at his ascension into heaven, when a bright cloud received, or invested him: and when he appeared to John, Rev. i.13. and it was with this he prayed his Father would glorify him.

"Sometimes the great and blessed God appeared in the form of a man or angel. It is evident that the true God resided in this man or angel; because on account of this union to proper Deity, the angel calls himself God, the Lord God. He assumes the most exalted names and characters of God head. And the spectators, and sacred historians, it is evident, considered him as true and proper God: they paid him the highest worship and obedience. He is properly styled the angel of God's presence.-The (messenger or ) angel of the covenant, Isa. lxii. Mal. iii. 1.

"The same angel of the Lord was the particular God and King of the Israelites. It was he who made a covenant with the patriarchs, who appeared to Moses in the burning bush, who redeemed the Israelites from Egypt, who conducted them through the wilderness, who gave the law at Sinai, and transacted the affairs of the ancient church.

"The angels who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship, belonging to God. Hence we may infer that the angel who, under the Old Testament, assumed divine titles, and accepted religious worship, was that peculiar angel of God's presence, in who God resided, or who was united to the Godhead in a peculiar manner; even the pre-existent soul of Christ, who afterwards took flesh and blood upon him, and was called Jesus Christ on earth.

"Christ represents himself as one with the Father: I and the Father are one, John x.30. xiv 10,11. There is, we may hence infer, such a peculiar union between God and the man Christ Jesus, both in his pre-existent and incarnate state, that he may be properly called God man in one complex person.

"Among those expressions of scripture which discover the pre-existence of Christ there are several from which we may derive a certain proof of his divinity. Such are those places in the Old Testament, where the angel who appeared to the ancients is called God the Almighty God, Jehovah, the Lord of Hosts, I am that I am &c. . . . [from here see Fessenden & Co.'s Encyclopedia of Religion passage, which repeats information about Dr. Watts's opinions regarding pre-existence and discusses opposition to the pre-existence idea] (413-415).

Length of Relevant Material: 3 pages
Hard Copy (pages): 413-415
Library Location: Shaw-Shoemaker 080 Sh64a 43475
Date When Photocopying Was Completed:
These excerpts discuss historical conceptions of angels: their origins, their substance, their nature, and their roles. They are explicitly related to the term "Intelligences" (see also pages 29, 34-43). The excerpts below also compare angels with human souls; the 6th paragraph alludes to Adam's state before the fall.

In the thirteenth century:] "To start with the least controversial tenet of Christian angelology: all angels are creatures, the direct creation of God alone."(56) "Dante never asserts anything more than a hierarchical operational interdependence between the angels" [i.e. they are not successive emanations of each other](57).

"In Patristic times, the tendency was to regard God alone as pure spirit. Justin, Irenaeus, Tertullian, Athenagoras, Clement of Alexandria, Cyprian, and Ambrose all ascribe some sort of corporeality to angels. Tertullian is strongly convinced of this, and speaks of a: "[corpus] sui generis; nihil est incorporale nisi quod non est." Origen and Hilary think that angels are spiritual by nature but are nevertheless endowed with corporeality as a principle of localisation. Augustine, despite the cautious note prevalent in certain of his passages on this subject, supports the concept of angelic corporeality"(58). [Some Medieval thinkers disagreed with a thesis of incorporeality that emerged after the fourth century:] "In the Twelfth century, Rupert of Deutz and Bernard of Clairvaux both supported the idea of an angelic airy body. In the following century, such an opinion would have been viewed with suspicion after the 1215 Lateran Council, which incidentally affirmed the incorporeality of angels, in the course of attacking Albigsian
doctrines on the creation"(59). [Still,] "representatives of the Franciscan school, whilst denying the angels any aetheral body, still ascribed to them a form-matter composition"(59).

"Dante believes that angels possess in common with men not only intellect, but also will, and that this will is essentially free"(73).

"Augustine [unlike Aquinas] does not seem to have been concerned with a rational-intellectual distinction [between humans and angels], and, to take a thirteenth-century example, Bonaventure refuses to accept any intrinsic epistemological difference between angels and human souls. For him, our earthly ratiocination is a purely contingent consequence of man's Fall; the pre-lapsarian Adam knew intuitively"(73).

"Most fathers, including Basil, Gregory Nazianzenus, Chrysostom and, in the West, Ambrose, Hilary, and Jerome, opted for the view that [creation of] the angels preceded the visible universe. Others supported a creation simultaneous with that of the visible world, among them Epiphanius, Theodore of Mopsuestia, Basil of Seleucia, Theodoret of Cyrus and Gregory the Great. Gennadius even thought the angels were created after the heaven, the earth and the water. Augustine is more cautious, but two passages in the De civitate Dei suggest he favoured a simultaneous creation, interpreting the lux of Genesis I, 3 as including the angels"(77). [By the 13th century, simultaneous creation was the general view (78).]

"Certain Dantean positions concerning the nature of the angels (that their being is identical with their operation; that they are actus purus) seem to betray the influence of Averroes—though this cannot be established with certainty. More generally, the whole balance in Dante between First Cause and Secondary Causes gives a marked prominence to the latter: God himself is seen as creating nothing apart from the angels, the heavens, Prime Matter and the rational souls of men. Dante's conception of the Intelligences as imprinters of sublunar form, whose role included even the formation of the first earthly bodies—immediately after God's creation of angels, heavens, and Prime Matter—is incompatible with Thomism. This is also true of his typically neo-Platonic belief that incorruptibility is exclusively the feature of those things directly created by God, and corruptibility of those things formed by Intelligences. Dante's view of secondary causality is redolent of Islamic neo-Platonism, although . . . it is fair to suppose that the influence of Avicenna . . . was indirect. Though in some respects Dante's cosmos is reminiscent of Avicenna's there are evident differences, . . . not least between his angeli and Avicenna's dator formarum (the source from which flow all earthly forms, our human souls included)"(181).

Length of Relevant Material: 9 pages
Hard Copy (pages): 32, 56-59, 73, 77-78, 181
Library Location: PQ 4409 .A6 B46 1983
Date When Photocopying Was Completed: ____________________________________________

Topics: angels, creation, eternity of matter, intelligences, plural worlds
Author: Charles Buck
Title of Book: A Theological Dictionary Containing Definitions of All Religious Terms: a Comprehensive View of Every Article in the System of Divinity: an Impartial Account

Title of Article: "Creation"

Title of Periodical:

Place of Publication: Philadelphia

Publisher: Woodward for Woodward

Date of Publication: 1818

Nature of Source: A popular theological resource of 521 pages used extensively by theological dictionaries and encyclopedias which came after it (see Brown's Encyclopedia of Religious Knowledge (1836), for example). The dictionary was first published in London in 1802; it went through 42 printings, the last one in Philadelphia in 1873. Reverend Buck lived from 1771 to 1815 (The National Union Catalog Pre-1965 Imprints, Volume 82. 1970: 136-138).

Comment: This extensive entry raises the idea of "eternal matter"-but primarily in defense of creation ex nihilo. It echoes the themes of Natural Theology when it declares that the variety of forms on this earth, and the possibility of other worlds inhabited by rational beings, are evidence of god's glory and power. These rational beings, called "intelligences," are linked to the traditional Christian view of "angels." This entry also reinforces a spirit/matter dichotomy in which matter is inferior to spirit. The majority of the original entry is included below.

Researcher: Danille Christensen Lindquist

Date of entry: June 29, 1999

Excerpt (pages): "CREATION, in its primary import, signifies the bringing into being something which did not before exist. The term is therefore most generally applied to the original production of the materials whereof the visible world is composed. It is also used in a secondary or subordinate sense to denote those subsequent operations of the Deity upon the matter so produced, by which the whole system of Nature, and all the primitive genera of things, receive their form, qualities, and laws.

"There is no subject concerning which learned men have differed in their conjectures more than in this of creation. 'It is certain,' as a good writer observes, 'that none of the ancient philosophers had the smallest idea of its being possible to produce a substance out of nothing, or that even the power of the Deity himself could work without any materials to work upon. Hence some of them, among whom was Aristotle, asserted that the world was eternal, both as to its matter and form. Others, though they believed that the gods had given the world its form, yet imagined the materials whereof it is composed to have been eternal. Indeed, the opinions of the ancients, who had not the benefit of revelation, were on this head so confused and contradictory, that nothing of any consequence can be deduced from them. The free-thinkers of our own and of former ages have denied the possibility of creation, as being a contradiction to reason; and of the consequence have taken the opportunity from thence to discredit revelation. On the other hand, many defenders of the sacred writing have asserted that creation out of nothing, so far from being a contradiction to reason, is not only probably but demonstrably certain. Nay, some have gone so far as to say that from the very inspection of the visible system of Nature, we are able to infer that it was once in a state of non-existence.' We cannot,
however, here enter into the multiplicity of arguments on both sides; it is enough for us to
know what God has been pleased to reveal, both concerning himself and the works of his
hands. 'Men, and other animals that inhabit the earth and the seas; all the immense
varieties of herbs and plants of which the vegetable kingdom consists; the globe of the
earth, and the expanse of the ocean; these we know to have been produced by his power.
Besides the terrestrial world, which we inhabit, we see many other material bodies
disposed around it in the wide extent of space. The moon, which is in a particular manner
connected with our earth, and even dependent upon it, the sun, and the other planets, with
their satellites, which like the earth circulate around the sun, and appear to derive from
him light and heat; those bodies which we call fixed stars, and consider as illuminating
and cherishing with heat each its peculiar system of planets; and the comets which at
certain periods surprise us with their appearance, and the nature of whose connection
with the general system of Nature, or with any particular system of planets, we cannot
pretend to have fully discovered; these are so many more of the Deity's works, from the
contemplation of which we cannot but conceive the most awful ideas of his creative
power.

"Matter, however, whatever the varieties of form, under which it is made to
appear, the relative disposition of its parts, or the motions communicating to it, is but an
inferior part of the words of creation. We believe ourselves to be animated with a much
higher principle than brute matter: in viewing the manners and oeconomy of the lower
animals we can scarce avoid acknowledging even them to consist of something more than
various modifications of matter and motion. The other planetary bodies, which seem to
be circumstances nearly analogous to those of our earth, are surely, as well as it, destined
for the habitations of rational intelligent beings. The existence of intelligences of an
higher order than man, though infinitely below the Deity, appears extremely probable. Of
these spiritual beings, called angels, we have express intimation in scripture, (see the
article ANGEL.) But the limits of the creation we must not pretend to define. How far the
regions of space extend, or how far they are filled, we know not. How the planetary
worlds, the sun, and the fixed stars are occupied, we do not pretend to have ascertained.
We are even ignorant how wide a diversity of forms, what an infinity of living animated
beings may inhabit our own globe. So confined is our knowledge of creation, yet so
grand, so awful, that part which our narrow understandings can comprehend! . . .'

"[Discussion of age of the earth]. Uncertain, however, as we may be as to the
exact time of the creation, we may profitably apply ourselves to the contemplation of this
immense fabric. . . Here the Christian is led into the most delightful field of
contemplation. To him every pebble becomes a preacher, and every atom a step by which
he ascends to his Creator" (104-105). [See Ray and Blackmore on the Creation; Art
CREATION Ency. Brit.; Derhams' Astro and Physico-Theology; Hervey's Meditations;
La Pluche's Nature Displayed; Sturm's Reflections of the Works of God.]

Length of Relevant Material: 2 pages
Hard Copy (pages): 104-105
Library Location: Shaw-Shoemaker 080 Sh64a 43475
Date When Photocopying Was Completed:
This entry concerns a group of Egyptian Gnostics in the 2nd Century A.D., and specifically explains the group's belief in aions, or pre-existent spirits (Adams refers to aions as "intelligences" in her entry on "Gnostics") that acted as "Second Causes" or creators and that were capable of sinning. The explanation also suggests the idea of foreordination, since aions had a particular dispensation and sphere of action for which they were responsible. Cf. Jacob Blain's 1863 discourse on Bible Meaning of Forever and Everlasting, which discusses aion as a Greek word meaning "eternal and everlasting."

Researcher: Danille Christensen Lindquist
Date of entry: June 29, 1999
Excerpt (pages): "They acknowledged the existence of one supreme God, perfect in goodness and wisdom, who produced from his own substance seven beings, or aions, of a most excellent nature. Two of these aions, called Dunamis and Sophia, (i.e. power and wisdom,) engendered the angels of the highest order. These angels formed a heaven for their habitation, and bought forth others of a nature somewhat inferiour to their own, to the amount of three hundred and sixty five, under their mighty chief Abraxas. . . . It may be worthy of remark, that by this sect the word aion, from expressing only the duration of beings, was by metonymy employed to signify the beings themselves. Thus the Supreme Being was called aion; and the angels were distinguished by the title of aions. . . . They [the Basilidians] had formed to themselves the notion of an invisible world, composed of entities, or virtues, proceeding from the Supreme Being, and succeeding each other at certain intervals of time, so as to form an eternal chain, of which our world was the terminating link"(42).

[Beings in the chain had a certain temporal term and a certain sphere of action. The term of duration was first called an aion, and later the beings themselves became known as aions.] "These beings, advanced to the government of the world which they had created, fell by degrees from their original purity, and soon manifested the fatal marks of depravity and corruption"(42).

Length of Relevant Material: 2 pages
Hard Copy (pages): 41-42
Library Location: 080 Sh64 Shaw-Shoemaker 39921
Date When Photocopying Was Completed:
Angel: a spiritual intelligent substance, the first in rank and dignity among created beings. The word angel . . . [Greek characters] is Greek and signifies a messenger. The Hebrew word . . . [Hebrew characters] signifies the same. Angels, therefore, in the proper signification of the word, do not import the nature of any being, but only the office to which they are appointed, especially by way of message or intercourse between God and his creatures. Hence the word is used differently in various parts of the scripture, and signifies. 1 Human messengers, or agents for others, 2 Psalms ii.5. 'David sent messengers (Heb. Angels) to Jabesh Gilead, Prov xiii.17. Mark 1.2. James ii.25.-2. Officers of the churches, whether prophets or ordinary ministers, Hag. i.13. Rev. i. 20.-3. Jesus Christ, Mal. iii.1. Is. lxiii.9.-4. Some add the dispensations of God's providence, either beneficial or calamitous, Gen. xxxiv.7. Psalms xxxiv.7. Acts xii.23 1 Sam xiv.14; but I must confess, that, though I do not at all see the impropriety of considering the providences of God as his angels or messengers for good or for evil, yet the passages generally educed under this head do not prove to me that the providences of God are meant in distinction from created angels.-5. Created intelligences, both good and bad, Heb. I.14. Jude 6. The subject of the present article.-As to the time when angels were created, much has been said by the learned. Some wonder that Moses, in his account of the creation, should pass over this in silence. Others suppose that he did this because of the proneness of the Gentile world, and even the Jews, to idolatry: but a better reason has
been assigned by others, viz. that this first history was purposely and principally written for information concerning the visible world; the invisible, of which we know but in part, being reserved for a better life. Some think that the idea of God's not creating them before this world was made is very contracted. To suppose, say they, that no creatures whatever, neither angels nor other worlds, had been created previous to the creation of our world, is to suppose that a Being of infinite power, wisdom, and goodness, had remained totally inactive from all eternity, and had permitted the infinity of space to continue a perfect vacuum till within these 6000 years; that such an idea only tends to discredit revelation, instead of serving it. On the other hand it is alleged, that they must have been created within the six days; because it is said, that within this space God made heaven and earth, and all things that are therein. It is, however, a needless speculation, and we dare not indulge a spirit of conjecture. It is our happiness to know that they are all ministering spirits, sent forth to minister to them who are heirs of salvation.

"As to the nature of these beings, we are told that they are spirits; but whether pure spirits divested of all matter, or united to some thin bodies, or corporeal vehicles, has been a controversy of long standing: the more general opinion is, that they are substances entirely spiritual, though they can at any time assume bodies, and appear in human shape, Ge. xviii. And xix. Gen. xxxii. Matt. xxvii. Luke i. &c. The scriptures represent them as endowed with extraordinary wisdom and power, 2 Sam. xiv.20 Ps. cii.20; holy, and regular in their inclinations, zealous in their employ, and completely happy in their minds, Job xxxviii.7. Heb.i.7 Matt, xviii.10. Their number seems to be great, Ps. lxviii.17. Heb. xii.22; and perhaps have distinct orders, Col.i.16,17. 1 Pet. iii.22 1 Thes iv.16. Dan x.13. They are delighted with the grand scheme of redemption, and the conversion of sinners to God. Luke ii.12 1 Pet. i.12. Luke xv.10. They not only worship God, and execute this commands at large, but are attendant on the saints of God while here below, Ps. xci. 11, 12. Heb. i.13 Luke xvi.22 Some conjecture that every good man has his particular guardian angel, Matt. xviii.10 Acts xii.15; but this is easier to be supposed than to be proved; nor is it a matter of consequence to know. 'What need we dispute,' says Henry, 'Whether every particular saint has a guardian angel, when we are sure he has a guard of angels about him?' They will gather the elect in the last day, attend the final judgment, Matt. xxv.31 Rev. xiv. 18. Matt. xiii 39 And live for ever in the world of glory, Luke xx.36.

"Although the angels were originally created perfect, yet they were mutable: some of them sinned and kept not their first estate; and so, of the most blessed and glorious, became the most vile and miserable of all God's creatures. They were expelled the regions of light, and with heaven lost their heavenly disposition, and fell into a settled rancour against God, and malice against men. What their offence was is difficult to determine, the scripture being silent about it. Some think envy, others unbelief; but most suppose it was pride. As to the time of their fall, we are certain it could not be before the sixth day of the creation, because on that day it is said, 'God saw every thing that he had made and behold it was very good;' but that it was not long after, is very probable, as it must have preceded the fall of our first parents. The number of the fallen angels seems to be great, and, like the holy angels, perhaps have various orders among them, Matt. xii.24 Eph ii.2. Eph, vi.12. Col ii.15. Rev. xii.7. Their constant employ is not only doing evil themselves, but endeavouring by all arts to seduce and pervert mankind., 1 Pet. v.8. Job i.6. It is supposed that they will be restrained during the Millennium, Rev. xx.2. but
afterwards again for a short time, deceive the nations, Rev. xx.8, and then finally punished, Matt xxv.41. The authors who have written on this subject have been very numerous, we shall here only refer to a few: Reynold's Enquiry into the State and Economy of the Angelical World; Doddridge's Lect p.10. lect. 210-214; Milton's Paradise Lost; Bp. Newton's Works, vol iii. P. 538; 568; Shepherd of Angels; Gilpin on Temptation; Casmannon Anglographia; Gill and Ridgley's Bodies of Divinity.(19-20).

Length of Relevant Material: 2 pages
Hard Copy (pages): 19-20
Library Location: Shaw-Shoemaker 080 Sh64a 43475
Date When Photocopying Was Completed:

Topics: angels; intelligence and intelligences; pre-existence; God's body
Author: Reverend J. Newton Brown, ed.
Title of Book: Fessenden & Co's Encyclopedia of Religious Knowledge; or, Dictionary of the Bible, Theology, Religious Biography, All Religions, Ecclesiastical History, and Missions
Title of Article: "Pre-existence of Jesus Christ"
Title of Periodical:
Place of Publication: Battleboro, VT
Publisher: Fessenden and Co.
Date of Publication: 1836
Nature of Source: A 1275 page work "containing definitions of all religious terms; an impartial account of the principal Christian denominations that have existed in the world. . . with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and heathen nations, together with the manners and customs of the East, illustrative of the holy scriptures, and a descriptions of the quadrupeds, birds, fishes, reptiles, insects, trees, plants, and minerals, mentioned in the Bible; a statement of the most remarkable. . . events in ecclesiastical history; biographical notices of the early martyrs and distinguished religious writers and characters of all ages. . . The whole brought down to the present time, and embracing, under one alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theol. Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones' Biographical Dictionary; and numerous other works. Designed as a complete book of reference on all religious subjects; and companion to the Bible; forming a cheap and compact library of religious knowledge" (title page).

Brown copied the excerpt below from Charles Buck's Theological Dictionary, the fifth American edition of which was published in 1818. Buck's entry on the "Pre-existence of Christ," however, was far more extensive; Brown copied only a portion of it. Comment: First, this entry cites John 3:13, 6:50, 17:1, and 8:58 and 1 John 1:4 as evidence of Christ's pre-existence. Second, it summarizes Watt's view that the doctrine of Christ's pre-existence explains ambiguities in Colossians 1:15 and in Genesis 1:2: it explains the "image" of a non-corporeal God by positing that the image referred to is that of "the God-man, to Christ in his pre-existent state" (Brown 964). Finally, the entry addresses six points of opposition to Christ's pre-existence; they affirm that the doctrine
of the pre-existence of Christ's human soul impinges his divine nature. These last points are interesting because they present the pre-existent soul in different senses: as a somewhat "human soul," as a "pre-existent intelligence" similar to "other intelligences called angels," as a "pure intelligent spirit," and as a "sublime human soul" (Brown 964). Some parts of this entry could imply that the pre-existent soul bears physical resemblance to humans. Finally, the entry acknowledges-but dismisses-theories about the pre-existence of all human souls.

**Researcher:** Danille Christensen Lindquist  
**Date of entry:** July 5, 1999  
**Excerpt (pages):** [Watt's arguments (as related in the entry, but not quoted directly)]: Since Christ's divine nature "is invisible in the Son as in the Father. . . [the passage referring to his 'image'] seems to refer to his pre-existent soul in union with the Godhead" (964). And "When man is said to be created in the image of God, (Gen. 1,2.) it may refer to the God-man, to Christ in his pre-existent state. God says, 'Let us make man in our own image, after our likeness.' The word is redoubled, perhaps to intimate that Adam was made in the likeness of the human soul of Christ, as well as that he bore something of the image and resemblance of the divine nature" (Brown 964).

Points of contention by those who feel the doctrine detracts from Christ's "personality":  
"1. A pure intelligent spirit, say they, the first, the most ancient, and the most excellent of creatures, created before the foundation of the world, so exactly resembles the second person of the Arian trinity, that it is impossible to show the least difference, except in name.  
"2. The pre-existent intelligence supposed in this doctrine is so confounded with those other intelligences called angels, that there is great danger of mistaking this human soul for an angel, and so making the person of Christ to consist of three natures.  
"3. If Jesus Christ had nothing in common like the rest of mankind, except a body, how could this semi-conformity make him a real man?  
"4. The passages quoted in proof of the pre-existence of the human soul of Jesus Christ are of the same sort with those which others allege in proof of the pre-existence of all human souls."  
"5. This opinion, by ascribing the dignity of the work of redemption to his sublime human soul, detracts from the deity of Christ, and renders the last as passive as the first active.  
"6. This notion is contrary to Scripture. St. Paul says, in all things it behooved him to be made like his brethren: he partook of all our infirmities, except sin. St. Luke says, he increased in stature and in wisdom, Heb. 2:17. Luke 2:52.  

**Length of Relevant Material:** 1 page  
**Hard Copy (pages):** 964  
**Library Location:** Special Collections-Americana BL 31 .E465x 1836  
**Date When Photocopying Was Completed:**
Worcester explains that one of Jehovah's purposes in creation was the eventual restoration of his creations to their former glory and happiness. (This restoration, however, was a necessary part of a larger and more important goal: to demonstrate God's ultimate goodness and wisdom. See Sermon I in this same book). Worcester also teaches that men will be redeemed to a state of glory higher than the angels, where they will "reign with him in heavenly glory."
reign with him in heavenly glory; while, as represented in the Revelation, the myriads of angels will stand round about, ministering to them, admiring the boundless grace displayed in their salvation, and assisting them, with their voices and their harps, in the extatick and immortal song of Moses and the Lamb”(41).

Length of Relevant Material: 1 page
Hard Copy (pages): 41
Library Location: BX 7233 .W685 S4
Date When Photocopying Was Completed:

Topics: apostasy, sectarian strife, primitive church, new scripture, revelation
Author: Samuel Worcester
Title of Book: Sermons on Various Subjects, Practical and Doctrinal
Title of Article: "Sermon XXXIV: Great Question of Circumcision"
Title of Periodical:
Place of Publication: Salem, Massachusetts
Publisher: Henry Whipple
Date of Publication: 1823
Nature of Source: A collection of 39 sermons by Samuel Worcester, Senior Pastor of the Tabernacle Church in Salem, Massachusetts. The sermons were edited and published by Henry Whipple after Worcester's death. Worcester was, according to the book's preface, best known for his position as Corresponding Secretary of the American Board of Commissioners for Foreign Missions, but he gave many sermons before the public and had published some previous discourses which were "favourably received" (iii). Sermon XXXIV is based on Acts 15:30,31.

Comment: Worcester explains the New Testament controversy about circumcision and the Mosaic law by couching the debate in terms of salvation by works vs. salvation by grace. Most of the sermon, however, concerns church government and explains why Paul sought guidance about the Law of Moses from the elders and apostles at Jerusalem. The sermon also treats dissension in the primitive church, warns against the exercise of human ecclesiastical authority, rejects the idea that the primitive churches were linked by an ecclesiastical hierarchy, and briefly touches on justification through grace, not works.

The excerpt below argues that "no absolutely new opinion, whether right or wrong, respecting the faith in Christ, has been started, since the close of the scriptural canon" (430). Rather, in the days of the primitive church, all the possible problems that could arise, did. Consequently, apostasy in the early church was beneficial, since it allowed all problems to be definitively considered by the apostles. Worcester uses this argument to explain the diversity of denominations within Christianity. Worcester also expresses gratitude that these dissensions allowed "rules and precedents of sufficient authority" to be established for the duration of Christianity.

Researcher: Danille Christensen Lindquist
Date of entry: June 25, 1999
Excerpt (pages): "We are led to reflection of the early rise of errour among the professed believers of the gospel."
"Human nature has been the same in all ages. It has always been true, that vain man would be wise, though man be born like the wild ass's colt, and would reluctantly submit his understanding to the instruction of God. This being the fact, and as the apostolick times were to transmit instruction to the people of God in every succeeding period, it was wisely permitted that mistakes, disputes, and divisions, should gradually take place, in the primitive church. Had it not been so, we might not only have been discouraged by the great disparity between the first christians, and those who have lived since, but, for want of rules and precedents of sufficient authority, we should have been continually at a loss how to conduct ourselves, in regard to the various difficulties perpetually arising, and how to oppose and confute the diversified errors, which have appeared and been revived, during so many centuries. Divine wisdom, therefore, saw fit to suffer every false and dangerous notion by which the enemy of souls would at any time attempt to corrupt the simplicity of faith, to make its first entrance while the apostles were still living, that we might have their instructions and examples to guide us in every emergency. Strange as it may seem, it is nevertheless true, that no absolutely new opinion, whether right or wrong, respecting the faith in Christ, has been started, since the close of the scriptural canon. The gospel, that good and perfect gift, which came down from the Father of lights, has received no amendment from the hands through which it has successively passed. On the other hand, the grand deceiver, at the very beginning, exerted all his force against the gospel, and so fully availed himself of all his influence on the ignorance and wickedness of men, that he has since had no new devices to essay, no untried resources in reserve. Length of time, indeed, and change of circumstances, have afforded him opportunity for placing his delusions in various lights, and giving some of his schemes a seeming strength and establishment, which they had not at first; yet, no scheme or doctrine can be mentioned, which did not appear, though in its infantile state, or with less maturity, in the first age of christianity" (430-431).

Length of Relevant Material: 2 pages
Hard Copy (pages): 430-431
Library Location: BX 7233.W685 S4
Date When Photocopying Was Completed: ______________________________

Topics: apostasy, spirit and matter, false priesthiods
Author: Andrew Michael Ramsay (Chevalier Ramsay)
Title of Book: The Travels of Cyrus: to Which Is Annexed, a Discourse upon the Theology and Mythology of the Pagans.
Title of Article: 
Title of Periodical: 
Place of Publication: Boston
Publisher: Manning and Loring, for S. Hall, etc.
Date of Publication: 1795
Nature of Source: A popular fictional work relating the travel of Cyrus, Prince of Persia, through Persia, the Arabian Peninsula, Egypt, Corinth, Athens, Crete, Phonecia, and Assyria. Ramsay's aim is to "describe the religion, manners, and politics" of each area in order to prove the existence of an all-wise, all-powerful Creator (viii, x) and to
demonstrate that "all nations were agreed in the doctrine of the three states of the world, the three forms of the divinity, and a middle god, who by his conflicts and great sufferings was to expiate and exterminate moral evil, and restore innocence and peace to the universe" (200). Footnotes in the work and the appended discourse indicate that Ramsay's sources included Herodotus, Plutarch, Origen, Plato, Aristotle, Cicero, and Diroodorus. The 308 page volume includes a letter from "M. Freret, Member of the Academy of Inscriptions at Paris" which praises the book's historical "exactness" (308). An edition was published in London in 1727; at least 25 English versions were eventually published, in addition to multiple editions in Dutch, French, German, Italian, Russian, and Spanish. The First American Edition was published in New Jersey in 1793. Ramsay lived from 1686-1743 (The National Union Catalog Pre-1965 Imprints, Volume 48. 1970: 408-412).

Comment: Ramsay speaks of an apostasy that occurred primarily because corrupt priests degraded divine truths by making them "too much corporealized." Throughout this work, Ramsay's characters are wary of "matter" and consistently reassert the fundamental differences between humans and the divine. These passages cast some doubt on John Brooke's assertion that Ramsay represents a "resynthesis of the hermetic tradition" which ostensibly preached human "divinization" and an "equation of spirit and matter" (The Refiner's Fire. 1996: 207, 28.)

Researcher: Danille Christensen Lindquist
Date of entry: June 22, 1999
Excerpt (pages): The ideas of the Chaldeans, etc. are "a fruitful source of luminous ideas, beautiful images and sublime expressions" like those in the scriptures and in Milton that were "too much corporalized" by the Egyptians' "sensible symbols" and that were "entirely mangled and degraded" by Greek and Roman poets (xv). "By this means a dark veil is drawn over the whole universe, the source of noble ideas is dried up, and reason becomes a barren field. The imagination, destitute of principles, seeks to supply its indigence, by creating a new world; it transforms all objects, in order to embellish them; it gives body to spirits, and spirit to bodies; it exalts men into gods and debases gods into men; its descriptions are florid, but false, and its marvellous degrades the divine nature; the agreeable and the gay take the place of the true sublime, and of that diviner poetry, which first leads man into his own heart, and then raises him above himself. Such is the Greek poesy, always poor in the midst of its seeming abundance. Had the author [Ramsay] been able to imitate it, it is what he ought to have avoided, as improper in a book of principles"(xv-xvi).
"Truth mixed with errors" (xiii).
Cyrus asks: why reduce sublime truths to outward worship? Pythagoras answers, "The corruption and avarice of the priests. . . is the source of all these mischiefs. The ministers of the gods, who were established at first to make men good, turn the priesthood into a vile trade; they only mind the outward flow of religion"(154).

Length of Relevant Material: 4 pages
Hard Copy (pages): xiii, xv-xvi, 154
Library Location: MICROFICHE 080 Sh64 EVANS 29383
Date When Photocopying Was Completed: ________________________________
The heavens declare the glory of God. The word heaven, in the plural heavens, is used in the scriptures in different senses. Sometimes it means that part of the universe, that glorious holy place, where Jehovah has fixed his more special abode, and where angels and glorified spirits dwell, in the imperishable mansions of bliss. Sometimes it means no more than the upper regions of our atmosphere, where the clouds are formed, or even where the birds, which thence are called birds of heaven, fly. And sometimes it means those higher and immeasurable regions, where the sun and the moon, the planets, and the countless hosts of the stars, with all their radiant glories, are displayed. In this last sense, evidently, the word heavens is used in our text. The heavens declare the glory of God. That is, the sun, the moon, the stars, all the stupendous orbs, which stud the lofty firmament, and which move and shine throughout the unmeasured regions of space, proclaim the existence, and show forth the perfections of the divine Creator" (18).

"Is there not a glorious display of divine wisdom in the general structure of the universe; in so disposing the vast orbs, which compose the great system, as that the sun shall preserve his station, and all the planets revolve around him, in the most perfect and harmonious order, and in all their revolutions, receive the immense benefit of his light and heat? Had not infinite wisdom been concerned in establishing the economy of the system,
the sun and the planets might have been so disposed, as to have wandered without order, through the trackless regions of space, or so to interfere, as to dash one another in pieces, and produce universal confusion and ruin" (22).

Length of Relevant Material: ten pages

Hard Copy (pages): 17-27

Library Location: BX 7233 .W685 S4

Date When Photocopying Was Completed:

Topics: Christianization of ancient philosophy, apostasy, one true church

Author: Andrew Michael Ramsay (Chevalier Ramsay)

Title of Book: The Travels of Cyrus: to Which Is Annexed, a Discourse upon the Theology and Mythology of the Pagans.

Date of Publication: 1795

Nature of Source: A popular fictional work relating the travel of Cyrus, Prince of Persia, through Persia, the Arabian Peninsula, Egypt, Corinth, Athens, Crete, Phonecia, and Assyria. Footnotes in the work and the appended discourse indicate that Ramsay's sources included Herodotus, Plutarch, Origen, Plato, Aristotle, Cicero, and Diodorus. The 308 page volume includes a letter from "M. Freret, Member of the Academy of Inscriptions at Paris" which praises the book's historical "exactness" (308). An edition was published in London in 1727; at least 25 English versions were eventually published, in addition to multiple editions in Dutch, French, German, Italian, Russian, and Spanish. The First American Edition was published in New Jersey in 1793. Ramsay lived from 1686-1743 (The National Union Catalog Pre-1965 Imprints, Volume 48. 1970: 408-412).

Comment: Ramsay's aim is to "describe the religion, manners, and politics" of each area visited by Cyrus in order to prove the existence of an all-wise, all-powerful Creator (viii, x) and to demonstrate that "all nations were agreed in the doctrine of the three states of the world, the three forms of the divinity, and a middle god, who by his conflicts and great sufferings was to expiate and exterminate moral evil, and restore innocence and peace to the universe" (200). Thus, he seeks Christian parallels in ancient mythology. These excerpts also allude to an apostasy or corruption of divine truths and the idea of "the true religion."

Researcher: Danille Christensen Lindquist

Date of entry: July 23, 1999

Excerpt (pages): "Cyrus was overjoyed to see that all nations were agreed in the doctrine of the three states of the world, the three forms of the divinity, and a middle god, who by his conflicts and great sufferings was to expiate and exterminate moral evil, and restore innocence and peace to the universe" (200).

Three states of the world in all mythology: innocence, fall, restoration (222)

Cyrus speaking: "I farther observe, that the traditions of all nations foretell the coming of a hero, who is to descend from heaven to bring back Astrea to the earth. The Persians call
him Mythras, the Egyptians Orus, the Tyrians Adonis, the Greeks Apollo, Hercules, Mars, Mercury, Jupiter, the Conductor and Saviour" (222).
In opposition to the Deists: "the principal doctrines of revealed religion, concerning the states of innocence, corruption, and renovation, are as ancient as the world; that they were the foundations of Noah's religion; that he transmitted them to his children; that these traditions were thus spread throughout all nations; that the Pagans disfigured, degraded, and obscured them by their absurd fictions; and lastly, that these primitive truths have been no where preserved in their purity, except in the true religion" (xi). Ramsay hoped "to have given a plan of religion, equally amiable and reasonable, and to have shewn that its principles are beautiful, its consequence natural, and its original ancient: that it enlightens the mind, comforts the heart, and establishes the welfare of society" (xi).
Christian parallels in Greek and Roman writing:
1."That there is one supreme God, whom they every where call the Father, and the sovereign Lord of gods and men, the Architect of the world, the prince and governor of the universe, the first God, and the great God."
2."That universal nature is full of subordinate spirits, who are the ministers of that supreme God"
3."That good and evil, virtue and vice, knowledge and error, arise from the different influence and inspiration of the good and evil genii, who dwell in the air, the sea, the earth, and the heavens"(252).
Parallels among the Persians:
[At the wedding of Cyrus and Cassandra, they sing the tenets of the Ancient Persians:] "the love of Oromazes for his daughter Mythra before the beginning of time; the picture which she presented him, containing the ideas of all things; the production of unnumerable worlds resembling those ideas; the birth of the pure genii, appointed to inhabit these worlds; the revolt of Arimanius against the god Mythras; the origin of the chaos, and how it was reduced to order; the fall of spirits into mortal bodies; the labours of Mythras to raise them again to the Empyreum; and lastly, the total destruction of the evil principle, who diffuses every where hatred, discord, and the hellish passions" (44).

Length of Relevant Material: 6 pages, and passim
Hard Copy (pages): xi, 44, 100, 222, 237, 252
Library Location: MICROFICHE 080 Sh64 EVANS 29383
Date When Photocopying Was Completed:

Topics: Christianization of ancient philosophy, creation, plurality of gods
Author: Joseph Priestley
Title of Book: Disquisitions Relating to Matter and Spirit. To Which is Added The History of the Philosophical Doctrine concerning the Origin of the Soul, and the Nature of Matter; with its Influence on Christianity, especially with respect to the Doctrine of the Pre-existence of Christ. Second edition, improved and enlarged.
Title of Article:
Title of Periodical:
Place of Publication: Birmingham
Nature of Source: A two-volume work first written in London in 1777. Priestley (L.L.D., F.R.S.) was a prolific writer, producing treatises on electricity, vision, history, grammar, political science, and church authority and discipline, among other works. Here, Priestley espouses a Christian materialism that claims the "the proper unity of God. . . and the proper humanity of Christ" (iii). This massive "history of ideas" chronicles metaphysical debates about matter and spirit beginning in Eastern and Western antiquity.

Comment: These excerpts suggest the Christianization of ancient philosophies. In addition, the second excerpt is a creation myth that involves a premortal existence with a plurality of gods and an organization of chaotic matter.

Excerpt (pages): "Some of the Persians thought, that there were two gods, of different natures, the one good, called Horomazes, and the other evil, called Arimanius, the one resembling light, and the other darkness; and that in the medium between these was Mithras, who was therefore called the Mediator. This Mithras seems to correspond to the Birmah of the Hindoos, and the [Greek word] of Plato; being a peculiar emanation from the Deity, and employed by him in the formation of the world, and, therefore, was supposed by philosophizing christians to be the same with Christ" (317).

[Quoting Mosheim]: "According to the Oriental philosophers, the eternal nature, infinitely perfect, and infinitely happy, having dwelt from everlasting in profound solitude, produced at length from itself two minds of different sexes, which resembled the supreme parent in the most perfect manner. From the prolific union of these two beings arose others, which were also followed by succeeding generations; so that, in process of time, a celestial family was formed in the pleroma. This divine progeny being immutable in its nature, and above the power or mortality, was called by the philosophers aeon. How many in number these aeons were, was a point much controverted among the Oriental sages.'

"Beyond the mansions of light lies a rude mass of matter, agitated by innate, irregular motions. One of the celestial natures descending from the pleroma, either by a fortuitous impulse, or by the divine mind, reduced into order this unseemly mass, created men and inferior animals of different kinds, and corrected its malignity, by mixing with it a certain portion of divine light. This author of the world is distinguished from the supreme Deity by the name of demiurge. His character is a compound of shining qualities, and insupportable arrogance. He claims dominion over the new world he has formed, as his sovereign right, and excluding the Deity from all concern in it, demand from mankind, for himself and associates, divine honours.'

"This was the species of Oriental philosophy adopted by the early Gnostics, who maintained that this imperious demiurge was the god of the Jews, and the author of the law of Moses" (313-314).

"We have seen that it was a fundamental doctrine in the East, and likewise in the Platonic system, that, on account of the mixture of evil in the world, it could not be supposed to have been made by the supreme Being himself; but that it was formed from pre-existent matter, by a celestial spirit, a principal emanation from the divine mind, the Birmah of the Hindoos, the prima mens of the Chaldeans, the [Greek: nous and logos?] of
Plato. And what was more natural than to suppose, that the restorer of the human race had been the former of it; especially as those who adopted that hypothesis could so plausibly apply to Christ, as we know they actually did, those passages of the Old Testament, in which the world was said to have been made by the word, . . . of God, the same word or power, which actually dwelled in Christ, and acted by him'(348-49).

Length of Relevant Material: 5 pages
Library Location: Microfiche B 1383 .D5 1782
Date When Photocopying Was Completed:

Topics: Christianization of ancient philosophy, plurality of Gods, angels, intelligence and intelligences
Author: Stephen Bemrose
Title of Book: Dante's Angelic Intelligences: Their Importance in the Cosmos and in Pre-Christian Religion.
Title of Article:
Title of Periodical:
Place of Publication: Rome, Italy
Publisher: Edizioni Di Storia E Letteratura
Date of Publication: 1983
Nature of Source: A Letture Di Pensiero E D'Arte. It examines Dante's "conception of the nature and role of secondary causes" (9)-i.e., Intelligences or angels--and aims to "situate as precisely as possible the Dantean conceptions under discussion in relation to the philosophical traditions and problems of the time"(10). Bemrose discusses historical philosophies of intelligences, angels, and polytheistic deities and examines how they relate to each other and to Dante's cosmology.
Comment: Unlike most other 13th-century Christians, Dante does not dismiss "pagan" gods; rather, he considers them (even the Olympians) angelic beings or "veiled Intelligences" and so, in a sense, "Christianizes" Greek and Roman myth. On the other hand, one excerpt below relates an instance when another writer tries to do just the opposite and demonstrate polytheism in the Bible.
Researcher: Danille Christensen Lindquist
Date of entry: July 16, 1999
Excerpt (pages): "One of the most characteristic features of Dante's attitude to antiquity is his insistence upon some sort of parallel between the history of the Jewish people and that of the other 'chosen people,' the Romans. The parallel is not just political. . . ; it is also religious. . . . What needs to be investigated further is the extent to which Dante recognised a substratum of veracity in the ancient myths, and the possible connexions, in his view, between mythology and a sphere of angelic activity in our world (both via the heavens and otherwise"(118). In his Divine Comedy, Dante created an "indirect equation between Christian angels and pagan gods"(119). "According to Renucci, Dante sees the Graeco-Roman gods and goddesses as nothing other than veiled Intelligences"(120). [See discussion of Capaneus, damned because he blasphemes against Jupiter (127) and Aeneas's heroic/prophetic descent into the underworld (138).]
Dante is seemingly unique among medieval philosophers in connecting pagan mythology and good angels (176). Dante suggests that "one of the ways in which the ancients glimpsed the true God's operations was through the activities of his angels, activities which lay behind many of the myths of Greece and Rome"(178). Dante "must be reckoned among the most enthusiastic and thorough-going Christian adaptors of pagan philosophy"(180).

"Later Graeco-Roman religion-and precisely those forms of it that had become infused with oriental beliefs-already contained notable elements of syncretism between gods and angelic beings"(171). [I.e. Michael the archangel is associated with Mercury; See examples of syncretic iconography on pages 172-174.]

[Paganization of Christian texts]: Third-century author (perhaps Porphyry) argues that, like Athene and Minerva, there is no real different between "the Christian angels and the gods of various pagan religions"(175). "The author wishes to show that the Christians also believe in many gods (although they call them angels), and in IV, qu. 23. he goes on to quote various biblical texts which appear to show that even according to the Old and New Testaments there is more than one god"(175).

**Length of Relevant Material:** 13 pages
**Hard Copy (pages):** 118-120, 171-180
**Library Location:** PQ 4409 .A6 B46 1983
**Date When Photocopying Was Completed:**

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**Topics:** church discipline; basis of authority; primitive church; corruption of the churches; lay priesthood and preaching; conferences

**Author:** Samuel Worcester

**Title of Book:** Sermons on Various Subjects, Practical and Doctrinal

**Title of Article:** "Sermon XXXIV: Great Question of Circumcision"

**Title of Periodical:**

**Place of Publication:** Salem, Massachusetts

**Publisher:** Henry Whipple

**Date of Publication:** 1823

**Nature of Source:** A collection of 39 sermons by Samuel Worcester, Senior Pastor of the Tabernacle Church in Salem, Massachusetts. The sermons were edited and published by Henry Whipple after Worcester's death. Worcester was, according to the book's preface, best known for his position as Corresponding Secretary of the American Board of Commissioners for Foreign Missions, but he gave many sermons before the public and had published some previous discourses which were "favourably received" (iii). Sermon XXXIV is based on Acts 15:30,31.

**Comment:** Worcester explains the New Testament controversy about circumcision and the Mosaic law by couching the debate in terms of salvation by works vs. salvation by grace. Most of the sermon, however, concerns church government and explains why Paul sought guidance about the Law of Moses from the elders and apostles at Jerusalem. The sermon also treats dissension in the primitive church, warns against the exercise of human ecclesiastical authority, rejects the idea that the primitive churches were linked by an ecclesiastical hierarchy, and briefly touches on justification through grace, not works.
The following excerpts focus on statements about church government in both the primitive and contemporary church. In part, they are a defense against those that held that congregationalist churches "are in a state of anarchy; without government—without discipline,—without order" (436). Interestingly, Worcester quotes a Dr. Mosheim, who asserts that the primitive church never had a tight ecclesiastical order. Worcester emphasizes the fact the Paul went to Jerusalem by revelation, not by protocol.

**Researcher:** Danille Christensen Lindquist  
**Date of entry:** June 25, 1999  
**Excerpt (pages):** "The simple question was, whether sinful men were to be justified by the deeds of the law, or by the merits of Christ; to be saved by works, or by grace. This question, after long and strenuous debate, was determined to refer to the apostles and elders at Jerusalem. Not that they were higher in inspiration or authority than Paul, for he was not a whit behind the chiefest of the apostles. But it was from them that the false teachers professedly come; and, according to their doctrine, doubtless, they pretended to preach. And, though these false teachers would not yield to Paul, who, as the principal preacher to the Gentiles, was particularly concerned in the question, and whose apostolick character they probably did not acknowledge; it might be supposed that they would readily submit to the judgment or the apostles of the circumcision. Paul also says, in the passage quoted from his epistle to the Galatians, that he went up to Jerusalem, at this time, by revelation. It was, therefore, by the express direction of the Spirit of God, that the question was carried for decision there"(426).
"In order, therefore, that the great question might be properly settled, it was found necessary to have it considered in a general meeting. I say, a general meeting; for it should be noted, that not only the apostles and elders, but the multitude of the brethren were present" (427).
"Errour is to be put down, and difficulties in churches are to be healed, not by human authority, but by arguments and means supplied by the word of God.
"Paul and Barnabas did not exercise authority over the false brethren, who troubled the church of Antioch; they did not require them to submit to assertions, opinions, or judgments, authoritatively or dogmatically pronounced. But they disputed with them; they reasoned and endeavoured to show them the truth, by what God had revealed. At Jerusalem, also, when the question came before the apostles, and elders, and brethren there, it was open for discussion, and made a subject of free debate; and it was finally decided, not by apostolick or ecclesiastical authority, but by fair argument from the sure testimony of God. This is particularly observable; sure, if it could ever be proper, in a case of religious controversy, for any men, or body of men, to pronounce an authoritative decision, it certainly would have been so, in this memorable instance. The apostles were the highest officers of the church of Christ; the elders at Jerusalem were eminently distinguished in character and in gifts; and the multitude of the brethren were assembled with them on the occasion. Yet the whole business was conducted, not in the way of authority, but of persuasion. It is observable, also that while the errour of the Judaizers was refuted and exploded, and their conduct was disowned and disapproved; yet against them no harshness or bitterness, was shown; no anathemas, or denunciations, were uttered" (433-434).
"... And since, in the wisdom of God, things were so ordered in the apostolick age, as to afford occasion for instruction and example, suited to every case which might arise in the
church; how much better it would be for all ministers and christians sacredly to conform to them, than to adopt rules and methods of a different character, and of questionable expediency! How much better, than to put down errour, and to silence controversy, by the authority of great names, or of high toned decisions-by violent denunciations in the unadvised recommendations of books, or in the unauthorised acts of clerical or ecclesiastical bodies!

"The assembly at Jerusalem affords no precedent, or warrant, for the ecclesiastical jurisdiction of councils or synods" (434)

"The churches, in these early times,' says Dr. Mosheim, 'were entirely independent, none of them subject to any foreign jurisdiction, but each one governed by its own rules, and its own laws. For, though the churches founded by the apostles had this particular deference shown to them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them. Nothing, on the contrary, is more evident, than the perfect equality which reigned among the primitive churches; nor does there ever appear, in the first century, the smallest trace of that association of provincial churches, from which Councils and Metropolitans derived their origin. The meeting of the church of Jerusalem, mention in the xvth of Acts, is commonly considered as the first christian council; but this notion arises from a manifest abuse of the word council." (435-436).

"The constitution of the primitive churches was simple; yet these churches had the most excellent spirit of life, and beauty of form. . . . There are forms of church government, there are ecclesiastical establishments, which might be maintained with a very sightly exterior, though the spirit of the gospel should be nearly extinct. Not such is the congregational form. This, like a republican government, can be supported only by virtue. . . . Instead of seeking for an ecclesiastical establishment of imposing exterior, and compulsive energy; let us labour, by all scriptural means, for the increase of pure and undefiled religion; for the promotion of sound faith, of true charity, of internal discipline and purity. "The vital principle of true church government is the spirit of holy love, or genuine christian fellowship." (437).

Length of Relevant Material: ten pages

Hard Copy (pages): 426-429; 433-438

Library Location: BX 7233 .W685 S4

Date When Photocopying Was Completed:

Topics: creation; spirit and matter, intelligences, god, premortal life

Author: Joseph Priestley

Title of Book: Disquisitions Relating to Matter and Spirit. To Which is Added The History of the Philosophical Doctrine concerning the Origin of the Soul, and the Nature of Matter; with its Influence on Christianity, especially with respect to the Doctrine of the Pre-existence of Christ. Second edition, improved and enlarged.

Title of Article:

Title of Periodical:
Place of Publication: Birmingham  
Publisher: Pearson and Rollason, for J. Johnson  
Date of Publication: 1782  
Nature of Source: A two-volume work first written in London in 1777. Priestley (L.L.D., F.R.S.) was a prolific writer, producing treatises on electricity, vision, history, grammar, political science, and church authority and discipline, among other works. Here, Priestley espouses a Christian materialism that claims the "the proper unity of God. . . and the proper humanity of Christ"(iii). This massive "history of ideas" chronicles metaphysical debates about matter and spirit beginning in Eastern and Western antiquity.

Comment: The excerpts below include many creation myths cited by Priestley (Cf. Ramsay, The Travels of Cyrus (1795). Priestley refers to some of Ramsay's earlier work.) The first paragraph argues against creation ex nihilo and gives an "ancient" definition of "creation." Accounts of the myths themselves deal with the creation and ultimate fate of intelligences (including the devil and Christ) and the nature of spirit and matter.

Researcher: Danille Christensen Lindquist  
Date of entry: July 15, 1999

Excerpt (pages): "It will throw considerable light upon this subject, to reflect, that it was a maxim with all the ancients, even till the time of the later christian Fathers and schoolmen, though I believe it to be false in itself, that nothing could be made out of nothing. Ex nihilo nihil fit. In fact, the idea of creation, in the modern sense of the word, never occurred to them; they always meaning by it only a forming, or new modeling of things; and in this sense their maxim was true, for a carpenter must be provided with wood before he can make any instrument of wood. The ancients, therefore, in general, supposed that two distinct things, or principles, had been from eternity, viz. matter and spirit, or God, and since inferior intelligences could not, in their opinion, be made from nothing, any more than gross bodies, the universal opinion was, that they were emanations from the supreme mind. And, as they generally considered the Divine Being as a fire, or light, they explained the production of minds by the lighting of one candle at another, or by some other comparison of the same nature. . . . [T]hey could not, in reality, consider the Divine Being as strictly speaking, without extension, indivisible, or indiscerptible, which is essential to proper immateriality. In fact, by such terms as spiritual, incorporeal, &c. as was observed before, they could only mean a more subtle and refined kind of matter, such as air, flame, light, &c.(216-17).

[Hindu followers of the doctrine of the Bedang believed]: "God seeing the earth in full bloom called forth intellect, which he endued with various organs and shapes, to form a diversity of animals upon the earth. Intellect is a portion of the great soul of the universe, breathed into all creatures, to animate them for a certain time. . . . when they are arrived at a state of purity, they are absorbed into God. This absorbed state is a participation of the divine nature, where consciousness is lost in bliss. . . God will then exist alone, for matter will be totally annihilated"(308-09).

Mosheim: "'According to the Oriental philosophers, the eternal nature, infinitely perfect, and infinitely happy, having dwelt from everlasting in profound solitude, produced at length from itself two minds of different sexes, which resembled the supreme parent in the most perfect manner. From the prolific union of these two beings arose others, which were also followed by succeeding generations; so that, in process of time, a celestial family was formed in the pleroma. This divine progeny being immutable in its nature,
and above the power or mortality, was called by the philosophers aeon. How many in number these aeons were, was a point much controverted among the Oriental sages."

"Beyond the mansions of light lies a rude mass of matter, agitated by innate, irregular motions. One of the celestial natures descending from the pleroma, either by a fortuitous impulse, or by the divine mind, reduced into order this unseemly mass, created men and inferior animals of different kinds, and corrected its malignity, by mixing with it a certain portion of divine light. This author of the world is distinguished from the supreme Deity by the name of demiurge. His character is a compound of shining qualities, and insupportable arrogance. He claims dominion over the new world he has formed, as his sovereign right, and excluding the Deity from all concern in it, demand from mankind, for himself and associates, divine honours."

"This was the species of Oriental philosophy adopted by the early Gnostics, who maintained that this imperious demiurge was the god of the Jews, and the author of the law of Moses"(313-314).

"It is . . . a very ancient opinion among very catholic authors, that the first intelligent being that God made was the devil; he being the first of those intelligences that God created an infinite number of ages before the creation of the visible world, at which time, and not before, Christ was produced"(354).

"Plato thought that all evil came from matter, and that its imperfection was eternal and incorrigible. It was a maxim with him, that an eternal being can produce nothing but an eternal being, and that corporeal and frail beings are the production of inferior intelligences. He, therefore, makes the angels of the planets to be the formers of the human body"(389).

Length of Relevant Material: 8 pages, and passim
Hard Copy (pages): 216-17, 308-09, 313-314, 354, 389
Library Location: Microfiche B 1383 .D5 1782
Date When Photocopying Was Completed:

Topics: destruction of an ancient people; history, religion and civilization
Author: Andrew Michael Ramsay (Chevalier Ramsay)
Title of Book: The Travels of Cyrus: to Which Is Annexed, a Discourse upon the Theology and Mythology of the Pagans.
Title of Article: 
Title of Periodical: 
Place of Publication: Boston
Publisher: Manning and Loring, for S. Hall, etc.
Date of Publication: 1795
Nature of Source: A popular fictional work relating the travel of Cyrus, Prince of Persia, through Persia, the Arabian Peninsula, Egypt, Corinth, Athens, Crete, Phoenecia, and Assyria. Ramsay's aim is to "describe the religion, manners, and politics" of each area in order to prove the existence of an all-wise, all-powerful Creator (viii, x) and to demonstrate that "all nations were agreed in the doctrine of the three states of the world, the three forms of the divinity, and a middle god, who by his conflicts and great sufferings was to expiate and exterminate moral evil, and restore innocence and peace to
the universe" (200). Footnotes in the work and the appended discourse indicate that Ramsay's sources included Herodotus, Plutarch, Origen, Plato, Aristotle, Cicero, and Dirodorus. The 308 page volume includes a letter from "M. Freret, Member of the Academy of Inscriptions at Paris" which praises the book's historical "exactness" (308). An edition was published in London in 1727; at least 25 English versions were eventually published, in addition to multiple editions in Dutch, French, German, Italian, Russian, and Spanish. The First American Edition was published in New Jersey in 1793. Ramsay lived from 1686-1743 (The National Union Catalog Pre-1965 Imprints, Volume 48. 1970: 408-412).

**Comment:** In Book I, characters remark on a cycle that leads to the fall of nations. Cf. Moroni 8:27, which attributes the fall of the Nephites to pride, as well as other places throughout the Book of Mormon.

**Researcher:** Danille Christensen Lindquist

**Date of entry:** June 19, 1999

**Excerpt (pages):** The fall of empires is due to a "fatal circle" of "valour, conquest, luxury and anarchy." "[C]onquests had begot luxury, which is always the forerunner to the fall of empires" (19).

**Length of Relevant Material:** 1 page

**Hard Copy (pages):** 19

**Library Location:** MICROFICHE 080 Sh64 EVANS 29383

**Date When Photocopying Was Completed:**

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**Topics:** Elders, lay priesthood and preaching, primitive church,

**Author:** Charles Buck


**Title of Article:** "Elder"

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** Woodward for Woodward

**Date of Publication:** 1818

**Nature of Source:** A popular theological resource of 521 pages used extensively by theological dictionaries and encyclopedias which came after it (see Brown's Encyclopedia of Religious Knowledge (1836), for example). The dictionary was first published in London in 1802; it went through 42 printings, the last one in Philadelphia in 1873. Reverend Buck lived from 1771 to 1815 (The National Union Catalog Pre-1965 Imprints, Volume 82. 1970:136-138).

**Comment:** Explains the history of "elders" in the Jewish and Apostolic churches and comments on late eighteenth/ early nineteenth century interpretations of the office.

**Researcher:** Danille Christensen Lindquist
Elder: an overseer, ruler, leader. Elders, or seniors, in ancient Jewish polity, were persons the most considerable for age, experience, and wisdom. Of this sort were the 70 men whom Moses associated with himself in the government; such likewise afterwards were those who held the first mark in the synagogue as presidents.-Elders, in church history, were originally those who held the first place in the assemblies of the primitive Christians. The word presbyter is often used in the New Testament in this signification; hence the first councils of Christians were called Presbytery, or council of elders.-Elders, in the Presbyterian discipline, are officers who, in conjunction with the ministers and deacons, compose the kirk sessions, who formerly used to inspect and regulate matters of religion and discipline; but whose principal business now is to take care of the pool's funds. They are chosen from among the people, and are received publicly with some degree of ceremony. In Scotland there is an indefinite number of elders in each parish, generally about twelve. See PRESBYTERIANS.

"It has long been a matter of dispute, whether there are any such officers as lay-elders mentioned in scripture. On the one side it is observed, that these officers are not anywhere mentioned as being alone or single, but always as being many in every congregation. They are also mentioned separately from the brethren. Their office, more than once, is described as being distinct, from that of preaching, not only in ROM xii. Where he that ruleth is expressly distinguished from him that exhorteth, or teacheth, but also in the passage, 1 Tim. V. 17. On the other side it is said, that from the above-mentioned passages, nothing can be collected with certainty to establish this opinion; neither can it be inferred from any other passage that churches should be furnished with such officers, though perhaps prudence, in some circumstances, may make them expedient. 'I incline to think,' says Dr. Guise, on the passage, 1 Tim. V.17 'that the apostle intends only preaching elders, when he directs double honour to be paid to the elders that rule well, especially those who labour in the word and doctrine; and that the distinction lies not in the order of officers, but in the degree of their diligence, faithfulness, and eminence in laboriously fulfilling their ministerial work; and so the emphasis is to be laid on the word labour in the word and doctrine, which has an especially annexed to it"(137).
It was the opinion of Bardesanes, that Adam at first had no body, but what was subtle, and agreeable to his nature, and that he had a carnal body given him after his fall. According to Manes, marriage was the sin of Adam and Eve. That the woman was the tree of knowledge, was the opinion of many of the Rabbin's. And Clemens Alexandrines says, that the sin of Adam was his anticipating his commerce with Eve. Marriage, however, was not absolutely forbidden by the Manicheans; but only to the elect, while it was permitted to those they called auditors.

In the very early times of Christianity, the bishops and doctors, notwithstanding the warnings of the apostles on this very head, magnified celibacy to the skies, and vilified marriage as much. Justin Martyr believed that Christ was born of a virgin, to show that God could provide for the continuance of the human race, without the union of the two sexes. Austin was much inclined to the same opinion. He believed that Adam would never have known Eve, if he had continued immortal. Gregory Nyssenus held that, in a state of innocence, there would have been no generation, but that men would have been multiplied by some other means. And many of the Fathers were divided in their opinion, whether marriage was necessary to the propagation of the human race.

Justin Martyr says, that Christianity has dissolved marriage, which lust had rendered criminal. Origen says, that a man cannot approach his wife without defiling himself, and that this impurity does not permit a man to present himself before God, or pray to him. Methodius says, that since Christ has introduced virginity, the reign of the devil is destroyed; whereas, before this enemy of the human race kept it in captivity; so that none of the ancients could please God. They were under the empire and dominion of their sins(398).

Jews: Maimonides says, that all impediments and obstacles which hinder men in their progress towards perfection, and all sin, come only from the part of matter. He also says, that matter is to be understood by the adulterous woman, in the book of Proverbs, seducing a young man to criminal conversation with her(389-90).
Joseph Priestley espouses a Christian materialism that claims the "proper unity of God. . . and the proper humanity of Christ"(iii). This massive "history of ideas" chronicles metaphysical debates about matter and spirit beginning in Eastern and Western antiquity. The excerpt below addresses the eternal nature of pre-existent souls. Cf. Joseph Smith's statement in the King Follet Discourse ("That which has a beginning may have an end") with Cicero's alleged statement.

ETERNITY, with respect to God, is a duration without beginning or end. As it is the attribute of human nature, it is a duration that has a beginning, but will never have an end" (143). "ETERNITY OF GOD is the perpetual continuance of his being, without beginning, end or succession." [Exodus 3:14; Romans 1:20; Acts 15:18; Psalm ciii.17; Jer. 31:3; Isaiah 25:1; Eph. 3:11 Romans 9:11 Eph. 1:4; 2 Sam 23:5 Mic. 5:2; Romans 1:23; Romans 9:5; 2 Peter 1:24-5; Mal 3:6; Psalm cii 26-7; Jer 10:10; Psalm 10:16; Daniel 4:3.] "That he is without succession, or any distinctions of time succeeding one to another as moments, minutes, &c., may be proved from, 1. His existence before such were in being, Isa. xliii.13.-2. The distinctions and differences of time are together ascribed to him, and not as succeeding one another: he is the same yesterday, today, and for ever, Heb. xiii.3. Rev. i.4.-3. If his duration were successive, or proceeded by moments, days, and years, then there must have been some first moment, day and year, when he began to exist, which is incompatible with the idea of his eternity: and, besides, one day would be but one day with him, and not a thousand, contrary to the express language of scripture, 2 Pet. iii.8.-4. He would not be immense, immutable, and perfect, if this were the case; for he would be older one minute that he was before, which cannot be said of him.-5. His knowledge proves him without successive duration, for he knows all things past, present, and to come: 'He sees the present without a medium the past without recollection, and the future without foresight. To him all truths are but one idea, all places but one point, and all times but one moment.'" (143-144). [Gill's Body of Divinity; Paley's Nat. Theol., P.480; Charnock on the Divine Perfections; Clarke on ditto; Watt's Ontology, chap. Iv.]


That the whole system of the universe had a beginning is clear, both from the deductions of reason, and the declarations of scripture. The notion of some of the ancient, and of some of the modern philosophers, that the universe existed from eternity, is as chimerical and absurd, as it is repugnant to the oracles of divine truth. When, in the light of history sacred and profane, we look back upon past ages and generations, we cannot but see the most plenary evidence, that this world, with all it contains, the race of mankind, and the various animal tribes, had a beginning; we cannot, indeed, but see evidence, that the beginning of the world could not have been earlier than what, according to the scripture chronology, it is made out to have been, that is, somewhat less than six thousand years ago. Besides, to suppose that this world, and all other worlds, that the race of mankind, and all other races and orders of beings, throughout the universe, have existed from eternity, involves the greatest possible absurdities and contradictions. The world, then, the earth and the heavens, and the whole system of nature, had a beginning.

"Before creation was begun, Jehovah inhabited eternity, independently and perfectly blessed in the infinite benevolence of his nature, in his unchangeable purposes,
and in the contemplation of the wonderful works, which, for the glory of his name, he would, in their due order perform" (19).

"... At his omnifick word, the immense chaotick mass of matter, of which unnumbered worlds were to be made, sprang from nothing into being; from this chaotick mass, the sun, the moon, the earth, and all the planetary globes, were formed; the sun was fixed in his place, as the common centre of the system, and the earth and all the planets, thrown forth from the plastick hand of their Creator into their several orbits, commenced their stupendous revolutions"(19-20).

"As he is the universal Spirit, who sustains and actuates the whole created universe, intellectual and material; as he rules in the heavens and governs throughout all worlds, and according to his sovereign pleasure, and in such a manner that not a sparrow can fall to the ground, . . . we may rest in the fullest assurance, that nothing ever does, that nothing ever will take place, which is not, on the whole, subservient to the highest general good, and to the furtherance of the best interests of all who love him"(28-29).

**Length of Relevant Material:** 5 pages

**Hard Copy (pages):** 19-20, 24, 28-29

**Library Location:** BX 7233 .W685 S4

**Date When Photocopying Was Completed:**

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**Topics:** gathering, corruption of the churches, sectarian strife

**Author:** Elias Smith

**Title of Book:**

**Title of Article:** "Four Extremes"

**Title of Periodical:** The Morning Star and City Watchman

**Place of Publication:** Boston, Massachusetts

**Publisher:** E. Bellamy

**Date of Publication:** June 3, 1827 (Vol 1:1).

**Nature of Source:** Periodical published monthly by Elias Smith, an Elder in the Christian Church and "Minister of the New Testament," who was born June 17, 1769." Smith started the first "religious newspaper" in the United States, The Herald of Gospel Liberty, in 1809. He established The Morning Star and City Watchman to "give the best and most correct knowledge of the things of God and Christ"(6) and to "expose error, to give the truth in its original simplicity,-to distinguish between the righteous and the wicked, between the doctrines and commands of men, and. . . of Christ; and to keep back nothing profitable as to doctrine, reproof, instruction in righteousness. . . " (24).

**Comment:** Advocates a gathering into the Church of Christ as "the centre of gravitation" in the midst of Calvinists, Unitarians, Arminians, and Universalists. Smith explains that each of these sects are in error: Calvinism is too cold and indifferent; Unitarianism denies the divinity of Christ, Arminianism "makes salvation rather uncertain to any man," and Universalism caters to deists and the man who "does not follow Christ's instructions [and] finds his works are not such as he may be safe in doing" (18). Smith calls for people to reject sectarian divisions ("idols") and "come unto Mount Zion," declaring, as those in the primitive church did, that "Christ is all" (18-19).

**Researcher:** Danille Christensen Lindquist
"My Brethren! Look at these things, and run from these extremes to this centre of gravitation, where God, Angels, Patriarchs, Prophets, and Apostles meet. Thus will you 'come unto Mount Zion, to an innumerable company of angels;--to the general assembly and church of the first born, which are written in heaven; and to God, the Judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel" (19-20). [Heb 12:22-24]

**Topics:** gathering, last days, preparation of the earth and preceding events, jews, gospel for Israel, covenants with Israel, restoration of Israel, gentiles

**Author:** E. Bickersteth

**Title of Book:** The Mind of Christ Respecting the Jews

**Place of Publication:** Boston

**Publisher:** H.B. Pratt

**Date of Publication:** 1845

**Nature of Source:** Bickersteth was the Rector of Herts, England. This 20-page tract was first printed in England in the *Literalist*, October 1, 1840. It is reprinted here as No. 1 in a series called the "Millenarian Library" and is included on a microfilm collection of the works of Early Adventist, or Post-Millerite, groups from 1844-1870. See Ronald L. Numbers and Jonathan M. Butler, eds, *The Disappointed: Millerism and Millenarianism in the Nineteenth Century* (Bloomington: Indiana University Press, 1987). This text is based in part on Isaiah lxii. 1,2.

**Comment:** This reprint discusses scriptural evidence of what God will do for the Jews when he gathers them in "the last times" and states the evangelical responsibilities such promises place on Christians. The first paragraph below is part of a preface added by L.B.C., the editor; the paragraphs that follow are by Bickersteth.

**Researcher:** Danille Christensen Lindquist

**Date of entry:** July 1, 1999

"What remains now to be fulfilled concerning them [the Jews], is their gathering again, for the purposes which God has specified in his word; this part of the prophecies is now beginning to be fulfilled; these are the last of all the prophecies which precede the glorious appearance of their DAVID to reign over them. . . . Professing Christians sometimes ask, 'What have we to do with these things, provided they are true?' I answer: we have much to do; we have a responsibility with all the revealed word that relates to the present and the future. God does not lay these things before us but for our instruction. If it is his purpose to do as he has said he would do, 'Gather them out of all countries whither they have been scattered,--pour out upon them a spirit of grace and
supplication,—remove the partial blindness which has happened unto them, by pouring his spirit upon them,' shall we idly look on? While Christ will not rest till these things be accomplished, shall we, who profess to have his sympathies, take our ease in Zion? No, no; let us toil on till Christ has seen of the travail of his soul, and is satisfied." (L.B.C., ed.)

"The testimony of the scriptures is very full that the conversion, restoration, and future glory of the Jews will be the means which God will use for the universal conversion of the Gentiles to Christ. . . . We owe the present diffusion of the Gospel to the casting away of the Jews; but their restoration shall be as life from the dead to the whole world. Now Christ is the light of the Gentiles, but so greatly will he manifest himself that he will be the glory of his people, and through them bless the whole earth.

". . . If there be such glories come to our world through the Jews, the deepest and highest benevolence to your fellow-men calls you to help in their conversion and salvation"(18-19).

Length of Relevant Material: 4 pages
Library Location: Microfilm B No. 139
Date When Photocopying Was Completed:

Topics: God's body
Author: Charles Buck
Title of Article: "Hermiani"
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Woodward for Woodward
Date of Publication: 1818
Nature of Source: A popular theological resource of 521 pages used extensively by theological dictionaries and encyclopedias which came after it (see Brown's Encyclopedia of Religious Knowledge (1836), for example). The dictionary was first published in London in 1802; it went through 42 printings, the last one in Philadelphia in 1873. Reverend Buck lived from 1771 to 1815 (The National Union Catalog Pre-1965 Imprints, Volume 82. 1970:136-138).
Comment: This entry gives information about an early Christian sect that believed in a corporeal God.
Researcher: Danille Christensen Lindquist
Date of entry: July 8, 1999
"HERMIANI, a sect in the second century; so called from their leader Hermias. One of their distinguishing tenets was, that God is corporeal; another, that Jesus Christ did not ascend into heaven with his body but left it in the sun" (184).

**Excerpt (pages):** "The Cabalists. . . say that all creatures are emanations from the eternal Being [the Holy Ghost, or spirit of God], and that the attributes of the Deity being infinite, may produce an infinity of effects. It is extended when this substance composes spirits, and contracted when it makes matter, so that it is evident, they could have no notion of any thing properly immaterial."(218).

**Topics:** God's body, spirit and matter, intelligences, light of Christ, creation, plurality of gods

**Author:** Joseph Priestley

**Title of Book:** Disquisitions Relating to Matter and Spirit. To Which is Added The History of the Philosophical Doctrine concerning the Origin of the Soul, and the Nature of Matter; with its Influence on Christianity, especially with respect to the Doctrine of the Pre-existence of Christ. Second edition, improved and enlarged.

**Comment:** These excerpts present various ideas about God's materiality. Some passages associate "extension," and therefore materiality, to God. Others make a distinction between matter and corporeality or postulate God to be composed of a substance like light. The concluding paragraphs depict god in an explicitly corporeal form.
Manichean] imagined that there was a spiritual matter, out of which God made souls, which agrees with the notion above-mentioned of the Jewish Cabalists"(219).

"God, angels, and daemons, says Porphyry and Jamblichus, are made of matter, but have no relation to what is corporeal"(220).

"The ablest and most orthodox christian Fathers, [Beausobre] says, always say that God is a light, and a sublime light, and that all the celestial powers which surround the Deity are lights of a second order, rays of the first light. This is the general style of the Fathers before and after the council of Nice. The word, they say, is a light, that is come into the world, proceeding from the self-existent light, and emanation of light from light.

"The Christians, says the same writer, who were always unanimous with respect to the unity of God, were by no means so with respect to his nature. The scriptures not being explicit on the subject, each adopted what he thought the most probably opinion, or that of the philosophical school in which he had been educated. Thus an Epicurean who embraced christianity was inclined to clothe the Deity with a human form, a Platonist said that God was incorporeal, and a Pythagorean that he was an intelligent light, or fire. Another imagined, that the essence of God was corporeal, but subtle, and ethereal, penetrating all bodies. Another, with Aristotle, that it had nothing in it of the elements that composed this world, but believed it to be of a fifth nature"(224).

"The Indian philosophers, says Beausobre, think, that the Deity has a luminous body, invisible as present, because it is concealed behind another, either the heavens, or the world; but, that it will be revealed (i.e. become visible) some time"(217-218).

"The divine fire, the Magi say, was distributed to all creatures, and before all to the prima mens, as the oracles of Zoroaster teach, and then to other eternal and incorporeal natures, in which class are included innumerable inferior gods, angels, good demons, and the souls of men.

"To come to the Greek philosophy, we find that Pythagoras, after the Magi, says that God, in his body, resembles light, and in his soul truth"(218-219).

[Priestley quotes Mrs. Carter speaking of the Stoics (from her dissertation prefixed to her Translation of Epictetus)]: "They sometimes define God to be an intelligent fiery spirit, without form, but passing into whatever things it pleases, and assimilating itself to all; sometimes an active operative fire. They, moreover, expressly speak of God as corporeal, which is objected to them by Plutarch. Indeed, they define all essence to be body. They held the eternity of matter, as a passive principle, but that was reduced into form by God, and that the world was made, and is continually governed by him. They imagined the whole universe to be peopled with gods and daemons, and among other divinities they reckoned the sun, moon, and stars, which they conceived to be animated and intelligent, or inhabited by particular deities, as the body is by the soul, who presided over them, and directed their motions"(221-222).

"When I, [Beausobre] adds, consider with what confidence Tertullian, who thought that God was corporeal, and figured, speaks of this opinion, it makes me suspect that it must have been the general opinion of the Latin church. Who can deny, says he, that God is a body, though he is a spirit? Every spirit is a body, and has a form proper to it. Melito [Bishop of Sardis], so much boasted of for his virtues and knowledge, composed a treatise to prove that God is corporeal"(224).

"Origen says, that every spirit, according to the proper and simple notion of the word, signifies a body. This is confirmed by Chalcidius. The idea of a spirit, according to the
ancients, was nothing but an invisible, living, thinking, free and immortal being, which has within itself the principle of its actions and motions" (227).

"If the modern metaphysicians be shocked at what he has heard already, what will he say of the Anthropomorphites, who maintained, that God had even a human form? and yet Beausobre says, that this error is so ancient, that it is hardly possible to find the origin of it. They supposed that God had a body, subtle like light, but with organs exactly like the human body, not for necessity, but for ornament, believing it to be the most excellent if all forms. This opinion must have been very common in the east. The contrary opinion was even considered as heresy, because it was the opinion of Simon Magus" (227).

**Length of Relevant Material:** Section XIX, passim

**Hard Copy (pages):** 215-232

**Library Location:** Microfiche B 1383 .D5 1782

**Date When Photocopying Was Completed:** __________________________________________

**Topics:** God's body; three separate beings

**Author:** Charles Buck


**Title of Article:** "Person"

**Title of Periodical:** Philadelphia

**Publisher:** Woodward for Woodward

**Date of Publication:** 1818

**Nature of Source:** A popular theological resource of 521 pages used extensively by theological dictionaries and encyclopedias which came after it (see Brown's Encyclopedia of Religious Knowledge (1836), for example). The dictionary was first published in London in 1802; it went through 42 printings, the last one in Philadelphia in 1873. Reverend Buck lived from 1771 to 1815 (The National Union Catalog Pre-1965 Imprints, Volume 82. 1970:136-138).

**Comment:** Discussion of the Greek words hypostasis and persona and how they relate to the nature of the Father and the Son. Evidently, there was concern on the part of church Fathers that the term hypostasis could cause some to believe in three separate Gods.

**Researcher:** Danille Christensen Lindquist

**Date of entry:** July 9, 1999

**Excerpt (pages):** "PERSON, an individual substance of a rational intelligent nature. Some have been offended that the term persons as applied to the Trinity, as unwarrantable. The term person, when applied to Deity, is certainly used in a sense somewhat different from that in which we apply it to one another." [The English translation is taken from Greek words which are applied to the Father and Son-see Heb
There have been warm debates between the Greek and Latin churches about the words hypostasis and persona; the Latin concluding that the word hypostasis signified substance or essence, thought to assert that there were three divine hypostases was to say that there were three Gods. On the other hand, the Greek church thought that the word person did not sufficiently guard against the Sabellian notion of the same individual Being sustaining three relations" (383). [The debate was settled at the synod of Alexandria (A.D. 362) when the terms were decided to be interchangeable.]

Length of Relevant Material: 1 page

Hard Copy (pages): 383

Library Location: Shaw-Shoemaker 080 Sh64a 43475

Date When Photocopying Was Completed: ______________________

Topics: infant baptism; human nature

Author: Edward Beecher, D.D.

Title of Book: The Conflict of Ages; or, the Great Debate on the Moral Relations of God and Man. Fifth Edition.

Title of Article: 

Title of Periodical: 

Place of Publication: Boston and London

Publisher: Phillips, Sampson & Co.; Sampson Low, Son & Co.

Date of Publication: 1854

Nature of Source: This 552 page book was first published 1853 and, according to Jacob Blain's review (A Review, Giving the Main Ideas in Dr. Edward Beecher's Conflict of Ages: And a Reply to Them, and Also to the Views of His Reviewers, n.p: n.p, 1853?), was in its fifth edition only three months after it was published (Blain 2). The book's purpose is to show how the doctrine of the "native and original depravity of man" can be understood "as not to be inconsistent with the highest principles of honor and right" (Beecher 2,4). Beecher reviews theories about the Divine nature, human nature, and the fall, and suggests that a conscious fall in a pre-existent state would make humans-not God-culpable for their inherent depravity. Beecher is the son of Dr. Lyman Beecher and brother of Henry Ward Beecher and Harriet Beecher Stowe.

Comment: Beecher gives examples of many church fathers regarding infant sin and baptism; he maintains that their remarks about the innocent natures of children are a part of their defense against the Gnostic heretics, who held that matter was the cause of evil. Cf. D&C 29:46-50; Moroni 8:12.

Researcher: Danille Christensen Lindquist

Date of entry: July 18, 1999

Excerpt (pages): "[B]y their opposition to the Gnostic and Manichean dogmas concerning natures essentially evil, [the early fathers] were, in fact, led definitely to deny the existence of a sinful nature in man. Hence, Gregory of Nyssa, in his work concerning children prematurely removed, says, 'The child, free from all sin, finds itself in the natural state, and needs no purification for its health, because it has as yet fallen into no disease of the soul.' (Emerson's Wiggers, p. 346.) Chrysostom also says, 'We baptize children, though they have no sin, that they may have holiness.' &c. At the same time,
they did not deny that all men do in fact sin, and thus, becoming guilty and corrupt, need the atonement of Christ. Moreover, in general they held that the sin of Adam, in some way, had so affected his race that it stood connected with this result. Still, however, they considered the only immediate effects of this sin to be natural death, a higher degree of sensual excitability, and exposure to a higher power of temptation" (270).

**Length of Relevant Material:** 4 pages  
**Hard Copy (pages):** 269-272  
**Library Location:** BT 78 .B42 1853  
**Date When Photocopying Was Completed:**

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**Topics:** intelligence and intelligences  
**Author:** Thomas Sheridan, A.M.  
**Title of Book:** A Complete Dictionary of the English Language, both either regard to SOUND and MEANING. One main object of which is, to establish a plain and permanent STANDARD of PRONUNCIATION. To which is prefixed a prosodial grammar.  
**Title of Article:** "Intelligence, Intelligency"  
**Title of Periodical:**  
**Place of Publication:** London  
**Publisher:** Printed for Charles Dilly, in the Poultry  
**Date of Publication:** 1789  
**Nature of Source:** This is a second edition, revised, corrected, and enlarged. It has no internal page numbering.  
**Comment:** Here, Sheridan refers to "intelligence" as "spirit or unembodied mind."  
**Researcher:** Danille Christensen Lindquist  
**Date of Entry:** July 28, 1999  
**Excerpt (pages):** "Intelligence or Intelligency: Commerce of information, notice, mutual communication; commerce of acquaintance, terms on which men live one with another; spirit, unembodied mind; understanding, skill."

**Length of Relevant Material:** 1 page  
**Hard Copy (pages):** n.p.  
**Library Location:** PE 1620 .S5 1789  
**Date When Photocopying Was Completed:**

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**Topics:** intelligence and intelligences  
**Author:** Elhanan Winchester  
**Title of Book:** An Attempt to Collect the Scripture Passages in Favour of the Universal Restoration, as connected with the Doctrine of Rewards and Punishments, All Tending to Prove, the Universal Empire of Christ, the Total Destruction of Evil, and the Final Re-establishment of Lapsed Intelligences.  
**Title of Article:**  
**Title of Periodical:**
Place of Publication: Providence, Rhode Island
Publisher: Bennett Wheeler
Date of Publication: 1786
Nature of Source: This tract is one of several published by Winchester, who lived from 1751-1797. Like this one, his other tracts—such as Divinity of Christ, proved from the Scriptures of the Old and New Testament, in several letters to a Friend (Boston 1786)—rely heavily on scriptural citations and are carefully footnoted. This particular tract is a 64 page collection of scripture passages "[disposed] under proper heads, so as to form one continued discourse" (vii). Aside from an introductory section in which Winchester explains the themes of his five different "chapters," the scriptures are presented without interpretation or connecting prose (although Winchester does explore some ideas in footnotes, as when he compares "punishment of sin" with "punishment for sin" in the notes of pages 33-40). Several sections are based almost entirely on the Book of Revelations or Psalms, and others rely heavily on Isaiah and Jeremiah. Overall, it is an optimistic work that advocates universal praise of God for his promise of "universal salvation" to all that "overcome." The work is meant for a non-denominational audience (Section Four is a Thanksgiving liturgy "suitable for any Christian congregation").

Comment: "Intelligences" is mentioned only in the subtitle of this tract, which refers to the "final reestablishment of lapsed intelligences" (title page). This usage is clarified by the subhead of Section Five. That passage identifies the section as "[a] collection of scripture passages, wherein the most terrible Judgements are threatened, and the greatest Mercies promised to the same People, and Persons: all tending to prove not only the certainty of an exact Retribution to all the Workers of Iniquity, but also their final Restoration, after they have received, and accepted of the Punishment of their Sins, and are cured of their vicious Habits" (33; my italics). The "lapsed intelligences" of the subtitle seem to be synonymous with "people," "persons," and "workers of iniquity" in this later passage: all are the object of a "restoration" from sin. In this sense, "intelligences" refers to humans as sentient beings of this earth who have the capacity to choose and to change. "Intelligence" is a general characteristic of these beings, not necessarily an eternal entity unto itself or a unique component of any individual.

Researcher: Danille Christensen Lindquist
Date of entry: June 17, 1999
Excerpt (pages): none
Length of Relevant Material: 2 pages
Hard Copy (pages): title page, 33
Library Location: 080 Sh64 EVANS 20150
Date When Photocopying Was Completed:

Topics: intelligence and intelligences
Author: Elhanan Winchester
Title of Book: An Attempt to Collect the Scripture Passages in Favour of the Universal Restoration, as connected with the Doctrine of Rewards and Punishments. All Tending to Prove, the Universal Empire of Christ, the Total Destruction of Evil, and the Final Re-establishment of Lapsed Intelligences.
Nature of Source: This tract is one of several published by Winchester, who lived from 1751-1797. Like this one, his other tracts—such as Divinity of Christ, proved from the Scriptures of the Old and New Testament, in several letters to a Friend (Boston 1786)—rely heavily on scriptural citations and are carefully footnoted. This particular tract is a 64 page collection of scripture passages "[disposed] under proper heads, so as to form one continued discourse" (vii). Aside from an introductory section in which Winchester explains the themes of his five different "chapters," the scriptures are presented without interpretation or connecting prose (although Winchester does explore some ideas in footnotes, as when he compares "punishment of sin" with "punishment for sin" in the notes of pages 33-40.) Several sections are based almost entirely on the Book of Revelations or Psalms, and others rely heavily on Isaiah and Jeremiah. Overall, it is an optimistic work that advocates universal praise of God for his promise of "universal salvation" to all that "overcome." The work is meant for a non-denominational audience (Section Four is a Thanksgiving liturgy "suitable for any Christian congregation").

Comment: "Intelligences" is mentioned only in the subtitle of this tract, which refers to the "final reestablishment of lapsed intelligences" (title page). This usage is clarified by the subhead of Section Five. That passage identifies the section as "[a] collection of scripture passages, wherein the most terrible Judgements are threatened, and the greatest Mercies promised to the same People, and Persons: all tending to prove not only the certainty of an exact Retribution to all the Workers of Iniquity, but also their final Restoration, after they have received, and accepted of the Punishment of their Sins, and are cured of their vicious Habits" (33; my italics). The "lapsed intelligences" of the subtitle seem to be synonymous with "people," "persons," and "workers of iniquity" in this later passage: all are the object of a "restoration" from sin. In this sense, "intelligences" refers to humans as sentient beings of this earth who have the capacity to choose and to change. "Intelligence" is a general characteristic of these beings, not necessarily an eternal entity unto itself or a unique component of any individual.

Researcher: Danille Christensen Lindquist
Date of entry: June 17, 1999
Excerpt (pages): none
Length of Relevant Material: 2 pages
Hard Copy (pages): title page, 33
Date When Photocopying Was Completed:
Library Location: 080 Sh64 EVANS 20150

Topics: intelligence and intelligences; premortal existence; spirit, soul, and body; God
Author: Andrew Michael Ramsay (Chevalier Ramsay)
Title of Book: The Travels of Cyrus: to Which Is Annexed, a Discourse upon the 
Theology and Mythology of the Pagans.

Title of Article: 

Title of Periodical: 

Place of Publication: Boston 

Publisher: Manning and Loring, for S. Hall, etc. 

Date of Publication: 1795 

Nature of Source: A popular fictional work relating the travel of Cyrus, Prince of Persia, through Persia, the Arabian Peninsula, Egypt, Corinth, Athens, Crete, Phoenicia, and Assyria. Ramsay's aim is to "describe the religion, manners, and politics" of each area in order to prove the existence of an all-wise, all-powerful Creator (viii, x) and to demonstrate that "all nations were agreed in the doctrine of the three states of the world, the three forms of the divinity, and a middle god, who by his conflicts and great sufferings was to expiate and exterminate moral evil, and restore innocence and peace to the universe" (200). Footnotes in the work and the appended discourse indicate that Ramsay's sources included Herodotus, Plutarch, Origen, Plato, Aristotle, Cicero, and Diodorus. The 308 page volume includes a letter from "M. Freret, Member of the Academy of Inscriptions at Paris" which praises the book's historical "exactness" (308). An edition was published in London in 1727; at least 25 English versions were eventually published, in addition to multiple editions in Dutch, French, German, Italian, Russian, and Spanish. The First American Edition was published in New Jersey in 1793. Ramsay lived from 1686-1743 (The National Union Catalog Pre-1965 Imprints, Volume 48. 1970: 408-412).

Comment: This group of excerpts demonstrates the ways in which Ramsay uses "intelligences" throughout the book. In addition, it provides information on the characteristics of both finite spirits and the great Sovereign Intelligence. Also included is a discussion of the relationship between pure spirit, its "subtle vehicle," and its physical body-perhaps similar to ideas of intelligences, spirit body, and mortal body in Mormon thought. Included in these excerpts is also a reported Hebrew myth about premortal life.

Researcher: Danille Christensen Lindquist 

Date of entry: July 14, 1999 

Excerpt (pages): Ramsay desires to show that "all nations had originally the same fundamental principles, that the duties of religion, morality, and good policy flow from the same source, conspire to the same end, and mutually support and fortify each other; and in a word, that all the evil and human virtues, the laws of nature and nations are, so to speak, but consequences of THE LOVE OF ORDER, which is the eternal and universal law of all intelligences" (xv).

Orientals, Chaldeans, and Hebrews "painted nature without disguising it, and gave life to everything without deifying it. According to them everything proceeds from God, and ought to flow back to him again. All the visible wonders of nature are faint images of his greatness, and the unnumerable orders of spirits emanations from his wisdom. Mankind are all but one family of that immense republic of intelligences, of which God is the common Father. Each man is a ray of light separated from its source, strayed into a corner of disordered nature, tossed about by the tumultuous wind of passion, transported from climate to climate by restless desires, purified by all the misfortunes it meets with,
till it becomes like a subtle vapor reascending to the superior regions from whence it fell" (xv).

"The notion of a spirit contributed by the Supreme God to be the head and guide of all spirits, is very ancient. The Hebrew doctors believed that the soul of the Messias was created from the beginning of the world, and appointed to preside over all the orders of intelligences. This opinion was founded on a notion, that finite natures cannot incessantly contemplate the original brightness and glories of the divine essence; and must necessarily sometimes turn off their view and adore the Creator in his works, that at such times there must be an head to lead spirits through all the regions of immensity, and shew them all its beauties and wonders"(250).

Speaking of the human body (Zororaster speaking): "nothing but a sovereign Intelligence could produce, adjust and preserve so compounded, so delicate, and so admirable a machine" (56).

Persian hymn sung during sacrifice: "Oromazes is the first of incorruptible natures, eternal, unbegotten, self-sufficient, of all that's excellent most excellent, the wisest of all intelligences; he beheld himself in the mirror of his own substance, and by that view produced the goddess Mythra, Mythra the living image of his beauty, the original mother and the immortal virgin; she presented him the ideas of all things, and he gave them to the god Mythras to form a world resembling those ideas..."(62).

Oromazes is the "first principle" of all things (64). "In the spaces of the empyreum a pure and divine fire expands itself; by means of which, not only bodies, but spirits become visible. In the midst of this immensity is the great Oromazes, first principle of all things. He diffuses himself every where; but it is there that he is manifested in a more glorious manner. Near him is seated the god Mythras, or the second spirit, and under him Psyche, or the goddess Mythra; around their throne, in the first rank, are the Jyngas, the most sublime intelligences; in the lower spheres are an endless number of genii of all the different orders" (64).

Pythagoras: "You cannot deny that there are in nature beings who suffer, and others that do not suffer; intelligences that are ignorant, and other who have knowledge; some who deny, others who affirm, and others who doubt of the same things; intelligences who love and hate the same objects, and who often change their thoughts, sentiments, and passions. Now is it conceivable that the same immutable, immense, infinite substance should be at the same time knowing and ignorant, happy and unhappy, a friend and an enemy of its own nature?"(169). "What motive is it that could induce you to prefer the system of a blind nature to that of a wise intelligence? Do but ascend to first principles... and you will find that the infinite Being... is not an universal being, but a being vastly distinct from all others; that he has produced new substances as well as new forms; that he knows himself and all his productions;... that he may exist everywhere without extension of parts, as he knows every thing without succession of thoughts; that infinite extension is not his immensity, as infinite time is not his eternity; that space is only the manner in which bodies exist in him, as time is only the manner in which created beings exist with him; and lastly, that variable and finite beings are not different forms of his substance, but free effects of his power"(170).

Pythagoras: Truth is a "light" which "strikes with equal force upon all minds, ... and it can therefore be nothing else but a ray of that eternal Wisdom which enlightens all intelligences"(171).
Pythagoras taught "that besides the first principle, there were three sorts of intelligent beings, gods, heroes, and souls. He considered the first as the unalterable images of the sovereign mind, human souls as the least perfect of reasonable substances, and heroes as a sort of middle beings placed between the two others, in order to raise up souls to the divine union. Thus he represents to us the divine immensity, as containing innumerable worlds inhabited by spirits of different orders"(255).
Pythagoras "was of the opinion that man was composed of three parts, a pure spirit, an ethereal matter (which he called the subtle vehicle of the soul) and a mortal or gross body"(255). Old greek poets: the ethereal body (the representation, image or shadow) goes into the mortal body, assumes its shape (like molten metal), and keeps this "subtle vehicle" after death; the "second death" is the separation of the essence from the ethereal body (255-6). Pythagoras thought that pure spirit and subtle vehicle were inseparable, as did the Platonists(256).
Eleazar (Hebrew): God exists of himself and has no need for others, but "by a noble and free effort of his beneficent will, he has created divers orders of intelligences to make them happy. Man first forms the plan of his work before he executes it, but THE ETERNAL conceives, produces, and disposes every thing in order by the same act, without labour or succession... He wills, and instantly real beings, resembling those ideas, exist in his immensity; the whole universe, and the vast expanse of nature, distinct from divine essence, is produced. The Creator has represented himself two ways, by simple pictures, and by living images. Hence there are two sorts of creatures essentially different, material nature and intelligent nature; the one represents only some perfections of its original, the other knows and enjoys it; there are an infinite number of spheres full of such intelligent beings. Sometimes these spirits plunge themselves into the unfathomable depths of the divine nature to adore its beauties, which are ever new; at other times they admire the perfections of the Creator in his works; this is their two-fold happiness. They cannot incessantly contemplate the splendour of the divine essence; their weak and finite nature requires that they should sometimes veil their eyes; this is the reason why they material world was created, the refreshment of the intellectual"(Ramsay 219).
Eleazar: "Two sorts of spirits lost their happiness by their disloyalty; the one, called cherubim, were of a superior order, and are now infernal spirits; the other, called ischim, were of a less perfect nature; these are the souls which actually inhabit mortal bodies."(220). The head of the cherubim "approached nearer the throne that the other spirits"and lost its wisdom through pride. "The first were too much elated with pride, the second debased themselves by sensuality. Upon this there happened a great revolution in the heavens; the sphere of the cherubim became a dark chaos, where those unhappy intelligences deplore without consolation their lost felicity"(220). The ischim were "suffered to fall into a kind of lethargy or fatal insensibility" which ends only with entrance into a mortal body (220). "The organic moulds of all human bodies were shut up in that of Adam, and the order of generation was established; each soul awakens in such a body, and in such time, place, and circumstances, as suit best with the decrees of eternal wisdom"(220).
Messiah is the "head, and the conductor of all intelligent natures; he is the first-born of all creatures; the Deity united himself to him in an intimate manner from the beginning of time, and he has united himself to a portion of matter which serves him for a tabernacle;
from this luminous centre incessantly stream rays that enlighten all the regions of
imminiscence; this glorious body is the sun of the heavenly Jerusalem; the emanations of this
adorable SHECHINAH are the life and light of all bodies, as those of his divinity are the
reason and happiness of all intelligences"(221).

Intelligences=spirits (225)

Emmanuel not a subordinate god, but equal in glory to Jehova.-not a "Free production of
the power of THE MOST HIGH, but a necessary emanation from his substance. All other
beings, how exalted soever, whether angels or archangels, seraphim or cherubim, were
drawn out of nothing, and may return to nothing again"(237-8).

Length of Relevant Material: 15 pages and passim
Library Location: MICROFICHE 080 Sh64 EVANS 29383
Date When Photocopying Was Completed:

Topics: intelligence and intelligences, premortal existence, matter and spirit, restoration
Author: Hannah Adams
Title of Book: A Dictionary of All Religions and Religious Denominations, Jewish,
Heathen, Mahometan, and Christian, Ancient and Modern. With an Appendix, containing
a sketch of the present state of the world, as to population, religion, toleration, mission,
etc. and the articles in which all Christian denominations agree. Fourth Edition
Title of Article: "Gnostics"
Title of Periodical:
Place of Publication: New York and Boston
Publisher: James Eastburn (New York) and Cummings & Hilliard (Boston)
Date of Publication: 1817
Comment: This entry discusses Gnostic "intelligences" called aions and explains a
theory of pre-mortal existence. It also gives the Gnostic idea of "matter," an opinion
which influenced much of the Christian world and which Joseph Smith denied. In
addition, it relates how the Gnostics felt they could restore "lost knowledge" about God's
nature.
Researcher: Danille Christensen Lindquist
Date of entry: July 14, 1999
Excerpt (pages): "GNOSTICS": [First Century disciples of Simon Magus who were
called Gnostics because they said they could] "restore mankind to the knowledge of the
Supreme Being, which had been lost in the world" (96). [Adams states they grew in
popularity in the time of Adrian and derived their philosophy from Eastern sources:] "The
hypothesis of a soul distinct from the body, which had pre-existed in an angelic state, and
was (for some offence committed in that state) degraded and confined to the body as a
punishment, had been the great doctrine of the eastern sages from time immemorial"(96).
The Gnostics posited matter as the source of all evil. The eternal mind "from which all
spirits derive their existense" must be perfect and beneficent; since matter is the only
thing foreign to deity, it must be the source of evil. Matter is eternal, not created by the
will of God but "from the creating power of some inferior intelligence, to whom the
world and its inhabitants owed their existence."(96)

"In their system it was generally supposed, that all intelligences had only one
source, viz. The Divine Mind. And to help out the doctrine concerning the origin of evil,
it was imagined, that though the Divine Being himself was essentially and perfectly good,
those intelligences, or spirits, who were derived from him, and especially those who were
derived from them, were capable of depravation"(96).

"The great boast of the Gnostics, was their doctrine concerning the derivation of
various intelligences (called aions) from the Supreme Mind, which they thought to be
done by emanation or efflux: and as those were equally capable of producing other
intelligences in the same manner, and some of them were male, and others female, there
was room for endless combinations of them."(97).

The Gnostics connected Christ to a belief in an "extraordinary messenger" sent to
enlighten men and "deliver them from the power of the malignant genii" who controlled
the world and to "free their souls from the dominion of corrupt matter" (97). But Christ
was neither divine (on par with the Father) or human (or else he would be evil).
Therefore, didn't really suffer on the cross because didn't really have a body. Some
believed Jesus and Christ were two persons. Denominations included the Antitactae,
Ascodrutes, Bardesanistes, Basilidians, Carpoercatians, Cerdonians, Ceriuthians,
Marcosians, Ophites, Saturnians, Simonians, Valentinians.

Length of Relevant Material: 2 pages
Hard Copy (pages): 96-97
Library Location: 080 Sh64 Shaw-Shoemaker 39921
Date When Photocopying Was Completed:
containing descriptions of the various missionary stations throughout the globe; by Rev.
B.B. Edwards, editor of Quarterly Observer. The whole brought down to the present time,
and embracing, under one alphabet, the most valuable part of Calmet's and Brown's
Dictionaries of the Bible; Buck's Theol. Dictionary; Abbott's Scripture Natural History;
Wells' Geography of the Bible; Jones' Biographical Dictionary; an numerous other
worlds. Designed as a complete book of reference on all religious subjects; and
companion to the Bible; forming a cheap and compact library of religious knowledge"
(title page).

Comment: Here, "intelligence" is used as a synonym for spirit, as is "incorporeal
being." The encyclopedia does not include entries for either "intelligence" or "being";
presumably, these terms were in such common usage that they needed no definition or
clarification. The 1835 edition of the encyclopedia is identical.

Researcher: Danille Christensen Lindquist
Date of entry: June 22, 1999
Excerpt (pages): "SPIRIT: (Heb. Ruach, Gr. Pneuma:) an incorporeal being or
intelligence; in which sense God is said to be a Spirit, as are angels, and the human soul.
(See SPIRITUALISTS)" (1087).

"Spirit is sometimes taken for the disposition of the mind, or intellect. So, a spirit
of jealousy, a spirit of fornication, a spirit of prayer, a spirit of fear of the Lord, &c. Num.

"The Spirit of Christ, which animates true Christians, the children of God, and
distinguishes them from the children of darkness, who are animated by the spirit of the
world, is the gift of grace, of adoption, the Holy Spirit poured into our hearts, which
8:9. . .

"Hence the Spirit, in the moral sense, is opposed to the flesh" (1087). Cites Rom
7:25, 8:13; Gal. 5:19,22.

Length of Relevant Material: 1 page
Hard Copy (pages): 1087
Library Location: Special Collections-Americana BL 31 .E465x 1836
Date When Photocopying Was Completed:

Topics: intelligence and intelligences; angels; spirit, soul and body; God's body
Author: Charles Buck
Title of Book: A Theological Dictionary Containing Definitions of All Religious Terms:
a Comprehensive View of Every Article in the System of Divinity: an Impartial Account
of All the Principal Denominations which Have Subsisted in the Religious World, from
the Birth of Christ to the Present Day: Together with an Accurate Statement of the Most
Remarkable Transactions and Events Recorded in Ecclesiastical History. Two Volumes
Title of Article: "Spirit"
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Woodward for Woodward
**Date of Publication:** 1818

**Nature of Source:** A popular theological resource of 521 pages used extensively by theological dictionaries and encyclopedias which came after it (see Brown's *Encyclopedia of Religious Knowledge* (1836), for example). The dictionary was first published in London in 1802; it went through 42 printings, the last one in Philadelphia in 1873. Reverend Buck lived from 1771 to 1815 (The National Union Catalog Pre-1965 Imprints, Volume 82. 1970:136-138).

**Comment:** Buck's dictionary does not include an entry on "Intelligence" or "Intelligences." However, this entry indicates that the term was commonly used as a synonym for "spirit" and associated with the natures of God, angels, and human souls.

**Researcher:** Danille Christensen Lindquist

**Date of entry:** June 29, 1999

**Excerpt (pages):** "SPIRIT, an incorporeal being or intelligence; in which sense God is said to be a Spirit, as are angels and the human soul" (491).

**Length of Relevant Material:** 1 page

**Hard Copy (pages):** 491

**Library Location:** Shaw-Shoemaker 080 Sh64a 43475

**Date When Photocopying Was Completed:**

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**Topics:** intelligence and intelligences; happiness as God's purpose for man; God's purpose in creation; glory; earth and the environment; plural worlds

**Author:** Samuel Worcester

**Title of Book:** *Sermons on Various Subjects, Practical and Doctrinal*

**Title of Article:** "Sermon I: Divine Glory Displayed in the System of Nature"

**Title of Periodical:**

**Place of Publication:** Salem, Massachusetts

**Publisher:** Henry Whipple

**Date of Publication:** 1823

**Nature of Source:** A collection of 39 sermons by Samuel Worcester, Senior Pastor of the Tabernacle Church (Congregationalist) in Salem, Massachusetts. The sermons were collected, prepared, and published by Henry Whipple after Worcester's death. Worcester was, according to the book's preface, best known for his position as Corresponding Secretary of the American Board of Commissioners for Foreign Missions, but he gave many sermons before the public and had published some previous discourses which were "favourably received" (iii). Sermon I is based on Psalm 19:1: "The heavens declare the glory of God." Its premise is that nature (including all the worlds in the universe) exhibits the infinite power, wisdom, and goodness of God and, like the scriptures (God's other language of revelation), should inspire gratitude, humility, and obedience.

**Comment:** This sermon is interesting because it equates "created intelligences" with embodied "men." In addition, Worcester asserts that God's purpose in creation was to exhibit his glory (i.e. his power, wisdom, and goodness). In the process of manifesting his goodness, his works should also make humans happy. Worcester also defines two types of glory: "intrinsick" and "declarative." God's physical works declare his intrinsic glory. Finally, this section makes reference to "unnumbered worlds," a phenomenon Worcester
seems to take for granted, and one that was promoted by preachers of "natural theology."
Cf. The work of Rev. Thomas Chalmers.

**Researcher:** Danille Christensen Lindquist  
**Date of entry:** June 23, 1999  
**Excerpt (pages):** "The glory of God is the highest interest of the universe, and the devout celebration of it is the noblest employment of created intelligences. It is when they are engaged in this employment, that good men on earth are raised to a participation of the dignity and happiness of the holy inhabitants of heaven. It is in the various works of God, that his glory is seen; and it is for the manifestation of his glory, that all his various works are performed" (17).

"Glory is either intrinsick [sic], or declarative. The intrinsick or essential glory of God, consists in the adorable excellencies, attributes, or perfections of his nature. His declarative glory consists in the manifestations which he makes of his infinite attributes, or perfections, in his great and wonderful works. It is the intrinsick or essential glory of God, which the heavens declare. The stupendous works of nature declare, or show forth the adorable perfections of Jehovah, particularly, his infinite power, his infinite wisdom, and his infinite goodness" (18-19).

"For what purpose did the infinite Creator give existence to this majestick monument of his almighty power? For what purpose did he create the earth and the heavens, with all their unnumbered hosts? Was it not, evidently, that he might communicate happiness. . . ? What is the plain and unequivocal indication of all those marks of infinite wisdom, and of skilful [sic] contrivance, in the general dispositions, and in all the parts of surrounding nature? . . . Is there not a display of infinite goodness in the grandeur and beauty of the creation, so favourably adapted to elevate, to inspire with admiration, and to fill with the purest pleasure, the devout and contemplative mind? . . . Is there not a display of infinite goodness in the beautiful scenery of our globe, . . . adapted to various beneficial purposes, and abounding with productions, in endless variety, for the convenience, the support, and the happiness of its diversified inhabitants?"(24).

**Length of Relevant Material:** 14 pages  
**Hard Copy (pages):** 17-30  
**Library Location:** BX 7233 .W685 S4  
**Date When Photocopying Was Completed:**
Nature of Source: A two-volume work first written in London in 1777. Priestley (L.L.D., F.R.S.) was a prolific writer, producing treatises on electricity, vision, history, grammar, political science, and church authority and discipline, among other works. Here, Priestley espouses a Christian materialism that claims the "the proper unity of God . . . and the proper humanity of Christ" (iii). This massive "history of ideas" chronicles metaphysical debates about matter and spirit beginning in Eastern and Western antiquity.

Comment: These passages all specifically refer to "intelligences," associating them with aeons, angels, and "the eldest sons of god." On page 232, human souls are identified as "finite intelligences." These passages also mention the origin, structural organization, and final fate of intelligences.

Researcher: Danille Christensen Lindquist

Date of entry: July 15, 1999

Excerpt (pages): "It is maintained . . . in the SEQUEL of this treatise, that [although] . . . the ancient philosophers did make [a distinction] between matter and spirit . . . it was by no means . . . [one which denied] their having any common property[,] but a distinction which made the Supreme Mind the author of all good, and matter the source of all evil, that all inferior intelligences are emanations from the Supreme Mind, or made out of its substance, and that matter was reduced to its present form not by the Supreme Mind itself, but by another intelligence, a peculiar emanation from it[. This philosophy] has been the real source of the greatest corruptions of true religion in all ages, many of which remain to this very day" (Intro iii).

"That a spirit is, strictly speaking, indivisible, which is essential to the modern idea of it, is absolutely incompatible with the notion that is known to have run through almost all the systems of the ancients, derived originally from the East, viz. that all human souls, and all finite intelligences, were originally portions of the great soul of the universe; and though detached from it for a time, are finally to be absorbed into it again; when the separate consciousness belonging at present to each of them will be for ever lost. How the idea of a spirit came to be refined into the very attenuated state in which we now find it, I shall endeavour to investigate. . . " (72-74).

"Indeed, it is evident, that if nothing but immaterial substances, or pure intelligences, had existed, the very idea of place, or space, could not have occurred to us." (76).

"According to Zoroaster, says Beausobre, (in his History of Manicheism) God, who 'is self-existent, before all ages, formed the world of pure and happy spirits, the same that the Valentinians called aeons, the intelligences of the Platonists, and the angels of the Jews and christians' (315). [According to the Oracles of Zoroaster, human souls] "are all produced from one fire" (233).

[quoting Beausobre: Pythagoras postulated divine emanations, and called "these first intelligences NUMBERS, being the same with the aeons of the Valentinians [a Gnostic sect], those spirits which are, as it were, the eldest sons of God" (322).

"It is remarkable, that we find the same difference of opinion among the Greeks [as among the Hindus], the Stoics maintaining that inferior intelligences are detached from the supreme mind itself, and are to be absorbed into it again; whereas other sects make the human soul to be a portion of the soul of the universe, a principle distinct from the supreme mind, or to be composed in part of the one, and in part of the other" (310).

Length of Relevant Material: 10 pages

Hard Copy (pages): iii (Introduction, not preface), 72-74, 76, 232-33, 315, 322, 310
Topics: intelligences, angels, spirit and matter, creation, agency
Author: Stephen Bemrose
Title of Book: Dante's Angelic Intelligences: Their Importance in the Cosmos and in Pre-Christian Religion.
Title of Article:
Title of Periodical:
Place of Publication: Rome, Italy
Publisher: Edizioni Di Storia E Letteratura
Date of Publication: 1983
Nature of Source: A Letture Di Pensiero E D'Arte. It examines Dante's "conception of the nature and role of secondary causes" (9) and aims to "situate as precisely as possible the Dantean conceptions under discussion in relation to the philosophical traditions and problems of the time"(10). Bemrose discusses historical philosophies of intelligences, angels, and polytheistic deities and examines how they relate to each other and to Dante's cosmology.
Comment: The excerpts below discuss changing conceptions of "intelligences" and address the origin, role, and nature of these beings. Intelligences are compared with, and sometimes defined as, Christian angels. When distinguished from "angels," "Intelligences" refers to the cosmological "movers" or "motor Intelligences" of Graeco-Arab philosophy.
Researcher: Danille Christensen Lindquist
Date of entry: July 16, 1999
Excerpt (pages): [Avicenna (11th century Islamic philosopher):] "Now Avicenna's system involves Intelligences and heavens, but also souls which animate these heavens. These are seen by him as a necessary and intermediate stage between the Intelligences and the corporeal heavens. Being wholly immaterial, the Intelligences could not directly influence matter. They are simply the objects of the desire of the souls, who are attracted to their pure intellectuality. The Intelligences are thus final causes, just as in Aristotle. The souls, however, act as efficient causes upon the heavens, imparting to them circular motion, which is the manifestation appropriate to them of the desire to emulate as closely as possible the perfection of the Intelligences. In common with all Aristotelian thinkers, Avicenna holds that the matter of the heavens is fully actualised by its forms (which for him are the souls)"(29). "[Avicenna] also identifies the Intelligences (and the celestial souls) with the angels of revealed religion" (29). [As did Alfarabi, an Islamic philosopher who died in 950 A.D. (29, ft. 18).]
"The thirteenth-century Christian West... would... have at its disposal the elaborations of Averroes and the very different neo-Platonised systems of Alfarabi, Avicenna, and Algazel, in which what have become moved movers are ontologically linked in a hierarchical emanation-series and, moreover, are identified with the angels of religious tradition"(31).
[Not much talk about angels and cosmology until the 6th century, when Pseudo-Dionysius the Areopagite] "elaborates a hierarchically arranged system of Intelligences, which he identifies with the Christian angels. That there were a number of distinct types, or orders, of angels, had been accepted by earlier Patristic writers on scriptural grounds"(34). "The angelic Intelligences do not possess an intellect that is fragmented, or dependent on sensation; nor do they use discursive reasoning or subsume knowledge under universal concepts. Rather, they grasp divine intelligibles in a way that is intellectual, immaterial, and unitive"(35-36). [Their function is to] "illuminate each other hierarchically, and they also carry out an illuminative ministry in the world of men"(36). "Both [Intelligences and angels] are thought to be celestial beings in some way intermediate between the First Cause and the sublunary world. Both are immortal, though the Christian angels, the object of an act of creation in time, differ from the Intelligences in not being eternal. Both are in the final analysis spiritual"(37).

"[I]n the Questions on the Metaphysics, [Roger] Bacon deals with the nature of the Intelligences. Only the First Cause is absolutely separate from matter; the Intelligences, though incorporeal, possess a spiritual matter. Moreover, the Intelligences move voluntarily. . . . But, unlike the First Cause, their action is not identical with their will; rather, they have been delegated to carry out this movement instead of that, although their wills remain essentially free and in themselves indifferent to any particular movement. As is made clear in several other passages in his works, Bacon is in no doubt that Intelligences are to be equated with the Christian angels" (42). Bacon conceives of "conjoined movers" as souls, but is "anxious to contrast them with the souls of men (whereas Avicenna and Algazel were not)"(43).

Thomas Aquinas: intelligences/angels are efficient causes/immediate movers of the heavens, but are not substantial forms (souls) of the heavens (44). "Aquinas's readiness to accept the Intelligences by equating them with angels was shared by a good many Dominican thinkers contemporary with and after him"(45).

Dissent in the 13th century: "The refusal to accept angelic motor Intelligences could be primarily theological (in that it stemmed from a concern to avoid animate heavens, or more generally, to avoid the polytheistic tendencies arguably inherent in a doctrine of plural movers), or it could result from a challenge to Aristotelian physics itself"(47).

"In the Dantean cosmos, as we have seen, angelic Intelligences exercise a vital and fundamental role; they move the celestial spheres and, by means of the light radiated from those spheres, they endow what would be otherwise inert, amorphous matter with the countless forms of sublunary existence, both animate and inanimate. All that man finds about him on earth owes its particular form of discrete being to the angels. Even though the rational soul of man is directly infused by God without any intermediary, all those human dispositions and tendencies that were in general regarded as 'temperament' result from astral influence"(117).
Nature of Source: Blain is a destructionist from Buffalo, New York, who opposes both Universalism and endless misery for the wicked: "I believe the finally impenitent will lose existence, be literally destroyed at the final judgment" (2). This 16 page pamphlet was included on a microfilm collection of the works of Early Adventist, or Post-Millerite, groups from 1844-1870. See Ronald L. Numbers and Jonathan M. Butler, eds, The Disappointed: Millerism and Millenarianism in the Nineteenth Century (Bloomington: Indiana University Press, 1987).

Comment: Discusses the meanings of the Hebrew olam and the Greek aion and their translations in the Bible. Though the primary English translation is "forever" or "everlasting," Blain uses theological scholarship to demonstrate places where a different English translation is used. Blain then asserts that "forever" and "everlasting" in the Bible often refer to a limited period of time and cannot be used to prove the endless misery of the damned.

The pamphlet is interesting because it defines aion, a word used by some Gnostic sects (esp. the Basilidians) to refer to "intelligences" or intelligent spiritual beings. In addition, it highlights the problems inherent in Biblical translation and suggests alternate readings for passages that imply plural worlds and/or speak to the nature of God, the timeline of creation, and the nature of future life or ages. It is interesting to replace some of these alternate English translations with the word "eternal" or "everlasting" and consider how the altered text fits into LDS theology and thought.

Researcher: Danille Christensen Lindquist

Date of entry: July 12, 1999

Excerpt (pages): "(1.) In the Hebrew, olam is the word from which forever and everlasting are translated. (2.) In the Greek of the New Testament, aion, and its adjective aionios, are the words thus translated. (3.) The words eternal and everlasting are translated from the same word, aionios, and so mean the same; and both mean the same as to time, as forever. . . . "(1)

"Prof. Stuart, in his critical work on these terms, says, on p. 15, 'the classical sense of aion (forever) is (1) length or space of time; and so time of life, age of man, age considered as a space of time. (2.) Long time, eternity, long indefinite space of time. These are the usual significations given by lexicographers.' . . . On p. 24 he says, 'The Bible meaning of aion (forever) in many passages is, (1) an indefinite or long period in time past. (2.) Age, in the sense of dispensation, as Jewish and Christian age. (3.) It has the meaning of world, as the present and future world.' . . . On the word olam (forever), [Parkhurst] says, 'It seems to be much more frequently used for an indefinite than for infinite time.' And in his Greek Lexicon, on the words aion and aionios, he says, 'The Hebrew word olam answers as the corresponding word for these two words in Greek, which words denote time hidden from man, whether indefinite or definite, whether past
or future.' Prof. C. F. Husdon says, 'All the terms for eternity are very often in the Bible used in a modified sense' (2-3).

"We will next notice the singular fact that the Hebrew word olam, translated 'forever,' is often translated by words which do not mean endless.

1st. It is six times rendered 'ancient'... [Isaiah 44:7; Proverbs 22:28, Jer. 18:15, 5:15; Exo. 36:2; Psalms 77:5]

2nd. It is put 'continuance' in Isa. 4:5.

3rd. Olam is translated 25 times old and of old. [Deut. 32:7; Isa. 63:9, 11, 58:12; Jer. 6:16; Lam. 3:6; Job 22:15; Amos 9:11; Micah 7:14; Mal. 3:4; Prov. 23:10; Isa. 61:4; Ez. 25:25; Jer. 28:8; 2:20; Gen. 6:4; Lam. 27:8; Psa. 119:52; 25:6; Isa. 4:9; 57:11; 51:9; 61:4; Ez. 26:20; Josh. 24:25; Ecc. 1:10]

4th. Olam is translated four times long. [Psa. 143:4; Ecc. 12:5; Lev. 25:32; Isa. 42:14]

5th. Olam is put three times world. Isaiah 64:4-'since the beginning of the world.' We should keep in mind how it would seem for us to say, since the beginning of everlasting, or forever, or eternity! [Psa. 72:2; Ecc. 3:11]. . .


"Again: Olam is rendered five times alway and always. Gen 6:3-'My Spirit shall not always strive with man,' so life was limited to 120 years. 1 Chron. 16:15. Job 7:16. Psa. 119:112. Jer. 20:17.

"Olam being thus translated by these various terms, it is evident that it conveys the ideas of permanence, enduring, and an indefinite long period of time, as well as that of eternity; . . .

"I conclude this tedious research by quoting and referring to 40 passages where these terms [aion and aionios] are translated world and ages instead of forever and everlasting, as in other texts. There has been much dispute among the learned as to the meaning of world as thus translated: one party claiming that it means age and ages; as Patriarchal, Jewish, and Christian ages; the other side says, 'it means the entire present state of existence, in distinction from the future, which is to follow the resurrection of the dead.' . . ." (6-7).

"1 Cor. 8:13-'If meat make my brother to offend, I will eat no meat while the world (aion) standeth.' Heb. 1:2-'by whom also he made the worlds.' 11:13-'Through faith we understand that the worlds were framed by the word of God.' Here the plural of aion is used, and rendered worlds. McNight says, 'it is literally ages.'

"Eph. 2:7-'that in the ages to come he might show the exceeding riches of his grace,' Col. 1:26-even the mystery which hath been hid from ages and from generations.' In these two texts the same Greek phrases are put ages, which in Heb. 1:2 and 11:3 (as above) are put worlds. We see the sense requires the word ages.

shall be the sign of thy coming, and of the end of the world?' Wakefield and McNight translate it 'end of the age.'

"Matt. 13:16, 42-'the field is the world (kosmas,) the harvest is the end of the world (aion); verse 40-'so shall it be in the end of this world (aion).' Notice the difference-'the field is the kosmos,' which is the proper Greek word for the material world; and is used 188 times in the New Testament. Why is it used once in this parable, and aion twice? The answer is, this natural world is not to be ended, but made a new earth; so we see here aion means age of dispensation, but may mean the present state of existence.

"In Heb. 9:26, a like passage occurs-'then must he often suffered since the foundation of the world (kosmos), but now in the end of the world (aion) hath he appeared to put away sin.' Matt 13:49; 28:20-'Lo, I am with you alway, even unto the end of the world.' Eternity has no end. 1 Cor. 10:11

"The following texts tell of this world and the world to come by aion. 2 Cor. 4:4-'the god of this world hath blinded,' etc. Eph. 6:12. Gal. 1:4-'delivered us from this present evil world.' Rom. 12:2. Luke 6:8. 2 Tim. 4:11. 1 Cor. 3:18. 1 Tim. 6:17... Tit. 2:12. Matt 13:22-'the cares of this world choke the world.' Mark 4:19. 1 Cor. 1:20; 2:6, 8-'not the wisdom of this world.' Heb. 6:5-'tasted the powers of the world to come.' Mark 10:30. Luke 18:20-'and in the world to come eternal life.' Wakefield's rendering is 'in the age that is coming, eternal life.' Luke 20:34, 46-'The children of this world marry' etc."(7-8).

"With these Bible-proved facts before us, we can see Taylor is right when, in his Hebrew Concordance, he says, 'olam (the same as aion, forever,) signifies eternity, not from the proper force of the word, but, when the sense of the place, or the nature of the subject to which it is applied, requires it; as God and his attributes'"(9).

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**Topics:** keys

**Author:** Charles Buck


**Title of Article:** "Keys"

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** Woodward for Woodward

**Date of Publication:** 1818

**Nature of Source:** A popular theological resource of 521 pages used extensively by theological dictionaries and encyclopedias which came after it (see Brown's Encyclopedia of Religious Knowledge (1836), for example). The dictionary was first published in
Comment: A protestant interpretation of the nature and function of "keys of the kingdom." Equates the "keys" with the general power of determining suitability for church membership, but not with the ability to forgive sin or award salvation.

Researcher: Danille Christensen Lindquist

Date of entry: June 30, 1999

Excerpt (pages): "KEYS, power of the, a term made use of, in reference to ecclesiastical jurisdiction, denoting the power of excommunicating and absolving. The Romanists say that the pope has the power of the keys, and can open and shut paradise as he pleases; grounding their opinion on that expression of Jesus Christ to Peter-'I will give thee the keys of the kingdom of heaven,' Matt. Xvi.19. But every one must see that this is an absolute perversion of Scripture, for the keys of the kingdom of heaven, most notably, refer to the Gospel dispensation, and denote the power and authority of every faithful minister to preach the Gospel, administer the sacraments, and exercise government, that men may be admitted to, or excluded from the church, as is proper. See ABSOLUTION.

"In St. Gregory we read that it was the custom for the popes to send a golden key to princes, wherein they inclosed a little of the filings of St. Peter's chain, kept with such devotion at Rome; and that these keys were worn in the bosom, as being supposed to contain some wonderful virtues! Such has been the superstition of past ages!!"(246).

Length of Relevant Material: 1 page

Hard Copy (pages): 246

Library Location: Shaw-Shoemaker 080 Sh64a 43475

Date When Photocopying Was Completed: ________________________________

Topics: light of Christ; fate of those without Gospel

Author: Edward Beecher, D.D.

Title of Book: The Conflict of Ages; or, the Great Debate on the Moral Relations of God and Man. Fifth Edition.

Title of Article:

Title of Periodical:

Place of Publication: Boston and London

Publisher: Phillips, Sampson & Co.; Sampson Low, Son & Co.

Date of Publication: 1854

Nature of Source: This 552 page book was first published 1853 and, according to Jacob Blain's review (A Review, Giving the Main Ideas in Dr. Edward Beecher's Conflict of Ages: And a Reply to Them, and Also to the Views of His Reviewers, n.p: n.p, 1853?), was in its fifth edition only three months after it was published (Blain 2). The book's purpose is to show how the doctrine of the "native and original depravity of man" can be understood "as not to be inconsistent with the highest principles of honor and right"(Beecher 2,4). Beecher reviews many theories about the Divine nature, human nature, and the fall, and suggests that a conscious fall in a pre-existent state would make

Comment: Beecher maintains that those without the law of God will still be culpable for their actions because they still possess universal "intuitive principles of honor and right" (26). He makes this argument to bolster his claim that God must also operate by principles of honor and right and would not therefore condemn every human for sins that Adam committed. Cf. D&C 29:46-50.

Researcher: Danille Christensen Lindquist

Date of entry: July 19, 1999

Excerpt (pages): "I refer to the final judgment of all who have lived and died without a written revelation of the laws of God. That such will be judged and punished for their sins, is distinctly announced by the Apostle Paul (Rom. 2:12, 16). The reason which justifies this mode of proceeding is there distinctly declared to be, that God has so constituted their minds that their intuitive decisions on questions of honor and right are, in fact, a law of God, although not revealed by a written revelation" (21).

"Dr. Chalmers says of the apostle's reasoning, in verse 15, 'There seem here to be two distinct proofs of the Gentiles being a law unto themselves. The first is from the fact of there being a conscience individually at work in each bosom, and deponing either to the merit or demerit of actions; the second, from the fact of their accusing or excusing one another in the reasonings or disputes which took place between man and man. * * * This proves them to be in possession of a common rule of standard of judging; or, in other words, that a law is actually among them. So true it is, even in its application to the Gentiles, that there is a light which lighteth every man who cometh into the world.' Again, 'There do exist, even in the remotest tracks of paganism, such vestiges of light, as, when collected together, form a code or directory of moral conduct. There are still to be found among them the fragments of a law, which they never follow but with an approving conscience. . ." (23).

Length of Relevant Material: 6 pages

Hard Copy (pages): 21-26

Library Location: BT 78 .B42 1853

Date When Photocopying Was Completed: _________________________________
of Commissioners for Foreign Missions, but he gave many sermons before the public and had published some previous discourses which were "favourably received" (iii). Sermon I is based on Psalm 19:1: "The heavens declare the glory of God." Its premise is that nature (including all the worlds in the universe) exhibits the infinite power, wisdom, and goodness of God and, like the scriptures (God's other language of revelation), should inspire gratitude, humility, and obedience.

Comment: The last section of this sermon develops the statement, "The language of nature is in perfect consonance with the language of revelation." Worcester asserts that nature "proclaims, from day to day, the infinite power, wisdom, and goodness of its divine Author, his universal dominion, and the absolute dependence of all beings and things upon him" (28). He then states that inspired revelation reiterates this message, although it also adds information about sin, repentance, and redemption. This passage is interesting because it posits a universal "lesser" or "basic" truth and knowledge accessible to all. In addition, it suggests that those with more knowledge will be judged more harshly than those with less. Cf. Alma 9:23; Doctrine and Covenants 82:3; 84:46; 88:7.

Researcher: Danille Christensen Lindquist  
Date of entry: June 24, 1999  
Excerpt (pages): "Even the pagan nations, though favoured with the light of nature only, are without excuse for not acknowledging, loving, and serving the God who made the heavens and the earth, How much more inexcusable are we; and with what infinite reason may the most abandoned of the pagan nations rise up in judgment, and condemn us, if, notwithstanding the additional and far superior light, with which we are favoured, we continue in sin, and die without repentance toward God, and faith in his son Jesus Christ! . . . If those who sin against the light of the natural sun are worthy of punishment, of how much sorer punishment shall they be thought worthy, who sin against the light of the glorious sun [sic] of righteousness!" (29).

Length of Relevant Material: 2 pages  
Hard Copy (pages): 28-9  
Library Location: BX 7233 .W685 S4  
Date When Photocopying Was Completed:________

Topics: Lucifer, council in heaven, astronomy  
Author: Elias Smith  
Title of Book:  
Title of Article: "Introduction"  
Title of Periodical: The Morning Star and City Watchman  
Place of Publication: Boston, Massachusetts  
Publisher: E. Bellamy  
Date of Publication: June 3, 1827 (Vol. 1:1)  
Nature of Source: Periodical published monthly by Elias Smith, an Elder in the Christian Church and "Minister of the New Testament," who was born June 17, 1769." Smith started the first "religious newspaper" in the United States, The Herald of Gospel Liberty, in 1809. He established The Morning Star and City Watchman to "give the best and most correct knowledge of the things of God and Christ"(6) and to "expose error, to
give the truth in its original simplicity,—to distinguish between the righteous and the
wicked, between the doctrines and commands of men, and... of Christ; and to keep back
nothing profitable as to doctrine, reproof, instruction in righteousness..." (24).

**Comment:** In a paragraph explaining the title of his periodical, Smith discusses the use
of the word "stars" as "similitudes to illustrate different subjects" in the Scriptures (5). In
particular, he points to Christ as the "day" or "morning star" (see Numbers 24:17, 27;
Luke 1:78; 2 Peter 1:19; Revelations 3:28, 22:16). When, in Numbers 24:17, Christ is
connected with both a star and a sceptre, Smith writes that "the star means an instructor,
or one who proclaims light, and gives light, and a sceptre to shew that that the instructor
is also the ruler" (6). However, Smith also connects stars to ministers of Christ (Daniel
12:3) and to false teachers (Jude 1:13).

Most interesting, however, is his interpretation that "Lucifer" referred to in Isaiah 14:12
is really Nebuchadnezzar, king of Babylon. It appears that for Smith, "Stars" are used
entirely in a symbolic sense: he makes no literal connection between real astronomical
bodies and divinity. In addition, he interprets the fall of Lucifer as an event that took
place in mortality, not in a pre-mortal existence or council.

**Researcher:** Danille Christensen Lindquist
**Date of entry:** June 17, 1999

**Excerpt (pages):** "There is considerable said in the Scriptures of the STARS. They are
frequently made us of as similitudes to illustrate different subjects. The most powerful
King ever on earth, was considered a Star, or "Son of the Morning." Isaiah xiv. 12. "How
art thou fallen from heaven, O Lucifer son of the morning!" This means Nubuchadnezzer,
king of Babylon. At that time he was considered the light of the morning, to whom all
nations looked for deliverance" (5).

**Length of Relevant Material:** 1 page
**Hard Copy (pages):** 5
**Library Location:** BX 7301 .M67x
**Date When Photocopying Was Completed:**

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**Topics:** matter and spirit, God's body, intelligence and intelligences
**Author:** Stephen Bemrose
**Title of Book:** Dante's Angelic Intelligences: Their Importance in the Cosmos and in
Pre-Christian Religion.
**Title of Article:**
**Title of Periodical:**
**Place of Publication:** Rome, Italy
**Publisher:** Edizioni Di Storia E Letteratura
**Date of Publication:** 1983
**Nature of Source:** A Letture Di Pensiero E D'Arte. It examines Dante's "conception of
the nature and role of secondary causes" (9)-i.e., Intelligences or angels—and aims to
"situate as precisely as possible the Dantean conceptions under discussion in relation to
the philosophical traditions and problems of the time"(10). Bemrose discusses historical
philosophies of intelligences, angels, and polytheistic deities and examines how they
relate to each other and to Dante's cosmology.
Comment: This excerpt discusses the Liber de intelligentiis—a book written in 1230 A.D. by an anonymous author—and similar medieval philosophies which proposed a relationship between light, matter, intelligences, and God's substance.

Researcher: Danille Christensen Lindquist
Date of entry: July 16, 1999

Excerpt (pages): The Liber de intelligentiis is "an extreme example of the so-called Light-metaphysic, which had considerable support at that time [the thirteenth century]. Most of its proponents, such as Grosseteste, went no further than to assert that light was the most perfect of corporeal forms. Yet because it was a corporeal form, it could not exist apart from matter. Indeed, they held that the corporeity of Prime Matter was light. The liber de intelligentiis is much more audacious; its author believes light to be a separated form, and, moreover, that the Intelligences are lights and that God is pure light" (38-39).

Length of Relevant Material: 2 pages
Hard Copy (pages): 38-39
Library Location: PQ 4409 .A6 B46 1983
Date When Photocopying Was Completed: ________________________________

Topics: Melchizedek, Abraham, priesthood and lineage, Aaronic priesthood, High priests, descent of authority, tithing, order

Author: Elias Smith, editor

Title of Book: "Who Was Melchizedek?"

Title of Periodical: The Morning Star and City Watchman

Place of Publication: Boston, Massachusetts

Publisher: E. Bellamy

Date of Publication: Sept. 1827 (Vol 1:4).

Nature of Source: Periodical published monthly by Elias Smith, a Christian minister born in 1769. Smith started the first "religious newspaper" in the United States, The Herald of Gospel Liberty, in 1809. He established The Morning Star and City Watchman to "give the best and most correct knowledge of the things of God and Christ" and to "expose error, to give the truth in its original simplicity,-to distinguish between. . . the doctrines and commands of men, and the doctrine and commands of Christ; and to keep back nothing profitable as to doctrine, reproof, instruction in righteousness. . . " (24).

Comment: This sermon give insight into popular nineteenth-century conceptions of Melchizedek, contains comparisons between Christ and Melchizedek, and speaks of "limited" versus "unlimited" priesthood and of a non-lineal priesthood bestowed by God. It implies that "blessing" and "tithing" are metaphorical in contemporary times and that if one were to "give" the priesthood to another, the giver would be left priesthood-less (using this logic, if Christ were to have given his priesthood to Peter, Christ would have been left without priesthood.)

Researcher: Danille Christensen Lindquist
Date of entry: June 17, 1999

Excerpt (pages): "He was a man, who lived in Salem, now called Jerusalem."
"According to Paul's explanation, the word Melchizedek signifies righteousness, and the world Salem means peace, He says, Heb. vii. 2. . . .

"Christ is said to be a priest after the order of Melchizedek, who was a righteous, peaceable king; and at the same time while he ruled on the throne, he was a priest of the most high God, to offer sacrifices, and pray for the people. There is no other man mentioned in the scriptures, who was a king and priest at the same time.

"It is thought by many that Melchizedek was not a man. It is as certain that he was a man, as it is certain that Aaron was a man. The account of him in Genesis xiv is proof of it. He is there called king of Salem, which place is now called Jerusalem. He set forth bread and wine before Abraham. . . . Abraham gave him a tenth part of all the spoil he had taken from the kings he overcame. This proves him a man. He was priest of the most high God on earth. Paul says of Christ, Heb. viii. 4. 'For if he were on earth; he could not be a priest.' There is no place in the scripture, which mentions Christ as a priest on earth. He, as a priest, is passed into the heavens. Melchizedek being a priest on earth, proves him a man. Paul calls him a great man.; Heb. vii.4 'Now consider how great this man was.'

"There are several things mentioned in Hebrews, which lead many people to conclude Melchizedek was not a man. It is said, chap. vii. ver. 3, that he was without father, without mother, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. This is easily reconciled. Paul is not speaking of Melchizedek as a man, but as a priest. As a man he had a father, mother, descent, beginning of days, and end of life. The priests under the law all descended from Aaron, who was a priest: If they could not prove that their father and mother were both of the tribe of Levi, they had no right to the priesthood. Melchizedek had no father who was a priest before him. His being without descent, means, that he did not descend from priests, or from the tribe of Levi.-Paul say, ver. 6, 'But he, whose descent is not counted from them, received tithes from Abraham.' . . . It is said he was without beginning of days, or end of life. The meaning of this is, that there was no particular time in his life, when he should enter into his priestly office, or go out of it. The priests under the law entered into their office at a certain age, and went out at a certain age. This was a limited priesthood. Melchizedek had an unlimited priesthood, which pointed to Christ, whose priesthood is unlimited and unchangeable. Christ is said to be after the order, and after the similitude of Melchizedek; but if Melchizedek means Christ, then he is a priest after the order or similitude of himself. This would be nonsense.

"I here mention a few particulars in which Christ is a priest after the order of Melchizedek. 1. Melchizedek was a king of righteousness, and king of peace. So is Christ. Isa. xxiii.2. . . . 2. Melchizedek was king and priest. So is Christ a king upon his throne, and a great high priest on the right hand of God.

"3. Melchizedek had no relation before him, nor any after him that were priests. He did not receive his priesthood from man, nor leave it to any man. It began and continued with him: so it is with Christ. 'For it is evident that our Lord sprang out of Judea, of which tribe Moses spake nothing concerning priesthood.' God gave him his priestly office, and it remains with him: 'But this man, because he continueth forever, hath an unchangeable priesthood.' Though the bishop of Rome pretends that Christ gave his priesthood to Peter, yet he has not: he remains a priest forever, after the order of Melchizedek.
"4. Melchizedek was a great man, and a great priest; greater than Abraham whom he blest. Paul says, Heb. vii.5, 'Now consider how great this man was.' So Christ the high priest is great: he is greater than Moses, greater than . . . the angels. . . Paul calls him a 'Great High Priest.'

"5. Melchizedek set bread and wine before Abraham when he was returning from the slaughter: so Christ the high priest does. He set bread and wine before his disciples with his own hands, the night in which he was betrayed, and now in that ordinance he does it by his ministers, to all who eat the bread and drink the wine discerning the Lord's body.

"6. Melchizedek blessed Abraham. So does Christ. God sent him to bless us: 'blessed are all they that put their trust in him.'

"7. Melchizedek received tithes of Abraham. This showed that Abraham belonged to his kingdom. Christ receives a tribute of praise from all who submit to him, and their giving to him the glory due to his name, shows that they are entitled to his protection" (78-81).

Length of Relevant Material: 4 pages
Hard Copy (pages): 78-81
Library Location: BX 7301 .M67x
Date When Photocopying Was Completed:

Topics: Melchizedek; Jesus Christ
Author: Edward Beecher, D.D.
Title of Book: The Conflict of Ages; or, the Great Debate on the Moral Relations of God and Man. Fifth Edition.
Title of Article: (Chapter X): "Case of Melchisedec"
Title of Periodical: 
Place of Publication: Boston and London
Publisher: Phillips, Sampson & Co.; Sampson Low, Son & Co.
Date of Publication: 1854
Nature of Source: This 552 page book was first published 1853 and, according to Jacob Blain's review (A Review, Giving the Main Ideas in Dr. Edward Beecher's Conflict of Ages: And a Reply to Them, and Also to the Views of His Reviewers, n.p: n.p, 1853?), was in its fifth edition only three months after it was published (Blain 2). The book's purpose is to show how the doctrine of the "native and original depravity of man" can be understood "as not to be inconsistent with the highest principles of honor and right"(Beecher 2,4). Beecher reviews many theories about the Divine nature, human nature, and the fall, and suggests that a conscious fall in a pre-existent state would make humans--not God--culpable for their inherent depravity. Beecher is the son of Dr. Lyman Beecher.

Comment: This excerpt provides a common interpretation of Melchizedek. Beecher uses this passage to ask the following question: if Melchizedek is interpreted figuratively, why is Adam's fall and its imputation to all mankind interpreted literally?
Researcher: Danille Christensen Lindquist
Date of entry: July 19, 1999
Excerpt (pages): [Heb. 7:3, 8 uses language to imply that Melchizedek was immortal;] "And yet, the large majority of the most judicious commentators hold that he was a mortal man, who had a father and a mother, and was born and lived and died like other men.

"On what principles, then, do they interpret this language, so strong and so definite, so as to consist with these views? They adopt this principle,--that, since Melchisedec was a type of the coming Messiah, the language of Paul concerning him is to be interpreted as having reference to the appearance of things, as providentially ordered"(425).

Length of Relevant Material: 425
Hard Copy (pages): 425
Library Location: BT 78 .B42 1853
Date When Photocopying Was Completed:

Topics: millennial conditions, intelligence and intelligences
Author: Edward Beecher, D.D.
Title of Book: The Conflict of Ages; or, the Great Debate on the Moral Relations of God and Man. Fifth Edition.
Title of Article:
Title of Periodical:
Place of Publication: Boston and London
Publisher: Phillips, Sampson & Co.; Sampson Low, Son & Co.
Date of Publication: 1854
Nature of Source: This 552 page book was first published 1853 and, according to Jacob Blain's review (A Review, Giving the Main Ideas in Dr. Edward Beecher's Conflict of Ages: And a Reply to Them, and Also to the Views of His Reviewers. n.p: n.p, 1853?), was in its fifth edition only three months after it was published (Blain 2). The book's purpose is to show how the doctrine of the "native and original depravity of man" can be understood "as not to be inconsistent with the highest principles of honor and right"(Beecher 2,4). Beecher reviews many theories about the Divine nature, human nature, and the fall, and suggests that a conscious fall in a pre-existent state would make humans-not God--culpable for their inherent depravity. Beecher is the son of Dr. Lyman Beecher and brother of Henry Ward Beecher and Harriet Beecher Stowe.
Comment: Here, Beecher quotes Bellamy, who states that the millennial era may be one in which pure, innocent intelligences enjoy life without corruption or participation in Adam's sin. Beecher uses this statement to argue that the aim of the church is to redeem degenerate man forever, so that future generations of spirits who have NOT fallen can live in joy. Interestingly, Bellamy also refers to spirits as "intelligences."
Researcher: Danille Christensen Lindquist
Date of entry: July 15, 1999
Excerpt (pages): Bellamy: "How know we if God thinks it best to have a larger number of intelligences to behold his glory and be happy in him, but that he judges it best not to bring them into existence till the present "grand drama" shall be finished at the day of judgment? That they may, without sharing the hazard of the present confused state of
things, reap the benefit of the whole, through eternal ages; whilst angels and saints may
be appointed their instructors to lead them into the knowledge of all God's ways to his
creatures, and of all their ways to him, from the time of Satan's revolt in heaven to the
final consummation of all things. And as the Jewish dispensation was introductory and
preparatory to the Christian, so this present universe may be introductory and preparatory
to one after the day of judgment, almost infinitely larger"(502-503).

Length of Relevant Material: 2 pages
Hard Copy (pages): 502-503
Library Location: BT 78 .B42 1853
Date When Photocopying Was Completed:

Topics: Mysteries of God (esoteric knowledge), Egyptian, Book of Mormon
Author: Andrew Michael Ramsay (Chevalier Ramsay)
Title of Book: The Travels of Cyrus: to Which Is Annexed, a Discourse upon the
Theology and Mythology of the Pagans.
Title of Article: 
Title of Periodical: 
Place of Publication: Boston 
Publisher: Manning and Loring, for S. Hall, etc.
Date of Publication: 1795
Nature of Source: A popular fictional work relating the travel of Cyrus, Prince of
Persia, through Persia, the Arabian Peninsula, Egypt, Corinth, Athens, Crete, Phoenicia,
and Assyria. Ramsay's aim is to "describe the religion, manners, and politics" of each
area in order to prove the existence of an all-wise, all-powerful Creator (viii, x) and to
demonstrate that "all nations were agreed in the doctrine of the three states of the world,
the three forms of the divinity, and a middle god, who by his conflicts and great
sufferings was to expiate and exterminate moral evil, and restore innocence and peace to
the universe" (200). Footnotes in the work and the appended discourse indicate that
Ramsay's sources included Herodotus, Plutarch, Origen, Plato, Aristotle, Cicero, and
Diodorus. The 308 page volume includes a letter from "M. Freret, Member of the
Academy of Inscriptions at Paris" which praises the book's historical "exactness" (308).
An edition was published in London in1727; at least 25 English versions were eventually
published, in addition to multiple editions in Dutch, French, German, Italian, Russian,
and Spanish. The First American Edition was published in New Jersey in 1793. Ramsay
lived from 1686-1743 (The National Union Catalog Pre-1965 Imprints, Volume 48.

Comment: Ramsay, who was a Free Mason (see Brooke, The Refiner's Fire, 1996:206)
here refers to ancient "Secret" or "veiled" knowledge masked both in writing and in
allegory. One passage also mentions writing on golden tablets.

Researcher: Danille Christensen Lindquist
Date of entry: June 26, 1999
Excerpt (pages): Related by Sonchis of Egypt to Cyrus: Hermes "Trismegistus
expressed the virtues and the passions of the soul, the action and attributes of the gods, by
the figures of animals, insects, plants, stars, and divers other symbolical characters.
Hence it is that we see sphynxes, serpents, birds and crocodiles in our ancient temples, and upon our obelisks; but they are not the objects of our worship, as the Greeks foolishly imagine. Trismegistus concealed the mysteries of religion under hieroglyphics and allegories, and exposed nothing to the eyes of the vulgar, but the beauties of his morality. This has been the method of the sages in all times, and of the great legislators in all countries. These divine men were sensible that corrupted minds could have no relish for heavenly truth till the heart was purified from its passions; for which reason they spread over religion a secret veil, which opens and vanishes when the eyes of the understanding are able to support its brightness"(100).

Cyrus in the temple of Jupiter Olympus at Crete: "As he had learnt the Greek mythology, he could easily distinguish all the divinities, and discern the mysteries couched in the allegorical figures that were before him. What drew his attention more especially, was to see that each of the celestial dieties held in his hand a golden tablet: upon these tablets were written the exalted ideas of Minos in religion, and the several answers which the oracle had given that lawgiver, when he consulted them about the nature of the gods, and the worship they required"(150-151).

Pythagoras: "I have travelled among all the different nations of the universe to learn wisdom, which is only to be found in the traditions of the ancients"(155).

Daniel to Cyrus: "Religion is not a system of philosophical opinions, nor yet a history of miracles, or supernatural events, but a science that dilates the heart, and fills it with godlike sentiments, a science which God reveals only to pure minds; to know the secrets of religion, to feel its energy, a superior power to man must descend into you, become absolute master of you, and ravish you from yourself."(239).

"secret knowledge kept under a veil"(248).

**Length of Relevant Material:** 6 pages

**Hard Copy (pages):** 100, 150-151, 155, 239, 248

**Library Location:** MICROFICHE 080 Sh64 EVANS 29383

**Date When Photocopying Was Completed:**
sufferings was to expiate and exterminate moral evil, and restore innocence and peace to the universe" (200). Footnotes in the work and the appended discourse indicate that Ramsay's sources included Herodotus, Plutarch, Origen, Plato, Aristotle, Cicero, and Dirodorus. The 308 page volume includes a letter from "M. Freret, Member of the Academy of Inscriptions at Paris" which praises the book's historical "exactness" (308). An edition was published in London in 1727; at least 25 English versions were eventually published, in addition to multiple editions in Dutch, French, German, Italian, Russian, and Spanish. The First American Edition was published in New Jersey in 1793. Ramsay lived from 1686-1743 (The National Union Catalog Pre-1965 Imprints, Volume 48. 1970: 408-412).

Comment: Ramsay alludes to a plurality of worlds many times throughout this novel when he has his characters recite Graeco-Arab mythologies. The excerpt below is a comment in his own voice from his "Discourse."

Researcher: Danille Christensen Lindquist
Date of entry: June 26, 1999
Excerpt (pages): Anaxagoras "denied that the stars and planets were gods. He maintained that the first were suns, and the latter habitable worlds; so very ancient is the system of a plurality of worlds, which have been generally thought to be modern" (257).

Length of Relevant Material: 1 page, and passim
Hard Copy (pages): 257
Library Location: MICROFICHE 080 Sh64 EVANS 29383
Date When Photocopying Was Completed:

Topics: plural worlds; spirit, soul and body; second death; Christianization of ancient philosophy; seeing God; premortal existence; three degrees of glory
Author: Andrew Michael Ramsay (Chevalier Ramsay)
Title of Book: The Travels of Cyrus: to Which Is Annexed, a Discourse upon the Theology and Mythology of the Pagans.
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Manning and Loring, for S. Hall, etc.
Date of Publication: 1795
Nature of Source: A popular fictional work relating the travel of Cyrus, Prince of Persia, through Persia, the Arabian Peninsula, Egypt, Corinth, Athens, Crete, Phoenicia, and Assyria. Ramsay's aim is to "describe the religion, manners, and politics" of each area in order to prove the existence of an all-wise, all-powerful Creator (viii, x) and to demonstrate that "all nations were agreed in the doctrine of the three states of the world, the three forms of the divinity, and a middle god, who by his conflicts and great sufferings was to expiate and exterminate moral evil, and restore innocence and peace to the universe" (200). Footnotes in the work and the appended discourse indicate that Ramsay's sources included Herodotus, Plutarch, Origen, Plato, Aristotle, Cicero, and Dirodorus. The 308 page volume includes a letter from "M. Freret, Member of the Academy of Inscriptions at Paris" which praises the book's historical "exactness" (308).
An edition was published in London in 1727; at least 25 English versions were eventually published, in addition to multiple editions in Dutch, French, German, Italian, Russian, and Spanish. The First American Edition was published in New Jersey in 1793. Ramsay lived from 1686-1743 (The National Union Catalog Pre-1965 Imprints, Volume 48. 1970: 408-412).

Comment: In these passages from Book 7, Cyrus is told the mythology of those in Tyre (Phonecia). The mythology-as presented in fictional form by Ramsay-is interesting because it 1) describes the son of the supreme deity creating "numberless worlds"; 2) describes a human being as being composed of a physical body, a spiritual "body" ("subtle vehicle") and a pure spirit; and 3) suggests different "purification" stages in the earth, moon and the stars preparatory to entering God's presence "in a sublime place above the heavens" by becoming one with his image. In this passage, the term "second death" seems to mean a loss of spiritual distinctiveness and is viewed as a positive event. Congruent with Ramsay's purpose in writing The Travels of Cyrus, the passage also includes allusions to a Christ figure who redeems mankind from its fall.

Researcher: Danille Christensen Lindquist

Date of entry: June 20, 1999

Excerpt (pages): Belus had a son, Adonis, "whom he had engendered like unto himself"(192). "Adonis, animated by the power of Belus, moulded some rays of light, and made suns, stars, and numberless worlds invisible to us; but as yet there were no inhabitants for them"(192). A beautiful flower, containing the soul of the world, sprang from the Abyss. Adonis breathed on it and created a goddess "not yet able to support the splendour of the divine presence, or to breathe the pure air of the empyreum"(192). Her name was Urania and, conceiving with a mere look of Adonis, "she quickly peopled the stars with gods and goddesses, who had no other law than that of obeying the will of Adonis, loving each other tenderly as the children of the same father, and aspiring by their virtue to become one day worthy of seeing the god Belus"(193). But Urania became too curious, was dissatisfied with her state, and was thrown to the realm of the Sun. She drew after her the inhabitants of seven other stars-these became the planets. Urania lived on the moon where "she now enjoyed only a borrowed light, was clothed with an aerial and transparent body, which the Greeks call the subtle vehicle of the soul"(194). She later fell again (to the earth, as Venus); she took some of the demi-gods with her, where they lived as men in the golden ages and "still preserved some marks of their original nature"(195).

Eventually, after counseling with Belus, Adonis left Venus alone on earth. He told her, "You can see me no more till you be transformed into my image; the gods are only enamoured with their own beauty. You must suffer a thousand miseries before this happy metamorphosis, nor can you reascend to heaven, but by the same way by which you fell from it; you must first be stripped of your terrestrial body by sufferings, diseases and death; you shall then rise to the regions of the moon, where you will undergo a second death, by the destruction of your aerial body; your pure spirit, free and disengaged from every thing that could stop it, will fly away to the stars, where you will resume your former beauty; but you must at length lose even that, before you are transformed into my image. When you have undergone these three metamorphoses, expiated your guilt, by the purifying pains of each new transformation, practised upon earth, in the moon, and in the stars, all the human heroic and divine virtues, you shall ascend with me into the sublime
place above the heavens, where you shall see the god Belus, and the goddess my mother; virtue, truth, and justice, not as they are here below, but as they exist in him who is being itself"(198-199). Pluto (in the underworld) would purify souls of sin so they would be prepared to behold the Father, then Adonis would banish evil and reestablish harmony.

**Length of Relevant Material:** 8 pages

**Hard Copy (pages):** 192-199

**Library Location:** MICROFICHE 080 Sh64 EVANS 29383

**Date When Photocopying Was Completed:**

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**Topics:** pre-existence; intelligences; corporeal God  
**Author:** Reverend J. Newton Brown, ed.  
**Title of Book:** Fessenden & Co.'s Encyclopedia of Religious Knowledge; or, Dictionary of the Bible, Theology, Religious Biography, All Religions, Ecclesiastical History, and Missions  
**Title of Article:** "Indwelling Scheme"  
**Title of Periodical:**  
**Place of Publication:** Battleboro, VT  
**Publisher:** Fessenden and Co.  
**Date of Publication:** 1836  
**Nature of Source:** A 1275 page work "containing definitions of all religious terms; an impartial account of the principal Christian denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and heathen nations, together with the manners and customs of the East, illustrative of the holy scriptures, and a descriptions of the quadrupeds, birds, fishes, reptiles, insects, trees, plants, and minerals, mentioned in the Bible; a statement of the most remarkable transactions and events in ecclesiastical history; biographical notices of the early martyrs and distinguished religious writers and characters of all ages. To which is added a missionary gazetteer, containing descriptions of the various missionary stations throughout the globe; by Rev. B.B. Edwards, editor of Quarterly Observer. The whole brought down to the present time, and embracing, under one alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theol. Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones' Biographical Dictionary; an numerous other worlds. Designed as a complete book of reference on all religious subjects; and companion to the Bible; forming a cheap and compact library of religious knowledge" (title page).  
**Comment:** This entry describes the "indwelling scheme," a theory that explains a passage from Colossians 2:9: "In [Christ] dwelleth all the fulness of the Godhead bodily." This entry is cross-referenced with the entry for "pre-existence." This entry does not explain where and when this "indwelling," or "ineffable union" of "self-existent creator" and "creature," takes place, and it is unclear whether the cross-reference refers to a similar theory or an opposing one.  
**Researcher:** Danille Christensen Lindquist  
**Date of entry:** June 20, 1999
According to some, [the indwelling scheme and Col. 2:9] asserts the doctrine of Christ's consisting of two beings; one the self-existent Creator, and the other a creature, made into one person by an ineffable union and indwelling, which renders the same attributes and honors equally applicable to both. (See Pre-existence) Dr. Owen's Glory of Christ, pp. 389,369, London ed. 1679; a sermon entitled, The true Christ of God above the false Christ of men. Ipswich, 1799; Watts' Glory of Christ, p.6-204; Adams' View of Religions, p. 267.-Hend. Buck" (656).

Length of Relevant Material: 1 page
Hard Copy (pages): 656
Library Location: Special Collections--Americana BL 31 .E465x 1836
Date When Photocopying Was Completed:

Topics: premortal existence
Author: Reverend J. Newton Brown, ed.
Title of Book: Fessenden & Co.'s Encyclopedia of Religious Knowledge: or, Dictionary of the Bible, Theology, Religious Biography, All Religions, Ecclesiastical History, and Missions
Title of Article: "Pre-existiani"
Title of Periodical:
Place of Publication: Battleboro, VT
Publisher: Fessenden and Co.
Date of Publication: 1836
Nature of Source: A 1275 page work "containing definitions of all religious terms; an impartial account of the principal Christian denominations that have existed in the world from the birth of Christ to the present day, with their doctrines, religious rites and ceremonies, as well as those of the Jews, Mohammedans, and heathen nations, together with the manners and customs of the East, illustrative of the holy scriptures, and a descriptions of the quadrupeds, birds, fishes, reptiles, insects, trees, plants, and minerals, mentioned in the Bible; a statement of the most remarkable transactions and events in ecclesiastical history; biographical notices of the early martyrs and distinguished religious writers and characters of all ages. To which is added a missionary gazetteer, containing descriptions of the various missionary stations throughout the globe; by Rev. B.B. Edwards, editor of Quarterly Observer. The whole brought down to the present time, and embracing, under one alphabet, the most valuable part of Calmet's and Brown's Dictionaries of the Bible; Buck's Theol. Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; Jones' Biographical Dictionary; an numerous other worlds. Designed as a complete book of reference on all religious subjects; and companion to the Bible; forming a cheap and compact library of religious knowledge" (title page).
Comment: Apparently, this definition was taken from Dr. Henderson's expansion of Buck's Theological Dictionary. It refers to those who believe in pre-existent souls.
Researcher: Danille Christensen Lindquist
Date of entry: June 30, 1999
Excerpt (pages): "PRE-EXISTIANI; a term applied to those who hold the hypothesis of the pre-existence of souls, or the doctrine that, at the beginning of the world, God created the souls of all men, which, however, are not united to the body till the individuals for whom they are designed are begotten or born into the world. This was the opinion of Pythagoras, Plato, and his followers, and of the cabalists among the Jews. The doctrine was taught by Justin Martyr, Origen, and others of the fathers, and has been the common opinion of mystics, both of ancient and modern times. Such as hold the immediate creation of the human soul at the moment of the production of the body, are called creatiani; and those who believe in its natural propagation by the parents, traduciani.-Hend. Buck." (964).

Length of Relevant Material: 1

Hard Copy (pages): 964

Library Location: Special Collections-Americana BL 31 .E465x 1836

Date When Photocopying Was Completed:_______________________________________________________

Topics: premortal existence

Author: Rev. Jacob Blain

Title of Book: A Review, Giving the Main Ideas in Dr. Edward Beecher's Conflict of Ages: And a Reply to Them, and Also to the Views of His Reviewers.

Title of Article: 

Title of Periodical: 

Place of Publication: n.p

Publisher: n.p

Date of Publication: 1853? This review was also appended to the 1859 Boston edition of Blain's Death not Life

Nature of Source: Blain is a destructionist: opposed to Universalism because he believes that not everyone will be saved, but also opposed to doctrines of endless misery, since he believes in the final annihilation of the unrepentant. This 36-page review was included in a microfilm collection of the works of Early Adventist, or Post-Millerite, groups from 1844-1870. See Ronald L. Numbers and Jonathan M. Butler, eds, The Disappointed: Millerism and Millenarianism in the Nineteenth Century (Bloomington: Indiana University Press, 1987).

Blain reviews Conflict of Ages, a book by Edward Beecher (son of Dr. Lyman Beecher and brother of Henry Ward Beecher and Harriet Beecher Stowe) that was in its fifth edition only three months after it was published (2).

Comment: Blain addresses Beecher's thesis that seeming injustices of this life can be explained by positing a Fall in a pre-existent state. Blain disagrees with this final hypothesis, stating that evil does not compromise God's justice as long as evil itself is finite. These excerpts summarize Beecher's theory (in the words of Blain).

Researcher: Danille Christensen Lindquist

Date of entry: July 2, 1999

Excerpt (pages): "He says, there must be a re-adjustment,' of our system of divinity, and to effect it, has recourse to a pre-existent state and fall—that is that our souls (taking for granted that we have souls which can exist separate from our bodies) were created and
existed somewhere, and in some period in eternity past—were put on probation, and each soul, for itself, had a fair trial, and fell, each soul for itself—that the penalty for failure in that probation, was endless life in misery.

"God, then, in his sovereignty, devised the present material system, and making our material bodies, brings these fallen and polluted souls into them, at some time between conception and birth; entirely forgetting they ever existed before. In this way he [Beecher] accounts for the universal depravity of our race—this is the cause of 'going astray as soon as born.' Properly, we are old offenders, or old devils, when born.

"The design of this system, and new probation, is to redeem a church out of the race, for his glory and the good of the universe. All not redeemed, are to be doomed to eternal woe, as the reward of their fall and sins, in that former state. On p. 368 he says, 'Christ came to redeem a church, to destroy the kingdom and works of Satan, and to reorganize the universe of God. All of our race not included in this redemption, are to perish forever.' (This, one would think, is annihilation)" (8-9).

Beecher argues for the necessity of the doctrine, and argues that the Bible does not oppose it. Blain says Beecher errs in attributing an infinite punishment for finite sin (16).

Length of Relevant Material: 2 pages, and passim
Hard Copy (pages): 8-9
Library Location: Microfilm B. No. 139
Date When Photocopying Was Completed:

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Topics: premortal existence
Author: Samuel Parker
Title of Book: An Account of the Nature and Extent of the Divine Dominion and Goodnesse especially as they refer to the Origenian Hypothesis concerning the Preexistence of Souls together with a special Account of the vanity and groundlesnes of the Hypothesis it self. Being a second Letter Written to his Honoured Friend and Kinsman Mr. Nath. Bisbie.
Title of Article:
Title of Periodical:
Place of Publication: Oxford
Publisher: W. Hall for R. Davis
Date of Publication: 1666.
Nature of Source: Parker (1640-1688) is an Anglican, an M.C.T and a Fellow of the Royal Society. He wrote from both Trinity College and Cambridge. In 1686 he was made bishop of Oxford. "He criticised Plato, Aristotle, Descartes, and Hobbes; attacked the puritans, and wrote on ecclesiastical history and political science"(Leslie Stephen and Sidney Lee, eds., The Dictionary of National Biography, Volume XV. London: Oxford University Press, 1959-60: 272-275, at 272). This letter was included in a collection of five essays, including a 1662 letter about "the new Sect of Lattitude Men" and a 1666 treatise called A free and Impartial Censure of the Platonick Philosophie, both by Parker. The volume also includes work by other authors, including a 1723 dissertation about the
"fall of man and the Coming of Christ," a 1608 discussion of predestination, and a 1726 rebuttal of "unconditional election and reprobation," by Edward Bird.

**Comment:** Parker here sets out several arguments in favor of pre-existence (including an unusual one attributed to Porphyry) in order to refute them. He provides a concise summary of the Origenian theory of pre-existence, which argues for a premortal state in order to defend the goodness of God.

**Researcher:** Danille Christensen Lindquist

**Date of entry:** July 10, 1999

**Excerpt (pages):** Thoughts of the theory of pre-existence's "most Peremptory assertours":

"That the Souls of men are not then first produced, when they are united to the Bodies prepared for them by generation, but were created all at first in an incomparably more Blessed and Divine Condition of Life, then that they are now condemned to in this sad Region of sin and misery, but that at several times and occasions by their Revolt from God & his righteous laws they forfeited their better life and condition, and so were thrust down into these terrestial [sic] Bodies, partly to be punished for their former prevarications, and partly that by acting their parts well here, they might recover that more happy state from which they lapsed into this. And this they endeavour to prove, "1. from the nature of Divine Goodness, which, (say they) is constrained alwaies to do what is best; for the Souls of men being capable of eternall existence and happiness backward as well as forward, and it being much better that they should have enjoyed the pleasure of their life and actions from eternal Ages, then either to have layn so long in the comfortless night of nothing, or to have been first created in so mean and wretched a condition, as that is which they suffer in the Region of Death and Misery; and then God being infinitely good and gracious, and infinite Goodness doing by the same necessity that which is best, as infinite fire will necessarily burn whatever is combustible, if put to it, it clearly and unavoidably follows (say they) they must have existed of old before they came into these Bodies.

"2. From the Actions of Providence, which will not otherwise correspond to those holy Attributes in the Deity, Righteousness and Benignity, according to which he Governs and Orders the affairs of all the World. And this argument they make use of two waies, viz. In respect of the place and time wherein we are born, and of the temper and disposition of the body, wherewith we are born" (45-46).[I.e. Why would God send an innocent soul into the world, where it would be sure to fall? And why, if there "are in mankind strange & fatal propensities to all manner of vice & wickedness, that flow from the very instrinsick constitution of their Bodies," would God put an innocent soul into such a corrupt vehicle? (46-47.)] "And here some of them argue more particularly from the absurdity of the two opinions of the souls immediate creation, or seminal traduction; for if it begins neither of these waies, it must have pre-existed, therefore (1) against the first of them, they use the formentioned Argument, viz. That it seems inconsistent with the Goodness and Benignity of God, to put pure and immaculate spirits into such Bodys as will presently defile them, pervert all their powers and faculties, and incline them to all manner of vice and impiety. And then (2) against the second, viz. Seminal Propagation of souls, they argue from the nature of the soul it self, for (say they) if the soul be generated then it must be made of the soul of the Parent, which is against the nature of an immaterial Being, the cheif [sic] propertie of which is to be indiscerpable."(47-48).
Parker's objections: 1. The theory is beyond human speculation/knowledge and cannot be proven. 2. It is unfair to punish people for sins they committed ignorantly and have no memory of. "I conclude therefore that if the calamities of this life were inflicted upon us only as punishments of sins committed in another, Providence would have provided some effectual means to preserve them in our Memories; and therefore because we find no remainders of any such Records in our minds, 'tis (I think) sufficient evidence to all sober and impartial enquirers, that our living and sinning in a former state is as false as invident"(49). 3. People would be justified in questioning God's "Goodness and Equity": "In that it would be an invincible Temptation to mankind to have hard and jealous thoughts of Gods dealings with them" (50).

Parker: "...[T]he boundless infinity of the Divine Goodness is consistent with the existence of different Ranks and Orders of Creatures, God being not constrained to make every Creature the most Perfect he can, for then there would have been but one sort of Beings, viz. The highest and most consummate Rank of all, whereas we see the World replenish'd with divers species of Creatures, some more, some less perfect. ... Then what necessity or Reason imaginable is there, the Divine Goodness should be constrain'd to let forth its largest Emanations to mankind; for why may not our species be of an inferior Rank in the Order of Beings? And if so, then what necessity is there we should be endued with all possible Perfections? Are there not several Ranks of Spirits or Immaterial Beings? And are not the Assertors of Preexistence the most Zealous Patrons thereof? And do they not Marshal the Souls of Men in one of the lowest and most imperfect Orders, as being united to the grossest and most ignoble Body, viz. Terrestrial matter, whilst all the rest reside in Bodies of Aire or Aether? And therefore for men to deem the Divine Goodness less infinite, because its Communications are not so great to them as they are to others, is as absurd as it was for the Figs in the Fable, that complain'd to Jupiter, because he had not made them Grapes."(59-60).

Even if scriptures in John prove the pre-existence of Christ, "we may as well prove we were all born of Virgin-Mothers because he was"(109).

Other hypotheses:
Porphyry's explanation: "As a fruitful field, though it may for a certain period of years yield good Grain, yet at length it is exhausted and grows barren, and then if it be laid fallow though it brings forth nothing but weeds and tares, yet it thereby recovers its ancient vigour and fruitfulness; so our Souls having been for many ages impregnated with the seed of Divine Ideas, by degrees spent themselves in bringing forth large returns of contemplation, till at length their Intellectual powers decaying, the higher part falls into a swoon, and they can exert no acts but of Imagination, whence spring forth the powers of the Vegetal life, which cause in them strong and irresistible propensities to an union with these inferior and terrestrial Bodies, in order to the awaking of the higher Powers, for because every thing in the Etherial Regions is too calme and serene to awake them, they are therefore conveyed to this place of noises and disturbance, and invessel'd in a body full of rude and impetuous passions, by which they may be chased into life and sensation again"(52)

Length of Relevant Material: 12 pages
Library Location: Special Collections-Rare 192 P257b 1662
Date When Photocopying Was Completed:
Topics: premortal existence, creation, plural worlds, three separate beings

Author: Joseph Priestley

Title of Book: A General View of the Arguments for the Unity of God; and Against the Divinity and Pre-Existence of Christ, from Reason;--From the Scriptures;--and from History.

Comment: The first excerpt raises-but dismisses-the premortal existence of human souls. Priestley asserts that in early times, beliefs of Christ as creator and pre-existent spirit went hand in hand; he refers to Gnostics who distinguished between Jesus, the mortal man, and Christ the pre-existent spirit; and he states that "pre-existence" was only an opinion among the learned. The excerpts below also mention the prevalence of the "plural worlds" theory, discuss some consequences of belief in a "derived" or separate God, and refer to arguments against creation ex nihilo.

Researcher: Danille Christensen Lindquist

Date of entry: June 21, 1999

Excerpt (pages): [In response to Arianism]: "If the world was created and governed by a derived being, this being, on whom we immediately depended, would be that to whom all men would naturally look. He would necessarily become the object of their prayers, in consequence of which the supreme being would be overlooked, and become a mere cypher in the universe.

"As modern philosophy supposes that there are innumerable worlds inhabited by rational and imperfect beings (for all creatures must be finite, and imperfect) besides this of ours, it cannot be supposed but that many of them must have stood in as much need of the interposition of the maker of the universe as we have done. And can we suppose either that this should be in the only spot in the universe so highly distinguished, or that the maker of it should undergo as many degradations as this scheme may require?

"The doctrine of Christ's pre-existence goes upon the idea of the possibility, at least, of the pre-existence of other men, and supposes an immaterial soul in man, altogether independent of the body; so that it must have been capable of thinking, and
acting before his birth, as well as it will be after his death. But these are suppositions which no appearance in nature favours."(8-9).

"It is only of late years, that any persons have pretended to separate the two opinions of Christ's pre-existence, and of his being the maker of the world. All the antient Arians maintained both, as did Dr. Clarke, Mr. Whiston, Mr. Emlyn, Mr. Pierce and their followers"(15).

Two kinds of heresy in primitive church: "those who held that Christ was simply a man, and that of the Gnostics; of whom some believed that Christ was man only in appearance, and others that it was only Jesus and not the Christ (a pre-existent spirit who descended from heaven and dwelt in him) that suffered on the cross. Now the apostle John animadverts with the greatest severity upon the latter, but makes no mention of the former;"(16).

[In defense of a unified god and the simple humanity of Christ]:

"11. Justin Martyr, who maintains the pre-existence of Christ, is so far from calling the contrary opinion a heresy that what he says on the subject is evidently an apology for his own; and when he speaks of heretics in general, which he does with great indignation, as no christians, and having no communication with christians, he mentions Gnostics only"(19).

"14. The first who held and discussed the doctrine of the pre-existence and divinity of Christ, acknowledged that their opinions were exceedingly unpopular among the unlearned christians; that these dreaded the doctrine of the trinity, thinking that it infringed upon the doctrine of the supremacy of God the Father; and the learned christians make frequent apologies to them, and to others, for their own opinion"(19-20).

"As to the Arian hypothesis in particular, I do not know that it can be traced any higher than Arius himself, or at least the age in which he lived. Both the Gnostics and the platonizing Christians, were equally far from supposing that Christ was a being created out of nothing; the former having thought him to be an emanation from the supreme being, and the latter the logos of the Father personified. And though they sometimes applied the term creation to this personification, still they did not suppose it to have been a creation out of nothing. It was only a new modification of what existed before. For God, they said, was always. . ., or had within him that principle which afterwards assumed a personal character"(23-24).

Length of Relevant Material: 8 pages
Hard Copy (pages): 8-9, 15-16, 19-20, 23-24
Library Location: 080 Sh64 EVANS 27554
Date When Photocopying Was Completed:

Topics: premortal existence, Enoch
Author: Andréa Pizzani
Title of Book: Pre-existence and Future Existence, or The Soul Created in the Image of God, Changed in Form but not in Identity. Free Translation and Abridgement. From Andréa Pizzani.
Title of Article:
A treatise intending to disprove the idea of eternal punishment or reward and to prove the existence of "final restoration and progression," a project that will, according to the author, "substitute hope, faith, and charity and a reasonable belief for vague speculation; mercy for cruelty, and the benevolence of God for the selfishness of man" (iv). Pizzani's focus is on future lives and progression-pre-existence is mentioned only as a link in continuity, and it seems to have taken place upon this earth. Pizzani suggests that Elias and Enoch may have been reincarnated.

Pizzani's references to eclectic sources suggest that he is a "hermetic" writer by John Brooke's definition (Refiner's Fire). Though Brooke asserts that Hermeticism influenced the LDS concept of pre-existence, the following passages show little resemblance to the teachings of Joseph Smith.

Researcher: Danille Christensen Lindquist
Date of entry: July 3, 1999

Excerpt (pages): "Reynaud, is a remarkable work entitled, 'Heaven and Earth,' has treated of the intimate union which exists among the worlds of the planetary system, as well as between the numerous and varying phases of life.

"Such truths may also be discovered in the 'Mysteries,' and in the secret theology of both sacred and profane antiquity. Numerous writers of various nations, and of varying opinions (some it may be admitted fanciful and some clearly erroneous), have all either hinted or asserted their belief in a plurality of existences" (iii).

"But the immortality of the soul being granted, there still have been a variety of opinions and speculations respecting the form of a future life:--
Progressive happiness.
Eternal misery.
Denial of eternal misery
Pre-existence, and successive lives.
General advance and improvement of the universe under the providential direction of the Creator"(9).

"The notion of Metempsychosis (which from its antiquity and great influence may be called a dogma) took its rise in India, but its origin is unknown.

"After passing from India into Persia and Egypt, it was taught by many Greek Philosophers, and it may also be discovered later, in the Roman Catholic doctrine of Purgatory.

"The Vedas have many striking passages, mixed with absurdities about the passage of the human soul into the bodies of beasts;--they also entertain the idea than an animal may receive a renewal of life; and that as we quit old garments for better, so the soul lays down worn out bodies, in exchange for new ones.-After many rehabilitations, good and wise and holy beings go back to Brama, no longer to return to this evil world.

"The writings of Zororaster maintain that in the last days, all resistance being conquered, the will of God will be done on earth as in heaven, and in hell-in fact that hell
will be hell no longer—the regenerated earth will be as heaven, and the Divine Kingdom will extend over the Universe"(9-10).

"The views or Plato as well as those of his illustrious master Socrates, are founded upon a transmigration of souls, and upon their pre-existence."(11)

"But there is surely nothing adverse to the truths of Christianity, in the idea of a pre-existence, any more than in that of a plurality of existences?"

"When it pleased the Messiah to become visible by taking to himself the form of man, he did not see fit to explain the whole plan of creation. He plainly taught the grand truth of a resurrection, but he neither affirmed or denied the system of a plurality of existences.

"Learned modern writers have declared that progress is the law of creation. This truth was divined by many of the ancient philosophers, and by some of the Christian fathers, among others by St. Augustine.

"Sir John Herschel, in his discourse upon Natural History, hints at a succession of life. It cannot be supposed that man is the last link of the chain which unites the creature to the Creator. As the earth which he rules acts upon other globes of the universe, upon the condition of being itself affected by their action, so the whole solar system is united to, and modifies other systems, by which it is also modified. Thus humanity may be supposed to be one of a series of beings, superior and inferior.

"All is harmony; crime causes misery, elevation is the consequence of virtue"(16-17).

"We may find some passages in Sacred History, which can only be explained by supposing a pre-existence as well as a re-incarnation. The heavenly life may be commenced in this world—let us instance what is told us of Enoch and Elijah. Mons. Berthet, a celebrated and learned translator (but not an advocate of re-incarnation), thus gives a text in his Apocalypse of St. John:—'I will not punish eternally and I will not be angry forever; but the soul shall go from my hands, and I will give it a "Nephesch," that is to say, a vital breath, which shall bestow upon it an incarnation.' The Saviour himself proclaimed that Elias had already come, but that he was not acknowledged; and the Disciples understood that it was of John that he spake. Many other instances might be quoted of questions asked, and words spoken to the Saviour, shewing the belief of the Jews in pre-existence; yet the wisdom of the Son of God neither reproved or corrected them. 'Did this man sin or his father,' &c. &c.—'Paradise'—'Purgatory'—'Hell,' as distinct abodes, do they not imply a plurality of worlds? and there is but a step between the 'plurality of existences' and the plurality of worlds. Jesus Christ did not enlighten his Disciples upon every matter—they were taught all truths necessary to them, and to those they were to convert; in due time, through the influence of the Spirit, they were to learn and to teach more progressively, the Redeemed will be led to all truth and all happiness—God who, in the fulness of time sent the promised Messiah as King and Saviour, through a plurality of existences as well as through a plurality of mansions, has he not guided and formed the spirits he has made; not through darkness, but through light; not for destruction, but for salvation; and in the belief of a pre-existent and a future life, the Phantom of Necessity will disappear, and Hypocrisy, Terror and Misbelief will no longer follow thousands from their cradles to their graves"(17-19).

"It may be as well to repeat that the idea of successive existences is to be traced in the Temples of Egypt, in Persia, in India, and in Gaul. Origen was of the opinion that
Druidical worship was derived from the Jews. . . . [similarity between treatment of oak as sacred tree, monotheism, sacrifice] There is another curious belief which was entertained by the Druids. According to this, the universe consisted of three circles. The 1st, that of immensity, belonged only to God; the 2nd, that of happiness (Paradise?), received those beings who had been purified and perfected by trial; the 3rd circle, one of unceasing movement and progression, received the souls which were rising or falling, according to their improvement or their retrogression. As our earth belongs to the circle of change, it follows that it is a world of expiation and of trial; evil being to a certain point a necessity; without evil free will could not be exercised. One idea in their theology enforced a grand and beautiful moral. To murmur against the course of Providence was to find fault with the general plan of the universe; as each individual must be supposed to occupy the post for which he was designed, and every even to occur according to the will and the design of the Creator.

"Pre-existence is indispensable if any succession of lives be admitted, for the soul must have an indefinite duration in the past as well as in the future, and thus death is but one of the portals to eternal life. Yet it can only be after the soul is purified, that it can be rendered capable of enduring the full knowledge of good and evil. It will then be permitted to remember and to comprehend the great value of our numerous transformations. It is supposed that the Druids places the scenes of our successive lives in the stars, and therefore astronomy was considered by them the first of sciences"(14-15).

**Length of Relevant Material:** 10 pages

**Hard Copy (pages):** iii, 5, 9-11, 14-19

**Library Location:** Special Collections; Rare AC 901 .A1 no. 3886

**Date When Photocopying Was Completed:**
Academy of Inscriptions at Paris" which praises the book's historical "exactness" (308). An edition was published in London in 1727; at least 25 English versions were eventually published, in addition to multiple editions in Dutch, French, German, Italian, Russian, and Spanish. The First American Edition was published in New Jersey in 1793. Ramsay lived from 1686-1743 (The National Union Catalog Pre-1965 Imprints, Volume 48. 1970: 408-412).

**Comment:** These passages are excerpts of the mythologies which John Brooke claims are antecedent to the LDS doctrine of pre-existence (see his *The Refiner's Fire*, 204-207). Note that each mythology here involves a fall in a pre-existent state and the subsequent punishment of a mortal body.

**Researcher:** Danille Christensen Lindquist

**Date of entry:** July 12, 1999

**Excerpt (pages):** Book II (Magi/Persia): "Arimanius, chief of the Jyngas, aspired to an equality with the god Mythras, and by his eloquence persuaded all the spirits of his order to disturb the universal harmony, and the peace of the heavenly monarchy"(64). Sphere of Arimanius became chaos, rearranged by Mythras, and were allocated to different planets in the solar system "These spirits had been voluntary accomplices of Arimanius's crime"-those who had been persuaded because of "weakness, inadvertency, levity and. . . friendship for their companions" became mortals with "no remembrance of their former state, or of their ancient happiness; it is from this number of genii that the earth is peopled, and it is hence that we see here minds of all characters. The god Mythras is incessantly employed to cure, purify and exalt them, that they may be capable of their first felicity. Those who debase themselves by vice, sink deeper and deeper into matter, fall successively into the bodies of the meanest animals, and run through a perpetual circle of new forms, till they are purged of their crimes by the pains they undergo. The evil principle will confound every thing for nine thousand years; but at length there will come a time, fixed by destiny, when Arimanius will be totally destroyed and exterminated, the earth will change its form, universal harmony will be restored, and men will live happy without any bodily want. Until that time Oromazes reposes himself, and Mythras combats; this interval seems long to mortals, but, to God, it is only as a moment of sleep"(65-66).

Book III: Attributed by Egyptian Amenophis to Hermes: Before Typhon broke the egg of the world and introduced evil, "the ethereal matter penetrated all the parts of the virgin earth. . . . The inward constitution of bodies was then visible, because everything was luminous or transparent; the earth receiving or reflecting the rays of light, produced the agreeable clarity of colours, and there was nothing dark or dazzling. After the fall of spirits, and the revolt of Typhon, this beautiful order was destroyed"(80). The goddess Isis spoke, "nature obeyed her voice, and the shapeless chaos took a form; yet so, as that art and seeming chance, light and darkness, order and confusion, were mingled throughout. The earth was now opaque, ugly and irregular, like the intelligences that inhabit it"(80-81).

In the beginning, there existed a terrestrial life of paradise in which each man studied virtue and truth according his own particular qualities and inclinations; just, pure, "love of pleasure was always regulated by the love of order."(98) Osiris, isis, and their son Orus visited and talked with men. After a certain time, "men changed their form without dying, and flew away to the stars, where with new faculties and new light they discovered
new truths, and enjoyed new pleasures; from thence they were raised to another world, thence to a third, and so travelled through the immense spaces by endless metamorphoses"(98). Then Typhon, chief of the genii and company "being intoxicated with pride, and forgetting themselves so far as to attempt to scale heaven, they were thrown down headlong, and buried in the centre of the earth" escaped, broke the egg, and diffused evil. "The soul of the great Osiris forsook his body, which is NATURE, and it became a carcass"(98). Fall of man. Orus attacks the evil principle to restore the kingdom of Osiris.

Book 6: Crete: Pythagoras

In the "golden age," "inhabitants of the earth lived in perfect innocence"(152). "The soul was not then imprisoned in a mortal body, as it is now; it was united to a luminous, heavenly, ethereal body, which served it as a vehicle to fly through the air, rise to the stars, and wander over all the regions of immensity.(152)" Sometimes this spirit sat at the tables of the gods, "at other times Jupiter, attended by all the divinities, mounted his winged chariot, and conducted them above the heavens. The poets have not celebrated, nor known that HIGHEST PLACE; it was there that the souls beheld truth, justice and wisdom in their source; it was there that with the eyes of the pure spirit they contemplated the first Essence, of whose brightness Jupiter and the other gods are but so many rays; there they were nourished with beholding that object, till being no longer able to support its splendour, they descended again to their ordinary abode" (152). After the fall, caused by negligence and "separating the love of pleasure from the love of order," "[t]he wings of the soul were clipt; its subtle vehicle was broken; the spirits were thrown down into mortal bodies, where they undergo divers transmigrations, till they are purged of their crimes by expiatory pains. The ethereal body was contracted, imprisoned, and buried in a living sepulchre, a coarse covering, which is ever changing, which does not continue one moment the same, and is something merely accidental to our substance. The immortal seed, the incorruptible body, the subtle vehicle is at present the seat of the soul, and the channel of communication between the pure spirit and the gross body, the hidden spring of all the motions and operations of our walking carcass"(153). After ten thousand years, Saturn will return and "Resume the reins of his empire, and restore the universe to its original splendour. All souls will then be reunited to their principle"(153).

At Mandane's death: "souls never die; they are only condemned for a time to animate mortal bodies, that they may expiate the faults they have committed in a former state"(200).

Cyrus to Daniel: Eleazar "has removed all my difficulties about the origin of evil, by proving the freedom of intelligent natures; he shuts the mouth of impiety, by his sublime ideas concerning the pre-existence of souls, their voluntary fall, and their total restoration"(230). (See also 224-225.)

Ramsay notes that the doctrine of pre-existence created to explain the existence of good and evil and to explain agency (295)

**Length of Relevant Material:** 10 pages  
**Hard Copy (pages):** 64-66, 80-81, 98, 152-3, 200, 230, 295 and passim  
**Library Location:** MICROFICHE 080 Sh64 EVANS 29383  
**Date When Photocopying Was Completed:**
Topics: premortal existence, three separate beings, Holy Ghost, creation

Author: Hannah Adams
Title of Book: A Dictionary of All Religions and Religious Denominations, Jewish, Heathen, Mahometan, and Christian, Ancient and Modern. With an Appendix, containing a sketch of the present state of the world, as to population, religion, toleration, mission, etc. and the articles in which all Christian denominations agree. Fourth Edition
Title of Article: "Arians"

Place of Publication: New York and Boston
Publisher: James Eastburn (New York) and Cummings & Hilliard (Boston)
Date of Publication: 1817
Comment: This entry refers to a Christian sect which believed that Christ was a pre-existent being distinct from God the Father. Some Arians also believed that Christ acted as a "Second Cause" or Creator. The excerpt below contains some summary and some direct quotation.

Researcher: Danille Christensen Lindquist
Date of entry: June 28, 1999
Excerpt (pages): "Arians": [A denomination arising in 315 AD. Arius, presbyter of Alexandria,] "maintained that the Son was totally and essentially distinct from the Father; that he was the first and noblest of all those beings whom God the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity" (27).
[Arians also believed that the Holy Ghost differed in degree from the Father and the Son, since that Being was made by the Son. These beliefs rested upon the fact that Christ cites another God distinct from himself in scripture. Arians disagreed among themselves as to whether Christ was almost divine or almost human.] "The term Arian is now indiscriminately applied to those who consider Jesus simply subordinate to the Father" (29). [Some Arians believe Christ was the creator; all agree that he pre-existed in some form.]
Length of Relevant Material: 3 pages

Topics: premortal life, spirit and matter, agency, purpose of mortal life
Author: Joseph Priestley
Title of Book: Disquisitions Relating to Matter and Spirit. To Which is Added The History of the Philosophical Doctrine concerning the Origin of the Soul, and the Nature of Matter; with its Influence on Christianity, especially with respect to the Doctrine of the Pre-existence of Christ. Second edition, improved and enlarged.

Title of Article:
Title of Periodical:
Here, Priestley espouses a Christian materialism that claims the "the proper unity of God. . . and the proper humanity of Christ"(iii). This massive "history of ideas" chronicles metaphysical debates about matter and spirit beginning in Eastern and Western antiquity.

Comment: These excerpts discuss the possible evolution of the theory of pre-existence and describe various doctrines of the origin, and pre-existence, of human souls (including Christ's). They also suggest that the purpose of mortal life is to atone for sins willingly committed in a pre-existent state, sins which may have included a predilection for base matter. They also touch on the relationship between spirit and matter.

Researcher: Danille Christensen Lindquist

Date of entry: July 15, 1999

Excerpt (pages): "It would be most natural, however, at first, to ascribe the cause of thought to something that made a visible difference between a living and a dead man; and breathing being the most obvious difference of this kind, those powers would be ascribed to his breath: and accordingly we find, that in the Hebrew, Greek, and Latin languages, the name of the soul is the same with that of breath . . . ."(210). "But living bodies differ from dead ones by their warmth, as well as by the circumstance of breathing. Hence might come the idea of the principle of life and thought being a kind of vital fire; and, as flame always ascends, men would, of course, imagine that the soul of man, when set loose from the body, would ascend to the region of fire, which was supposed to be above the atmosphere. From these leading ideas, it could not be difficult for the imagination of speculative men to make out a complete system of pre-existence and transmigration. . . . "(211). "Diseases and other evils having their seat in the body, the matter of which it is composed might easily be conceived to be the source of those and all other evils. . . . Lastly, what could be more natural to account for the ethereal soul being confined to such a body or clog, as the supposition of its being a punishment for offences committed in a pre-existent state?"(212).

"Of [the souls of men Plato] distinguished two parts, the superior, which was an emanation from the Deity himself, and the inferior, which derived its origin from the more spiritual part of matter. . . . Plato's account of the cause of the descent of the soul has something peculiar in it, but which was not unknown in some of the Oriental systems. Others supposed, that they were condemned to a confinement in these bodies for offences committed in a pre-existent state; whereas he represents their desire of these mortal bodies to have been their original sin. He supposed, says Beausobre, that souls were touched with a secret desire to unite themselves to bodies, and that this terrestrial thought was a weight which dragged them to this lower world"(237). [To Plato, earth is a] "prison"(238).

"Origen says, it was not determined by the church, whether a soul was produced by another soul, whether it be eternal, or created for a certain time; whether it animates the body, or is only confined in it. But himself, being a Platonist, held, that souls had been
from eternity, that they are sent into bodies as into a prison, for a punishment of their sins. Of course, he believed the transmigration of souls. So also did the Cabalists"(247). "All philosophers who believed the immortality of the soul, believed its pre-existence, thinking it impossible that the soul should subsist after the body, if it had not existed before it; and Lactantius has remarked, that all the ablest Greek Fathers embraced this opinion, and were followed in it by the ablest of the Latins also.

"The Oriental doctrine was, however, adopted by the Greeks with considerable variations, some of the philosophers holding, that souls were sent into bodies for offences committed in a pre-existent state, but others, by the sovereign will of God. The opinion of the evil nature of matter also appeared in Greece, together with the first idea of a God, the doctrine of two principles being very apparent. . . "(319).

"We have seen that it was a fundamental doctrine in the East, and likewise in the Platonic system, that, on account of the mixture of evil in the world, it could not be supposed to have been made by the supreme Being himself; but that it was formed from pre-existent matter, by a celestial spirit, a principal emanation from the divine mind, the Birmah of the Hindoos, the prima mens of the Chaldeans, the [Greek words: nous and logos?] of Plato. And what was more natural than to suppose, that the restorer of the human race had been the former of it. . . " (348-49).

"Perhaps the greatest disservice that the introduction of philosophy did to christianity was, that, in consequence of the general doctrine of the pre-existence of all human souls, the soul of Christ was, of course, supposed to have had a pre-existent state, and also to have had a superior rank and office before he came into the world, suitable to the power and dignity with which he appeared to be invested on earth" (347).

"'Austin,' says Beausobre, 'believed Christ to be a mere man, though much exalted above others by divine gifts, till he learned of the books of Plato, translated by Victorinus, that the Logos existed before all things, that he was from eternity with God, that he created all things, that he is the only Son of the Father, and, finally, equal to the Father, being of the same substance with himself'"(351).

"Among the later Fathers, we find three opinions relating to the origin of the soul. First, that souls were created when the body was ready to receive them; another, that they came from God, and are inclosed in the male seed; another, that the first soul, viz. that of Adam, was made of nothing, and that all the rest came from this by ordinary generation"(248).

Cabalists believed that "the soul, being an emanation from the Deity, had the power of multiplying itself without end, because every part of the Deity is infinite; so that they believed that all souls were contained in that of Adam, and sinned with him"(244). [Tertullian believed that the soul formed at the same time the body was formed (246).]

Length of Relevant Material: 15 pages
Hard Copy (pages): 210-212, 237-38, 244-248, 319, 347-349, 351
Library Location: Microfiche B 1383 .D5 1782
Date When Photocopying Was Completed:

Topics: premortal life; spirit and matter; eternity of matter; spirit, soul and body; fate of those without the gospel; plural worlds
Author: Anonymous (supposed author, Richard Cosway/R. Casway)
Title of Book: A Miscellaneous Metaphysical Essay: Or, an Hypothesis Concerning the Formation and Generation of Spiritual and material Beings.
Title of Article: 
Title of Periodical: 
Place of Publication: London
Publisher: Printed for A. Millar, over against Catharine-street, in the Strand.
Date of Publication: 1748
Nature of Source: Subtitle: "With Their several CHARACTERISTICS and PROPERTIES and how far the several surrounding Beings partake of either Property. To which is added, Some Thoughts upon CREATION in General, upon Pre-existence, the Cabalistic Account of the Mosiac Creation, the Formation of Adam, and Fall of Mankind; and upon the Nature of Noah's Deluge. As also upon the DORMANT STATE of the SOUL, from the Creation to our Birth, and from our Death to the Resurrection. The Whole considered upon the Principles of Reason, and from the Tenor of the Revelations in the Holy Scriptures."
The title page lists the author as "an IMPARTIAL INQUIRER after Truth." The Brigham Young University Library online catalog lists Richard Cosway (or R. Casway) as the primary supposed author, though James Ralph, a "miscellaneous writer" and American expatriate living in London, is also listed as a second supposed author. Ralph, who lived from 1705? to 1762, was a onetime friend of Benjamin Franklin, and even assumed Franklin's name when he moved to England. He worked as a hack-writer and made an enemy in Alexander Pope, who dismissed him as a 'low writer.' Ralph wrote a variety of political critiques and histories and edited the "Champion," an anti-ministerial paper, with Henry Fielding. The Dictionary of National Biography lists many publications written or attributed to Ralph, but A Miscellaneous Metaphysical Essay is not among them, nor does Ralph seem to have been concerned with the issues discussed in this work. However, the Biography mentions that "Franklin reproaches himself with unsettling Ralph's religious opinions," so the connection could be possible. "James Ralph," Dictionary of National Biography, Vol. XVI, ed. Leslie Stephens and Sidney Lee (London: Oxford University Press, 1959-60); 664-667.
Comment: This work provides a "Hermetic" source with which to compare LDS teachings about the pre-existence. (Cf. John Brooke's claims about Hermetic source material in his 1994 book The Refiner's Fire.) Metaphysical Essay proposes the existence of distinct spiritual entities called monads that enjoy the properties of both spirit and matter. It also proposes a doctrine of pre-existence that functions as a theodicy, or defense of God's goodness. This theory posits pre-existent sin, views mortality as a punishment, and includes the process of reincarnation. It also describes the conflict in heaven, mentions various worlds on which spirits were "imprisoned," and recites more commonly-accepted theories about the soul's origin. It also explains that those without the gospel are "the irreclaimable."

Researcher: Danille Christensen Lindquist
Date of entry: August 1, 1999
Excerpt (pages): "The general Notion that at present prevails, is, that after Conception, when the Body of the Fœetus is formed, God almighty creates a Soul, and injects it into
the Body, and from that Moment the Body is animated. But does this seem consistent, that the all-wise, just and good God, should daily exert his Almighty Power, and create an immaculate and faultless Soul, of an angelic Nature, and place it in a corrupt Body, liable to all the Fraillties, Passions, and Infirmitiies, we are subject to, in our Sojournment in this Globe, from the Power our plastic Nature has over our rational and spiritual Soul; and that these spiritual Beings should be daily liable to offend him, and to be guilty of Sin, and liable to Death, and future Punishment, and yet not have natural Powers sufficient to preserve themselves from Sin and Punishment? Or can we suppose our great God so far concurring with adulterous and incestuous Pollutions, as to exert his Almighty Power daily, and inject a Soul into the Foetus formed by their Act of Coition? This seems inconsistent with the divine moral Rectitude of the Deity, and would seem to be a Sanction to their Actions: I must therefore differ from those who are of this Opinion. . . ."(61-62).

"The next Opinion offered is, that our Souls were all originally in the first Adam; and that both our Spirits and bodies are all come from him; and, by throwing off one Tegument or Skin after another, at each Conception, we at last appear in the World in the Condition we are now in: But this seems to be too much of a Piece with the Materialists, who may believe our Souls, like Matter in their Conception, divisible infinitely; for this would confirm that their Hypothesis, that our Souls are material, and infinitely divisible; and that there are Souls within Souls, looking backwards as far as Thought can reach; for Myriads of Millions are included in the Vehicle of one, since so many Souls or Animacules are thrown off at each Act of Copulation, as we now observe by Microscopes, when in the least Drop of Semen there are such surprising Numbers seen. This would also confirm their opinion, who imagine, that Souls take up no Room or Place in Space, by being infinitely small; and may thus, in a manner, be conceived not to be any-where: Whereas, from the Powers we observe in ourselves, and other spiritual Beings, we must take up Room, and be extended in Space, since we act in a limited Part of it.

"The last and most agreeable Hypothesis, which seems more consistent with the Apparatus of all Things about us, is, That our Souls have had a Being long before our Appearance in this Stage of Life; that we have had our Being since the first Creation of all Things, perhaps an indefinite Series of Ages before the Mosaic Creation; and that as we find our Souls immortal for the time to come, or at least in Being, tho' perhaps in a dormant State, until the Resurrection, as being indivisible and indiscerpible, so our Beings have been from the first Creation of the Angelic Orders of Being, when the Morning Stars sung together, and all the Sons of God shouted for Joy: That some of these Beings, particularly human Souls, have been conscious heretofore, and, by the Freedom of their Wills, may have erred: They may have been perhaps too vain-glorious of the Faculties, and have not given the due Submission they ought, to the Commands laid upon them by their Almighty Creator; and so may have lain dormant, in a quiescent State, from the Mosaic Creation; and may thus have been doom'd to our earthy Vehicles, as to a State of Trial and Probation here; And this may be what is meant in Scripture by the Fall of Adam, and the Reconciliation made by our Blessed Redeemer, to strengthen and support us in our Pilgrimage here. This is the Reason why we are represented, in Holy Writ, as Strangers seeking our Way home to our native Country: But had we never been Inhabitants of that heavenly Paradise before the Mosaic Creation; or if our Souls were
only created at or after Conception here, or even at the Formation of Adam; we had not Pretensions to call the aethereal Regions our Home, or be said to return to it. Nor is it at all inconsistent, that we should be deprived of the Knowlege or Remembrance of what we were before our Entrance into these our earthy Mansions; since, in many Instances, we forget what daily happens to us; and, when dormant, we forget most of the Transactions of our Lives: Nay, our Saviour's Soul, which we allow pre-existed, forgot many of his Transactions, and his Knowlege of Things before, or he could not, from his Birth, be said to increase in Knowlege, as well as in Stature" (64-66). Explains objections to paying for Adam's sin and doom innocent souls to damnation.

Main hypothesis: "By which it seems probable, that the several Particles of Beings around us are spermatical and vital, and not made of mere passive Matter, supported by mechanical Laws; and that our Souls have pre-existed, as well as other Beings, for an indeterminate Number of Ages; even long before the Mosaic Account of the Formation of the Globe. . . . "(92).

Hierarchy of monads (97-98). Also: "We have great Reason to believe, that the superior Parts of the several Atmospheres, and the aethereal Regions, are filled with Beings of higher Orders, and superior Powers and Sensations; I should incline to believe, that all the several Globes, Suns, Planets, and Comets, are Prisons, wherein Beings formerly endowed with Life in the aethereal regions, who from the Freedom of their Wills have misbehaved, and lapsed, are confined; and most of them reduced to a dormant State, or Death, except such as are animated upon their several Surfaces, until, by the various Turns of Providence in Eternity, they may be allowed to appear in Life; or may be, perhaps, made up of many Beings never yet endowed with Life, but who by their active Principle may live hereafter; and in the mean time are as a Substratum, or Stage, necessary to carry out the Transactions of Providence"(109-110).

"I shall suppose then, that the Almighty Being had created, by Emanations from himself, a Number of finite, active, spiritual Monads, or Beings, as early as it was possible for his Will to act; which I must conceive to be from an indefinite Eternity, considering time as a Fluent, his Will being coeval with his Power, which was from Eternity, and agreeable to his eternal and infinite Goodness, which consists in communicating his Goodness and Happiness to others, as soon as it might be done, from the Nature of Things, as far as infinite Wisdom could direct; and that his Goodness should be as extensive as possible, and consequently be communicated to as great a Number as the Divine Wisdom could govern, and dispose of, . . . which must also be conceived to be infinite. . . . I must also, in contemplating upon the same Goodness and Wisdom, believe, that as many of these Beings. . . were active, spiritual, endowed with Life, Consciousness, and Perceptions, and capable of enjoying Happiness, in a proper Subordination, where infinite Wisdom presided, as it was possible to have made. . . . I must also believe, that these . . . Beings were endowed with Reason to regulate their Actions, and had a Freedom of Will to act. . . Consequently, in such a Society, Rewards and Punishments were necessary. . . in proportion to their Obedience or Disobedience to the Laws established by the Divine Being, to regulate the Actions of a Society endowed with such Freedom of Will and Power of Action. I must also conceive that . . . [such conscious Beings] might be capable, from time to time, of having greater Powers and Knowledge communicated to them, or to be deprived of such Power and Knowledge as they had. . . . I must also conceive, that as these active spiritual Beings are finite, and of different Powers and Capacities; so they
must be capable of Amplitude and Figure, and occupy Space, and are capable of Motion, or Changing of Place in Space. . . . Therefore, as either Part of their Substance of Nature, or inseparably united to them, they must have a Vehicle or Form, which individuates them, and gives them a Form or Figure in Space; . . . I am of Opinion, whatever way it us [whether the Passions and Affections are inherent or added on to our essential natures], that without our Passions and Affections we cannot be completely happy or miserable, and that, in order to our being rewarded or punished, they are a necessary Part of our Being. . . . And tho' I am inclined to believe, that all the active conscious Beings were made from the Beginning, or first Formation of Beings (for, tho' it may be termed from Eternity, yet, as we can't conceive an adequate Notion of Eternity, considering it only as a Fluent by Succession, we must use such flowing Terms, and call it a Beginning); yet I must conceive, that all those spiritual Beings have not ever been, or shall ever be, conscious. If they have been Emanations from the Supreme Deity, they may have been formed, or flowed out in Succession, at different Periods, and may again be absorbed, if that should be agreeable to Divine Wisdom" (Casway 260-265).
"These being premised [the advancement of Beings in Goodness, Knowledge and Power, depending on their Righteousness], according to this Hypothesis, I suppose, that these intellectual Beings, these active conscious Spirits, in this golden Age, this primitive State of the Universe, when all was universal Day, either being coequal, or in regular Subordination to each other, according to the Situation in which infinite Wisdom was pleased to place them; that many of these Beings, or different Orders of Beings, either envying the Promotion of other Spirits, of which, by their Indolence or Selfishness, they had made themselves unworthy; or otherwise thinking themselves worthy of the Rewards they were no-ways intitled to; they, giving way to their Passions and selfish Appetites, thro' Pride, broke thro' the Laws of the Universe, the Laws of society established by the Divine Being: And, since we find the Supreme Being acting in our material World by Second Causes, so we have Reason to believe, that, before the Commencement of our material System, he also acted by Second Causes amongst the angelic Powers; . . . That, accordingly, in this Distribution of Rewards and Favours, the Soul of the Messiah, for his supereminent Zeal and Obedience to the Supreme Being, was exalted above all the Orders of Angels; and that Lucifer, then one of the superior Orders, at the Head of a numerous Train, being filled with Pride and Self-merit, openly declared against such Distribution of Rewards as the Almighty thought proper to make by Second Causes, the superior Orders of Angels; and they finding themselves secluded from such Rewards as their selfish Pride thought they deserved, and that the Soul of the Messiah, who might have been of the same Order, or perhaps a lower Order than Lucifer, and those Orders who adhered to him, was advanced to their Prejudice, they actually transgressed the Laws of Society, and claimed, by Force, to be rewarded above their Merit; and perhaps Lucifer claimed the Place and Dignity to which the Messiah's Soul had been raised, and demanded that the Messiah should be degraded. . . . The Supreme Being then appointed the Messiah's Soul, to whom he communicated the Fulness of his Spirit and power, by uniting him to the Logos, his Divine Wisdom, Prince over all the angelic Host who were obedient; and he, at the Head of the angelic Host, quell'd the Rebellion raised by Lucifer and his Adherents; deprived him of the Light and Power he bore, with all the rebellious Host, his Associates; expelled them the aethereal Regions, and, by contracting their Vehicles, either by withdrawing the luminous aethereal fluid with which they had been
inflated, or by confining them to other Machine-Vehicles of fewer Organs and Powers, threw them down into the several grand Abysses, the Centers of our several Systems; where they were impell'd by the angelic Host, and surrounding Aether, and made to gravitate upon each other, and to attract and repel each other, according to the Similitude of their Natures and Crimes; which may be the Cause of the Sympathies and Antipathies we observe in Nature; and there they may have been bound in Chains of Darkness, for many Ages before the Formation of our System." (Casway 270-272).

"The Soul of the Messiah, after his Exaltation, and being made Prince and General of the obedient angelic Host, and after having conquered the rebellious Angels, and expell'd them from the aethereal Regions, and impell'd them into the Abysses, the Centers of our several Systems, where they were confined to Matter, . . . knowing that many different Orders of Being were concerned in the Lapse and Rebellion, and that some of these were drawn in by Orders of superior Knowledge and Power, but were not principal in the Revolt . . . and perhaps drawn in by other lesser Motives; he offered himself as Mediator and Intercessor with the Almighty Being, God the Father, not only for such as had fallen thro' Weakness and Inadvertency, in joining the superior Orders, but also for such who had opposed his Exaltation; and, upon Condition that God the Father would allow them to become conscious, and would place them in a State of Probation, before the general Judgment would be held, he would empty himself of that Glory to which he had been advanced, and would take human Nature upon him, in that State of Life in which they should be allowed to act, during their State of Probation; and would submit to the Frailties and Infirmities of their Nature, which they were doom'd to be imprison'd in for their Lapse; that, by his Obedience in that State, he might atone for all such who had been inadvertently drawn in; and even for all those who had opposed his Exaltation. . . . This Declaration and Offer, and the Acceptance of it, made all the Sons of God, the angelic Host, shout with Joy; and the whole Heavens, thro' the infinite Expanse, echo with the Praise of the superabundant Goodness of the Messiah our Redeemer, who would deprive himself of his Glory and Happiness, for a time, to restore those to the Favour of God, who had opposed his Exaltation; but did not do it for those, who had rebelled in Defiance of the Almighty Will and Power. Thus God the Father made him the Creator of our present System. . . . "(Casway 74-276).

Some spirits were imprisoned in "fossil, vegetable, or animal brutal Life" will be judged for former crimes(278). "That only to such as our Saviour Jesus Christ had interposed for Mercy, a State of Probation was allowed, by their entering human Bodies, they having been allowed sufficient Machines and Organs to afford them Reason, Memory, and Judgment, to make them accountable for their Behaviour and Actions here"(278). "That afterwards [after being thrust down and imprisoned in a stupor in the Suns and planets] many of these [Beings], at the time of the Mosaic Creation, were allowed to come into different Degrees of Life. . . .; upon the Supposition also, that many of these, who had egregiously lapsed, may have taken human Vehicles, and yet be doom'd here, to be in an intermediate State of Punishment, before their final Sentence; that also other Beings, who had not lapsed so enormously, were placed here, not only in a State of Punishment, but at the same time in a State of Probation, assisted by the Intercession and Mediation of the Divine Logos our Messiah, and that also a third Class of Beings were allowed to take Life here, elected to be shining Lights, to assist the others in their State of Probation"(279-280). Christ died only for the Elect and those on probation. See also 292-
294. The Hypothesis that Christ died only for the elect, and that the rest of mankind is irreclaimable, explains the seeming inequity of revealed religion only to a few Christians.306-308
This source also states that progression is effected through reincarnation of spirits, according to their degree of obedience; spiritual monads are also attached to a vehicle which allows them to fulfill themselves (117). Spirits are from emanations of the Divine Being (131).

**Length of Relevant Material:** 21 pages, and passim


**Library Location:** Special Collections-Rare 233 C824m 1748

**Date When Photocopying Was Completed:**

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**Topics:** progression; spirit, soul, and body; premortal existence; spirit and matter

**Author:** Samuel Worcester

**Title of Book:** Sermons on Various Subjects, Practical and Doctrinal

**Title of Article:** "Sermon II: The Creation of Man an important work of God"

**Place of Publication:** Salem, Massachusetts

**Publisher:** Henry Whipple

**Date of Publication:** 1823

**Nature of Source:** A collection of 39 sermons by Samuel Worcester, Senior Pastor of the Tabernacle Church in Salem, Massachusetts. The sermons were edited and published by Henry Whipple after Worcester's death. Worcester was, according to the book's preface, best known for his position as Corresponding Secretary of the American Board of Commissioners for Foreign Missions, but he gave many sermons before the public and had published some previous discourses which were "favourably received" (iii). Sermon II is based upon Isaiah XLV 12: "I have made the earth, and created man upon it." It asserts that human creation was an important work of God.

**Comment:** According to Worcester, human creation was an important work of God because 1) the creative process was "solemn" and careful and resulted in a being of "high dignity" and "immortal nature"; 2) the human body and soul demonstrate the Creator's "perfections"; 3) the sheer number of souls created is impressive; 4) the battle between good and evil that resulted from the creation and fall of man has tremendous ramifications. When contemplating human creation, Worcester continues, people should become aware of their dependence on God, be grateful for his goodness, condemn the first revolt of man as "wholly inexcusable, and exceedingly ungrateful and criminal"(40), remember that "the ultimate happiness and glory of the redeemed, from among men, must be transcendentally great"(40), and recognize the overwhelming "inconsiderateness and stupidity" of humans' everyday actions (41).

The following excerpt explains how the human spirit (soul) was formed in the image of God; i.e., the human spirit "really" reflects God's intelligence and his holiness. Worcester seems ambivalent about the timeline for creation of spirits (he seems not to care whether spirits were individually pre-existent and created at the same time, whether individual pre-existent spirits are created continuously as needed, or whether all spirits
were latent in Adam (traducianism)); however, he states that spirits are "capable of endless advancement in knowledge, in goodness, and in happiness." However, Worcester's other works would not permit the possibility of spirits co-eternal with God, and his sermons are emphatic about the absolute dependency of humans. One interesting aspect of this sermon is his reference to "the sons of God shouting for joy" "in view of the rising creation"—but Worcester does not explain this scriptural phrase, nor make any overt reference to a pre-existent state.

**Researcher:** Danille Christensen Lindquist  
**Date of entry:** June 25, 1999  
**Excerpt (pages):** "A spirit was infused into [the body of man], and the inspiration of the Almighty gave him understanding; a spirit, immortal in nature, allied to heavenly beings, and impressed with the image of God" (33).

"So God created man in his own image; in the image of God created he him. The divine consultation on the subject, and the emphatical repetition here employed, strongly evince, that the image, or likeness of God, in which man was created, was real, and most excellent. As God is a being of infinite intelligence, so man was made an intelligent being. As God is a being of infinite holiness, so man was made perfectly holy. In this he bore the image of God in the highest sense. Those of our now fallen race, who are renewed by the Holy Spirit, are said to be created after God; that is, in his image, or likeness; in righteousness and true holiness" (34).

"But the body, fearfully and wonderfully made, as it is, can bear no comparison with the invisible and immortal part of man. A soul, created in the image of God, endued with all the powers of a rational and moral being, formed for the noblest pursuits and enjoyments, and capable of endless advancement in knowledge, in goodness, and in happiness, is surely an object which, the more we contemplate, the more we shall see cause to admire. Nothing in the material universe can bear any comparison with it; nothing in the material universe so illustriously shows forth the glory of God. The human soul and body united, undoubtedly constituted the noblest and most wonderful of all the Creator's works, in this lower world; and, as such, was a work of vast importance, in respect to the display of his adorable perfections. Doubtless, on beholding this work, the morning stars, who sang together, and all the sons of God, who shouted for joy, in view of the rising creation, raised their grateful notes with redoubled acclamations" (36).

"Whether the souls of all mankind were actually created, as some suppose, at the time of Adam's creation, or whether they are successively created, as the bodies designed for them are ready to receive them; whether they are infused into their respective bodies immediately by the Creator, or whether they are propagated with their bodies by natural traduction; unquestionably, the existence of all their posterity was infallibly connected with the creation of the first human pair. The first parents of our race were so formed, or under such a constitution created, that all mankind were, in some sense, contained in them, and to be propagated from them; so that, in creating them, and giving the benediction, or command, to be fruitful and multiply, and replenish the earth, God, in effect, at the same time created the whole human family" (36).

**Length of Relevant Material:** 4 pages  
**Hard Copy (pages):** 33-36  
**Library Location:** BX 7233 .W685 S4
Date When Photocopying Was Completed:

Topics: purpose of mortal life
Author: Samuel Worcester
Title of Book: Sermons on Various Subjects, Practical and Doctrinal
Title of Article: "Sermon II: The Creation of Man an important work of God"
Title of Periodical:
Place of Publication: Salem, Massachusetts
Publisher: Henry Whipple
Date of Publication: 1823
Nature of Source: A collection of 39 sermons by Samuel Worcester, Senior Pastor of the Tabernacle Church (Congregationalist) in Salem, Massachusetts. The sermons were edited and published by Henry Whipple after Worcester's death. Worcester was, according to the book's preface, best known for his position as Corresponding Secretary of the American Board of Commissioners for Foreign Missions, but he gave many sermons before the public and had published some previous discourses which were "favourably received" (iii). Sermon II is based upon Isaiah XLV 12: "I have made the earth, and created man upon it." It asserts that human creation was an important work of God.
Comment: The following excerpt is a concise summary of Worcester's views about the purposes of man. Each of these purposes taken together, however, ultimately serve to proclaim the wisdom, goodness, and power of the Creator. Man was formed to contemplate and appreciate God's majesty.
Researcher: Danille Christensen Lindquist
Date of entry: June 25, 1999
Excerpt (pages): "[Man] was formed to be lord, and proprietor, under God, of the earth, and all it should contain; to be the head, the heart, and the tongue of the creation; to contemplate, to enjoy, and to improve all the divine riches around him; to connect this world with heaven; and to combine the universe in one great plan, subservient, in all its parts, to the glory of the Creator, and the highest good of his creatures. Such were the great purposes for which man was created, and suitable to these purposes was the dignity conferred upon him. He was made but little lower than the angels, and was crowned with glory and honour" (34-35).
Length of Relevant Material: 2 pages
Hard Copy (pages): 34-35
Library Location: BX 7233 .W685 S4
Date When Photocopying Was Completed:

Topics: purpose of mortal life, afterlife, destruction, preparation of the earth and preceding events; renewal of earth
Author: Samuel Worcester
Title of Book: Sermons on Various Subjects, Practical and Doctrinal
Let us remember, that magnificent as this great dome of nature is, and richly as it is stored with the fruits of divine goodness, it is not intended for our permanent abode. We are here, for a short season only, on probation for another and an eternal state. We shall soon be gone hence, and have no more concern forever, with the comforts of the sufferings, with the joys or the sorrows, with the hopes or the fears, of this sublunary scene. The world itself, indeed, is not to abide forever. But, the day of the Lord is coming, is hastening on, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Happy, happy for us, if in that great day, we be admitted to the new heavens, or the new earth, wherein dwelleth righteousness. Happy, if when our earthly house of this tabernacle shall be dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (29-30).

Topics: salvation through knowledge
Author: Andrew Michael Ramsay (Chevalier Ramsay)
Title of Book: The Travels of Cyrus: to Which Is Annexed, a Discourse upon the Theology and Mythology of the Pagans.
Title of Article: 
Title of Periodical: 
Place of Publication: Boston
Publisher: Manning and Loring, for S. Hall, etc.
Date of Publication: 1795
Nature of Source: A popular fictional work relating the travel of Cyrus, Prince of Persia, through Persia, the Arabian Peninsula, Egypt, Corinth, Athens, Crete, Phonecia, and Assyria. Ramsay's aim is to "describe the religion, manners, and politics" of each area in order to prove the existence of an all-wise, all-powerful Creator (viii, x) and to demonstrate that "all nations were agreed in the doctrine of the three states of the world, the three forms of the divinity, and a middle god, who by his conflicts and great sufferings was to expiate and exterminate moral evil, and restore innocence and peace to the universe" (200). Footnotes in the work and the appended discourse indicate that Ramsay's sources included Herodotus, Plutarch, Origen, Plato, Aristotle, Cicero, and Dirodorus. The 308 page volume includes a letter from "M. Freret, Member of the Academy of Inscriptions at Paris" which praises the book's historical "exactness" (308). An edition was published in London in 1727; at least 25 English versions were eventually published, in addition to multiple editions in Dutch, French, German, Italian, Russian, and Spanish. The First American Edition was published in New Jersey in 1793. Ramsay lived from 1686-1743 (The National Union Catalog Pre-1965 Imprints, Volume 48. 1970: 408-412).
Comment: These excerpts concern Zoroaster's school of the Magi and its quest to "ascend to the great Oromazes" through study of "the empire of philosophy."
Researcher: Danille Christensen Lindquist
Date of entry: June 26, 1999
Excerpt (pages): Valley near the Persian Gulf: "There they beheld, by the side of a clear fountain, a great number of men of all ages, and over against them a company of women, who formed a concert. They understood that it was the school of the Magi and were surprised to see, instead of austere, melancholy and thoughtfult men, an agreeable and polite people" who considered music a "heavenly" way to "calm the passions," took daily exercise, and offered homage on "the sacred mountain" "rather by the voice of the heart than of the lips" (46). The magi started education in the womb; "Each sage had his province in the empire of philosophy. Some studied the virtues of plants, others the metamorphoses of insects; some again the conformation of animals, and others the course of the stars. But the aim of all their researches was to come to the knowledge of the gods and of themselves. They said, that the sciences were no farther valuable than they served as steps to ascend to the great Oromazes, and from thence to descend to man" (47). "Zororaster laid open to Cyrus the secrets of nature, not merely to gratify his curiousity, but to make him observe the marks of an infinite Wisdom diffused throughout the universe, and thereby the guard his mind against irreligion" (55).
Length of Relevant Material: 4 pages
Hard Copy (pages): 46-47, 55, 137
Library Location: MICROFICHE 080 Sh64 EVANS 29383
Topics: spirit prison, hell, translation, corruption of biblical texts, spiritual (second) death, endless punishment

Author: Jacob Blain

Title of Book: The Bible Meaning of the Word Hell

Title of Article: 

Title of Periodical: 

Place of Publication: Boston

Publisher: World's Crisis

Date of Publication: n.d. (see "nature of source")

Nature of Source: Blain is a destructionist: opposed to Universalism because he believes that not everyone will be saved, but also opposed to doctrines of endless misery, since he believes in the final annihilation of the unrepentant. This discourse was first published as the third chapter of Blain's Death not Life, or the Literal Destruction of the Wicked Established, and Endless Misery Disproved, a 160 page work published in 1853 in Buffalo, New York, and in its fifteenth edition by 1871. The discourse summarized here includes a three page summary of Death not Life. It was included on a microfilm collection of the works of Early Adventist, or Post-Millerite, groups from 1844-1870. See Ronald L. Numbers and Jonathan M. Butler, eds, The Disappointed: Millerism and Millenarianism in the Nineteenth Century (Bloomington: Indiana University Press, 1987).

Comment: Blain considers four words translated as "hell" in order to prove that hell is not a place meant "as a prison for the eternal misery of men and devils" (43). In the process, he touches on spirit prison, the problems of translation, corruption of biblical texts, spiritual (second) death, and endless punishment.

Researcher: Danille Christensen Lindquist

Date of entry: July 6, 1999

Excerpt (pages): "In the first place, let us hear what Dr. George Campbell, a Presbyterian commentator of Scotland, says on two words translated hell. 'In my judgment,' he says, 'hades ought never, in Scripture, to be rendered hell; at least in the sense wherein that word is now universally understood by Christians. In the O.T., the corresponding word is sheol, which signifies the state of the dead in general, without regard to the goodness or badness of persons, their happiness or misery. Hades signifies obscure, hidden, invisible.' See Diss. Vol. 1, pp. 180, 181. He elsewhere says, 'The Saxon word hell originally meant only a pit, or covered place.' . . . I will next quote from Exegetical Essays, on several words relating to future punishment, by Moses Stuart, Professor in the Theological Seminary at Andover. On page 93 he says, 'Sheol is used sixty-three times in the O.T. and translated hell thirty-one times, grave thirty, and pit three. It is pit in Num. 16:30-33; Job 17:16.' . . . On Page 122 he says, 'Where is the specific difference between the future state of the righteous and wicked, fully set forth in the Hebrew Scriptures? Where are the separate abodes in sheol for each, particularly described? I know not nor do I believe any one can inform me.' Page 113 he says, 'On the whole, it is to be regretted that our English translation has given occasion to the remarks,
that those who made it, have intended to impose on their readers in any case, a sense
different from that of the original Hebrew. * * * I am inclined to believe that in their day,
the word hell had not acquired, so exclusively as at present, the meaning of a world of
future misery." (43-45).

"The Greek word Tartarus, used but once, and translated hell in 2 Peter 2:4, is
relied on to prove there is a world of misery. Here we need no authority, for the Bible
forbids this idea. 'God spared not the angels that sinned, but cast them down to Tartarus,
and delivered them into chains of darkness to be reserved unto judgment.' An
imprisonment for a limited time is here spoken of, while no place is named, as Tartarus
here can only convey the idea of a prison, in the sense of John 3:36. . . [John 3:18; 2 Peter
2:9; Jude 6] If devils are confined to a local place it is on earth. See Job 1:7; 1 Pet. v.8; 2
Cor. 4:4; Eph. 2:2: 'He goeth two and fro,' 'is god of this world,' 'rules in the children of
disobedience;' so we are all in the same hell the devil is. . . ." (46).

"But the Greek word Gehenna, twelve times translated "hell" in the N.T. is the
main term used to proved a world of torment in a future state. . . Stuart says, 'The word
Gehenna is derived from the words Gi Hinnom, the valley of Hinnom.' He adds, 'It was a
word used by the ancient Hebrews, and they are the only competent witnesses of its
meaning.' The O.T., then, must be examined for this; for Dr. George Campbell says, 'Our
Lord, we find from the Evangelists, spoke to his countrymen in the dialect of their own
Scriptures, and used those names to which the reading of the law and the prophets had
familiarized them.' I affirm, then, that Hinnom (Gehenna) is never used in the O.T. to
mean a place of infernal punishment or world of woe. It is used, first, as the name of a
literal place; and second, as a symbol of destruction, slaughter, death. So the Saviour used
it" (46-47).

"I cannot think of any other literal place thus translated in the Bible. The precious book
is darkened and corrupted by its translation. I am credibly informed that in versions in
other languages it is seldom translated.

"Surely, the word hell is a wrong word to translate it into. Dr. Geo. Campbell says, 'At
first hell denoted only what was secret or concealed.' Parkhurst says, 'Our English, or
rather Saxon, word hell, in its original signification, exactly answers to the Greek word
hades, and denotes a concealed or unseen place; and this sense of the word is still
retained in the eastern, and especially in the western counties of England; to hele over a
thing is to cover it.' Mr. Sabine says, 'It appears to me that in the time of this translation,
hell, pit, and grave, were synonymous"(48-49).

"If the common theory of a local hell be correct, there must be three distinct hells taught
in the Bible; two now in existence, and one to be built in the future. (1.) Hades, for souls
between death and the judgement. (2.) Tartarus, (the atmosphere,) for the present home of
devils. And (3.) Gehenna, to be provided somewhere, at the judgment.

"But we learn from God's word, that hades, the first hell, is to be destroyed. Rev. 20:14.
The devil's hell must be ended when he is destroyed; or, when 'the new heavens and new
earth are made,' the 'air' will be so purified, that he will no longer be 'prince of it.'"(50).

". . . [T]he English student of the Bible, by long research, can find it teaches no endless
hell, but simply a second death for the poor sinner. . . . In the first four chapters [of Death
not Life] I first quote and explain 200 texts, proving the final doom of the impenitent to
be literal destruction at the Judgement, called 'the second death.'"(51-I).

Length of Relevant Material: 9 pages
Topics: spiritual death, endless punishment
Author: Rev. Jacob Blain
Title of Book: A Review, Giving the Main Ideas in Dr. Edward Beecher's Conflict of Ages: And a Reply to Them, and Also to the Views of His Reviewers.
Title of Article: 
Title of Periodical: 
Place of Publication: n.p
Publisher: n.p
Date of Publication: 1859? This review was also appended to the 1859 Boston edition of Blain's Death not Life
Nature of Source: Blain is a destructionist: opposed to Universalism because he believes that not everyone will be saved, but also opposed to doctrines of endless misery, since he believes in the final annihilation of the unrepentant. This 36-page review was included in a microfilm collection of the works of Early Adventist, or Post-Millerite, groups from 1844-1870. See Ronald L. Numbers and Jonathan M. Butler, eds, The Disappointed: Millerism and Millenarianism in the Nineteenth Century (Bloomington: Indiana University Press, 1987).

Blain reviews Conflict of Ages, a book by Edward Beecher (son of Dr. Lyman Beecher and brother of Henry Ward Beecher and Harriet Beecher Stowe) that was in its fifth edition only three months after it was published (2).

Comment: Blain addresses Beecher's thesis that seeming injustices of this life can be explained by positing a Fall in a pre-existent state. Blain disagrees with this final hypothesis, stating that evil does not compromise God's justice as long as evil itself is finite. This excerpt states Blain's denial of a "second," or "spiritual" death universally overcome by Christ. Death for the unrepentant means complete destruction.

Researcher: Danille Christensen Lindquist
Date of entry: July 2, 1999
Excerpt (pages): "I am happy to see the Doctor rejects the absurd common view, that the death threatened to Adam, was a 'compound one.' On pp.413-414, he says, 'we ought to interpret "death" in Rom. 5:12-19, by the sentence in Genesis; and this says nothing of spiritual and eternal death. It refers to temporal death, and to that only. The words are "Dust thou art, and unto dust shalt thou return." If the Doctor should ever logically carry out this view, he must unavoidably become a destructionist. How are we to escape the 'death and dust' threatened, if we come not to Christ the 'tree of life?'"(12-13).

Length of Relevant Material: 2 pages
Hard Copy (pages): 12-13
Library Location: Microfilm B. No. 139
Date When Photocopying Was Completed:
Topics: spiritual death; second death

Author: Levi Whitman

Title of Book: Jesus Christ the Resurrection and the Life

Title of Article:

Title of Periodical:

Place of Publication: Boston

Publisher: Edmund Freeman

Date of Publication: 1786

Nature of Source: The full title of this sermon is Jesus Christ the Resurrection and the Life: a Discourse, Delivered at Truro, on Cape Cod, April 11, 1786, at the Interment of the Rev. Caleb Upham, Pastor of the Church of Christ in that Town. Presumably, Reverend Upham was a well-respected and beloved Pastor; this 22 page discourse was "published at the desire of the bereaved Flock" (title page). Levi Whitman, the author, was the Junior Pastor of the Church of Christ in Welfleet. In his sermon, he intimates that his ministry had only just begun

Comment: This funeral sermon is based on John 11:25-26: ". . . I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live. . . ." Whitman clarifies the paradox in this scripture by explaining the difference between temporal and spiritual death and by suggesting how these two deaths can be overcome in Christ.

Whitman first focuses on the inevitability of temporal death as a result of sin, but he also testifies that Christ promises "the glorious hope of resurrection from the dead." Whitman then addresses the fate of the soul; while the bodies of the dead "sleep in the grave," he says, believing souls fly to paradise. Thus, "the second" or "spiritual" death is avoided through faith in Christ. Whitman makes no direct correlation between spiritual salvation and the possibility of repentance created by Christ's atonement. Instead, spiritual salvation is effected by a more nebulous "trust in Christ." Whitman also implies that "escape" from spiritual death is instantaneous and precedes the resurrection of the body.

Researcher: Danille Christensen Lindquist

Date of entry: June 16, 1999

Excerpt (pages): ". . . Jesus Christ is the author of the hope of eternal life, and of the hope we have of escaping spiritual and eternal death.

"The dissolution of the body we must submit to. Christ our great High-Priest and Redeemer, never meant to give any intimation to the contrary [in John 11:25-26], nor any thing to create in us the hope of escaping temporal death. What he meant was, that we, knowing that our flesh must see corruption, might have the advantage of knowing also the doctrine of the resurrection.

"But in respect to our souls, our better part, Christ informs us, that if we trust in him, they shall not taste of the second death; but shall have life abiding in them.

"Some indeed, have supposed, that the soul, at death, falls asleep with the body, and so continues until the resurrection. But one word from the mouth of an inspired Apostle, in opposition to this hypothesis, will be sufficient to invalidate the scheme, and overthrow the supposition. 'Absent from the body, and present with the Lord'" (15-16).

Length of Relevant Material: 2 pages

Hard Copy (pages): 14-16
Here, Priestley espouses a Christian materialism that claims the "the proper unity of God. . . and the proper humanity of Christ" (iii). This massive "history of ideas" chronicles metaphysical debates about matter and spirit beginning in Eastern and Western antiquity.

**Comment:** The excerpts below are from a section intended to prove that various peoples have associated a material substance with spirit/soul. In some cases, this material substance is an intermediary between the pure spirit and material body; in other cases, the spirit itself has some substance. (See also pages 232-244.)

**Researchers:** Danille Christensen Lindquist
**Date of entry:** July 15, 1999

**Excerpt (pages):** "Many modern metaphysicians, finding some difficulty in uniting together things so discrepant in their nature, as a pure immaterial substance, and such gross matter, as that to which the human body and brain are composed, have imagined, that this connexion may be better cemented by means of some intermediate material substance, of a more refined and subtle nature than that which is the object of the sense of sight or touch. Upon the dissolution of the body by death, they suppose that this subtle vehicle of the soul is set loose from its connexion with it, and flies off, unperceived by any of the senses, together with the immaterial soul, from which it is inseparable, into the intermediate state" (103).

"'The human soul,' says Mr. Wollaston, 'is a cogitative substance, clothed in a material vehicle, or rather united to it, and as it were inseparably mixed (I had almost said incorporated) with it. These act in conjunction, that which affects the one, affecting the other. . . . [B]y means of this vehicle, motions and impressions are communicated to and fro" (105).

"On this I would observe, that by whatever considerations it appears that a vehicle is necessary to the soul, the body must at least be equally necessary to the vehicle" (106).

"Even Dr. Hartley, who ascribes so much to matter, and so little to any thing immaterial in man (nothing but the faculty of simple perception) yet supposes that there is sometime
intermediate between the soul and the gross body, which he distinguishes by the name of the infinitesimal elementary body" (108).

[Confucius called angels or spirits] "air"-"They look upon it [the spirit] to be a material thing, though highly rarefied" (234).

Length of Relevant Material: six pages

Hard Copy (pages): 103-108

Library Location: Microfiche B 1383.D5 1782

Date When Photocopying Was Completed:

Topics: spirit and matter

Author: Andrew Michael Ramsay (Chevalier Ramsay)

Title of Book: The Travels of Cyrus: to Which Is Annexed, a Discourse upon the Theology and Mythology of the Pagans.

Title of Article: 

Place of Publication: Boston

Publisher: Manning and Loring, for S. Hall, etc.

Date of Publication: 1795

Nature of Source: A popular fictional work relating the travel of Cyrus, Prince of Persia, through Persia, the Arabian Peninsula, Egypt, Corinth, Athens, Crete, Phonecia, and Assyria. Ramsay's aim is to "describe the religion, manners, and politics" of each area in order to prove the existence of an all-wise, all-powerful Creator (viii, x) and to demonstrate that "all nations were agreed in the doctrine of the three states of the world, the three forms of the divinity, and a middle god, who by his conflicts and great sufferings was to expiate and exterminate moral evil, and restore innocence and peace to the universe" (200). Footnotes in the work and the appended discourse indicate that Ramsay's sources included Herodotus, Plutarch, Origen, Plato, Aristotle, Cicero, and Dirodorus. The 308 page volume includes a letter from "M. Freret, Member of the Academy of Inscriptions at Paris" which praises the book's historical "exactness" (308). An edition was published in London in 1727; at least 25 English versions were eventually published, in addition to multiple editions in Dutch, French, German, Italian, Russian, and Spanish. The First American Edition was published in New Jersey in 1793. Ramsay lived from 1686-1743 (The National Union Catalog Pre-1965 Imprints, Volume 48. 1970: 408-412).

Comment: Throughout this work, Ramsay's characters and/or Ramsay are wary of "matter" and consistently reassert the fundamental differences between humans and the divine. These passages cast some doubt on John Brooke's assertion that Ramsay represents a "resynthesis of the hermetic tradition" which ostensibly preached human "divinization" and an "equation of spirit and matter" (The Refiner's Fire, 1996: 207, 28.)

Researcher: Danille Christensen Lindquist

Date of entry: July 23, 1999

Excerpt (pages): "Then Zororaster raised his thought to the stars, and explained to Cyrus how they all float in an active, uniform, and infinitely subtle fluid, which fills and pervades all nature. This invisible matter, said he, does not act by the necessary law of a
blind mechanism. It is, as it were, the* body of the great Oromazes, whose soul is truth. By the one he acts upon all bodies, and by the other he enlightens all spirits. His vivifying presence gives activity to this pure ethar, which become thereby the primary mechanical spring of all the motions in the heavens and upon the earth. It causes the fixed stars to turn upon their axes, while to makes the planets circulate round those stars; it transmits with an incredible velocity the light of those heavenly bodies as the air does sounds; and its vibrations, as they are more or less quick, produce the agreeable variety of colours, as those of the air do the melodious notes of music. Lastly, the fluidity of liquids, the cohesion of solids, the gravitation, elasticity, attraction, fermentation of bodies, the sensation of animals, and the vegetation of plants, come all from the action of this exceeding subtle SPIRIT, which diffuses itself throughout all the immensity of spaces."

[59-60]. [NOTE] "*those who are unacquainted with the style of antiquity, imagine that Zororaster and Pythagoras make the Deity corporeal by this expression, and that it gave occasion to the error of the Stoics, who believed the Divine Essence an ethereal matter; but the contrary is evident by the definitions which those two philosophers give of the Divinity. (see 276, 284, 285). It seems to me, that by the body of God, they mean nothing more than what Sir Isaac Newton expresses by these words: [quotation in Latin]."

Book 6: [Crete: Pythagoras speaking]
The "golden age": "inhabitants of the earth lived in perfect innocence"(152). "The soul was not then imprisoned in a mortal body, as it is now; it was united to a luminous, heavenly, ethereal body, which served it as a vehicle to fly through the air, rise to the stars, and wander over all the regions of immensity.(152)" After the fall, caused by negligence and "separating the love of pleasure from the love of order," "[t]he wings of the soul were clipt; its subtle vehicle was broken; the spirits were thrown down into mortal bodies, where they undergo divers transmigrations, till they are purged of their crimes by expiatory pains. The ethereal body was contracted, imprisoned, and buried in a living sepulchre, a coarse covering, which is ever changing, which does not continue one moment the same, and is something merely accidental to our substance. The immortal seed, the incorruptible body, the subtle vehicle is at present the seat of the soul, and the channel of communication between the pure spirit and the gross body, the hidden spring of all the motions and operations of our walking carcass"(153).

Ramsay's character Pythagoras is opposed to the ideas of Anaximander, who believes that matter is eternal, eternally active, acts randomly without design, and is all there is (164).

Ramsay: "Hence it is... that the mortal and terrestrial body which is ever changing, and does not continue one moment the same, is something merely accidental to our substance, and does not originally belong to it; a thick crust, a coarse covering cast over the celestial, spiritual, active and glorious body, which being unveiled and enlarged at the resurrection, will appear in all its beauty; that this immortal seed, this incorruptible body, this hidden principle, which is, perhaps, at present the seat of the soul, will, for reasons known to God only, remain buried after death in the common mass of matter, till the last manifestation of divine power; and that then the face of the earth will be renewed by purifying flames, which will purge our globe of all that dark and early dross which it has contracted. And this notion renders the doctrine of the resurrection intelligible and philosophical"(256).
Ramsay agrees with Descartes, Mallebranche, Poirot, Leibnitz, Newton, Bentley, Clarke, and Cheyne that faith is defendable. He disagrees with Hobbes, Behmen and cabalistical writers who "have revived the errors of the Stoics, and pretend that extension is the basis of all substances; that the soul differs from the body only as being more subtilized; that a spirit is but a rarefied body, and a body a condensed spirit; and lastly, that the infinite Being, though indivisible, is extended by local diffusion"(273).

**Length of Relevant Material:** 6 pages  
**Hard Copy (pages):** 59-60, 153, 164, 256, 273  
**Library Location:** MICROFICHE 080 Sh64 EVANS 29383  
**Date When Photocopying Was Completed:**

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**Topics:** spirit and matter  
**Author:** Joseph Priestley  
**Title of Book:** Disquisitions Relating to Matter and Spirit. To Which is Added The History of the Philosophical Doctrine concerning the Origin of the Soul, and the Nature of Matter; with its Influence on Christianity, especially with respect to the Doctrine of the Pre-existence of Christ. Second edition, improved and enlarged.  
**Title of Article:**  
**Place of Publication:** Birmingham  
**Publisher:** Pearson and Rollason, for J. Johnson  
**Date of Publication:** 1782  
**Nature of Source:** A two-volume work first written in London in 1777. Priestley (L.L.D., F.R.S.) was a prolific writer, producing treatises on electricity, history, grammar, political science, and church authority, among other works. Here, Priestley espouses a Christian materialism that claims the "the proper unity of God . . . and the proper humanity of Christ"(iii). This massive "history of ideas" chronicles metaphysical debates about matter and spirit beginning in antiquity.  
**Comment:** These excerpts set out various views about the properties of spirit and matter. Priestley argued that materialism was "the favorite tenet of rational christians" (xxiii) and that the idea of an immortal and immaterial soul was "the main bulwark of popery" and a corruption introduced from Oriental and Greek Philosophy (195). (See Priestley's History of Discoveries relating to Vision for a "new theory concerning matter" which he greatly admired (the theory was proposed by Father Boscovich and Mr. Michell).) Below are contemporary definitions of spirit and matter. Of note are passages which equate "immaterial substance" with "pure intelligences" and which refer to spirit as "highly rareified" matter. See Priestley's discussions of the nature of the divine essence and of the human soul (pp. 103-108, 215-244) for theology that associates spirit with some sort of material substance.

**Researcher:** Danille Christensen Lindquist  
**Date of entry:** July 15, 1999  
**Excerpt (pages):** "Like the generality of christians in the present age, I had always taken it for granted, that man had a soul distinct from his body, though with many modern
divines, I supposed it to be incapable of exerting any of its faculties, independently of the body; and I believed this soul to be a substance so intirely distinct from matter, as to have no property in common with it"(v).

"It has generally been supposed that there are two distinct kinds of substance in human nature, and they have been distinguished by the terms matter and spirit. The former of these has been said to be possessed of the property of extension, viz. of length, breadth, and thickness, and also of solidity or impenetrability, but it is said to be naturally destitute of all powers whatever. The latter has of late been defined to be a substance intirely destitute of all extension, or relation to space, so as to have no property in common with matter; and therefore to be properly immaterial, but to be possessed of the powers of perception, intelligence, and self-motion.

"Matter is that kind of substance of which our bodies are composed, whereas the principle of perception and thought belonging to us is said to reside in a spirit, or immaterial principle, intimately united to the body; while the higher orders of intelligent beings, and especially the Divine Being, are said to be purely immaterial"(Introduction i-ii).

[Cartesian hypothesis]: "Essence of mind is thought, and the essence of body extension, exclusive of every property that had before been supposed to be common to them both, and by which they might influence one another."(81). [Real efficient cause of thought and body is the] "immediate agency of the Deity, exerted according to certain rules which he invariably followed"(81).

"It is. . . maintained in this treatise, that the notion of two substances that have no common property, and yet are capable of intimate connection and mutual action, is both absurd and modern; a substance without extension or relation to place being unknown both in the scriptures, and to all antiquity; . . . "(Intro iii). "Indeed, it is evident, that if nothing but immaterial substances, or pure intelligences, had existed, the very idea of place, or space, could not have occurred to us."(76).

[Father Gerdill, defending the immaterial soul, says], "as he is quoted by the author of la vraye Philosophie. . . in order to explain how the soul can have an idea of extension and of space, when itself bears no relation to either, that 'though the soul be incapable of motion, like the body, it doth not fail to contain eminently within itself that quality of matter, and therefore is capable of transferring it upon matter, and of supposing it to belong to matter"(77-78).

"Metaphysicians. . . affirm, that we have as clear an idea of spirit, as we have of matter, each being equally the unknown support of known properties, matter of extension and solidity, and spirit of sensation and thought. But still, since the substance is confessedly unknown to us, it must also be unknown to us what properties it is capable of supporting; and, therefore, unless there be a real inconsistency in the properties themselves, those which have hitherto been ascribed to both substances may belong to either of them"(92-93).

[Confucius reportedly defined angels or spirits as] "air".-"They look upon it to be a material thing, though highly rarefied"(234). "From the whole of this section, and the preceding, it will appear, that the modern idea of an immaterial being is by no means the same thing that was so denominated by the ancients; it being well known to the learned. . . that what the ancients meant by an immaterial being, was only a finer kind of what we
should now call matter; something like air or breath, which first supplied a name for the soul, or else like fire or flame, which was probably suggested by the consideration of the warmth of the living body' (263-64).

Pythagoras believed matter "the cause of all evil" (322). Plato also (323). Devil is governor of matter? (390).

**Length of Relevant Material:**

**Hard Copy (pages):**

**Library Location:** Microfiche B 1383 .D5 1782

**Date When Photocopying Was Completed:**
God imputes his sin to us, and thus makes it really ours, though not personally; or else that, by a divine judicial constitution, he regards it as ours, though it is not, and holds us liable to punishment for it, independently of and before our own acts; and that, on one of these grounds, as a punishment of that sin, we forfeit his favor, and that accordingly he withdraws from us divine supernatural influences, so that we are born devoid of original righteousness, and, as a necessary result, with natures corrupt and sinful, anterior to choice or action, and leading to actual sin, and deserving of eternal death.

"Others do not retain the doctrine of imputation at all, and yet believe that the ruinous consequences of Adam's sin do come upon us; and that, on account of it, we are born with depraved natures before choice or action, which are properly sinful.

"Others, denying a depraved nature anterior to choice, and holding that all sin is voluntary, ascribe to a stated exercise of divine efficiency the fact that all men sin.

"Others only affirm that our natures have been so changed, in consequence of Adam's fall, that in all the appropriate circumstances of our being in this world we sin as soon as moral agency commences; and, although the mere nature of man before volition cannot be strictly sinful, yet, in a popular sense, it may be called corrupt, depraved, and sinful,--that is, always leading to sin.

"...[A]ll have one idea in common,--that our original guilt and sinfulness were not caused by our own action in another state of being, but by the sin of Adam"(371).

Length of Relevant Material: 3 pages
Hard Copy (pages): 369-371
Library Location: BT 78 .B42 1853
Date When Photocopying Was Completed: ________________________________

Topics: three separate beings
Author: Joseph Priestley
Title of Book: Disquisitions Relating to Matter and Spirit. To Which is Added The
History of the Philosophical Doctrine concerning the Origin of the Soul, and the Nature
of Matter; with its Influence on Christianity, especially with respect to the Doctrine of the
Title of Article:
Title of Periodical:
Place of Publication: Birmingham
Publisher: Pearson and Rollason, for J. Johnson
Date of Publication: 1782
Nature of Source: A two-volume work first written in1777. Priestley (L.L.D., F.R.S.)
was a prolific writer, producing treatises on electricity, vision, history, grammar, political
science, and church authority and discipline, among other works. Here, Priestley
espouses a Christian materialism that claims the "the proper unity of God. . . and the
proper humanity of Christ"(iii). This massive "history of ideas" chronicles metaphysical
debates about matter and spirit beginning in Eastern and Western antiquity.
Comment: Priestley links the concept of a divine trinity-both metaphorical and literal-to
concepts borrowed from early philosophers. He gives examples of how the idea emerged
in Christian thought and alludes to belief in a corporeal god and in three distinct personages.

**Researcher:** Danille Christensen Lindquist  
**Date of entry:** July 15, 1999  
**Excerpt (pages):** "[A]s in the philosophical system of those [early] times, there was but one emanation for the Divine Being distinguished [by the philosophers] in so particular a manner as to be the creator of the world, so we find that christians were first charged with introducing two Gods, and not three, the divinity of the Holy Ghost, as a separate person, not having been an article in any christian creed till after the council of Nice"(349).  
"But those Christian writers who thought God to be corporeal, made no difficulty of explaining the generation of the Son by the [Greek] term. . . [for] branch, as not implying any separation of substance, or a part detached from the rest"(352). [Tertullian, Justin Martyr fit in here.]  
"Others of them [Christian writers] had recourse to worse shifts than even this. Some of the catholics being charged with introducing three gods, and with making the persons of the trinity as distinct from one another, as Peter, James, and John, acknowledged it; saying, that Peter, James and John might be said to be one, on account of their partaking of the same human nature"(353).

**Length of Relevant Material:** 3 pages  
**Hard Copy (pages):** 349, 352-53  
**Library Location:** Microfiche B 1383 .D5 1782  
**Date When Photocopying Was Completed:**

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**Topics:** Aaronic Priesthood; Deacons; Lay Priesthood and Preaching  
**Author:** [George Keely.]  
**Title of Book:** Nature and Order of a Gospel church, and the obligations of its members: stated in a sermon preached at the Baptist meeting-house, Haverhill, Mass, Lord's-Day, 29th November, 1818 . . .  
**Title of Article:**  
**Title of Publication:**  
**Place of Publication:** Haverhill, [Mass.]  
**Publisher:** Green at the Patriot Press.  
**Date of Publication:** 1819.  
**Nature of Source:**  
Pamphlet attempts to place the role of the deacon in the "Church of Christ;" relies primarily on the structure of the church in the New Testament.  
**Library Location:** 080 sh64a no. 48407  
**Comment:**  
This article begins as a taxonomy of offices in the Baptist church after the New Testament pattern. However, after vaguely deliniating the position of deacon, the text quickly breaks down into rambling advice for everyone in the church. An interesting appendix (not indexed here) explores why women aren't allowed to be "deaconesses" or to "prophecy" as they do in the New Testament.  
**Researcher:** Jason H. Lindquist
Respecting Deacons, the first Christian church existed some time without any. The choice, when made, arose from circumstances, and not from their being essential to the formation of a church . . . The name conveys the idea of a servant. The office in the primitive church included the care of the poor, and attention to secular affairs. Our churches have blended with the office of deacons, that of ruling Elders, without considering the difference between the two, or, once recollecting that man may be qualified for one, and not for the other" (4).

Deacons "'Not a novice,' . . . not one new-planted, or, new-baptized . . . . They 'must be grave' not given to freaks of playful frivolity, nor connivers at those wild frolicks of young people, under their eye, which frequently lead to lasciviousness, and every evil work. They must be men of strict integrity . . . they must be temperate not addicted to excessive indulgence in any thing . . . (5-6).

When accused, two witnesses must be had. Deacons are under the familiar obligations to 1. Love one another; 2. Help each other; 3. Watch over each other; 4. "Adjust among themselves, private differences if possible; and if they fail, to bring them before the church" (10).

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**Topics:** Adam; Eve; Garden of Eden; Lucifer  
**Author:** Barrett, Francis.  
**Title of Book:** *The Magus, or Celestial Intelligencer; being a complete system of Occult Philosophy.*  
**Title of Article:**  
**Place of Publication:** London. (Reprinted in Secaucus, N. J.)  
**Publisher:** Lackington, Allen, and Co. (Reprinted by The Citadel Press.)  
**Date of Publication:** 1801. (Reprinted in 1967.)  
**Nature of Source:** One of D. Michael Quinn's favorite sources in *Early Mormonism and the Magic World View.* Quinn argues that *The Magus* was an immensely popular source for folk magic practice and belief, on both sides of the ocean. My study this summer involves "keys," so I haven't looked into all the ways Quinn uses *The Magus.* For this reason, it would be worth reading (in its convenient, reprinted form) for anyone working with *Magic World View.* (Please note that the version of *The Magus* I reviewed is a facsimile reprint of the original, published in 1967.)  
**Library Location:** BF 1611 .b3x 1975.  
**Comment:**  
An important source for anyone studying the relationship of magic practice and belief in relation to Joseph Smith-- particularly if Quinn is right in suggesting that the book had wide influence and circulation. Perhaps most striking is the strongly Christian worldview underlying *The Magus.* That is, magic exists within a clearly Christian paradigm,
and the text repeatedly links elements of the occult (both good and bad magic) with either God or the Devil. Positive stones or charms are the result of God's administration and governance, while the monstrous spirits that roam the woods are the perverse result of Satan's occult tampering with the apple in the garden of Eden. The presence of Christian and magic belief existing in such close relation seems to support the thesis that Joseph Smith and early Mormon converts would not have been uncomfortable with the language of a magic world view. (Multiple index entries)

This passage tries to work out the implications of an occult fall: that is, Lucifer inserted an occult substance into the apple which incites Adam and Eve to concupiscence. In this reading, the substance of the fall is no more and no less than copulation, which the author considers inherently corrupt, and at best an evil that must be tolerated.

Researcher: Jason H. Lindquist

Excerpt (pages):
"Deservedly, therefore, hath the Lord deprived both our parents of the benefit of immortality; namely, death succeeded from a conjugal and brutal copulation; neither remained the spirit of the Lord with man, after that he began to be flesh . . . . because that defilement of Eve shall thenceforth be continued in the propagation of posterity, even unto the end of the world . . . . man being sowed in the pleasure of the concupiscence of the flesh shall therefore always reap a necessary death in the flesh of sin . . . ." (16).

"But, the knowledge of good and evil, which God placed in the dissuaded apple, did contain in it a seminary virtue of the concupiscence of the flesh, that is, an occult forbidden conjunction, diametrically opposite to the state of innocence . . . . For it pleased the Lord of heaven and earth to insert in the apple an incentive to concupiscence; by which he was able safely to abstain, by not eating of the apple, therefore dissuaded therefrom; for otherwise he had never at any time been tempted, or stirred up by his genital members. Therefore the apple being eaten, man, from an occult and natural property ingrafted in the fruit, conceived a lust, and sin became luxurious to him, and from thence was man an animal seed . . . . For if man had not tasted the apple, he had lived a life void of concupiscence, and offsprings had appeared out of Eve (a virgin) from the Holy Spirit" (15-17).

Length of Relevant Material: 3 pp; 15-17

Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: Afterlife (Heaven)
Author: Price, Lawrence, of Glasgow.
Title of Book: A Key to open Heaven's Gate or A ready Path Way to lead to Heaven. : Written and printed for the benefit of all true Christians, to read and hear and make good use of, before it be too late. : And therefore I advise every man and every woman to obey, and give good heed to what is spoken in this little book, and they shall be sure to find sweetness and happiness in this world, eternal joys in the world to come, through the might, merits and mercies of Jesus Christ, who saith 'Ask, and you shall have, seek, and you shall find, knock, and it shall be opened unto you.'

Title of Article:
Title of Publication: A brief pamphlet printed for "the benefit of all True Christians, to read and hear and make Good Use of, before it be to late" (title page). An outline of what a True Christian must do, with the emphasis on what will come after this life.

Library Location: 080 Sh 64 #20664

Comment: This small pamphlet offers little in the way of interesting or distinctive doctrine, opting instead for homey, advice based on the New Testament instruction to "love your neighbor." The pamphlet interested me because it presents a situation where a "key" opens the gate of heaven. The implications of the metaphor are never really pursued, however, and the "key to heaven" remains on a highly abstract level-- the "key to heaven" ends up being synonymous with living a good Christian life. The description of heaven (two separate index entries) is also useful inspite of its lack of specificity, providing, as it does, one example of how heaven is conceived during the period.

Researcher: Jason H. Lindquist

Excerpt (pages):
In "Heaven," or in the "Kingdom of Glory . . . shall the blessed souls of the righteous behold the celestial saint of the Lord, and be partakers with them of the everlasting felicity, which is unspeakable. Then shall they that mourned here, be comforted there; and they that suffer reproachful words, abusive slanders, shameful disgraces, and persecutions for christ, and the gospel's sake, shall have a full reward, and sweet satisfaction in the Sanctuary of the most High God, and all those who have been wronged on earth, shall be righted in heaven, which consideration may very well serve to comfort all such as have been, or any ways are afflicted, derided or oppressed, and falsely accused in this present life, since there is a Crown of Glory laid up for them in the life ot come, then let all true believers be valiant hearted and never be dismayed for all that can be done against them by the world, the flesh and the devil" (7).

Length of Relevant Material: 10 pp; 1-10

Hard Copy (pages):
Nature of Source:
One of D. Michael Quinn's favorite sources in *Early Mormonism and the Magic World View*. Quinn argues that *The Magus* was an immensely popular source for folk magic practice and belief, on both sides of the ocean. My study this summer involves "keys," so I haven't looked into all the ways Quinn uses *The Magus*. For this reason, it would be worth reading (in its convenient, reprinted form) for anyone working with *Magic World View*. (Please note that the version of *The Magus* I reviewed is a facsimile reprint of the original, published in 1967.)

Library Location: BF 1611 .b3x 1975.

Comment:
An important source for anyone studying the relationship of magic practice and belief in relation to Joseph Smith—particularly if Quinn is right in suggesting that the book had wide influence and circulation. Perhaps most striking is the strongly Christian world view underlying *The Magus*. That is, magic exists within a clearly Christian paradigm, and the text repeatedly links elements of the occult (both good and bad magic) with either God or the Devil. Positive stones or charms are the result of God's administration and governance, while the monstrous spirits that roam the woods are the perverse result of Satan's occult tampering with the apple in the garden of Eden. The presence of Christian and magic belief existing in such close relation seems to support the thesis that Joseph Smith and early Mormon converts would not have been uncomfortable with the language of a magic world view. (Multiple index entries)

This interesting passage negotiates the conflict between the tenets of astrology, which acknowledge the influence of the stars and a strong belief in free will. Furthermore, the passage argues that mankind carries within itself a "a complete system," "we carry a heaven in ourselves from our beginning, for God hath sealed in us the image of himself."

Researcher: Jason H. Lindquist

Excerpt (pages):
"It is highly necessary that we examine how far [the influence of the stars] extends to man, seeing that I fully admit that man is endowed with a free-will from God, which the stars can in no wise counteract. And as there is in man the power and apprehension of all divination, and wonderful things, seeing that we have a complete system in ourselves, therefore are we called the microcosm, or little world; for we carry a heaven in ourselves from our beginning, for God hath sealed in us the image of himself; and of all created beings we are the epitome, therefore we must be careful, lest we confound and mix one thing with another" (3-4).

"For seeing likewise that the soul is immortal, and endued with free-will, which acts upon the body, the soul cannot be inclined by any configuration of the stars either to good or evil; but form its own immortal power of willingly being seduced by sin, it prompts evil; but enlightened by God, it springs to good, on either principle, according to its tendency, the soul feeds while in this frail body; but what further concerns the soul of man in this, and after this, we shall fully investigate the natural magic of the soul, in which we have fully treated every point of enquiry that has been suggested to us by our own imagination, and by scientific experiments have proved its divine virtue originally sealed therein by the Author of its being" (7-8).

Length of Relevant Material: 4 pp; 3-4, 7-8

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Atonement; Fate of those without gospel; unpardonable sin; Anti-universalism; Eternal life; Spiritual Death; Race; the Elect

Author: S. B. W[ylie]

Title of Book:

Title of Article: "On the Duration of Future Punishment."

Title of Periodical: Presbyterian Magazine

Place of Publication: Philadelphia

Publisher: Littell and Henry.

Date of Publication: March, 1821 (Vol 1)

Nature of Source:
Found in a prominent Presbyterian publication, Wylie explains why the doctrine of universal salvation is unscriptural and illogical.

Comment:
A clear statement of one version of the anti-universalist position. This particular article comes up in Vogel's Religious Seekers and the Advent of Mormonism. Vogel states: "The orthodox in Joseph Smith's day liked to quote from the New Testament about the "unpardonable sin" (Matt. 12: 31-32; Mk. 3: 29; Lk. 12: 10) in refuting universalists" (76). And, indeed, this is one of the primary supports for the argument that God cannot save everyone-- it would contradict what he has said about unforgivable sins in the New Testament. The piece later moves toward the Calvinist assertion that God has given Christ only a certain number of souls to save. Interesting how the logical tone and argumentative patterns of this article differ from Hosea Ballou's style of argumentation (Ballou's style much more closely resembles Joseph Smith's style than this writing does).

Researcher: Jason H. Lindquist

Excerpt (pages):
"We now proceed to the second inquiry, viz. Whether the extinction of penal evil, or, the termination of future punishment, can ever result from a vicarious atonement" (122).

"A righteousness completely adequate to all the demands of law and justice, commanding the admiration of the universe, has been exhibited to the contemplation of created intelligences" (122).

"But the question is, was it designed for all, or only for some of the rebels against Jehovah?" (122).

1. "That the persons for whom Jesus laid down his life, are a selection from among men, is evident from the epithets and names by which they are designated . . . . they are called Elect, according to the foreknowledge of God-- Redeemed from among men-- Few, when compared with the great mass of mankind; many are called but few are chosen" (123).

"2. From the limitation of Jesus' intercession. . . . the propitiation is exactly commensurate with the extent of the Father's donation for this purpose 'All those whom the Father has given unto me, shall come unto me; and in him that cometh unto me, will I in Nowise cast out'" (123).

"The intercessions of both our Lord and of his followers, have their limitations. There is an unpardonable sin, for which pararyer would be altogether useless; and that for this
plain reason, it is declared to be *irremissible*. Our Lord has declared its so. It is the sin against he Holy Ghost. Now it is clear, if this sin be unpardonable, the person guilty of it must for ever be under the *ban* of vindicatory justice, and consequently his punishment must be eternal" (123).

3. "If the foregoing argument be admitted to be conclusive, it must plainly follow that the doctrine of a universal atonement involves the impeachment of the divine wisdom by which Jesus declares the sin against the Holy Ghost to be unpardonable, never to be forgiven, either in this world, or in the world to come" (123).

4. "The *particularity* of the atonement is evidenced by the restriction of the means of its application to sinners. John xvii.3. It is expressly declared, "This is life eternal, that they know thee, the only true God, and Jesus Christ whom thou has sent;" which clearly implies, that not to know Jesus Christ, or, ignorance of him, is the opposite, viz. Eternal death. 'Faith cometh by hearing, and hearing by the word of god. But how shall they believe on him of whom they have not heard?' . . . . it presents no consolation to the heathen, living and dying destitute of the knowledge of Christ Jesus. It pronounces them to be "without God, and without hope in the world.' Such is the mysterious, yet equitable constitution, established by God, who doth according to his will in the armies of heaven, and also among the inhabitants of earth, and is obliged to give an account of none of his matters" (124).

**Length of Relevant Material:** 3pp; 122-124.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Basis of Authority

**Author:** [George Keely.]

**Title of Book:** *Nature and Order of a Gospel church, and the obligations of its members: stated in a sermon preached at the Baptist meeting-house, Haverhill, Mass, Lord's-Day, 29th November, 1818 . . .

**Title of Article:**

**Title of Publication:**

**Place of Publication:** Haverhill, [Mass.]

**Publisher:** Green at the Patriot Press.

**Date of Publication:** 1819.

**Nature of Source:** Pamphlet attempts to place the role of the deacon in the "Church of Christ;" relys primarily on the structure of the church in the New Testament.

**Library Location:** 080 sh64a no. 48407

**Comment:** This article begins as a taxonomy of offices in the Baptist church after the New Testament pattern. However, after vaguely deliniating the position of deacon, the text quickly breaks down into rambling advice for everyone in the church.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**
"A church is a society, but with this peculiarity, that its frame and constitution are of divine appointment, and its gradations of stations are arranged by God himself" (3). "For preaching, administering ordinances and ruling, Minsters derive authority from the churches by which they are called to officiate . . . . Though authority for minsters to act is derived from he churches where they officiate; yet, churches are not to dictate the rules for the regulation of their conduct. This is the prerogative of Jesus Christ, who has, in his word, furnished a complete directory" (4).

**Length of Relevant Material:** 6pp (1-6).

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Basis of Authority

**Author:** Dodge, Nehemiah.

**Title of Book:**

**Title of Article:** A Description of Gospel Ministers and their Internal Call: together with the duty of churches towards such minsters / presented to the public by Nehemiah Dodge.

**Place of Publication:** Exeter, [N.H.]

**Publisher:** Richardson.

**Date of Publication:** 1819.

**Nature of Source:** Reprinted Baptist sermon.

**Library Location:** 080 sh 64a no. 47839

**Comment:**

Ostensibly a discourse on the minister and his internal call, this pamphlet rapidly deteriorates into a plea for money. The author argues extensively that ministers need to be paid for their work. The first few pages, however, sketch out the internal nature of a minister's call.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

"The interesting, important question which I wish to answer is, Who are called of God to preach?" (3). "Here let it be observed, that God deals variously with different persons who are called to preach the gospel; as to the means used, and many circumstances relating thereto; as really, as in the conversion of souls to himself by gospel grace; so that no man can lay out an exact method, and determine that every soul who is truly called of God to preach, must be led exactly in that particular path: yet as to the nature and essence of the call it always amounts to the same thing! God has not, indeed, limited the efficacy of ordinances, by the characters of those who administer them" (4). However, a preacher must have the qualifications of Barnabas: must be a good man, full of the Holy Ghost, and of Faith (Acts 11: 24). "In his private refreshments he gives up himself to the word of God and to prayer" (4). "Also full of the holy ghost; which in this place is supposed to signify, his indwelling, and ordinary operations, or what is elsewhere called an unction from the holy one, 1 Jeh. 2, 20 . . . .
As no man took on him the honours of priesthood under the law, but he that was called of God, as was Aaron: so no man, however great and good his abilities, ought to engage in the gospel ministry, who has not a divine call to it. This call contains a discovery of the present state of God's people;-- The treasure of the gospel's being opened and committed to the soul-- and God's command therewith, to go and feed his sheep and with such clearness as to answer all objections; and sweetly and powerfully to constrain the person to go into that great work" (6).

**Length of Relevant Material:** 3 pp; 3-6.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Basis of Authority; Elders

**Author:** Mather, Richard.

**Title of Book:** *An Answer to Two Questions: Question I. Whether does the power of church government belong to all the people, or to the elders alone? Question II. Whether does any church power, or any power of the keys belong to the people?* / Written by the Reverend, Mr. Richard Mather, who was for many year an eminent teacher of the church in Dorchester in N.E.; Published by his son, Increase Mather, D.D.

**Title of Article:**

**Title of Publication:**

**Place of Publication:** Boston.

**Publisher:** B. Green.

**Date of Publication:** 1712

**Nature of Source:**

Early Eighteenth-century Puritan pamphlet; intended to clarify the division of power between the clergy and the body of the church.

**Library Location:** 080 Sh 64 Evans 39554

**Comment:**

As in other sources of this type, this document demonstrates an interesting dual notion of keys: Richard Mather-- and the sources he cites-- know that "keys" exist and that they relate to government, but there is no explicit definition of what the keys actually are or can do. As Dr. Fulk states, "The Keys of the Kingdom of Heaven, whatsoever they are, be committed to the whole Church, & not to one Person only . . ." (My Italics, 22). This passage highlights two things: the self-acknowledged unsurety about what exactly keys are; and the tendency to relate "keys" to the Catholic practice of the Pope's pardon. The upshot is that while the terminology "keys of the kingdom" circulates in American religious culture, Joseph's version of the theology of "keys" doesn't seem to come directly from that culture.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

"Question I. Whether does the Power of Church Government belong to all the People, or to the Elders alone?"

**Answer:**
Take Government, not Generally for all Power, Privilege, or Interest, but strictly and properly for Authority and Rule, & then the Answer is, That as all Soveraign & Supreme Power of Government belongs only to Christ, who therefore is said (Isai. 9: 6) to have the Government upon his Shoulders; so Ministerial and delegated Government, belongeth only to the Elders" (9).

"The Sum is this much: elders are Rulers and Governours, therefore in Propriety of Speech, they are not Servants. Elders by a Metaphor are Servants to the People; but this neither giveth Government to the People, nor takes away the Government of the Elders. If it be said, That many good Divines hold the Church Government to be of a mixt form; in respect of Christs Monarchical; in respect of the Elders Aristocratical, and in respect of the People Democratical; and therefore the people have some Share in the Government"(17).

**Length of Relevant Material:** 1pp; 17

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Basis of Authority; Keys

**Author:** Cotton, John.

**Title of Book:** Seasonable Warning to those churches : a narrative of the transactions at Middleborough, in the County of Plymouth, in settling a minister in the room of the Reverend Mr. Peter Thacher, deceas'd, with some reflections therein.

**Title of Article:**

**Title of Publication:**

**Place of Publication:** Boston.

**Publisher:** S. Kneeland and T. Green.

**Date of Publication:** 1746.

**Nature of Source:**

Documentation of a dispute, in the church at Middlesex, about who the new minister should be. John Cotton clearly argues for the side of the "precinct"-- that it is their right and duty to select new ministers.

**Library Location:** BX 7245 .C6 (Microform) (Sabin #17103)

**Comment:**

The relation of the details of the case is intricate and not too useful, but the source does approach some interesting issues of church government. Cotton's position is similar to his view in "the Keyes of the Kingdome," that is, the keys are vested in the congregation, but the elders are the ones who have exclusive right to exercise them. Interestingly, however, the phrase "keys" is never used in the relation of this dispute, even though issues of church governance are at stake.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

"Before I enter upon the Narrative, it will be proper to recite the Words of the Platform of Church Discipline, and the Law of the Province, as the Foundation of what follows. *Platform, Chap. 8. Sect. 5, 7, 9.* 'Officers are to be called by such Churches, whereunto they are to minister.-- Of such Moment is the Preservation of this Power, that the
Churches exercised it in the Presence of the Apostles, Acts 14. 23 and 1.23 and 6. 3, 4, 5.-
- And if the church have Power to choose their Officers and Ministers, then in Case of
manifest Unworthiness and Delinquency, they have power to depose them:--- For to open
and shut, to choose and refuse, to constitute in Office, and remove from Office, are Acts
belonging to the same Power.-- The Choice of such Church Officers belongeth not to the
civil Magistrates, as such, or diocesan Bishops, or Patrons; for of these, or any such like,*
the scripture is wholly silent, as having any power therein” (9)
* "The Clause refers to the Congregation directly, or by Parity of Reason; the same
Reason excluding them that excludes the others, viz. Want of divine Right:--- And indeed
the Platform gives the Congregation no Power or Privilege from the Beginning to the End
of it" (10).
A letter from another precinct, responding to a request for advice:
"Altho' we apprehend it to be the Privilege of a Church to introduce a Candidate for the
Ministry into the Pulpit; yet inasmuch as the Inhabitants of the first Precinct in
Middleboro' have the Power of the Meeting-House, having the Key in the Possession; we
advise the Brethren of the Church to get a Candidate to preach to them on Probation, and
in case the Inhabitants get a Person to preach to them at the same Time, we advise the
Church to hear their Minister, one Part of the Day, if the Inhabitants will hear their's the
other; and when the Church have heard so long as to be ripe for a Choice, to assemble
together, and come to the Choice of a Minster according to Law in that Case made and
provided.
Nathaniel Leonard, Mod." (11).
The opposition:
"We humbly intreat you to be tender (and we hope you will) of the Privileges of Christ's
Church, and not do any Thing interfering therewith; as we apprehend it will be, if you set
up a small Number of our Brethren as the Church.-- Will not this be in Effect to unchurch
and excommunicate all the Rest?-- Will not this be to say, we have forfeited our Right to
all Church Privileges?-- For if we have no Right to vote, we have none to partake, &c--
"(28).
"If any should say, that tho' we have not unchurch'd our selves; yet a Council has
Authority to do it, and give a few Members the Name of the Church.-- We answer, We
can't find that Christ has given any such Authority to Councils: To be sure our
Constitution knows nothing of it; for the Method the platform prescribes, even where a
Church is really corrupt, and a Number of Members are dissatisfy'd, is, for other
Churches to withdraw Communion from that Church . . ." (29).
There has been wrong on both sides, but "I am firmly perswaded . . . that the Church
have in the main a just Cause, supported by Scripture and Reason, and agreeable to the
Sentiments of our Fore-fathers, and the Constitution of these Churches, as well as the
Law of the Province.-- To make which evident, is the Scope of what follows in this
Essay" (30).
Increase Mather weighs in on the debate (via an old pamphlet):
"We ought not to make Distinctions, where the Rule makes none; and separate Things
which have a close connexion; and set up two Powers, where one only is spoken of--
The same Reason that proves, that 'tis the Church's Right to choose, proves that 'tis their
Right to nominate" (33).

Length of Relevant Material: 1 pp; 33
Topics: Basis of Authority; Keys
Author: Mather, Richard.
Title of Book: *An Answer to Two Questions: Question I. Whether does the power of church government belong to all the people, or to the elders alone? Question II. Whether does any church power, or any power of the keys belong to the people?* / Written by the Reverend, Mr. Richard Mather, who was for many year an eminent teacher of the church in Dorchester in N.E.; Published by his son, Increase Mather, D.D.
Title of Article: 
Title of Publication: 
Place of Publication: Boston.
Publisher: B Green.
Date of Publication: 1712
Nature of Source:
Early Eighteenth-century Puritan pamphlet; intended to clarify the division of power between the clergy and the body of the church.
Library Location: 080 Sh 64 Evans 39554
Comment:
As in other sources of this type, this document demonstrates an interesting dual notion of keys: Richard Mather-- and the sources he cites-- know that "keys" exist and that they relate to government, but there is no explicit definition of what the keys actually are or can do. As Dr. Fulk states, "The Keys of the Kingdom of Heaven, whatsoever they are, be committed to the whole Church, & not to one Person only . . ." (My Italics, 22). This passage highlights two things: the self-acknowledged unsurety about what exactly keys are; and the tendency to relate "keys" to the Catholic practice of the Pope's pardon. The upshot is that while the terminology "keys of the kingdom" circulates in American religious culture, Joseph's version of the theology of "keys" doesn't seem to come directly from that culture.
Researcher: Jason H. Lindquist
Excerpt (pages):
"Question II. Whether doth any Church Power; or any Power of the Keys belong unto the People? Tho' all the Government belong to the Elders alone, yet all the Power doth not so; for therein the People have great Share & Interest, & Privilege; as Power to chuse their own Officers & consequently to refuse them when they are apparently Unworthy . . . Power to hear & judge of Doctrines, to concur & consent with their Elders in judging and confuring of Offenders, and such like Particulars, that the People have Power in those Particulars, & such like, & so have some Power of the keys belonging to them" (20-21).
"The Government of the Elders Serves to direct and guide, & order the People in the use of their Liberties afore-mentioned, which else would run out into much confusion . . ." (21)
Citing Dr Fulk: ""The Keys of the Kingdom of heaven, whatsoever they are, be committed to the whole Church, & not to one Person only, as . . . . Against the Popes
Pardons, Chap 3. P 381. And else-where he saith, the Authority of Excommunication pertaineth to the whole Church, altho' the Judgment & Execution thereof is to be referred to the Governours of the Church, which Exercise that Authority as in the Name of Christ, so in the Name of the whole Church, whereof they are appointed Governors, to avoid confusion" (22).

**Length of Relevant Material:** 2pp; 20-22.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Basis of Authority; Keys;

**Author:** Phillip Nye

**Title of Book:** "Preface," in John Cotton, *The Keyes of the Kingdom of Heaven and Power thereof, according to the Word of God . . . tending to reconcile some present differences about discipline.*

**Title of Article:**

**Title of Publication:**

**Place of Publication:** London (Reprinted in Boston).

**Publisher:** M. Simmons for Henry Overson (Reprinted in Boston by Tappan and Dennet).

**Date of Publication:** 1644 (1843).

**Nature of Source:** In the body of the pamphlet, John Cotton attempts to clearly position the elders of the Puritan church in relation to the congregation. Particularly interesting since this is actually an 1843 reprint of a 1644 pamphlet-- implying that these notions of authority vested in the congregation still had some currency in Joseph Smith's period.

**Library Location:** Z 1236 .L5 1971

**Comment:** Primarily a negotiation of the power relations between clergy and congregation in the Puritan community, this pamphlet also strikes some anti-Catholic chords and touches on the relationship of "keys" to knowledge. In this introduction to Cotton's work, Phillip Nye goes over some of the same ground.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

The subject is that of the "Church-power, which Christ hath left on earth; how bounded, & to whom committed" (1).

"In those former darker times, this golden Ball was throwne up by the Clergy (so called) alone to runne for among themselves: And as they quietly possessed the name [Greek characters], the Clergy of the Church, appropriated to themselves; so answerably all manner of interest in power or cognisance of matters of the church, was wholly left and quitted to them . . . This Royall donation bestowed by Christ upon his Church, was taken up and placed in so high thrones of Bishops, Popes, Generall Councells, &c." (2).

"The Saints (in these knowing times) finding that the Key of knowledge hath so farre opened their hearts, that they see with their owne eyes into the substantials of Godlinessse, and that through the instruction and guidance of their teachers, they are
enabled to understand for themselves such other things as they are to joy in the practice of. They doe therefore further (many of them) begin more then to suspect, that some share in the *Key of power* should likewise appertain unto them" (2).

Later in Church history, "those who first in these latter times revived this plea of the peoples right [erred] to the other extreame . . . by laying the plea and claim on their behalf unto the *whole* power; & that the Elders set over them did but exercise that power for them, which was properly theirs, and which Christ had (as they contended radically and originally estated in the people only" (3).

Hopefully, though, "the finall judgment and sentence may (possibly) fall to be a suitable & due proportioned *distribution & dispersion of this power* into severall interests, and the whole to neither part. In *Commonwealths*, it is a *Dispersion* of severall portions of power and rights into several hands . . . which causeth that healthfull [greek characters]; and constitution of them, which makes them lasting and preserves their peace" (3).

In general, Christ "layes this fundamentall *Maxime* . . . *That look whatever power or right any of the Possessours and subjects thereof may have, they have it each, alike immediately* (that is, in respect of a mediation of *delegation* or *dependence* on each other) *from Christ & so are each, the first subjects of that power that is allotted to them*. And for the particular subjects themselves, hee follows that division (in the handling of them) which the controversie itself hath made unto his hands; to wit, 1. *What power each single Congregation* (which is indowed wiht a Charter to be a body-politique to Christ) hath granted to it to exercise within itself: And 2. *What measure*, or rather, *kinde of Power* Christ hath placed in *Neighbour-Churches* without it, & in *association* with it" (4-5).

1. "For the first. As hee supposeth, each Congregation, such, as to have the priviledge of injoying a *Presbyterie*, or company of more or lesse Elders proper unto itself; so being thus Presbyterated hee asserteth this incorporate body or society to be the *first* and *primary* subject of a compleat and entire power within itself over its own members; yea, and the *sole native subject* of the power of *Ordination* & *Excommunication*, which is the highest Censure . . ." (5).

2. And because these particular Congregations, both *Elders* and *People*, may disagree & miscarry and abuse this power committed to them; He, therefore, *Secondly*, asserteth an association or communion of Churches . . ." (6).

**Length of Relevant Material:** 18 pp; 1-18

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Basis of Authority; Moses; Christianization of Old Testament  
**Author:** Buckingham, Thomas.  
**Title of Book:** *Moses and Aaron.*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** New London.  
**Publisher:** T. Green.  
**Date of Publication:** 1729.  
**Nature of Source:**
Early pamphlet discussing the role of "Ecclesiastical rulers" in the church and in the community.

**Library Location:** 080 SH 64 #3141

**Comment:**
Buckingham lays out the structure of ecclesiastical rule, defining the keys of the kingdom as "the Right you have to exert the force of the Community, whereof you are the Heads or Chief Members."

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**
"Moses was a Civil, Aaron an Ecclesiastical Ruler; each the Head of his own order, & both (we may suppose) eminently qualified for the work to which they were prepared, Hence this Conclusion may be laid as a Foundation to the succeeding Discourse.

Doct. GOD's Leading his People by the Ministry of Civil and Ecclesiastical Rulers, well qualified for the Offices they are called to Execute, is an Eminent instance of his Favour and Kindness to them" (3).

**Propositions:**
"I. There hath been and yet is in the World a People, which in a peculiar sense is called GOD's People.
II. This People GOD hath taken under a special Conduct, and is himself their Principal Leader.
III. In Leading this People, GOD useth the Ministry of Civil and Ecclesiastical Rulers.
IV. GOD's Leading his People by the Minstry of such Rulers well qualified for the Offices they are called to Execute is an Eminent Instance of his Favour to them" (4).

"We may also consider the Means by which GOD leads his People, and they are these, His Son, Word, Spirit, Providence, the Ministry of the Angels, the Agency of Superiors in Church and State, and the good Conversations of the Godly among them" (8).

"Your Authority: And by this I mean the Right you have to exert the force of the Community, whereof you are the Heads or Chief Members; and there are two things in which that is to be improved for their good, viz. The Constitution of Good Laws, and a due Execution of them" (43).

**Length of Relevant Material:** 10 pp; 1-10; 43

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Basis of Authority; Ordination;

**Author:** Tuckerman, Joseph.

**Title of Book:** A Sermon, Delivered at the Ordination of the Rev. Samuel Gilman to the pastoral care of the Second Independent Church in Charleston, Dec. 1, 1819 / by Joseph Tuckerman.

**Title of Article:**

**Title of Publication:**

**Place of Publication:** Charleston, S.C.

**Publisher:** Miller.

**Date of Publication:** [1819].
Nature of Source:
Tuckerman is perhaps best known as a social reformer, Tuckerman is an early example of what would later come to be known as Unitarianism. This pamphlet, however, is interesting more for its doctrinal content on the call of minister. Tuckerman suggests that, unlike the apostles in Christ's day, contemporary ministers have a much less direct claim to a divine ordination and licence.

Library Location: 080 sh64a no. 49644

Comment:
This is an interesting sermon because Tuckerman clearly sees a difference between the apostles operating under the direct temporal and (later) spiritual direction of the Savior and the contemporary Christian minister. Basically states that while the actual ordination is "solemn" and useful for both the congregation and the minister, that it is theologically meaningless.

Researcher: Jason H. Lindquist

Excerpt (pages):
"An ambassador is the representative of his sovereign. . . . The Apostles, immediately commissioned by our lord, and invested by him with peculiar powers, were peculiarly, Christ with men. They were his representatives. They executed his will. . . . it is their peculiar language, we pray you, in Christ's stead. On christian minsters also, who have entered into the labours of the Apostles, devolve the solemn duties of ambassadors for Christ. Our office, therefore, includes all that is most intersting and important, which may be attempted for human improvement and happiness; all that concerns manas an accountable, immortal being." (3).
However, "We enter upon the ministry, not indeed as Apostles, peculiarly designated to the office, but from choice of the service; from zealous attachment to his cause; from humble and pure desires to be dispensers of his word, and labourers together with him for the salvation of man . . . . Between ourselves, and the first ambassadors of our Lord, there is indeed the difference,— never to be forgotten,— that under the immediate and supernatural guidance of him by whom they were commissioned, in doctrine and in precept they could not err" (4).
Although, he does suggest that ministers are "by the most solemn acts are consecrated to God and to Christ . . . ." (5).
Every person is free to choose who he will worship (6).
"We believe that God has entrusted His word to all who have received it; and that, as it is the duty of every one to examine for himself, ever one has equally a right, according to the light that God shall give him, to interpret the Scriptures for himself. In preaching His word, therefore, and in the servies of our office, the only influence we may ask, or that should be granted to us, is that which all, of unprejudiced and honest minds, will admit should be given to truth" (7).
"It is altogether a voluntary relation into which we enter with the people of our charge. The minster of a society is chosen by, and not imposed upon the society to which he ministers" (20).
"We would not unduly magnify our office. But we are not qualified for this office, if we do not feel the greatness of its interests, and the importance of its duties. Nor could I attempt to illustrate the influence of a faithful minister of Christ, without showing also the importance of his services" (21).
"Does any one say to us, show us your credentials, before you address us as an
ambassador for Christ? Show us the validity of your ordination? We reply that, we have
no desire of an imposing name. We claim no authority over any man's conscience. We
assert no dominion over your faith or conduct, but that which we can obtain by strength
of argument, and the power of persuasion . . . . Nor do we pretend that we confer any new
powers by the acts of ordination. We do but acknowledge, and, by authority given to us
by the church in whose name we act, confirm the powers and rights, and privileges, to the
acceptance and exercise of which he who is to be ordained is invited by those, with
whom he is to be immediately connected as their minister . . . . These rites of our
churches are derived from Apostolic usage; and we adopt them, because they are most
solemn, most appropriate, and as we believe, most conformed to the order and design of
the gospel If they do not make him whom we thus ordain holy to the Lord, they make
him and others, if they have the sensibility of christians, feel that his character and his
labours should be holy" (30).

Length of Relevant Material: 39 pp
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Basis of Authority; Priestcraft
Author: Tuckerman, Joseph.
Title of Book: A Sermon, Delivered at the Ordination of the Rev. Samuel Gilman to the
pastoral care of the Second Independent Church in Charleston, Dec. 1, 1819 / by Joseph
Tuckerman.
Title of Article: 
Title of Publication: 
Place of Publication: Charleston, S.C.
Publisher: Miller.
Date of Publication: [1819].
Nature of Source: Tuckerman is perhaps best known as a social reformer, Tuckerman is an early example
of what would later come to be known as Unitarianism. This pamphlet, however, is
interesting more for its doctrinal content on the call of minister. Tuckerman suggests
that, unlike the apostles in Christ's day, contemporary ministers have a much less direct
claim to a divine ordination and licence.
Library Location: 080 sh64a no. 49644
Comment:
This is an interesting sermon because Tuckerman clearly sees a difference between the
apostles operating under the direct temporal and (later) spiritual direction of the Savior
and the contemporary Christian minister. The primary thrust of the document is that
while the actual ordination is "solemn" and useful for both the congregation and the
minister, that it is theologically meaningless. This entry, however, is interesting because
of its resemblance to the criteria set out in D&C 131.
Researcher: Jason H. Lindquist
Excerpt (pages):
Lists influence of character, exertion in office and states that "beyond these limits, and independent of these means, we desire no authority" (7).
A discussion of the proper "influence" of a christian minster: should not be from "the early and strong prejudices of education; from the bigotry of some otherwise greatly enlightened, and the ignorance of others; from the natural and unsubdued love of domination in many; and from the very assuming sentiment . . . this influence has been, and is extensively given, and exercised; and to it are every day sacrificed the meekness, the candour, and the charity of the gospel. This influence is the mother of persecution . . . . May God preserve both of you and us from this dreadful abuse of our high privileges, as ministers and disciples of our meek, and lowly, and merciful saviour! (19-20).

Length of Relevant Material: 3pp; 7, 19-20
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Bishop
Author: Beecher, Dale.
Title of Book:  "The Office of Bishop."
Title of Periodical: Dialogue: A Journal of Mormon Thought
Place of Publication: Salt Lake City, UT
Publisher: Dialogue Foundation
Date of Publication: 1982.
Nature of Source: A journal-length article which traces the evolution of the office of Bishop from the inception of the church, through to the present day-- although most of the emphasis falls on the period between 1831 and 1900.
Comment: This article emphasizes the internal development of the office of Bishop and yields little insight into the larger culture's idea of a bishop. The information cited below, however is a useful bit of hard-to-find insight into the early saint's perceptions of the office of bishop.
Researcher: Jason H. Lindquist
Excerpt (pages): In February 1831, Edward Partridge was called to be the first bishop in the newly formed church. "Before that time, the Church's structure consisted of elders, priests, teachers, and deacons. No one, including Joseph Smith had any prior notion that the organization would include the office of bishop. Even ten months later, when Newel K. Whitney was also called to the office, "he did not know at the time nor Joseph either what the position of a bishop was. Thought like Catholics and Episcopalians a Bishop was the highest office in the church" (103).
(This comment can be found in: Edward Hunter in Aaronic Priesthood Minutes, Miscellaneous Minutes, 1855-1972, Presiding Bishopric Collection, 3 March 1877, Historical Department Archives of The Church of Jesus Christ of Latter-day Saints.)
Length of Relevant Material: 5 pp. (103-108).
Hard Copy (pages):  
Date When Photocopying Was Completed:  

Topics: Book of Mormon; History, Religion, and Civilization (wealth/treasure)  
Author: Barrett, Francis.  
Title of Book: *The Magus, or Celestial Intelligencer; being a complete system of Occult Philosophy.*  
Title of Article:  
Title of Publication:  
Place of Publication: London. (Reprinted in Secaucus, N. J.)  
Publisher: Lackington, Allen, and Co. (Reprinted by The Citadel Press.)  
Date of Publication: 1801. (Reprinted in 1967.)  
Nature of Source: One of D. Michael Quinn's favorite sources in *Early Mormonism and the Magic World View.* Quinn argues that *The Magus* was an immensely popular source for folk magic practice and belief, on both sides of the ocean. My study this summer involves "keys," so I haven't looked into all the ways Quinn uses *The Magus.* For this reason, it would be worth reading (in its convenient, reprinted form) for anyone working with *Magic World View.* (Please note that the version of *The Magus* I reviewed is a facsimile reprint of the original, published in 1967.)  
Library Location: BF 1611 .b3x 1975.  
Comment:  
An important source for anyone studying the relationship of magic practice and belief in relation to Joseph Smith-- particularly if Quinn is right in suggesting that the book had wide influence and circulation. Perhaps most striking is the strongly Christian world view underlying *The Magus.* That is, magic exists within a clearly Christian paradigm, and the text repeatedly links elements of the occult (both good and bad magic) with either God or the Devil. Positive stones or charms are the result of God's administration and governance, while the monstrous spirits that roam the woods are the perverse result of Satan's occult tampering with the apple in the garden of Eden. The presence of Christian and magic belief existing in such close relation seems to support the thesis that Joseph Smith and early Mormon converts would not have been uncomfortable with the language of a magic world view. (Multiple index entries)  
This passage uses language which resembles that which appears in the Book of Mormon regarding the use of wealth and treasure. It speaks of wealth, used improperly, makes him a "slave," an "immediate instrument to the Prince of this World and the Powers of Darkness."  
Researcher: Jason H. Lindquist  
Excerpt (pages):  
"Most men prevent their own happiness; they destroy it, by suffering themselves to be governed by the outward principle of the flesh, thinking the greatest good to be in the satisfying of their carnal appetites, or in the amassing together heaps of wealth, whereby they thrust down the meek and poor, raising up the standards of Pride, Envy, and Oppression. These things every day's experience confirms; nay, there are some so blind,
that, in the possession of much wealth, they think there is nothing beyond it; insomuch, that they triumph in lust, oppression, revenge, and contumely. But how is it thou wilt say, that, seeing man is a reasonable being, he can possibly give up his government so easily?—I say, when man suffers the unreasonable and bestial part to deprave him, then he immediately becomes a slave, (and the vilest of slavery is that which deprives man of his social virtues;) for then, although in the possession of great worldly things, such as houses, estates, and all other temporal gifts, yet he becomes an immediate instrument to the Prince of this World and the Powers of Darkness, seeing that those riches he inherits are merely given him in this life, to bestow upon others those necessaries and comforts which he himself does not feel the want of, and by which he might, if not blinded by his passions and lusts, secure himself an eternal and incorruptible treasure. But he who possesses treasures without mercy, liberality, bounty, charity, &c. robs the Eternal Author of all good, of the honor due unto him, and, in short, is working destruction to his own soul; his riches, instead of benefitting himself and others, eventually and finally terminates as a curse: while he lives here he is a scourge to society; and, after he leaves this, it is plain enough pointed out in the New Testament what will be his situation and condition" (53-54).

**Length of Relevant Material:** 2 pp; 53-54  
**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Christianization of the Old Testament; Jesus Christ;  
**Author:** Barrett, Francis.  
**Title of Book:** *The Magus, or Celestial Intelligencer; being a complete system of Occult Philosophy.*  
**Title of Article:**  
**Title of Publication:**  
**Place of Publication:** London. (Reprinted in Secaucus, N. J.)  
**Publisher:** Lackington, Allen, and Co. (Reprinted by The Citadel Press.)  
**Date of Publication:** 1801. (Reprinted in 1967.)  
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and the text repeatedly links elements of the occult (both good and bad magic) with either God or the Devil. Positive stones or charms are the result of God's administration and governance, while the monstrous spirits that roam the woods are the perverse result of Satan's occult tampering with the apple in the garden of Eden. The presence of Christian and magic belief existing in such close relation seems to support the thesis that Joseph Smith and early Mormon converts would not have been uncomfortable with the language of a magic world view. (Multiple index entries)

This passage suggests that after the fall, God saw fit to reveal to Adam the preparation of a savior. Even the language of the passage is interesting: man could never "hope to return to the brightness of his ancient purity by his own strength," could not "reprieve his posterity from death" and that God had decided to "satisfy his justice at the fulness of times" in order to "elevate mankind to a more sublime and eminent state of blessedness."

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**
Adam realizes that Abe's murder was an inevitable outgrowth of his concupiscence. He decides to refrain for 100 years:

"But the repentance of one age being finished, it is most probable the mystery of Christ's incarnation was revealed to him; neither that man ever could hope to return to the brightness of his ancient purity by his own strength, and much less that himself could reprieve his posterity from death; and that, therefore, marriage was well pleasing, and was after the fall indulged unto him by God because he had determined thus to satisfy his justice at the fulness of times, which should, to the glory of his own name, and the confusion of Satan, elevate mankind to a more sublime and eminent state of blessedness. From that time Adam began to know his wife . . ." (19).

**Length of Relevant Material:** 1 pp; 19

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Divine mission of the United States; History, Religion, and Civilization

**Author:** [Austin, David], ed.

**Title of Book:** *The Millennium; or the Thousand Years of Prosperity, promised to the Church of God, in the Old Testament and in the New, shortly to commence, and to be carried on to perfection, under the auspices of Him, who, in the vision was presented to St. John . . .*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Elizabethtown.

**Publisher:** Kollock.

**Date of Publication:** 1794.

**Nature of Source:**
A collection of three different discourses, edited by David Austin. The first is a discourse by Dr. Bellamy on the relationship of the church to the last days; the second, an address by Jonathan Edwards, "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer, for the revival of religion and the
advancement of Christ's kingdom on earth, pursuant to Scripture-promises and prophecies concerning the last time;" and finally, an address by Austin himself, explaining "A Key to the providence of God, in the political operations of 1793-94" (v-viii).

**Library Location:** 080 Sh 64 Evans #26594

**Comment:**
This document is an extensive treatment of the millennium and would bear another reading by someone interested in views of the millennium. Edward's segment provides a detailed analysis of the prophecies available concerning the end-time. Austin's discourse assesses the current state of prophecy fulfillment and gauge what further prophecies need to be fulfilled. The word "key" does come up, but only in the sense of cipher or means of interpreting something-- in this case, in the sense of an interpretive method for looking at apocalyptic revelation (i.e. Austin's "key" is simply his own preferred allegorical reading of certain passages, which, when accepted, lead to certain logical conclusions.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**
"TWO GREAT REVOLUTIONS are to take place; the first outward and political; the second inward and spiritual.-- The first is now taking place; its happy effects we, in this country, already enjoy; and O that the lord would graciously put it into the hearts of his ministers and churches, nay, of all now under the dominion of civil and religious liberty, to begin the second revolution, that which is inward and spiritual, even the revolution of the heart. Come forth then, may we not pray, all ye votaries of truth! Ye advocates for the spiritual empire of the LATTER DAY, come forth!--" (394).

**Length of Relevant Material:** 1 pp; 394

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** First Vision; Visions, dreams, revelations; Angels;

**Author:** Willey, Mrs. Chloe.

**Title of Book:** A Short Acount of the Life and remarkable view of Mrs. Chloe Willey of Goshen, N.H. / written by herself.

**Title of Article:**

**Title of Publication:**

**Place of Publication:** New York.

**Publisher:** John C. Totten.

**Date of Publication:** 1810.

**Nature of Source:**
A young lady of Goshen, N.H. uses this pamphlet to tell the story of her "Life and Remarkable View."

**Library Location:** 080 Sh 64a no. 22058.

**Comment:**
A very interesting account; of particular interest are her general tone and her visionary experiences. First, the style in which she relates her life story resembles Joseph Smith's method of relating his life (in the 1838 First Vision account). Second, her vision of the
path, the river, and the multitude bear a close resemblance to Lehi's dream in the Book of Mormon. Finally, the frame of the story is the similar: an angelic companion carries his charge about, showing symbolic scenes and then interpreting them for the visionary.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

"I now saw that I had grieved the Spirit of God, and had never repented of my sins as I ought, and turned to the Lord with full purpose of heart; but had been adding sin unto sin, and treasuring up wrath against the day of wrath. At this time my sins were set in order before me, and sunk me in the depths of misery." (6).

"One night, as I retired to pray, I had a most shining view of the justice and holiness of God-- of the purity of his nature and character, and of my own criminality . . . . While I was on my knees before god, my Saviour spake peace to me . . . . At this there was a strange alteration in my mind: my burden left me; and the view I had of what Christ suffered for sinners, filled me with wonder and surprise" (7).

Page 18 contains a description of the "evil spirits" whose "persuasions and success were surprising, as well as painful to me" (18).

"But one thing, which was truly distressing and trying to me, and which appeared very strange, was, that I found nothing in the records of the followers of Christ about their being sprinkled; but, on the contrary, found many places, of their being baptized by immersion, on going into the water" (8).

**Length of Relevant Material:** 24pp (the whole thing is worth reading).

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Great and abominable church

**Author:** [Austin, David], ed.

**Title of Book:** *The Millennium; or the Thousand Years of Prosperity, promised to the Church of God, in the Old Testament and in the New, shortly to commence, and to be carried on to perfection, under the auspices of Him, who, in the vision was presented to St. John . . . .*

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Researcher: Jason H. Lindquist
Excerpt (pages):
"Papal Rome, here stiled BABYLON THE GREAT, in the chapter preceding is called, because of her idolatrous practices, and because of her forsaking her original faithful Lord and Husband-- the GREAT WHORE: And that it might be known to be the same power, as is here described, the word Babylon is annexed or interwoven with the other characters of this mystical harlot. This fact will be yet more clear if you listen to the testimony itself. So he carried me away in the Spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (332).

Length of Relevant Material: 1pp; 332

Hard Copy (pages):

Topics: Hell; Endless Punishment; Keys
Author: Boston, Thomas. 1676-1732.
Title of Book: A Key to Heaven; or, A call to flee from the wrath to come. / by Thomas Boston, ; extracted from his book, entitled, Human nature in its fourfold state.
Title of Article:
Title of Periodical:
Place of Publication: Exeter.
Publisher: H. Ranlet.
Date of Publication: 1796.
Nature of Source:
More like "A Key to Hell," This pamphlet was extracted from Boston's book, Human Nature in its Fourfold State. In this thoroughly entertaining essay, Boston expounds upon the miseries of eternal damnation. He lays out the ways in which punishment is eternal, the reasons souls in hell with suffer, and in exactly what manner they will suffer. Of interest is the fact that although Boston died in 1732, this pamphlet was actually published in 1796.
Comment:
Hoping to find some notion of "keys" appearing in this essay, I ended up finding a solid
dozen of thought on the nature of the afterlife. What is particularly interesting to students
of LDS theology is the recognition that these well-developed notions of hell were still
receiving some circulation in Joseph's era. This piece would bear re-reading by someone
interested in notions of hell, punishment, justice, etc. Unfortunately, the only thing this
does for a student of "keys" is to reinforce the use of the word interchangeably with
"cipher" or "code-breaker."

Researcher: Jason H. Lindquist
Excerpt (pages):
"Seeing, in the other world, there is a prison for the wicked, as well as a palace for the
saints, we must enquire into that state of everlasting misery; the which the worst of men
may well bear with, without crying, *Art though come to torment us before the time?*" (5).
Punishment is "two-fold, the punishment of Loss, in separation from GOD and CHRIST,
Depart from me; and the punishment of Sense, in most exquisite and extreme torment,
Depart from me into fire" (6).
"I. As to the curse under which the damned shall be shut up in hell; it is the terrible
sentence of the law, by which they are bound over to the wrath of God, as transgressors . .
. .By nature all men are under the curse; but it is removed from the elect, by virtue of
their union with CHRIST. It abides on the rest of sinful mankind; and by it they are
devoted to destruction, separated to evil, as one may describe the curse, from Deut. xxix.
21. *And the Lord shall separate him unto evil.* Thus shall the damned, for ever, be
persons devoted to destruction; separate and set apart, from among the rest of mankind,
unto evil, as vessels of wrath, set up for marks to the arrows of divine wrath; and made
the common receptacle and whore of vengeance.
This curse hath its first fruits on earth, which are a pledge of the whole [lump?] that is to
follow. And hence it is, that as temporal and eternal benefits are bound up together" (7).
"They will remember, that time was, when they might have been made partakers of the
blessed state of the saints, in their enjoyment of God: and this will aggravate their sense
of the loss. All may remember, there was once a possibility of it; that sometime they
were in the world, some corners of which, the way of salvation was laid open to men's
view; and may wish they had gone round the world, till they had found it out. Despisers
of the gospel will remember with bitterness, that JESUS CHRIST, with all his benefits,
was offered to them; that they were exhorted, intreated and pressed to accept, but would
not . . ." (14).
Length of Relevant Material: 32pp 1-32
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics:  High Priest
Author:  Webb, Thomas Smith.
Title of Book:  The Freemason's Monitor.
Title of Article:  
Title of Publication:  


Place of Publication: Salem, [Mass.]
Publisher: Flagg & Gould for Cushing & Appleton.
Date of Publication: 1818.
Nature of Source:
This work, written by a Past Grand Master of masonry, is intended "to explain the nature and design of the Masonic institution, to those who may be desirous of becoming acquainted with its principles, whether for the purpose of initiation into the society, or merely for the gratification of their curiousity" (1).
Library Location: 080 Sh 64a #46738
Comment:
Another lengthy treatment of Freemasonry by a loyal Mason. Outlines the various stages and ranks of masons along with accompanying introductory speeches, scriptures, prayers, and stories. Little mention is made of the more secretive aspects of Masonry which would be of interest to LDS researchers. A useful background source, but not too informative.
Researcher: Jason H. Lindquist
Excerpts:
"Chapter XV. Observations on the Order of High Priest. This order appertains to the office of High Priest of a Royal Arch Chapter, and no one can be legally entitled to receive it until he has been elected to sustain that office in some regular chapter of Royal Arch Masons.
The following passages of scripture are made use of during the ceremonies appertaining to this order, viz." (148).
Over the next pages, the Monitor cites Gen. 14: 12-24; Numbers 6: 22-26; Hebrews 7: 4-6. All of which relate in some way to the High Priesthood or Melchisedec.
Length of Relevant Material: 10 pp; 145-155.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: High Priest; Order
Author: Webb, Thomas Smith.
Title of Book: The Freemason's Monitor.
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**Researcher:** Jason H. Lindquist  
**Excerpt (pages):**  
"There are several classes of masons, under different appellations. The privileges of these classes are distinct, and particular means are adopted to preserve those privileges to the just and meritorious of each class" (15).  
"Were the brethren, who preside over lodges, properly instructed previous to their appointment, and regularly apprised of the importance of their respective offices, a general reformation would speedily take place. This would evince the propriety of our moe of government, and lead men to acknowledge, that our honours were deservedly conferred" (18).  
**Length of Relevant Material:** 3pp; 15-18  
**Hard Copy (pages):**

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**Topics:** Intelligence and intelligences; Angels; Spirit and Matter  
**Author:** Barrett, Francis.  
**Title of Book:** The Magus, or Celestial Intelligencer; being a complete system of Occult Philosophy.  
**Title of Article:**  
**Title of Publication:**  
**Place of Publication:** London. (Reprinted in Secaucus, N. J.)  
**Publisher:** Lackington, Allen, and Co. (Reprinted by The Citadel Press.)  
**Date of Publication:** 1801. (Reprinted in 1967.)  
**Nature of Source:** One of D. Michael Quinn's favorite sources in Early Mormonism and the Magic World View. Quinn argues that The Magus was an immensely popular source for folk magic practice and belief, on both sides of the ocean. My study this summer involves "keys," so I haven't looked into all the ways Quinn uses The Magus. For this reason, it would be worth reading (in its convenient, reprinted form) for anyone working with Magic World View. (Please note that the version of The Magus I reviewed is a facsimile reprint of the original, published in 1967.)  
**Library Location:** BF 1611 .b3x 1975.  
**Comment:**  
An important source for anyone studying the relationship of magic practice and belief in relation to Joseph Smith-- particularly if Quinn is right in suggesting that the book had wide influence and circulation. Perhaps most striking is the strongly Christian worldview underlying The Magus. That is, magic exists within a clearly Christian paradigm, and the text repeatedly links elements of the occult (both good and bad magic) with either
God or the Devil. Positive stones or charms are the result of God's administration and governance, while the monstrous spirits that roam the woods are the perverse result of Satan's occult tampering with the apple in the garden of Eden. The presence of Christian and magic belief existing in such close relation seems to support the thesis that Joseph Smith and early Mormon converts would not have been uncomfortable with the language of a magic world view. (Multiple index entries)

This entry contains a description of intelligences and orders of angels.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

"Now, consequently, we must discourse of intelligences, spirits, and angels. An intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortal, insensible, assisting all, having influence over all; and the nature of all intelligences, spirits, and angels is the same . . . . The first of which we call super-celestial, and minds altogether separated from a body, and, as it were, intellectual spheres worshiping one only God, as it were, their most firm and stable unity or centre. Wherefore they even call them Gods, by reason of a certain participation of the Divinity, for they are always full of God . . . . The celestial intelligences do next follow these in the second order, which they call worldly angels, *viz.* being appointed, besides the divine worship for the spheres of the world, and for the government of every heaven and star; whence they are divided into so many orders as there are heavens in the world, and as there are stars in the heavens . . . " (42).

**Length of Relevant Material:** 1 pp; 42

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Key

**Author:** Gavin, Antonio.

**Title of Book:** *A Master-Key to Popery: In Five Parts.*

**Title of Article:**

**Title of Publication:**

**Place of Publication:** Newport, Rhode Island.

**Publisher:** ?

**Date of Publication:** 1773.

**Nature of Source:**

A fascinating source-- although not too useful for students of Mormonism. Gavin's work claims to be an expose of Popery's five secrets: Auricular Confession, the Pope's indulgences, account of masses, inquisitors, and prayers, adoration of images, etc. The document starts, however, with a parade of supposedly authentic "auricular confessions" which detail amazingly sordid lives of crime. Many of the people who confess are clergy: priests, nuns, etc, or else the confessions themselves reveal the sins of other clergy.

**Library Location:** 080 SH 64 Evans #12784

**Comment:**
Of interest originally because it mentions a "master-key," it turns out to use the word only in the sense of "key" as cipher.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**
"Auricular confession being one of the five commandments of the Roman-Catholic church, and a condition necessarily required in one of their sacraments; and being too an article that will contribute very much to the discovery of many other errors of that communion, it may be proper to make use of the Master-Key, and begin with it: And first of all, with the father Confessors, who are the only key-keepers of it" (15-16).

**Length of Relevant Material:**

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Key

**Author:** Perry, William.

**Title of Book:** *The Royal Standard English Dictionary... First American Edition.*

**Title of Article:**

**Place of Publication:** Worcester.

**Publisher:** Isaiah Thomas.

**Date of Publication:** 1788.

**Nature of Source:**

**Library Location:** 080 SH 64 Evans # 21385

**Comment:**
This dictionary provides a good example of the sense in which the word "key" was being used during the period preceding Joseph's life. On the title page, the grammatical instructions which allow a reader to pronounce a word correctly is referred to as a key. Almost any instructional work of any kind seems to have been referred to as a "key."

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**
Title page: "The Royal Standard English Dictionary. In which the Words are not only rationally Divided into Syllables, accurately Accented, their Part of Speech properly distinguished, and, their various Significations arranged in one line; but likewise, by A KEY to this WORK, Comprising the various Sounds of the Vowels and Consonants, Denoted by Typographical Characters, and Illustrated by Examples, which render it intelligible to the weakest Capacity . . . ." (Title Page).

**Length of Relevant Material:** 1pp; Title page

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Key; Angels; Mysteries of Knowledge (esoteric knowledge)
According to Michael Quinn, the "Key of Solomon"-- a source and instruction book on magic-- is a medieval text which was widely circulated in manuscript form and contributed to the popularity of Cabalistic and ceremonial magic. As the editor notes, however, the manuscript was difficult to get a hold of, at least by 1915. Also of note from the 1915 translation which I looked at is the complicated transcription history of the document. de Laurence notes dozens of manuscripts which he consulted in piecing together the final translated version.

In spite of the difficulties of tracing a direct link between these rare documents and Joseph Smith, the document remains of some interest to LDS scholars. For instance, some of the most interesting segments of "Greater Key" are the introductory narratives which appear to be more modern than the rest of the document-- or at least appear to have been tampered with by translators. These introductions seem resemble the storytelling style and tone of similar instructional tales in Masonry. The introductions also contain compelling speculation about the nature of man and the relation of the Christian and the Occult. While not as ancient, these passages suggest how magic began to be used by a culture that embraced both Christian and Magic cultures.

This passage is interesting because it presents a type: the humble, trustworthy servant who inquires of the Lord about his own ignorance. The Lord, through an angel, requires a promise of his servant and, after the promise is made, allows him to read the key to power.

Excerpt (pages):

Babylonian philosophers come to Solomon's tomb:
"... and when the Sepulchre was dug out and repaired the Ivory Casket was discovered, and therein was the Key of Secrets, which they took with joyful mind, and when they had opened it none among them could understand it on account of the obscurity of the words and their Occult arrangement, and the hidden character of the sense and knowledge, for they were not worthy to possess this treasure.

Then, therefore, arose one among them, more worthy (than the others), both in the sight of the gods, and by reason of his age, who was called Iohé Grevis, and said unto the others: Unless we shall come and ask the interpretation from the Lord, with tears and entreaties, we shall never arrive at the knowledge of it" (2).

An angel appears to Iohé and tells him: "Do thou remember if the secrets of SOLOMON appear hidden and obscure unto thee, that the Lord hath wished it, so that such wisdom may not fall into the hands of wicked men; wherefore do thou promise unto me, that thou art not willing that so great wisdom should ever come to any living creature, and that
which thou revealest unto any let them know that they must keep it unto themselves, otherwise the secrets are profaned and no effect can follow?'

And Iohé answered: I promise unto thee that to none will I reveal (them), save to the honour of the Lord, and with much discipline, unto peninent [sic], secret, and faithful (persons) (2).

Following this instruction Iohé is allowed to read the Key and then returns it to its ivory casket.

**Length of Relevant Material:** 1 pp; 2

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Key; Mysteries, Esoterica, and Hidden Knowledge

**Author:** Anonymous [by A Member of the Craft]

**Title of Book:** "The Second Part: or A Key to the Higher Degrees of Freemasonry . . ."
in *Morgan's Freemasonry Exposed and Explained; Showing the Origin, History, and Nature of Masonry; Its Effect on the Government, and the Christian Religion, and Containing a Key to all the Degrees of Freemasonry . . .*

**Title of Article:**

**Title of Publication:**

**Place of Publication:** New York.

**Publisher:** "Published for the Trade."

**Date of Publication:** 1882 (reprint of the 1828 original)

**Nature of Source:**

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**Library Location:** Special Collections, HBLL, BYU: Americana HS 537 .M7 1882

**Comment:**

Obviously, this work is filled with material of interest to researchers interested in many aspects of Mormonism and its origins. Of particular interest, however are the ways in which the idea of "keys" appears in this text. The first section of this document contains material related to the ancientness of the masonic order, the usage of pass-words, tokens, etc., and the idea of a "key" as a hint or a special bit of information that allows access to other, higher knowledge.

The passages cited here detail some of the uses of keys during the higher levels of Masonry.

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"Wherefore, Brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be, ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men but chosen of God and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God. Wherefore, also, it is contained in the Scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste to pass it over. Unto you, therefore, which believe, it is an honor; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner Brethren, this is the will of God, that with well doing you put to silence the ignorance of foolish men" (86).
"Having gone through with these ceremonies, the Brethren all standing in a circle around the Temple, the Master proceeds to his station, and holds up to the view of the Brethren, a Key Stone, with he above initials [T. W. S. T. K. S.] on it,-- and repeats, 'He That Was Slain Soars To Kindred Spirits. This has allusion to the ancient Grand Master, Hiram, whose fatal catastrophe is explained in the Third Degree. The origin of this Key Stone with these initials on it, is very curious, and will be explained in its proper place" (87).
"Master. You are now about to be invested with Secrets, intrusted only in the faithful breasts of Mark-Masters throughout the Globe; and which will entitle you to, and insure their respect and esteem, wheresoever dispersed around the known world. The illuminated Temple before you, is a perfect miniature of King Solomon's at Jerusalem, the Holy City; the Key Stone, supported by the Cherubims with expanded wings, is the main support in all arches, built by operative Masons: with us, as Mark-Masters, it is emblematical of the Binding Link of Brotherly Love, which unites, in one strong Chain, all who have attained to this Honorary Degree. This Stone, my Brother, is also typical of the Stone which was rejected by the builders of old, and in modern days, which stone is Truth. Truth is the Stone which unworthy builders reject, and which is to become the 'head of the Corner.' 'He that hath an ear to hear let him hear.' 'To him that overcometh will I give to eat of the Hidden Mana, and will give him a White Stone, and in the Stone a new name written, which no man knoweth save him that receiveth it'" (90).
"I might swell out the pages, by giving the Lectures of the several degrees, but as they are merely explanatory of the ceremonies here related, and of certain circumstances connected with the building of King Solomon's Temple, I shall only make this work what it purports to be, a 'KEY,' &c wherewith may be unlocked the door of the Masonic Temple, through which any one may enter who will follow the rules here laid down" (95).
The highest order of masonry:
The High Priest, King, and Scribe now descend from their several stations, and approach a New Temple which is placed on the middle of the floor, and about four times the size of the one used in he Mark, and M. E. Master's degrees" (112).
"During the time the Candidate is in preparation, the companions within the Chapter prepare the room for his reception in a manner which will be seen after his introduction. All things being in readiness, he is taken in by the three companions, then the first thing that meets his eye is a large Arch situated directly over the temple, and reaching nearly to the ceiling. (This arch is composed of several pieces, which are kept in a large chest under lock and key, that they may not be seen by Brethren of a lower degree; and when used in the Chapter are fastened together with crewels.) In the center of this arch, I. E. Where the key stone is usually placed, it is discovered that the key stone is gone, and consequently the arch meets together in such a manner as to make it irregular. The Candidate is then, by means of a ladder of seven rounds, conducted up to the center of the arch, which is opened, and he is placed in the opening instead of the key stone, with his face fronting the East, and his arms extended along over the arch in opposite directions" (113-114).

"At the final climactic moment of the highest order, Hiram Abbiff's body is found: On examining the apartment, a box was found of pure gold, firmly locked, with the key-hole in the exact form of the letter G, and on the top was engraved 'Hiram Abbiff-- Sacred.' The Brethren immediately recollected that a key in the form of the letter G had been preserved in the archives of the Lodge from time immemorial, and none of them had known the use of it; and on calling to their Brethren above, it was thrown down to them, when they easily unlocked their treasure, and to their great joy found the long lost scroll, containing the sacred words: and before ascending they agreed that the Grand hailing sign of this degree, should thereafter be the one made by the Brother who had received the injury; and should only by given when life was in danger; nor then unless there was a prospect that it might thereby be preserved" (121).

"I have to further inform you, Companion, that the key of this golden tabernacle, which was in the form of the letter G, our Grand Master, Hiram Abbiff, ever carried in a pocket near his left breast-- and near his heart. Thus he carried it, when he was slain by the ruffians, and falling on his left side, it made the faint impression which was discovered on that part of his body after it was found. After the ruffians had slain him, they searched his body, and took from his pocket this key; but not knowing the use of it, they threw it among the clefts of the rocks at the time they were detected and taken, where it was found a short time after by some Master-Masons who were examining the spot-- who also not knowing the use of it, it was laid up in the archives of the Lodge by order of King Solomon, where it had remained useless until the period when the discovery was accidentally made which I have just related to you" (122).

**Length of Relevant Material:** 37pp; 85-122

**Hard Copy (pages):**

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**Topics:** Key; Mysteries, Esoterica, and Hidden Knowledge

**Author:** Anonymous [by A Member of the Craft]

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Title of Article:
Title of Publication:
Place of Publication: New York.
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Hard Copy (pages):
Date When Photocopying Was Completed:

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Author: Captain William Morgan
Title of Book: Morgan's Freemasonry Exposed and Explained; Showing the Origin,
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Library Location: Special Collections, HBLL, BYU: Americana HS 537 .M7 1882
Comment:
Obviously, this work is filled with material of interest to researchers interested in many aspects of Mormonism and its origins. Of particular interest, however, are the ways in which the idea of "keys" appears in this text. The first section of this document contains material related to the ancientness of the masonic order, the usage of pass-words, tokens, etc., and the idea of a "key" as a hint or a special bit of information that allows access to other, higher knowledge.

Taken from the second half of the document, this section details the search for Hiram Abiff's body and the key which he had when he died.

Researcher: Jason H. Lindquist
Excerpt:
During the stage of the Master-Mason, the murder of Hiram Abiff (the founder of masonry) is re-enacted:
"The master then orders fifteen Fellow-Crafts to be selected from the bands of the workmen, and sent three East, three West, three North, three South, and three in and about the temple in search of their grand Master, Hiram Abiff (in some Lodges they only send twelve, when their own lectures say fifteen, were sent) and charges them if they find the body to examine carefully on and about it for the master's word, or a key to it" (63).

The three that traveled a westerly course return and report that they had found the body, but had discovered "nothing but a faint resemblance of the letter G on the left breast. The Master, on the receipt of this information (raising himself), raises his hands three several times above his head, [as hereinbefore described], and exclaims, 'Nothing but a faint resemblance of the letter G! That is not the Master's word, nor a key to it. I fear the Master's word is forever lost! Nothing but a faint resemblance of the letter G! That is not the Master's word, nor a key to it. O Lord, my God, is there no help for the widow's son!'" (63).

Length of Relevant Material: 1 pp; 63

Topics: Key; Mysteries of God (esoteric knowledge)
Author: Anonymous
Title of Book: Jarchin and Boaz; or, an Authentic Key to the door of Free-Masonry, Both Ancient and Modern.
Title of Article:
Title of Publication:
Place of Publication: Boston.
Publisher: By J. Bumstead, for E. Larkin.
Date of Publication: 1798.
Nature of Source:
Jachin and Boaz was a key text in laying open the inner workings of masonry to the public. Quite popular, this sympathetic expose was reprinted on both sides of the ocean and was a source text for many later discussions of masonry.

**Library Location:** 080 Sh 64 #34506

**Comment:**
Another source on Masonry, useful for correlating observations gleaned from other sources. There are a few things that were new to me here. Each oath not to disclose the signs and tokens is printed in detail, including the penalties for disobedience. We also get another version of the Hiram Abish story, linking Hiram's death explicitly with keywords and the "grand sign" of the master mason.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**
Hiram is killed, and his three murders are executed:
"King Solomon sent for the twelve Crafts, and desired them to take the body of Hiram up, in order that it might be interred in a solemn manner in the Sanctum Sanctorum; he also told them, that if they could not find a key-word about him, it was lost; for there were only three in the world to whom it was known; and unless they were present, it could not be delivered. Hiram being dead, it consequently was lost. However, as Solomon ordered, they went and cleared the rubbish, and found their Master in a mangled condition, having lain fifteen days; upon which they lifted up their hands above their heads in astonishment, and said, O Lord, my God! This being the first word and sign, King Solomon adopted it as the grand sign of a Master-Mason, and it is used to this day in all lodges of Masters" (35).

**Length of Relevant Material:** 1 pp; 35

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Key; Mysteries of God (esoteric knowledge)

**Author:** Ed. L. W. de Laurence

**Title of Book:** The Greater Key of Solomon.

**Title of Article:**

**Title of Publication:**

**Place of Publication:** Chicago.

**Publisher:** The de Laurence Company.

**Date of Publication:** 1914.

**Nature of Source:**
According to Michael Quinn, the "Key of Solomon"-- a source and instruction book on magic-- is a medieval text which was widely circulated in manuscript form during the 18th and 19th centuries and which contributed to the popularity of Cabalistic and ceremonial magic. As the editor notes, however, the manuscript was difficult to get a hold of, at least by 1915. Also of note from the 1915 translation which I looked at is the complicated transcription history of the document. de Laurence notes dozens of manuscripts which he consulted in piecing together the final translated version.
Comment:
In spite of the difficulties of tracing a direct link between these rare documents and Joseph Smith, the document remains of some interest to LDS scholars. For instance, some of the most interesting segments of "Greater Key" are the introductory narratives which appear to be more modern than the rest of the document-- or at least appear to have been tampered with by translators. These introductions seem resemble the storytelling style and tone of similar instructional tales in Masonry. The introductions also contain compelling speculation about the nature of man and the relation of the Christian and the Occult. While not as ancient, these passages suggest how magic began to be used by a culture that embraced both Christian and Magic cultures.

Researcher: Jason H. Lindquist

Excerpt (pages):
The Lord grants Solomon wisdom:
"And when I comprehended the speech which was made unto me, I understood that in me was the knowledge of all creatures, both things which are in the heavens and things which are beneath the heavens; and I saw that all the writings and wisdom of this present age were vain and futile, I heareth the secret of secrets, in which I have preserved them hidden, and I have also therein concealed all secrets whatsoever of magical arts of any masters; any secret or experiments, namely, of these sciences which is in any way worth being accomplished. Also I have written them in this "Key," so that like as a key openeth a treasure-house, so this Key alone may open the knowledge and understanding of magical arts and sciences . . . .

Therefore, O my son Roboam, I command thee by the blessing which thou expectest from thy father, that thou shall make an Ivory Casket, and therein place, keep, and hide this my "Key"; and when I shall have passed away unto my fathers, I entreat thee to place the same in my Sepulchre beside me, lest at another time it might fall into the hands of the wicked. And as SOLOMON commanded, so it was done" (1-2).

Book I, Chapter I:
"SOLOMON, THE SON OF DAVID, KING OF ISRAEL, hath said that the beginning of our Key is to fear God, to adore Him, to honour Him with contrition of heart, to invoke Him in all matters which we wish to understand . . . . " (9).


Date When Photocopying Was Completed: ________________________________

Topics: Key (non-priesthood usage)

Author: [Austin, David], ed.

Title of Book: The Millennium; or the Thousand Years of Prosperity, promised to the Church of God, in the Old Testament and in the New, shortly to commence, and to be carried on to perfection, under the auspices of Him, who, in the vision was presented to St. John . . .

Title of Article:

Title of Periodical:
Place of Publication: Elizabethtown.
Publisher: Kollock.
Date of Publication: 1794.
Nature of Source:
A collection of three different discourses, edited by David Austin. The first is a discourse by Dr. Bellamy on the relationship of the church to the last days; the second, an address by Jonathan Edwards, "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer, for the revival of religion and the advancement of Christ's kingdom on earth, pursuant to Scripture-promises and prophecies concerning the last time;" and finally, an address by Austin himself, explaining "A Key to the providence of God, in the political operations of 1793-94" (v-viii).
Library Location: 080 Sh 64 Evans #26594
Comment:
This document is an extensive treatment of the millennium and would bear another reading by someone interested in views of the millennium. Edward's segment provides a detailed analysis of the prophecies available concerning the end-time. Austin's discourse assesses the current state of prophecy fulfillment and gauge what further prophecies need to be fulfilled. The word "key" does come up, but only in the sense of cipher or means of interpreting something-- in this case, in the sense of a interpretive method for looking at apocalyptic revelation (i.e. Austin's "key" is simply his own preferred allegorical reading of certain passages, which, when accepted, lead to certain logical conclusions.
Researcher: Jason H. Lindquist
Excerpt (pages):
"It truly is enveloped in some degree of mystery, as it was undoubtedly designed to be, especially, under the characters of the woman-- the eagle's wings-- the wilderness-- the man-child, and the dragon, who seeks to devour the struggler as soon as he shall be born. But as a key to this chapter, I would humbly, and in the fear of God, presume to say, that, under the character of the woman and her sorrows, we have exhibited the state and strugglings of the true church of Christ, in every age of the world, in which she hath, or may be called to suffer, from the Christian era until the consummation of all things . . . . This foundation being laid as a key to the chapter, may we not proceed, and say, that the woman denotes the state of the church in its first institution?" (409-411).
Length of Relevant Material: 2 pp; 409-411
Hard Copy (pages):
Date When Photocopying Was Completed: ____________________________
Topics: Keys
Author: Nye, Phillip.
Title of Book: The Keyes of the Kingdom of Heaven and Power thereof, according to the Word of God . . . tending to reconcile some present differences about discipline.
Title of Article:
Title of Publication:
Place of Publication: London (Reprinted in Boston).
In the body of the pamphlet, John Cotton attempts to clearly position the elders of the Puritan church in relation to the congregation. Particularly interesting since this is actually an 1843 reprint of a 1644 pamphlet-- implying that these notions of authority vested in the congregation still had some currency in Joseph Smith's period. In this introduction to Cotton's work, Phillip Nye goes over some of the same ground.

Comment:
Primarily a negotiation of the power relations between clergy and congregation in the Puritan community, this pamphlet also strikes some anti-Catholic chords and touches on the relationship of "keys" to knowledge. (Multiple index entries). Nye in particular looks at the notion of keys in relation to power in the church.

Researcher: Jason H. Lindquist

Excerpt (pages):
"The Saints (in these knowing times) finding that the Key of knowledge hath so farre opened their hearts, that they see with their owne eyes into the substantialls of Godlinesse, and that through the instruction and guidance of their teachers, they are enabled to understand for themselves such other things as they are to joy in the practice of. They doe therefore further (many of them) begin more then to suspect, that some share in the Key of power should likewise appertain unto them" (2).
"Christ says to St. Peter, Matthew xvi:"Thou art, or art called, Peter; and on the Petram (i.e., on the rock) I will build My Church. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven.' From these words they [the papists] have claimed the keys for St. Peter alone; but the same Matthew has barred such erroneous interpretation in the xviii. chapter, where Christ says to all in common, 'Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven.' It is clear that Christ here interprets His own words, and in this xviii. Chapter explains the former xvi.; namely, that the keys are given to St. Peter in the stead of the whole Church, and not for his own person" (135-136).

Length of Relevant Material: 2pp; 135-136.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Keys.
Author: Luther, Martin.
Title of Book: A Compend of Luther's Theology.
Title of Article: "On the Councils and the Churches."
Place of Publication: Philadelphia.
Publisher: The Westminster Press.
Date of Publication: 1943.
Nature of Source: Not the original source, but a good snapshot of Luther's idea of the meaning of keys in Matthew.

Library Location: BR 331 .E5 K4

Comment:
Luther makes it clear that in reformation theology, the "keys of the kingdom are synonymous with the ability to forgive sins.

Researcher: Jason H. Lindquist

Excerpt (pages):
"Fourth. The people of God, or holy Christians, are known by the keys, which they publicly use. Christ decrees, in Matthew xviii that if a Christian sins, he shall be rebuked, and if he does not amend his ways, he shall be bound and cast out; but if he amends, he shall be set free. This is the power of the keys. Now the use of the keys is two-fold,--public, and private. There are some whose consciences are so weak and timid, that even if they have received no public condemnation, they cannot be comforted unless they get a special absolution from the pastor. On the other hand, there are some who are so hard they will not have their sins individually forgiven and remitted even in their hearts and byt he pastor. Therefore the use of keys must be of both kinds, public and private. Now wherever you see the sins of some persons forgiven or rebuked, publicly or privately, know that God's people is there; for if God's people is not there, the keys are not there; and if the keys are not there, God's people is not there. Christ has bequeathed them as a public mark and holy possession, whereby the Holy Ghost, won through Christ's death,
imps holiness anew to fallen sinners and by them Christians confess that they are a holy people, under Christ, in this world; and those who will not be converted and made holy again are to be cast out of this holy people; that is, they are bound and excluded by means of the keys" (128-129).

**Length of Relevant Material:** 2 pp; 128-129.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Keys

**Author:** Luther, Martin.

**Title of Article:** "A Brief Explanation of the Ten Commandments, the Creed, and the Lord's Prayer."

**Title of Book:** *A Compend of Luther's Theology.*

**Place of Publication:** Philadelphia.

**Publisher:** The Westminster Press.

**Date of Publication:** 1943.

**Nature of Source:** I didn't go to the original source on this one; offers a quick insight into Luther's opinion of "keys."

**Library Location:** BR 331 .E5 K4

**Comment:** Here Luther offers his interpretation of the word keys, suggesting that the "keys" are the keys to the remission of sins and that they are held by the congregation.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

"I believe that in this congregation, and nowhere else, there is forgiveness of sins; and outside of it, good works, however great they be or many, are of no avail for the forgiveness of sins; but that within it, no matter how much, how greatly or how often men may sin, nothing can hinder forgiveness of sins, which abides wherever and as long as this one congregation abides. To this congregation Christ gives the keys, and says, in Matthew xviii, "Whatsoever ye shall bind on earth shall be bound in heaven." In like manner He says in Matthew xvi, to the one man Peter, who stands as the representative oft he one and only Church, "Whatsoever thou shalt loose on earth shall be loosed in heaven" (124).

**Length of Relevant Material:** 1 pp ; 124.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Keys

**Author:** Price, Lawrence, of Glasgow.
Title of Book: *A Key to open Heaven's Gate or A ready Path Way to lead to Heaven.*
Written and printed for the benefit of all true Christians, to read and hear and make good use of, before it be too late. And therefore I advise every man and every woman to obey, and give good heed to what is spoken in this little book, and they shall be sure to find sweetness and happiness in this world, eternal joys in the world to come, through the might, merits and mercies of Jesus Christ, who saith 'Ask, and you shall have, seek, and you shall find, knock, and it shall be opened unto you.'

Title of Article:

Title of Publication:

Place of Publication: Worcester, Massachusetts.

Publisher: ?

Date of Publication: 1787.

Nature of Source:
A brief pamphlet printed for "the benefit of all True Christians, to read and hear and make Good Use of, before it be to late" (title page). An outline of what a True Christian must do, with the emphasis on what will come after this life.

Library Location: 080 Sh 64 #20664

Comment:
This small pamphlet offers little in the way of interesting or distinctive doctrine, opting instead for homey, advice based on the New Testament instruction to "love your neighbor." The pamphlet interested me because the title presents a situation where a "key" opens the gate of heaven. The implications of the metaphor are never really pursued, however, and the "key to heaven" remains on a highly abstract level-- the "key to heaven" is simply to live a good Christian life. The description of heaven (two separate index entries) is also useful inspite of its lack of specificity, providing, as it does, one example of how heaven is conceived during the period.

Researcher: Jason H. Lindquist

Excerpt (pages):
"True knowledge will make you understand that God the Father created us, that God the Son redeemed us, and that God the Holy Ghost sanctified us . . . . And to be brief, true knowledge and understanding may very well be termed, 'A key to open the gates of heaven'" (4).

Length of Relevant Material: 10 pp; 1-10

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Keys

Author: Morgan, William.

Title of Book: *Illustrations of Masonry by One of the Fraternity, who has devoted thirty years to the subject.*

Title of Article:

Title of Publication:

Place of Publication: Lockport, N. Y.

Publisher: ?
Date of Publication: 1830.

Nature of Source:
An 1830 reprint of William Morgan's famous expose, originally published in which resulted in his mysterious death.

Library Location: BYU Lee Library, Special Collections: Vault 366.1 M823 1830

Comment:
While this source does not contain the highest levels of Masonry, it does indicate that the finding of the g-shaped key cited in the second half of other editions of this book exists. That is, Hiram Abiff does have "a key" to his word about him, in the form of the faint letter 'G' on his breast. This implies that what we learn in the second half of the 1882 version is probably accurate.

Researcher: Jason H. Lindquist

Excerpt (pages):
"The worshipful Master approaching me from the East, under the sign and due-guard of an Entered Apprentice Mason . . . proceeded to give me the grip and word of an Entered Apprentice Mason, and bid me arise and salute the Junior and Senior Wardens and convince them that I had been regularly initiated as an Entered Apprentice Mason, and was in possession of the sign, grip, and word" (51).
"The conductor says to the candidate, 'brother in further imitation of our Grand Master, Hiram Abiff, let us retire at the South Gate.' They then advance to the Junior Warden [who represents Jubela, one of the ruffians] who exclaims,--- 'Who comes here? (The room is dark, or the candidate hoodwinked,) the conductor answers, 'our Grand Master Hiram Abiff.' 'Our Grand Master Hiram Abiff! Exclaims the ruffian, 'he is the very man I wanted to see, [seizing the candidate by the throat at the same time, and jerking him about with violence] give me the Master Masons word, or I'll take your life.'" (112).
"The Master then orders fifteen Fellow crafts to be selected from the bands of the workmen, and sent three East, three West, three North, three South, and three in and about the Temple in search of their Grand Master Hiram Abiff, [in some lodges they only send twelve, when their own lectures say fifteen were sent,] and charge them if they find the body to examine carefully on and about for the Master's word or key to it . . . . they report . . . that they had searched carefully on and about the body for the Master's word, but had not discovered any thing but a faint resemblance of the letter G on the left breast. The Master on the receipt of this information, (raising himself,) raises his hands three several times above his head, (as herein before described) and exclaims, 'Nothing but a faint resemblance of the letter G! that is not the Master's word nor a key to it. I fear the Master's word is for ever lost!' . . . "O Lord my god! Is there no help for the widow's son!" (117-118).

In the conclusion of the Master Mason section: "consequently the word was lost, and supposed to be forever; but the sequel will show it was found after a lapse of four hundred and seventy years, not withstanding the word Mah hah bon, which was substituted by Solomon, still continues to be used by Master Masons, and no doubt will as long as Masonry attracts the attention of men; and the word which was lost is used in the Royal Arch degree" (148).

"The Master then produces the same key stone, concerning which, so much has already been said . . . . He then presents the stone to the candidate and says, 'I now present you with a white stone, on which is written a new name; we give the words that form this
circle; (the letters are so engraved on the stone as to form a circle;) the initials are H. T. W. S. S. T. K. S. Hiram Tyran, Widow's Son, sent to King Solomon. These placed in this form were the mark of our Grand Master, Hiram Abiff. At present they are used as the general MARK of this degree, and in the center of them each brother places his own individual MARK" (169).

**Length of Relevant Material:** 11 pp 51; 112-120; 148; 169

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
But the points in controversy betwixt us are, first, whether these things and all of them, and with them all other church affairs not here mentioned, be so appropriated to the officers, as that none other may meddle with them: and second, whether this power be committed to them immediately from, and by Christ, or mediately from Christ by the church: which consideration whilst you neglect, you err yourself, deceive such as follow you, and injure them you oppose. . . .

"That by the keys is meant the gospel of Christ, opening a way by him, and his merits, as the door into the kingdom, I have formerly declared, and we must take heed of that deep delusion of antichrist, in imagining that this power of binding or loosing sins, of opening or shutting heaven's gates, is tied to any office, or order in the church; it depends only upon Christ, who alone properly forgiveth sins, and hath the key of David which opens, and no man shuts; and shuts, and no man opens, Mark ii. 7; Rev. iii. 7: and this key externally is the gospel, which with himself he gives to his church . . . . I do by the way gather this much, that since the keys of the kingdom of heaven is the gospel, and that the gospel is given to the whole church, and to every member of it, whether there be ministers or no, it therefore followeth, that the keys are given to all and every member alike, as the gospel is, though not to be used alike by all and every one, which were gross confusion, but according to the order prescribed by Christ" (157).

**Length of Relevant Material:** 6 pp; 152-158.

**Hard Copy (pages):** 6 pp; 152-158.

**Date When Photocopying Was Completed:**
of the word as he begins to talk about specific keys and their uses. Interesting material here.

Researcher: Jason H. Lindquist

Exerpts:
Beliefs of the Papists and the Protestants seem faulty:
1. "That any key of the kingdom of heaven should be left without power. For here in his distribution, the key of knowledge is contradistinguished from a key of power" (26).
2. "There is a real defect in omitting an integral part of the keys, which is that key of power or liberty, which belongeth to the Church itself" (26).
"The key of Faith, is the same which the Lord Jesus calleth the key of knowledge, Luke 11. 52 . . . . This key therefore, the key of knowledge (saving knowledge) or which is all one, the key of faith, is common to all believers" (29).
"The key of Order is the power whereby every member of the Church walketh orderly himself, according to his place in the Church, and helpeth his brethren, to walk orderly also" (29).
"As the keys of the kingdom of heaven be divers, so are the subjects to whom they are committed, divers . . . . The key of knowledge (or which is all one, the key of Faith) belongeth to all the faithful, whether joined to any particular church or no . . . . The key of order (speaking as we do of Church order, as Paul doth, Col. 2. 5) belongeth to all such, who are in Church order, whether Elders or Brethren" (35).
"The key of Authoritie or Rule, is committed to the Elders of the Church, and so the act of Rule is made the proper act of their office . . . . The special acts of this rule are many. The first and principal is that which the Elders who labour in the Word and Doctrine, are chiefly to attend unto, that is, the preaching of the Word with all Authoritie . . . . A second act of Authoritie common to the Elders is, they have power, as any weighty occasion shall require, to call the Church together . . . ." (51-52).

Length of Relevant Material: 50 pp; 1-52
Hard Copy (pages):
Date When Photocopying Was Completed:

_______________________________________________________

Topics: Keys; Basis of Authority; Church Discipline;
Author: Cotton, John.
Title of Book: The Keyes of the Kingdom of Heaven and Power thereof, according to the Word of God . . . tending to reconcile some present differences about discipline.
Title of Article:
Title of Publication:
Place of Publication: London (Reprinted in Boston).
Publisher: M. Simmons for Henry Overson (Reprinted in Boston by Tappan and Dennet).
Date of Publication: 1644 (1843).
Nature of Source:
John Cotton attempts to clearly position the elders of the Puritan church in relation to the congregation. Particularly interesting since this is actually an 1843 reprint of a 1644
pamphlet—implying that these notions of authority vested in the congregation still had some currency in Joseph Smith's period.

**Library Location:** Z 1236 .L5 1971

**Comment:**
Primarily a negotiation of the power relations between clergy and congregation in the Puritan community, this pamphlet also strikes some anti-Catholic chords and touches on the relationship of "keys" to knowledge. (Multiple index entries) These particular passages detail the exact nature of a "key" in Cotton's version of Puritan theology. For him, the "keys" particularly concern a member's "outward estate in the church"—that is, the "keys of the kingdom" are the keys which allow the elders of the church to allow or refuse sacrament or membership to a particular member. These keys are vested in the church body, but exercised by the elders.

**This is a must read for anyone doing work on keys.**

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**
"The Keyes of the Kingdom of Heaven are promised by the Lord Jesus (the head and King of his Church) unto Peter . . . . The words being Allegorical, are therefore somewhat obscure: and holding forth honor and power in the Church, are therefore controversall; For where there is no honour (nor pride to pursue it) there is no contention" (19).
"It will not therefore be amisse, for opening of the Doctrine of the Power of the keyes; somewhat to open the words of this Text, whereon that power is built. Five words require a little clearing:" (20)
1. What is here meant by the Kingdome of Heaven?
"By the Kingdome of Heaven is here meant both the Kingdome of Grace, which is the Church; and the Kingdome of Glory, which is the highest heavens;" (20).
2. What are the keyes of this kingdom, and the giving of them?
"The keyes of the kingdom are the Ordinances which Christ hath instituted, to be administered in his church; as the preaching of the Word, (which is the opening and applying of it) also the administering of the Seals and censures; For by the opening and applying of these, both the gates of the Church here, and of heaven hereafter, are opened or shut to the sons of men" (20).
3. What are the acts of these Keyes, which are said to be binding and loosing?
"The acts of these keys, are said here to be binding and loosing, which are not the proper acts of material keyes; for their acts be opening and shutting, which argueth the keyes here spoken of be not materiall keyes, but metaphorical; and yet being keyes they have a power also of opening and shutting . . . these keys of Christs Kingdome, have such a power of opening and shutting, as that they do thereby, binde and loose, and remit: in shutting they binde, and retain" (21).
4. What is the object of these acts to be bound or loosed, here put under generall name, Whatesoever?
The Text in Mat. 16. 9 saith, whatsoever, which reacheth not (so far as the Papists would stretch it) to whatsoever oathes, or covenants, or contracts, or counsels, or lawes . . . . But this word whatsoever is here put in the Neuter Gender, to imply both things and persons; Things, as sins; Persons, as those that commit them . . . . Now this binding and
loosing of whatsoever sins, in whosoever commit them, is partly in the conscience of the sinner, and partly in his outward estate in the Church" (22).

5. "Who is the subject recipient of this power, or to whom is this power given?" (20). This is best answered by saying that the keys were given to Peter as an apostle, as an elder and as a believer (23).

"Now in other scriptures it appeareth; First, That Christ gave the power of retaining or remitting of sins (that is . . . the whole power of the keys) to all the Apostles as well as to Peter Joh. 20. 21. 23. Secondly, It appeareth also that the apostles commended the rule and government of every particular Church to the Elders (the presbytery) of that church, Heb. 13. 17. 1 Tim. 5. 17. . . . Thirdly, It appeareth farther that Christ gave the power of the keys to the Body likewise of the Church, even to the Fraternatie with the Presbytery" (24).

"So that when Christ said to Peter, To thee will I give the keyes of the kingdom of heaven: If Peter then received the whole power of the keys, then he stood in the roome and name of all such, as have received any part of the power of the keys, whether Apostles, or Elders, or Churches. Or if he stood in the roome of an Apostle onely, yet that hindreth not, but that as he there received the power of an Apostle, so the rest of the Apostles received the same power, either there or elsewhere: and the Presbytery of each church received, if not there, yet elsewhere, the power belonging to their office: and in like sort each Church or Congregation of professed Believers, received that portion also of Church-power which belonged to them" (25).

Length of Relevant Material: 25 pp; 1-25

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics:  Keys; Mysteries of God (esoteric knowledge),
Author:  Barrett, Francis.
Title of Book:  The Magus, or Celestial Intelligencer; being a complete system of Occult Philosophy.
Title of Article:  
Title of Publication:  
Place of Publication:  London. (Reprinted in Secaucus, N. J.)
Publisher:  Lackington, Allen, and Co. (Reprinted by The Citadel Press.)
Date of Publication:  1801. (Reprinted in 1967.)
Nature of Source:  One of D. Michael Quinn's favorite sources in Early Mormonism and the Magic World View. Quinn argues that The Magus was an immensely popular source for folk magic practice and belief, on both sides of the ocean. My study this summer involves "keys," so I haven't looked into all the ways Quinn uses The Magus. For this reason, it would be worth reading (in its convenient, reprinted form) for anyone working with Magic World View. (Please note that the version of The Magus I reviewed is a facsimile reprint of the original, published in 1967.)
Library Location:  BF 1611 .b3x 1975.
Comment:  

An important source for anyone studying the relationship of magic practice and belief in relation to Joseph Smith—particularly if Quinn is right in suggesting that the book had wide influence and circulation. Perhaps most striking is the strongly Christian worldview underlying *The Magus*. That is, magic exists within a clearly Christian paradigm, and the text repeatedly links elements of the occult (both good and bad magic) with either God or the Devil. Positive stones or charms are the result of God's administration and governance, while the monstrous spirits that roam the woods are the perverse result of Satan's occult tampering with the apple in the garden of Eden. The presence of Christian and magic belief existing in such close relation seems to support the thesis that Joseph Smith and early Mormon converts would not have been uncomfortable with the language of a magic world view. (Multiple index entries)

These passages present a picture of all the usages of "key" in *The Magus*. The instances reveal that "key" is used both in the sense of mysterious "cipher" and as a literal key (a key to the mysteries, and a key to death and hell).

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

"We shall describe the wonderful properties of man, in which we may trace in miniature the exact resemblance or copy of the universe; by which means we shall come to the more easy understanding of whatever we may have to declare concerning the knowledge of the inferior nature, such as animals, plants, metals, and stones; for, by our first declaring the occult qualities and properties that are hid in the little world, it will serve as a key to the opening of all the treasures and secrets of the macrocosm, or great world: therefore we shall hasten to speak of the creation of man, and his divine image . . ." (13-14).

Key as Cipher/mirror:

"In this last book, which we have made the Perfection and Key of all that has been written, we have given thee the whole and entire practice of Ceremonial Magic, shewing what is to be done every hour of the day; so that as by reading what we have heretofore written, thou shalt contemplate in theory, here thou shalt be made perfect by experiment and practice: for in this Key you may behold, as in a mirror, the distinct functions of the spirits, and how they are to be drawn into communication in all places, seasons, and times" (Book II, 73).

"Chap. XLVI. The conclusion of the constellatory practice, or talismanic magic; in which is included the key of all that has been written upon this subject; shewing the practice of images, &c. by way of example, and likewise the necessary observations of the celestials, towards the perfection of talismanic operations" (172).

Following Revelations:

"And of this sort there are two pentacles of sublime virtue and great power, very useful and necessary to be used in the consecration of experiments and spirits; one whereof is that in the first chapter of the Apocalypse, to wit, a figure of the majesty of God sitting upon a throne, having in his mouth a two-edged sword, as there is described; about which let there be written, 'I am Alpha and Omega, the Beginning and the End, which is, and which was, and which is to come, the Almighty. I am the First and the Last, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell'" (82).

**Length of Relevant Material:** 5pp; 13-14, 82, 172, Book II 73,
Topics: Keys; Mysteries of the Kingdom  
Author: Elder David Bernard.  
Title of Book: *Light on Masonry: A collection of all the most important documents on the subject of speculative free masonry: embracing the reports of the western committees in relation to the abduction of William Morgan*. . . .  
Title of Article:  
Title of Periodical:  
Place of Publication: Utica, NY.  
Publisher: William Williams.  
Date of Publication: 1829.  
Nature of Source: A follow up of sorts to the William Morgan incident. Preceded by one man's story of disillusionment with the Masonic order, combined with a philosophical discussion of whether he is justified in breaking such solemn oaths, this document actually follows William Morgan's work. As he states in a footnote, "The first three Degrees in Masonry here published, are as written by Capt. William Morgan" (13). The higher orders, Mark Master and up, are taken from another source, "as published to the world by a Convention of Seceding Masons, held at Le Roy, Genesee county, New-York." This portion is headed "A Revelation of Free Masonry." This is truly a prodigious amount of information, worth looking at for anyone interested in Masonry.  
Library Location: BYU, Lee Library. Special Collections: Rare HS 527 .B5 1829.  
Comment: It is intersting that this description replaces the narrative of the key in the shape of the letter G with the narrative about finding the Ark of the Covenant. The Ark contains a piece of paper on which is a key to decoding the writing. This is particularly interesting because it loses the important threads set up in the first three degrees. Other Masonic narratives stress that the box—which in those narratives is not necessarily the ark of the covenant—has a key hole which requires the G shaped key which is found by some masons near the temple and kept as an emblem.  
Researcher: Jason H. Lindquist  
Excerpt (pages): They find the hidden tomb of Hiram Abiff, descend into it, and find a "chest, or box." "On examination, the Grand Council pronounced it to be the *ark of the covenant*, which was deposited in the vault by our ancient Grand master, for safe keeping. On inspecting it more closely, they found a key wiht which they opened it. The High Priest then took from it a book, which he opened, and read as follows . . ." Genesis 1: 1-3 follows. Deut. 31. 24-26 is also cited, in which the Lord instructs the Levites to put the book of the law in the Ark of the Covenant.
"Q. Was there any thing further found in the ark? A. There was a key to the ineffable characters belonging to this degree, as follows:" A cipher follows, matching up the letters of the alphabet with figures. (137-138)

After going through the questions, "The High Priest then placed crowns upon our heads, and told us that we were now invested with all the important secrets of this degree, and crowned and received as worthy companions Royal Arch Masons . . . . The second section of the lecture on this degree states minutely the ceremonies and forms of exaltation, (as the conferring of this degree is styled . . ." (139). The "key" is described: "He then takes out the key to the ineffable characters and explains it. This key is kept in the ark on four distinct pieces of paper. The key is marked on a square piece of paper, and the paper is then divided into four equal parts; thus:--- the outside lines represent the dimensions of the paper, the inside ones are the key . . ." (143).

Length of Relevant Material: pp 13; 130-143
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: Lucifer; Council in Heaven
Author: Ballou, Hosea.
Title of Book: *A Treatise on Atonement*: in which the finite nature of sin is argued, its cause and consequences as such; the necessity and nature of atonement; and, its glorious consequences, in the final reconciliation of all men to holiness and happiness.
Title of Article:
Title of Periodical:
Place of Publication: Portsmouth.
Publisher: Oracle Press for Peirce.
Date of Publication: 1812.
Nature of Source:
Hosea Ballou became known as the primary formulator of the tenents of American Universalism. Starting from a Calvinist Baptist background, Ballou developed radical doctrines of a unitary God with Christ as divine agent and of the atonement. He suggested that all of humanity good look forward to eventual reunification with God. Ballou's teachings are of interest to anyone exploring the apparent anti-universalist arguments in the Book of Mormon as well as Joseph's later revelations (D&C 76 for instance) which introduce a form of univeral (if tiered) salvation. "Treatise on Atonement" is one of Ballou's key pamphlets arguing his case.
Library Location: 080 Sh64a no. 24691
Comment:
This is a prodigious, rambling treatise on the subject of universal salvation-- the passages relating to those issues are found in another entry. This entry is included because it provides recognition that the story of Satan's fall popularized by Milton was still circulating in 1812.
Researcher: Jason H. Lindquist
Excerpt (pages):
"A short chimerical story from the bard, Milton, has given perfect satisfaction to millions, respecting the introduction of moral evil into the moral system which we occupy" (24). A brief summary of Milton's story follows:
"Sometime before the creation of man, the almighty created multitudes of spiritual beings, called angels . . . . One dignified above all the rest, stood Prime Minister of the Almighty, cloathed with the highest missive power . . . when it pleased Jehovah to reveal the brightness of his glory and the image of the godhead in humanity . . . . Lucifer, Son of the Morning, (as Christians have called him) surprised at the idea of worshipping any being but god himself . . . challenged supremacy with the Almighty . . . . Legions of spirits followed this chief in rebellion, and formed a dangerous party, in the kingdom of the Almighty. The Son of god was invested with full power as Generalissimo of Heaven, to command the remaining forces, against the common enemy" (25).
Length of Relevant Material: 1 pp; preface; 25
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: Magic;
Author: Barrett, Francis.
Title of Book: The Magus, or Celestial Intelligencer; being a complete system of Occult Philosophy.

Nature of Source:
One of D. Michael Quinn's favorite sources in Early Mormonism and the Magic World View. Quinn argues that The Magus was an immensely popular source for folk magic practice and belief, on both sides of the ocean. My study this summer involves "keys," so I haven't looked into all the ways Quinn uses The Magus. For this reason, it would be worth reading (in its convenient, reprinted form) for anyone working with Magic World View. (Please note that the version of The Magus I reviewed is a facsimile reprint of the original, published in 1967.)

Library Location: BF 1611 .b3x 1975.

Comment:
An important source for anyone studying the relationship of magic practice and belief in relation to Joseph Smith-- particularly if Quinn is right in suggesting that the book had wide influence and circulation. Perhaps most striking is the strongly Christian world view underlying The Magus. That is, magic exists within a clearly Christian paradigm, and the text repeatedly links elements of the occult (both good and bad magic) with either God or the Devil. Positive stones or charms are the result of God's administration and governance, while the monstrous spirits that roam the woods are the perverse result of Satan's occult tampering with the apple in the garden of Eden. The presence of Christian and magic belief existing in such close relation seems to support the thesis that Joseph Smith and early Mormon converts would not have been uncomfortable with the language of a magic world view. (Multiple index entries)

This entry presents a Christian defense of magic based on the New Testament Magi, who were able to discern the birth of Christ.

Researcher: Jason H. Lindquist

Excerpt (pages):
"... and the practice so far from being offensive to god or man, that he very root or ground of all magic takes its rise from the Holy Scriptures, viz.---'The fear of God is the beginning of Magic; for Magic is wisdom, and on this account the wise men were called Magi. The magicians were the first Christians; for, by their high and excellent knowledge, they knew that the Saviour which was promised, was now born man—that Christ was our Redeemer, Advocate, and Mediator; they were the first to acknowledge his glory and majesty; therefore let no one be offended at the venerable and sacred title of Magician—a title which every wise man merits while he pursues that path which Christ himself trod, viz. . . ." (xvi).

Length of Relevant Material: 1 pp; xvi

Hard Copy (pages):
Date When Photocopying Was Completed:

________________________________________________________________________

Topics: Magic; Corruption of the Churches; Apostasy
Author: Barrett, Francis.
Title of Book: *The Magus, or Celestial Intelligencer; being a complete system of Occult Philosophy.*
Title of Article: 
Title of Publication: London. (Reprinted in Secaucus, N. J.)
Publisher: Lackington, Allen, and Co. (Reprinted by The Citadel Press.)
Date of Publication: 1801. (Reprinted in 1967.)
Nature of Source: One of D. Michael Quinn's favorite sources in *Early Mormonism and the Magic World View.* Quinn argues that *The Magus* was an immensely popular source for folk magic practice and belief, on both sides of the ocean. My study this summer involves "keys," so I haven't looked into all the ways Quinn uses *The Magus.* For this reason, it would be worth reading (in its convenient, reprinted form) for anyone working with Magic World View. (Please note that the version of *The Magus* I reviewed is a facsimile reprint of the original, published in 1967.)
Library Location: BF 1611 .b3x 1975.
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This is an interesting passage because it relates a narrative of decay and sin which would be familiar to LDS, but the narrative arc is applied to magic: in the old days, the "ancients knew that in Nature the greatest secrets lay hid," but, in "latter days, men give themselves almost wholly up to vice and luxury" leading to a loss of the magic arts.
Researcher: Jason H. Lindquist
Excerpt (pages): "The wise ancients knew that in Nature the greatest secrets lay hid, and wonderful active powers were dormant, unless excited by the vigorous faculty of the mind of man; but as, in these latter days, men give themselves almost wholly up to vice and luxury, so their understandings have become more and more depraved; 'till, being swallowed up in the gross senses, they become totally unfit for divine contemplations and deep speculations in Nature; their intellectual faculty being drowned in obscurity and dulness, by reason of
their sloth, intemperance, or sensual appetites. The followers of Pythagoras enjoined silence, and forbade the eating of flesh of animals . . . they were cautious, and aware of the vanity of vain babbling and fruitless cavillations . . . by these means they qualified themselves for spiritual matters, and attained unto great and excellent mysteries . . . they mortified their lusts, lived temperately, chaste, honest and virtuous; which government is so contrary to the practice of modern Christians, that they live as if the blessed word had come upon the earth to grant them privilege to sin" (11).

Length of Relevant Material: 1 pp; 11

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Magic (Book of Mormon); Masonry (Breastplate, globes)

Author: Webb, Thomas Smith.

Title of Book: The Freemason's Monitor.

Title of Article:

Title of Publication:

Place of Publication: Salem, [Mass.]

Publisher: Flagg & Gould for Cushing & Appleton.

Date of Publication: 1818.

Nature of Source:

This work, written by a Past Grand Master of masonry, is intended "to explain the nature and design of the Masonic institution, to those who may be desirous of becoming acquainted with its principles, whether for the purpose of initiation into the society, or merely for the gratification of their curiosity" (1).

Library Location: 080 Sh 64a #46738

Comment:

Another lengthy treatment of Freemasonry by a loyal Mason. Outlines the various stages and ranks of masons along with accompanying introductory speeches, scriptures, prayers, and stories. Little mention is made of the more secretive aspects of Masonry which would be of interest to LDS researchers. A useful background source, but not too informative.

Researcher: Jason H. Lindquist

Excerpts:

"Of the GLOBES. The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and varous parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

The sphere, with the parts of the earth delineated on its surface, is called the terrestrial globe; and that, with the constellations, and other heavenly bodies, the celestial globe" (49-50).

"Let the Mitre, with which you are invested, remind you of the dignity of the office you sustain, and its inscription impress upon your mind a sense of your dependence upon God; that perfection is not given unto man upon the earth, and that perfect holiness belongeth alone unto the Lord."
The *Breastplate*, with which you are decorated, in imitation of that upon which you are decorated, in imitation of that upon which were engraven the names of the twelve tribes, and worn by the high priest of Israel, is to teach you that you are always to bear in mind your responsibility to the laws and ordinances of the institution, and that the honour and interest of your chapter and its members should be always near your heart" (190).

**Length of Relevant Material:** 3 pp; 49-50, 190  
**Hard Copy (pages):**  
**Date When Photocopying Was Completed:**  

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**Topics:** Masonry; Ancient Symbols  
**Author:** Bradley, Joshua.  
**Title of Book:** *Some of the Beauties of Free-Masonry: being extracts from publications, which have received the approbation of the wise and virtuous of the fraternity: with introductory remarks, designed to remove the various objections made against the order / by Joshua Bradley.*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Rutland, Vt.  
**Publisher:** Fay and Davison.  
**Date of Publication:** 1816.  
**Nature of Source:** This book is a lengthy guide for Free Masons, detailing-- among other things-- explanations of each stage of Free masonry along with the introductory speeches which should be given at each stage. A number of prayers are given which can be used at specific occasions, such as the opening of a new lodge.  
**Library Location:** 080 Sh 64a #37076.  
**Comment:** Fairly useless source for someone interested in Mormon connections to Free Masonry. The author is obviously sympathetic to masonry and as a result, does not reveal details of the specific rites, histories, etc., of masonry which parallel LDS concepts.  
**Researcher:** Jason H. Lindquist  
**Excerpt (pages):** "*The Bee-Hive* is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, when it is in our power to relieve them without inconvenience to ourselves" (95).  
**Length of Relevant Material:** 318pp  
**Hard Copy (pages):**  
**Date When Photocopying Was Completed:**  

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Elisha Peck, Elder in, and from the Christian Church," argues extensively that Christians should abandon "all Party Names and Spirit" and hints at a restoration in the form of "the second apostolic church."

"If this work be of men, it will come to nought; if of God, you cannot overthrow it; lest happily you may be found a fighting against God" (8).

Those who say "you must not expect any more miracles or Prophets, only false ones; nor dreams or visions, for it is dangerous to trust these things given by the Spirit" are "in awful danger, for they are overlooking the new Testament Prophets, really as the Jews did the old. The apostle saith, they that are spiritual, try these things by the spirit, spiritual with spiritual. 1. Cor. 2: 13. And again God will pour out his spirit, and your old men shall dream, young men see visions, &c. You will say this was fulfilled at Pentacost; but take care; it only began to be fulfilled at that time-- and is to be completed at the rise of the second Apostolic church. That is now rising with no other name but Christian-- answering to the second Jerusalem. Again I call you to consider the New Testament prophecy; where it saith, God hat chosen the foolish things to confound the wise; and hte weak to confound the mighty. Yea, the things which are not to bring to nought the things that are. That all may see that the wisdom of this world is foolishness with God . . . . This is soon to be fulfilled, yea, it may have begun with or by this instrument, and the pure church arising" (8-9).

One of Elisha Peck's several credentials: "Whose character, call, gifts, grace and abilities, we have proved to our satisfaction: upon which, we have deemed him to be a proper subject of Ordination-- accordingly proceeded publickly and regularly, by the laying on of hands, to ordain him as an evangelist, in full fellowship, to go forth according to the gospel mission, into all the world, and preach and administer in all hte holy ordinances in the church of Christ" (15).
Topics: Mysteries of God (esoteric knowledge)
Author: Barrett, Francis.
Title of Book: *The Magus, or Celestial Intelligencer; being a complete system of Occult Philosophy.*
Title of Article:
Title of Publication:
Place of Publication: London. (Reprinted in Secaucus, N. J.)
Publisher: Lackington, Allen, and Co. (Reprinted by The Citadel Press.)
Date of Publication: 1801. (Reprinted in 1967.)
Nature of Source:
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Library Location: BF 1611 .b3x 1975.
Comment:
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Researcher: Jason H. Lindquist
Excerpt (pages):
"Among the Hebrews I find more fashions of characters, whereof one is most ancient, viz. an ancient writing which Moses and the prophets used, the form of which is not rashly to be discovered to any; for those letters which they use at this day were instituted by Esdras. There is among them a writing which they call celestial, because they shew it placed and figured among the stars. There is also a writing which they call *Malachim,* or *Melachim,* i.e. of angels, or regal; there is also another, which they call the passing through the river, and the characters and figures of all which you may see in the following Plates" (64-65).
Length of Relevant Material: 2 pp; 64-65
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: Mysteries, Esoterica, and Hidden Knowledge; Keys (pass-words, tokens)
Author: Captain William Morgan
Title of Book: Morgan's Freemasonry Exposed and Explained; Showing the Origin, History, and Nature of Masonry; Its Effect on the Government, and the Christian Religion, and Containing a Key to all the Degrees of Freemasonry . . .
Title of Article:
Title of Publication:
Place of Publication: New York.
Publisher: "Published for the Trade."
Date of Publication: 1882 (Reprint of the 1828 original)
Nature of Source: The famous anti-masonry tract that resulted in the death of William Morgan and the subsequent vilification of masons in America. This particular document is an 1882 reprint of the original which was published in 1828. It is important to note that this version and the earlier versions ([1828] and 1830, for instance) differ significantly. It appears that the second half was added, or added to, although it also seems to be an accurate representation of the higher levels of Masonry. It would be interesting to do a close comparison of the 1830 version and the 1882 version. Two parts are present in the version: the first, actually written by Morgan himself, resembles the earlier versions. The second, written by an anonymous "Member of the Craft," details the higher levels of masonry.
Library Location: Special Collections, HBLL, BYU: Americana HS 537 .M7 1882
Comment: Obviously, this work is filled with material of interest to researchers interested in many aspects of Mormonism and its origins. Of particular interest, however are the ways in which the idea of "keys" appears in this text. The first section of this document contains material related to the ancientness of the masonic order, the usage of pass-words, tokens, etc., and the idea of a "key" as a hint or a special bit of information that allows access to other, higher knowledge.
Researcher: Jason H. Lindquist
Excerpt: The Junior Warden in the South who represents the Tyler at the outer door of the middle chamber of King Solomon's Temple "inquires, 'Who comes here, who comes here?' The Senior Deacon answers 'A Fellow-Craft Mason.' Junior Warden to Senior Deacon, 'How do you expect to gain admission?' A. 'By a pass and token of a pass.' Junior Warden to Senior Deacon, 'Will you give them to me?' The Senior Deacon (or the Candidate, prompted by him) gives them; this and many other tokens or grips, are frequently given by stranger, when first introduced to each other; if given to a Mason he will immediately return it . . . " (45).
Length of Relevant Material: 1 pp; 45
Hard Copy (pages):
Date When Photocopying Was Completed:
Saint Paul and his brethren did not demand "peculiar regard" for themselves as "christian teachers, because they were men of distinguished gifts, nor even because they were good men; but because they were ministers of Christ. It was for their work's sake. It was on account of the dignity, and usefulness of their office" (3).

Considered first as a "teacher of divine truth." "This is the most obvious and most important view of the christian minister's work. He publishes the word of God. He is the grand medium of communicating to the world the knowledge of the true religion. And he is the only medium that can be relied upon as effectual. I shall not stop to prove this" (4).

Minister's are important because they prevent damnation and promote salvation. Notion of heaven: "Think what it is to be adorned with divine grace; to bear the image of him, who was holy, harmless, undefiled; and after being made perfect in holiness, to dwell where Jesus is, and be forever filled with all the fulness of God" (5). "And how great would be the usefulness of the sacred office, if ministers should be successful in bringing all this blessedness upon you alone! But this good is to be conferred upon thousands and millions innumerable" (5).
"The scheme of truth, contained in the Bible, makes known the perfections of God and the principles of his government, vindicates his character and administration from the reproaches of a wicked world . . ." (5).

"Christian ministers" stand " in relation to the glorious Redeemer. They stand in relation to his universal kingdom. They are his agents in the great work of promoting the interest of that kingdom. . . . His ministers are and must be the grand agents in this work. They must open the book of prophecy, and proclaim the approach of the day, when the knowledge of the Lord shall fill the earth. By their moving addresses" (9).

(Vaguely reminiscent of D&C 4)

A list of tasks, followed by: "In these great movements of divine providence, the ministers of Christ must be the principal agents. The Lord of the universe has appointed them to this work, and has promised them strength to accomplish it. Let them take their place thankfully; for it is a place of higher honor, than any mortal ever deserved. Let them take their place humbly; for it is a place of condescending, self-denying labor. Let them take their place with resolution and suffering. Let them march forward with steady pace, their eyes fixed on God, their hearts trusting in his strength, and panting to see the day, when his kingdom shall come, and his will be done on earth, as it is done in heaven" (9).

Length of Relevant Material: 9 pp. (roughly 1-9)

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Opposition in all things; Adam; Eve;

Author: Barrett, Francis.

Title of Book: The Magus, or Celestial Intelligencer; being a complete system of Occult Philosophy.

Title of Article:

Title of Publication:

Place of Publication: London. (Reprinted in Secaucus, N. J.)

Publisher: Lackington, Allen, and Co. (Reprinted by The Citadel Press.)

Date of Publication: 1801. (Reprinted in 1967.)

Nature of Source: One of D. Michael Quinn's favorite sources in Early Mormonism and the Magic World View. Quinn argues that The Magus was an immensely popular source for folk magic practice and belief, on both sides of the ocean. My study this summer involves "keys," so I haven't looked into all the ways Quinn uses The Magus. For this reason, it would be worth reading (in its convenient, reprinted form) for anyone working with Magic World View. (Please note that the version of The Magus I reviewed is a facsimile reprint of the original, published in 1967.)

Library Location: BF 1611 .b3x 1975.

Comment:

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wide influence and circulation. Perhaps most striking is the strongly Christian world view underlying *The Magus*. That is, magic exists within a clearly Christian paradigm, and the text repeatedly links elements of the occult (both good and bad magic) with either God or the Devil. Positive stones or charms are the result of God's administration and governance, while the monstrous spirits that roam the woods are the perverse result of Satan's occult tampering with the apple in the garden of Eden. The presence of Christian and magic belief existing in such close relation seems to support the thesis that Joseph Smith and early Mormon converts would not have been uncomfortable with the language of a magic world view. (Multiple index entries)

This passage describes the fall in language vaguely reminiscent of the Book of Mormon.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

"Therefore, on the same day, not only mortality entered through concupiscence, but it presently after entered into a conceived generation; for which they were, the same day, also driven out of Paradise: hence followed an adulterous, lascivious, beast-like, devilish generation, and plainly incapable of entering into the kingdom of God, diametrically opposite to God's ordination; by which means death, and the threatened punishment, *corruption*, became inseparable to man and his posterity" (21).

**Length of Relevant Material:** 1 pp; 19

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Opposition in all things (Ballou disagrees with this doctrine); Atonement;

**Author:** Ballou, Hosea.

**Title of Book:** *A Treatise on Atonement* : in which the finite nature of sin is argued, its cause and consequences as such; the necessity and nature of atonement; and, its glorious consequences, in the final reconciliation of all men to holiness and happiness.

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Portsmouth.

**Publisher:** Oracle Press for Peirce.

**Date of Publication:** 1812.

**Nature of Source:**

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**Library Location:** 080 Sh64a no. 24691

**Comment:**
This is a prodigious, rambling treatise on the subject of universal salvation. Although there are clear echoes of this kind of teaching to be found in the Book of Mormon, it is also interesting to note how some of these threads of argument and the very language used turns up in the Book of Mormon and in Joseph Smith's writings-- only it is used to support a different conclusion. For instance, Ballou discusses how the weight of "infinite" sin "thwarts" God's plan-- a mode of argument which appears in 2 Ne. 2. It is also useful to compare this form of universalism to the type of "universalism" to be found in D&C 76.

Researchers: Jason H. Lindquist

Excerpt (pages):
The opposers of universalism have "endeavored to show the absurdity of believing that men could be received into the kingdom of glory and righteousness, in their sins; which no Universalist ever believed" (vii).
"The punishment, or sufferings, which we endure, in consequence of sin, is not a dispensation of any penal law, but of the law of necessity, in which law, as long as a cause continues, it produces its effects" (ix).
"I have before observed, and I think justly, that the intention of a legislature, in legislation, must be thwarted, in order for the law, to take cognizance of sin. Now if God, in a direct sense of speaking, be the legislator of the law which is thwarted by transgression, in the same direct sense of speaking, his intentions in legislation are thwarted. With eyes open, the reader cannot but see, that if sin be infinite because it is committed against an infinite law, whose author is God, the design of Deity must be abortive; to suppose which, brings a cloud of darkness over the mind, as intense as the supposition is erroneous. It cannot with any propriety be supposed, that any rational being can have an intention contrary to the knowledge which he possesses" (16).
"If sin be infinite in its nature, there can be no one sin greater than another. The smallest offence against the good of society, is equal to blasphemy against the Holy ghost. If what we call a small crime, be not infinite, the greatest cannot be, providing there is any proportion between the great and the small" (19-20).
"The reader may see, that no act can be determined to be morally good, or evil, by the consequences which follow, but only by the disposition, or intention, which the actor possesses when the act is done. Then, in order for the sin to be infinite, the intention of the transgressor must be infinite, embracing all the consequences that can ever arise from what he does; but this is never the case with finite beings" (22).
"I never adopted the belief of universal holiness and happiness out of choice, but from the force of real or supposed evidence. And I know you cannot believe it, on any other ground" (233).

Length of Relevant Material: 35 pp; preface; 1-25

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Ordination; Basis of Authority;

Author: Cotton, John.
Title of Book: Ministers of the Gospel should speak, not as pleasing man, but God, who tries their hearts: a sermon, preach'd at the ordination of the Rev. Mr. Ward Cotton, at Hampton, in new-Hampshire, June 19th, 1734.

Title of Article:

Place of Publication: Boston.

Publisher: B. Green.

Date of Publication: 1734.

Nature of Source: A pep talk of sorts for "Ministers of the Gospel" which sets forth two propositions: that "some are allowed of God to be put in trust with the Gospel" and that those ministers chosen "should make it their great concern and endeavor, so to speak, not as pleasing men, but GOD, who tries their Hearts" (5). Written by John Cotton, Puritan luminary of the early Eighteenth Century, this piece comments on the nature of a minister's call.

Library Location: BX 7232 .C67x 1734 [microform] (17097)

Comment: Cotton speaks of ministers being "authorized from Christ" and as "[receiving] their commission from him" (5). Later, Cotton describes the "imposition of the Hands of the Presbytery" by which ministers are "set apart to the Gospel Ministry" (5). Like other early American religious sources of this kind, the rhetoric of a call, a setting-apart, and of an authorized priesthood is present, but left unexplicated. That is, the process by which Christ might "authorize" his ministers is not discussed, nor is the implication of an actual physical setting-apart explored. Nothing on keys here, either.

Researcher: Jason H. Lindquist

Excerpt (pages):

"Prop. I. Some are allowed of God to be put in trust with the Gospel. And these are Christ's Ministers, regularly call'd and set apart to the work of the Gospel-Ministry. The Lord Jesus Christ has instituted a standing Gospel-Ministry in his Church, to continue to the end of the World. It is his Sovereign Will and Pleasure, that there should be an Order of Men to represent his Person, publish his Laws, exhibit the promises & administer Seals and Censures; this is evident from the promise of Christ's presence to be with his Ministers to the end of the World, Matt. 28. 20. And because the reason of such an institution of Men to this service will always continue. Now with these is the Gospel intrusted; they are allow'd of God to be put in trust with the Gospel. It is God, who raises them up, who gifts and qualifies them for serving their Generation in the Gospel of his Son, and inclines their hearts to engage therein. They are authorized from Christ, the King and Head of his visible Church and People, to discharge the Office of Gospel Ministers. They receive their commission from him. And they are introduc'd into their awful Station by Persons authorized by Christ thereunto. The are by the Imposition of the Hands of the Presbytery, and solemn Prayer, set apart to the Gospel Ministry, and so bro't under solemn bonds & obligations, and endow'd with all the privileges & powers that belong to that sacred Office" (5).

"They act in Christ's name, on his behalf; he gives them their instructions, puts words into their mouths. The solemn Charge given to them at their Ordination, is in the Name of Christ; they preach the Gospel in his Name, and so with authority and power. And
what they deliver agreeable to the Oracles of God, it is the word of God and not of man, and accordingly to be attended to, and regarded by us" (6).

**Length of Relevant Material:** 6 pp; 1-6

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Preparation of Earth and Preceding events;

**Author:** [Austin, David], ed.

**Title of Book:** The Millennium; or the Thousand Years of Prosperity, promised to the Church of God, in the Old Testament and in the New, shortly to commence, and to be carried on to perfection, under the auspices of Him, who, in the vision was presented to St. John . . .

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Elizabethtown.

**Publisher:** Kollock.

**Date of Publication:** 1794.

**Nature of Source:** A collection of three different discourses, edited by David Austin. The first is a discourse by Dr. Bellamy on the relationship of the church to the last days; the second, an address by Jonathan Edwards, "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer, for the revival of religion and the advancement of Christ's kingdom on earth, pursuant to Scripture-promises and prophecies concerning the last time;" and finally, an address by Austin himself, explaining "A Key to the providence of God, in the political operations of 1793-94" (v-viii).

**Library Location:** 080 Sh 64 Evans #26594

**Comment:** This document is an extensive treatment of the millennium and would bear another reading by someone interested in views of the millennium. Edward's segment provides a detailed analysis of the prophecies available concerning the end-time. Austin's discourse assesses the current state of prophecy fulfillment and gauge what further prophecies need to be fulfilled. The word "key" does come up, but only in the sense of cipher or means of interpreting something-- in this case, in the sense of a interpretive method for looking at apocalyptic revelation (i.e. Austin's "key" is simply his own preferred allegorical reading of certain passages, which, when accepted, lead to certain logical conclusions. This particular passage is an interesting pastiche of (pre)millenial phrases, all of which would be familiar to a LDS reader.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

"Both the Old and New Testaments join to raise in us, who live in these ages, the highest assurance that it is God's design to give his Son the Heathen for his inheritance, and the uttermost parts of the earth for his possession. For all kings shall bow down before him, and all nations shall serve him. And the mountain of the Lord's house shall be
established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. They shall beat their swords into plough-shears and their spears into pruning-hooks, and learn war no more. For the earth shall be full of the knowledge of the Lord as the waters cover the sea. A nation shall be born in a day. All they people shall be righteous. They shall all know the Lord, from the least to the greatest. And holiness to the Lord shall be written on every thing. Kings shall become nursing fathers, and queens nursing mothers: and there shall be nothing to hurt or offend. The inhabitants shall not [so much as] say I am sick. And this kingdom shall fill the whole earth. And all nations and languages shall serve him. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High God; and the Jews shall be called in, and the fulness of the Gentiles. For the Gospel shall be preached to every nation, and kindred, and tongue, and people. And Satan shall be bound, and Christ shall reign on earth a thousand years" (21-22).

Length of Relevant Material: 2 pp; 21-22
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Preparation of the earth and preceding events; Old Testament as context for Doctrine; Missionary Work
Author: [Austin, David], ed.
Title of Book: "The Millennium; or the Thousand Years of Prosperity, promised to the Church of God, in the Old Testament and in the New, shortly to commence, and to be carried on to perfection, under the auspices of Him, who, in the vision was presented to St. John . . .".
Title of Article:
Title of Periodical:
Place of Publication: Elizabethtown.
Publisher: Kollock.
Date of Publication: 1794.
Nature of Source:
A collection of three different discourses, edited by David Austin. The first is a discourse by Dr. Bellamy on the relationship of the church to the last days; the second, an address by Jonathan Edwards, "An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer, for the revival of religion and the advancement of Christ's kingdom on earth, pursuant to Scripture-promises and prophecies concerning the last time;" and finally, an address by Austin himself; explaining "A Key to the providence of God, in the political operations of 1793-94" (v-viii).
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assesses the current state of prophecy fulfillment and gauge what further prophecies need to be fulfilled. The word "key" does come up, but only in the sense of cipher or means of interpreting something-- in this case, in the sense of an interpretive method for looking at apocalyptic revelation (i.e. Austin's "key" is simply his own preferred allegorical reading of certain passages, which, when accepted, lead to certain logical conclusions.

**Researcher:** Jason H. Lindquist  
**Excerpt (pages):**

"One circumstance, saith Dr. Hallifax, ought not to be passed by unnoticed-- namely, the menaces of certain vengeance to be hereafter inflicted on the enemies of the true religion, intimated by the destruction of the body of the fourth beast; and subsequent to that the promise of the universal establishment of the reign of Christ, when the stone cut out of the mountain without hands, shall strike and break to pieces the image on its feet; and become a great mountain, and fill the whole earth. This part of the prophecies is yet unfulfilled; nor is it for us to ascertain the manner in which so important a revolution in the religious world will be effected . . ." (iv-v).

Millennial "Remarks and Inferences":

"1. When, therefore, our Savior, in the days of his flesh, denominated his followers a little flock, from the smallness of their number, he had no design to teach us that this would always be the case . . ."(36)  
"2. Notwithstanding hitherto but few have been saved, there is no evidence but that yet the greater part of mankind may be saved" (38).

**Length of Relevant Material:** 5 pp; iv-v, 36-38  
**Hard Copy (pages):**  
**Date When Photocopying Was Completed:**
In spite of the difficulties of tracing a direct link between these rare documents and Joseph Smith, the document remains of some interest to LDS scholars. For instance, some of the most interesting segments of "Greater Key" are the introductory narratives which appear to be more modern than the rest of the document-- or at least appear to have been tampered with by translators. These introductions seem resemble the storytelling style and tone of similar instructional tales in Masonry. The introductions also contain compelling speculation about the nature of man and the relation of the Christian and the Occult. While not as ancient, these passages suggest how magic began to be used by a culture that embraced both Christian and Magic cultures.

This particular passage is interesting because it hints at the combination in man of terrestrial and celestial matter, as well as God wish "to bring His works to perfection . . ."

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

"Firstly. It is necessary for thee to understand that God, having made all things, in order that they may be submitted unto Him, hath wished to bring His works to perfection, by making one which participates of the Divine and of the Terrestrial, that is to say, Man; whose body is gross and terrestrial, while his soul is spiritual and celestial, unto whom He hath had subject the whole earth and its inhabitants, and hath given unto Him means by which He may render the Angels familiar, as I call those Celestial creatures . . ." (4).

**Length of Relevant Material:** 1 pp; 4

**Hard Copy (pages):**

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**Topics:** Spirit of Christ, light of Christ; Spirit and matter; Intelligence and intelligences; Earth and the Environment

**Author:** Barrett, Francis.

**Title of Book:** The Magus, or Celestial Intelligencer; being a complete system of Occult Philosophy.

**Title of Article:**

**Title of Publication:**

**Place of Publication:** London. (Reprinted in Secaucus, N. J.)

**Publisher:** Lackington, Allen, and Co. (Reprinted by The Citadel Press.)

**Date of Publication:** 1801. (Reprinted in 1967.)

**Nature of Source:**

One of D. Michael Quinn's favorite sources in Early Mormonism and the Magic World View. Quinn argues that The Magus was an immensely popular source for folk magic practice and belief, on both sides of the ocean. My study this summer involves "keys," so I haven't looked into all the ways Quinn uses The Magus. For this reason, it would be worth reading (in its convenient, reprinted form) for anyone working with Magic World View. (Please note that the version of The Magus I reviewed is a facsimile reprint of the original, published in 1967.)

**Library Location:** BF 1611 .b3x 1975.

**Comment:**
An important source for anyone studying the relationship of magic practice and belief in relation to Joseph Smith—particularly if Quinn is right in suggesting that the book had wide influence and circulation. Perhaps most striking is the strongly Christian worldview underlying *The Magus*. That is, magic exists within a clearly Christian paradigm, and the text repeatedly links elements of the occult (both good and bad magic) with either God or the Devil. Positive stones or charms are the result of God's administration and governance, while the monstrous spirits that roam the woods are the perverse result of Satan's occult tampering with the apple in the garden of Eden. The presence of Christian and magic belief existing in such close relation seems to support the thesis that Joseph Smith and early Mormon converts would not have been uncomfortable with the language of a magic worldview. (Multiple index entries)

This passage presents a combination of Platonism with animism that comes out sounding almost like the creation account in the book of Abraham—presenting a hierarchy of intelligences where every animate and inanimate thing possesses a portion of intelligence. In this passage, for example "all virtue in stones, herbs, metals, and all other things, may come from the intelligences, the governors." It remains unclear whether the animation originates from God in a way similar to the light of Christ, or whether each individual rock possesses its own portion.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**

"It is to be noted, that God, in the first place, is the end and beginning of all virtue: he gives the *seal* of the *ideas* to his servants, the *intelligences*, who, as faithful officers, *sign* all things entrusted to them with an *ideal virtue*; the heavens and stars, as instruments, disposing the matter, in the mean while, for the receiving of those forms which reside in Divine Majesty, and to be conveyed by stars. And the Giver of forms distributes them by the ministry of his intelligences, which he has ordained as rulers and comptrollers over his works; to whom such a power is entrusted, in things committed to them, that so all virtue in stones, herbs, metals, and all other things, may come from the intelligences, the governors. Therefore the form and virtue of things come first from the *ideas*---then from the ruling and governing intelligences---then from the aspects of the heavens disposing---and, lastly, from the tempers of the elements disposed, answering the influences of the heavens, by which the elements themselves are ordered or disposed. These kinds of operations, therefore, are performed in these inferior things by express forms; and in the heavens, by disposing virtues; in intelligences, by mediating rules; in the original cause, by *ideas* and exemplary forms; all which must of necessity agree in the execution of the effect and virtue of every thing" (86).

**Length of Relevant Material:** 1 pp; 86

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Spirit of Christ; Light of Christ

**Author:** Barrett, Francis.

**Title of Book:** *The Magus, or Celestial Intelligencer; being a complete system of Occult Philosophy.*
An important source for anyone studying the relationship of magic practice and belief in relation to Joseph Smith—particularly if Quinn is right in suggesting that the book had wide influence and circulation. Perhaps most striking is the strongly Christian world view underlying *The Magus*. That is, magic exists within a clearly Christian paradigm, and the text repeatedly links elements of the occult (both good and bad magic) with either God or the Devil. Positive stones or charms are the result of God's administration and governance, while the monstrous spirits that roam the woods are the perverse result of Satan's occult tampering with the apple in the garden of Eden. The presence of Christian and magic belief existing in such close relation seems to support the thesis that Joseph Smith and early Mormon converts would not have been uncomfortable with the language of a magic world view. (Multiple index entries)

Although described as a "universal spirit," the language and the universality of distribution here resembles the language used to describe the light of Christ

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**
"There is, therefore, such a kind of medium required to be, by which celestial souls may be joined to gross bodies, and bestow upon them wonderful gifts. The spirit is, in the same manner, in the body of the world, as our spirit is in our bodies; for as the powers of our soul are communicated to the members of the body by the medium of the spirit, so also the virtue of the soul of the world is diffused, throughout all things, by the medium of the universal spirit; for there is nothing to be found in the whole world that hath not the spark of the virtue thereof. Now this spirit is received into things, more or less, by the rays of spirit, therefore, every occult property is conveyed into herbs, stones, metals, and animals, through sun, moon, planets, and through stars higher than the planets" (87).

**Length of Relevant Material:** 1 pp; 87

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
Jachin and Boaz was a key text in laying open the inner workings of Masonry to the public. Quite popular, this sympathetic expose (if that isn't contradictory) was reprinted on both sides of the ocean and was a source text for many later discussions of Masonry.

**Library Location:** 080 Sh 64 #34506

**Comment:**
Another source on Masonry, useful for correlating observations gleaned from other sources. There are a few things that were new to me here. Each oath not to disclose the signs and tokens is printed in detail, including the penalties for disobedience. We get another version of the Hiram Abish story, linking Hiram's death explicitly with keywords and the "grand sign" of the Master Mason.

**Researcher:** Jason H. Lindquist

**Excerpt (pages):**
"THE OATH.
'I - - A. B. Of my own free will and accord, and in the presence of Almighty God and this Right Worshipful Lodge, dedicated to St. John, do hereby and herein most solemnly and sincerely swear, that I will always hale, conceal, and never reveal any of the secrets or mysteries of Free Masonry, that shall be delivered to me now . . . . under no less penalty than to have my throat cut across, my tongue torn out by the root, and that it be buried in the sands of the sea, at low water mark, a cable's length from the shore, where the tide ebbs and flows twice in twenty four hours.' The new made member is then taught the sign, grip, and password of the entered apprentice . . . ." (14).

"Mas. Did he present you with any thing?
Ans. "He presented me with an apron, which he put on me. He told me it was a badge of innocence, more ancient than the Golden Fleece or the Roman Eagle; more honorable than the Star and Garter, or any other order under the sun, that could be conferred upon me at that time, or any time hereafter" (19).

**Length of Relevant Material:** 35 pp; 1-35

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
Place of Publication: Salem, [Mass.]
Publisher: Flagg & Gould for Cushing & Appleton.
Date of Publication: 1818.
Nature of Source:
This work, written by a Past Grand Master of masonry, is intended "to explain the nature and design of the Masonic institution, to those who may be desirous of becoming acquainted with its principles, whether for the purpose of initiation into the society, or merely for the gratification of their curiosity" (1).

Library Location: 080 Sh 64a #46738

Comment:
Another lengthy treatment of Freemasonry by a loyal Mason. Outlines the various stages and ranks of masons along with accompanying introductory speeches, scriptures, prayers, and stories. Little mention is made of the more secretive aspects of Masonry which would be of interest to LDS researchers. A useful background source, but not too informative.

Researcher: Jason H. Lindquist
Excerpt:
"All-seeing Eye Whom the Sun, Moon and Stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits" (69).

Length of Relevant Material: 1 pp; 69
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Visions, dreams, revelations; Angels; Divine Mission of United States
Author: Willey, Mrs. Chloe.
Title of Book: A Short Acount of the Life and remarkable view of Mrs. Chloe Willey of Goshen, N.H. / written by herself.
Title of Article:
Title of Publication:
Place of Publication: New York.
Publisher: John C. Totten.
Date of Publication: 1810.
Nature of Source:
A young lady of Goshen, N.H. uses this pamphlet to tell the story of her "Life and Remarkable View."

Library Location: 080 Sh 64a no. 22058.

Comment:
A very interesting account; of particular interest are her general tone and her visionary experiences. First, the style in which she relates her life story resembles Joseph Smith's method of relating his life (in the 1838 First Vision account). Second, her vision of the path, the river, and the multitude bear a close resemblance to Lehi's dream in the Book of Mormon. Finally, the frame of the story is the similar: an angelic companion carries his charge about, showing symbolic scenes and then interpreting them for the visionary.
Researcher: Jason H. Lindquist
Excerpt (pages):
The angel "said, the time will shortly come, when the stone, cut out of the mountain, without hands, which we read of in Daniel ii. 34 and 35, should become great, and fill the whole earth; that there would be glorious days in America; and that Christ should be their king, and reign from the rising to the setting sun: but in those days we must watch and pray, and make God's word the rule of our conduct" (22).
Length of Relevant Material: 24pp (the whole thing is worth reading).
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Visions, dreams, revelations; Angels; Mysteries of God (esoteric knowledge)
Author: Ed. L. W. de Laurence
Title of Book: The Greater Key of Solomon.
Title of Article:
Title of Publication:
Place of Publication: Chicago.
Publisher: The de Laurence Company.
Date of Publication: 1914.
Nature of Source:
According to Michael Quinn, the "Key of Solomon"-- a source and instruction book on magic-- is a medieval text which was widely circulated in manuscript form and contributed to the popularity of Cabalistic and ceremonial magic. As the editor notes, however, the manuscript was difficult to get a hold of, at least by 1915. Also of note from the 1915 translation which I looked at is the complicated transcription history of the document. de Laurence notes dozens of manuscripts which he consulted in piecing together the final translated version.
Library Location: BF 1591 .M33x 1914.
Comment:
In spite of the difficulties of tracing a direct link between these rare documents and Joseph Smith, the document remains of some interest to LDS scholars. For instance, some of the most interesting segments of "Greater Key" are the introductory narratives which appear to be more modern than the rest of the document-- or at least appear to have been tampered with by translators. These introductions seem resemble the storytelling style and tone of similar instructional tales in Masonry. The introductions also contain compelling speculation about the nature of man and the relation of the Christian and the Occult. While not as ancient, these passages suggest how magic began to be used by a culture that embraced both Christian and Magic cultures.
Researcher: Jason H. Lindquist
Excerpt (pages):
Solomon counseling his son, Roboam:
"O my Son Roboam . . . . in order that thou mayest understand how I have arrived at this degree (of wisdom), it is necessary to tell thee that one day, when I was meditating upon the power of the Supreme Being, the Angel of the great God appeared before me as I was
saying, O how wonderful are the works of God! I suddenly beheld, at the end of a thickly-shaded vista of trees, a Light in the form of a blazing Star which said unto me with a voice of thunder: SOLOMON, SOLOMON, be not dismayed; the Lord is willing to satisfy thy desire by giving thee knowledge of whatsoever thing is most pleasant unto thee. I order thee to ask of Him whatsoever thou desirest. Whereupon, recovering from my surprise, I answered unto the Angel, that according to the Will of the Lord, I only desired the Gift of Wisdom, and by the Grace of God I obtained in addition the enjoyment of all the Celestial treasures and the knowledge of all natural things" (4)

When I am done instructing you, "I assure thee that the Graces of the Great God will be familiar unto thee, and that the Celestial and Terrestrial Creatures will be obedient unto thee, and a science which only works by the strength and power of natural things, and by the pure Angels which govern them. Of which latter I will give thee the names in order . . ." (4).

Length of Relevant Material: 9 pp ; 1-9
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Visions, dreams, revelations; Angels; Tree of Life; Old and New Jerusalem;

Author: Willey, Mrs. Chloe.

Title of Book: A Short Acount of the Life and remarkable view of Mrs. Chloe Willey of Goshen, N.H. / written by herself.

Title of Article:
Title of Publication: New York.

Place of Publication:
Publisher: John C. Totten.

Date of Publication: 1810.

Nature of Source:
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Researcher: Jason H. Lindquist

Excerpt (pages):
"On the 4th of January, 1788, I had the following dream:-- I thought I was travelling in a very pleasant, but uncommon path. It appeared as though the sun shined in this path, but not out of it; and the greater distance I looked forward, the brighter it appeared. I saw many little paths, which turned to the right and left, but the sun did not appear to shine in these paths; and I saw written on trees by the sides of these paths fears and doubts; but I
thought there were no fears and doubts where the sun shined. I looked forward and saw one at a small distance before me, who appeared to be an angel. I asked him what road we were in. He said it was the Highway of Holiness, which we read of in Isaia. xxv. 8. I soon perceived at my left hand a black river, which ran back (not the way we were going.) I asked my guide, what river that was. He said, Pride. On the other side of this river I observed a great city, which was filled with people, who appeared to be in the greatest confusion, and running in every direction; many of them came from the city on to this river, and were carried away instantly by the current, which was very rapid. I asked my guide, what was the name of that city. He said, it was the city of destruction, and that it represented this world— I now had a most striking sense of the vanity of pride. The vast multitudes, which were drowned in this river (the representation of Pride) fully evinced its destructive consequences. Some of those whom I beheld were clothed in the most gorgeous apparel, which only served to hasten their destruction. I thought for myself that I must ever abhor this road to misery . . . We soon came in sight of a golden gate. I asked what that was. He said, it was the gate, through which the saints entered at death into the New-Jerusalem, or Heaven. It was at some distance; and I felt in haste, for I had a great desire to be there. When we drew nigh, I beheld a most beautiful angel looking toward us, who, my guide said, was the angel that attended the saints at their death" (12).

"At night, when I retired to sleep, I saw my guide, who told me, that in the glorious day, which was shortly to take place, the purity of Christ's church should be established; that miracles should be wrought by his faithful servants; that cripples, with those possessed with diseases, might be restored, which this angel told me, must be done by anointing them with oil in the name of the Lord, and the prayers of two godly persons, or ministers; and that they must have faith, and in that day the Lord would do great things for Zion, and her watchmen should be of one mind" (13).

"Then I was carried very fast through the dark air, till I came to a black sea. A black mountain appeared to down to this sea. The place was awful and terrible to behold. I was immediately carried into this mountain, where was most terrible darkness, to such a degree that I could feel it . . . I began to cry, My Father, my Father who art in heaven, appear in mercy! I was instantly brought out of this place into a plain field; and the earth appeared bright as if something did shine upon it" (21).

The angel "said, the time will shortly come, when the stone, cut out of the mountain, without hands, which we read of in Daniel ii. 34 and 35, should become great, and fill the whole earth; that there would be glorious days in America; and that Christ should be their king, and reign from the rising to the setting sun: but in those days we must watch and pray, and make God's word the rule of our conduct" (22).

Length of Relevant Material: 24pp (the whole thing is worth reading).

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Visions, dreams, revelations; Angels; Tree of Life (sort of); Old and New Jerusalem; Divine Mission of United States (America as Land of Promise);

Author: Willey, Mrs. Chloe.
Title of Book: A Short Account of the Life and remarkable view of Mrs. Chloe Willey of Goshen, N.H. / written by herself.

Title of Article:

Title of Publication:

Place of Publication: New York.

Publisher: John C. Totten.

Date of Publication: 1810.

Nature of Source:
A young lady of Goshen, N.H. uses this pamphlet to tell the story of her "Life and Remarkable View."

Library Location: 080 Sh 64a no. 22058.

Comment:
A very interesting account; of particular interest are her general tone and her visionary experiences. First, the style in which she relates her life story seems as close to Joseph Smith's method of relating his life (in the 1838 First Vision account) as anything I've encountered yet. Second, her vision of the path, the river, and the multitude bear a close resemblance to Lehi's dream in the Book of Mormon. Furthermore, the frame of the story is the similar: an angelic companion carries his charge about, showing symbolic scenes and then interpreting them for the visionary.

Researcher: Jason H. Lindquist

Excerpt (pages):
"I now saw that I had grieved the Spirit of God, and had never repented of my sins as I ought, and turned to the Lord with full purpose of heart; but had been adding sin unto sin, and treasuring up wrath against the day of wrath. At this time my sins were set in order before me, and sunk me in the depths of misery." (6).

"One night, as I retired to pray, I had a most shining view of the justice and holiness of God-- of the purity of his nature and character, and of my own criminality . . . . While I was on my knees before god, my Saviour spake peace to me . . . . At this there was a strange alteration in my mind: my burden left me; and the view I had of what Christ suffered for sinners, filled me with wonder and surprise" (7).

"But one thing, which was truly distressing and trying to me, and which appeared very strange, was, that I found nothing int he records of the followers of Christ about their being sprinkled; but, on the contrary, found many places, of their being baptized by immersion, on going into the water" (8).

"On the 4th of January, 1788, I had the following dream:-- I thought I was travelling in a very pleasant, but uncommon path. It appeared as though the sun shined in this path, but not out of it; and the greater distance I looked forward, the brighter it appeared. I saw many little paths, which turned to the right and left, but the sun did not appear to shine in these paths; and I saw written on trees by the sides of these paths fears and doubts; but I thought there were no fears and doubts where the sun shined. I looked forward and saw one at a small distance efore me, who appeared to be an angel. I asked him what road we were in. He said it was the Highway of Holiness, which we read of in Isaia. xxv. 8. I soon perceived at my left hand a black river, which ran back (not the way we were going.) I asked my guide, what river that was. He said, Pride. On the other side of this river I observed a great city, which was filled with people, who appeared to be in the greatest confusion, and running in every direction; many of them came from the city on
to this river, and were carried away instantly by the current, which was very rapid. I asked my guide, what was the name of that city. He said, it was the city of destruction, and that it represented this world--I now had a most striking sense of the vanity of pride. The vast multitudes, which were drowned in this river (the representation of Pride) fully evinced its destructive consequences. Some of those whom I beheld were clothed in the most gorgeous apparel, which only served to hasten their destruction. I thought for myself that I must ever abhor this road to misery . . . . We soon came in sight of a golden gate. I asked what that was. He said, it was the gate, through which the saints entered at death into the New-Jerusalem, or Heaven. It was at some distance; and I felt in haste, for I had a great desire to be there. When we drew nigh, I beheld a most beautiful angel looking toward us, who, my guide said, was the angel that attended the saints at their death" (12).

"At night, when I retired to sleep, I saw my guide, who told me, that in the glorious day, which was shortly to take place, the purity of Christ's church should be established; that miracles should be wrought by his faithful servants; that cripples, with those possessed with diseases, might be restored, which this angel told me, must be done by anointing them with oil in the name of the Lord, and the prayers of two godly persons, or ministers; and that they must have faith, and in that day the Lord would do great things for Zion, and her watchmen should be of one mind" (13).

Page 18 contains a description of the "evil spirits" whose "persuasions and success were surprising, as well as painful to me" (18).

"Then I was carried very fast through the dark air, till I came to a black sea. A black mountain appeared to down to this sea. The place was awful and terrible to behold. I was immediately carried into this mountain, where was most terrible darkness, to such a degree that I could feel it . . . . I began to cry, My Father, my Father who art in heaven, appear in mercy! I was instantly brought out of this place into a plain field; and the earth appeared bright as if something did shine upon it" (21).

The angel "said, the time will shortly come, when the stone, cut out of the mountain, without hands, which we read of in Daniel ii. 34 and 35, should become great, and fill the whole earth; that there would be glorious days in America; and that Christ should be their king, and reign from the rising to the setting sun: but in those days we must watch and pray, and make God's word the rule of our conduct" (22).

Length of Relevant Material: 24pp (the whole thing is worth reading).

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Visions, Dreams, Revelations; Destruction; Preparation of the earth and preceding events

Author: Hughes, Nimrod.

Title of Book: *A Solemn Warning to All the Dwellers Upon Earth* . . . wherein I was shewn that the certain destruction of one third of mankind, as foretold in the Scriptures, must take place on the fourth day of June, 1812.

Title of Article:
Title of Publication:  
Place of Publication: New York.  
Publisher: Largin & Thompson.  
Date of Publication: 1812.  
Nature of Source:  
The self-proclaimed prophet, Nimrod Hughes, uses this pamphlet to claim that one-third of the population of the earth will be destroyed within the year.  
Library Location: 080 Sh64a no. 22058.  
Comment:  
A fascinating document detailing Hughes' logic and reasoning on the impending destruction and subsequent coming of the Savior. Here is another instance of the author being swept away in a dream and being shown things and then having them explained by a spirit guide.  
Researcher: Jason H. Lindquist  
Excerpt (pages):  
"And as it has happened in every age, that when the Lord commissioned any of his servants, the prophets, to bear his word to the children of men, he qualified them for their awful mission by such visions, direct revelations, and often sever trials and exercises, so convinced them that they must obey his voice, or perish; so also that he prepared him, whose task it is, to publish these words, in obedience to the Lord's command, and that he may at least deliver his own soul" (4).  
And yet, "few can be found who would countenance the man, who could declare himself commissioned by the God of Daniel, to explain any hidden or mysterious matter which they of themselves did not perceive to be contained in the Holy Scriptures" (5).  
"But the Lord has been pleased to reveal to his servant N. H. that at the end of two years and sixty-two days from the date of this book, this dreadful prophecy must be accomplished, and in its accomplishment, the one third of all mankind throughout the earth shall be destroyed, and all those whom it shall please the Lord to spare must also suffer such trouble as never was before" (7).  
"Hoping, that through the great mercy of God, this solemn warning will have the blessed effect of bringing sinners to a due consideration of their awful situation; and with earnest prayer that it might bring repentance to many" (11).  
Key doctrines become points of dissention: "The two great sacraments ordained in the church of Christ, and which should be bonds of union amongst true believers have been made the causes of the greatest dissention. . . For instance-- the sacrament of baptism, which should unite all christians in one church, has been made the means of dividing them into several parties; one party is for washing, another for plunging or dipping, another for pouring, another for sprinkling with water" (16).  
"There is a notion which greatly prevails in the world, and that not only amongst those who despise all scripture, and condemn all revelation, but also amongst the professors of religion, who profess to believe the bible, that all prophecyings have ceased upon earth; and that here is no more of divine revelation communicated to mankind! . . . Strange as it may appear, yet there are some who not only profess to believe the gospel, but who take upon them to be ministers and teachers of religion, who will say, and sharply contend for it too, that all prophecyings have ceased; or that all the spirit of prophecy has been withdrawn!-- Yet long after this memorable day [pentacost], St. Paul wrote his
Epistle to the Corinthians, when he exhorts that church, and all other christians of consequence, that they should earnestly covet the best gifts, but rather that they might prophecy-- see the 14th chapter of Paul's 1st Epistle to the Corinthians throughout" (20-21).

Cites Acts 13th chap. 40, 41.: "Beware, therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (21).

""The burden of the Lord is upon me, and I must make a true report; and happy are they who shall believe it, and who, by earnestly turing unto the Lord with their whole heart, shall obtain deliverance in the great day of his VISITATION.

I Nimrod Hughes . . . was from my infancy, peculiarly warned and called by the gracious admonitions of the Lord, to forsake all the trifling vanities of life, and enter fully into the service of the Lord God" (20-21).

"As I lay in prison reflecting on the serious calls from the Lord, which I had long slighted and disobeyed, and considering what might be the meaning of my then present situation, I saw as it were, the roof of my prison opened, and I was immediately taken, in the spirit, and carried away into the wilderness. And I saw a deep and dismal dark pit, and the sight of it filled me with horror: for it appeared to widen as it descended, and I was placed upon the brink of it, and the dept of it, was beyond the reach of my sight. Then I looked and an innumerable crowd, the spirits of men and women, of every rank and station in the world, all rushing on from every direction towards this pit, and as they came they tumbled headlong down; then indeed I feared and trembled exceedingly, and it was then given to me to know, that this vision represented the suddenness of the destruction which the Lord bringeth upon the earth for the punishment of the sins of its inhabitants . . . . And I was carried from this place, but the dread of the vision filled my mind wiht awe and fear; for it was commanded me that I should publish these unwelcome tidings to the world. And I looked again and I saw three birds in one nest, each about the size of a dove, and two were white as snow, and one was red as blood, and the three birds arose from the nest, and they were separated, two and one; the two that were white, flew together towards the east, and the one that was as red as blood, flew towards the north, and was devoted to destruction: Then I sought to know the meaning of this vision, and it was then revealed to me, that for the gross wickedness of the world, the Lord had determined to bring a destructive wind over the face of the earth, and a horrible tempest, in which one third of mankind shall be destroyed . . . . And I looked and I beheld the sun, and in the sun the appearance of a man, or rather of an angel: and the moment I beheld him my spirit was revived, and I felt the greatest comfort and happiness of soul" (22-23).

"And as they were blown past me I could hear them exclaim amidst their frightful shrieks and bitter roaring: "O! Now I know that hughes was right. He declared the truth, but we would not believe it" (24).

"Moreover the Lord further revealed to me what he purposed to do among the nations of the earth after this great time of trouble should be past; and of the great favour and loving kindness which he would confer even upon me, who though poor and in obscurity, yet the Lord careth for me: For after that will this scripture be fulfilled: "Many that are first shall be last and the last first" (24-25).

27+ His numerological revelation.
Topics: Corruption of the Churches
Author: Wild, Asa.
Title of Book:
Title of Article: "Remarkable Vision and Revelation; as seen and received by Asa Wild, of Amsterdam, (N.Y.)."
Place of Publication: Palmyra, NY
Publisher: P. Tucker.
Date of Publication: Wednesday, October 15, 1923.
Nature of Source:
The Wayne Sentinel is a Palmyra newspaper first published October 1, 1823. The newspaper is considered significant by many scholars since Joseph Smith probably had some exposure to the contents. Asa Wild originally submitted his letter to the Mohawk Herald, but the story was picked up by the Wayne Sentinel. Wild also published a longer pamphlet on the same topic entitled A Short Sketch of the Religious Experience, and Spiritual Travels, of Asa Wild, of Amsterdam, N. Y. Written by himself, by divine Command, and the most infallible Inspiration. Wild has been used many times to demonstrate continuities between Joseph's experience and the surrounding culture. Dan Vogel, for instance, situates both Wild and Joseph Smith within a culture of "religious seekers."
Comment:
Soon after the paper's inception, the Wayne Sentinel published Asa Wild's claim to direct revelation from God-- that a new, pre-millenial dispensation has dawned. Critics of Joseph Smith claim that many elements of the document parallel key points of Joseph Smith's early theology. Taken one by one, each of Wild's claims seem to diverge from what Joseph Smith later taught; taken as a whole, however, the thematic patterns of Wild's revelation-- declaration of a personal call, visionary encounters with deity, restorationist expectations, attention to corruption in contemporary churches, etc.-- do resemble Joseph Smith's ideas. Note that the original has no pagination.
Researcher: Jason Lindquist
Excerpt:
"He also told me, that every denomination of professing christians had become extremely corrupt; many of which had never had any true faith at all; but are guided only by depraved reason, refusing the teaching of that Spirit which indited the scriptures, and which alone can teach us the true meaning of the same; even as the diamond alone can cut its fellow" (4).
Topics: Gathering (Corruption of the Churches)
Author: Wild, Asa.
Title of Book: 
Title of Article: "Remarkable Vision and Revelation; as seen and received by Asa Wild, of Amsterdam, (N.Y.)."
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Researcher: Jason Lindquist
Excerpt:
"Furthermore he said that all the different denominations of professing christians, constituted the New Testament Babylon; and that he should deal with them according to what is written of IT, in the book of Revelation; that he is about to call out all his sincere children, who are mourning in Zioin, from the oppression of the tyranny of this mother of harlots . . ." (4).
Length of Relevant Material: 2 columns
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Millenium; Destruction
Author: Wild, Asa.
The Wayne Sentinel is a Palmyra newspaper first published October 1, 1823. The newspaper is considered significant by many scholars since Joseph Smith probably had some exposure to the contents. Asa Wild originally submitted his letter to the Mohawk Herald, but the story was picked up by the Wayne Sentinel. Wild also published a longer pamphlet on the same topic entitled A Short Sketch of the Religious Experience, and Spiritual Travels, of Asa Wild, of Amsterdam, N. Y. Written by himself, by divine Command, and the most infallible Inspiration. Wild has been used many times to demonstrate continuities between Joseph's experience and the surrounding culture. Dan Vogel, for instance, situates both Wild and Joseph Smith within a culture of "religious seekers."

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Researcher: Jason Lindquist

Excerpt:
"He told me that the Millenium state of the world is about to take place; that in seven years literally, there would scarce a sinner be found on earth: that earth itself; as well as the souls and bodies of its inhabitants, should be redeemed, as before the fall, and become as the garden of Eden" (4).
"He told me that all the most dreadful and terrible judgments spoken of in the blessed scriptures, were to be executed within that time; that more than two thirds of the inhabitants of the world would be destroyed by these judgments: some of which are the following-- wars massacres; famines; pestilence; earthquakes; civil, politicl, and ecelesiastical commotions; and above all, various and dreadful judgments executed immediately by God . . ." (4).

Length of Relevant Material: 2 columns

Hard Copy (pages):

Date When Photocopying Was Completed: ________________________________

Topics: Redemption; Endless Punishment; Salvation; Agency; Anti-Universalism
Author: John Cleaveland. 1722-1799.
Title of Book: An Attempt to nip in the Bud, the unscriptural Doctrine of Universal salvation, and some other dangerous errors connected with it; which a certain stranger, who calls himself John Murray, has, of late, been endeavoring to spread in the First Parish of Gloucester, to draw disciples after him. In a letter addressed to one of those that are drawn away; if possible to reclaim him and the others. To this end and in hopes that it may by the blessing of God serve also to confirm all in some of the most important doctrines of God's word, it is made public, in answer to the desire of a very respectable number of persons of reputation and influence in said paris. To which is subjoined, the dying testimony for the truth, and against error, of their worthy minister, the Reverend Mr. Samuel Chandler, lately deceased. By John Cleaveland, A.M. Pastor of the Second Church in Ipswich.

Title of Article:

Place of Publication: Salem
Publisher: E. Russell
Date of Publication: 1776.
Library Location: HBLL Library; Evans Collection; Call Number: 080 sh64 Evans 14684

Nature of Source:
A pamphlet published in an attempt to counter one "John Murray," a "stranger" who had been wander the countryside preaching the "unscriptural Doctrine of Universal Salvation."

Comment:
According to Dan Vogel (in Religious Seekers and the Advent of Mormonism), the case Alma presents to his son Corianton is essentially anti-universalist. "Alma tells Corianton that, contrary to his Universalist beliefs, upon death there are two abodes for the spirits of God's children . . . . Universalists who often heard the orthodox argue against their beliefs using the parable of Lazarus and the rich man (Lk. 16: 1-31) would have easily identified with this argument." To support this assertion, Vogel references this pamphlet by John Cleaveland.

The pamphlet itself is quite interesting-- not just for the reasons Vogel suggests. This sources lays out the arguments against universalism in a clear way. Furthermore, Cleaveland use of language represents a way of writing and speaking about theological questions which he seems to have shared with Joseph Smith. Several of the arguments, and particularly the words used, the rhetorical constructions, etc., resemble the cadence of parts of the Book of Mormon, of Joseph Smith's other writings, and of other religious discourse in the period. I've tried to select the passages which seem most similar or which address a familiar gospel topic.

Researcher: Jason Lindquist
Excerpt (pages):
"If the doctrine of universal salvation, or of the final happiness of all men is true, we run no hazard in denying it to be true; we shall as certainly be saved and finally happy as those will who avouch it . . ." (iii).
"But what if this doctrine is not true? What if you have been given up to a strong delusion to believe a lie? Where will the sinner-- Where will the unbeliever, the
impenent, the profane, the ungodly appear? . . . O my dear fellow-probationers, let us consider our latter end--" (iv).

"True holiness consists in real, hearty, practical conformity to our Lord's will in his word" (iv).

"I. That all men are naturally in a sinful, condemned, and perishing state-- Sinful, for there is none that doth good, no not one-- so then they that are in the flesh (as opposed to a being in the spirit) cannot please God." (5).

"II. That it is absolutely necessary that we be born of the Spirit-- have repentance toward God, and faith toward our Lord and Saviour Jesus Christ" (5).

"III. That all such as die out of Christ, neglecting so great salvation, cannot escape damnation in hell forever" (8).

"I. That the time of life here on earth is our only probation-time for eternity. Behold now is the accepted time! Behold now is the day of salvation! . . . after death, they that are filthy will be filthy still; and they that are holy will be holy still" (10).

"2. That after death unto the final judgment, while our bodies are in the grave our souls will be in a fixed state of happiness or misery, according to the state we were in when we gave up the ghost; if in Christ, of happiness; if out of Christ-- of misery, and after the resurrection and final judgment the wicked will be in a state of punishment in soul and body forever and ever" (10).

If all mankind will be saved and happy, why "did Christ and his inspired Penmen of holy scripture speak of the damnation and punishment of wicked men, dying in their impenitence and unbelief, as being after the day of judgment, fixed for an eternal duration?" (11).

"But if, notwithstanding what Christ and his inspired Penmen say to the contrary, the damned, after sufferinge in hell a certain finite or limited duration, shall be translated to heaven: Before we can receive this as an article of faith, we must be able to produce in the scriptures of truth, a thus faith the Lord for it; but where will you find the divine testimony in the book of God, that the wicked in hell will in some future period, either before, at or after the day of judgment be delivered from the pains of hell and be made blessed in heaven forever?" (12).

"If the wicked in hell shall ever, hereafter, come out of hell and be blessed in heaven, they must first pay the very last farthing or mite of the debt of ten thousand talents, for which they were cast into the prison of hell; for they shall not come out thence until they have paid hte ver last farthing or mite . . . . Now it is possible for a finite Being ot suffer as much as he deserves to suffer for his sins, in a limited duration of time, or it is not: If it is possible, then we did not stand in absolute need of Christ, as an infinite Person to become our surety, and t make atonement for our sins by suffering for us" (13).

"The inflicting punishment on men or devils in hell has no tendency to take away their enmity against God, and to make them his cordial friends; but this is absolutely necessary to our enjoying heaven, if we do not love God for his own sake, if we do not love him supremely, yea, if we do not love him in all his moral character as the heaven of heaven, heaven will be no heaven to us!" (14).

"4. That the holy scriptures abundantly call upon us to watch and pray that we enter not into temptation" (14). And to be vigilant, etc.

"Such is the doctrine of universal salvation as advanced by the Stranger, his doctrine of purgatory or intermediate state, and of no application of Christ, or effectual calling,
conversion, or believing in Christ as necessary in order to our being pardoned by God . . ." (19).

Some of the Calvinist doctrine remains in Cleaveland's account: "And sometimes all men signify all that the Father gave Christ out of the world of mankind-- all that the father chose in Christ before the foundation of the world, that they might be holy, &c. All that were predestined to the adoption of sons by Jesus Christ-- all that Christ calls his sheep for whom he laid down his life . . . all foreordained to be Christ's church, which he loved and gave himself for that &c-- foreordained to be members of his body . . ." (32).

"Hence from the considerations above, it appears, that God may as sincerely offer salvation to such as he knows will never accept of it, as to such as he is determined to make willing to accept of it in the day of his power, for God may sincerely treat men as men or as reasonable creators" (36).

Length of Relevant Material: 25 pp. (1-23; 32; 36)
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Religious dissatisfaction; Divine Command; Testimony
Author: Wild, Asa.
Title of Book:
Title of Article: "Remarkable Vision and Revelation; as seen and received by Asa Wild, of Amsterdam, (N.Y.)."
Place of Publication: Palmyra, NY
Publisher: P. Tucker.
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restorationist expectations, attention to corruption in contemporary churches, etc.-- do resemble Joseph Smith's ideas. Note that the original has no pagination.

**Researcher:** Jason Lindquist

**Excerpt:**

". . . having been brought up in the Calvinistic system, and having had a thorough understanding of the same, and was fully established in the belief of it for several years after I experienced the love of God in my heart: but finding the Calvinists did not understand the glorious depths of holiness, and conformity to the divine character in heart and practice, which I saw was our privilege and duty . . ." (4).

"Much more the Lord revealed, but forbids my relating it in this way. But this, I have written and published, by the express and immediate command of God: the truth and reality of which, I know with the most absolute certainty" (4).

**Length of Relevant Material:** 2 columns

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Restoration; Authority; Dispensation

**Author:** Wild, Asa.

**Title of Book:**

**Title of Article:** "Remarkable Vision and Revelation; as seen and received by Asa Wild, of Amsterdam, (N.Y.)."

**Title of Periodical:** Wayne Sentinel. Vol I.3.

**Place of Publication:** Palmyra, NY

**Publisher:** P. Tucker.

**Date of Publication:** Wednesday, October 15, 1923.

**Nature of Source:**

The Wayne Sentinel is a Palmyra newspaper first published October 1, 1823. The newspaper is considered significant by many scholars since Joseph Smith probably had some exposure to the contents. Asa Wild originally submitted his letter to the Mohawk Herald, but the story was picked up by the Wayne Sentinel. Wild also published a longer pamphlet on the same topic entitled A Short Sketch of the Religious Experience, and Spiritual Travels, of Asa Wild, of Amsterdam, N. Y. Written by himself, by divine Command, and the most infallible Inspiration. Wild has been used many times to demonstrate continuities between Joseph's experience and the surrounding culture. Dan Vogel, for instance, situates both Wild and Joseph Smith within a culture of "religious seekers."

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restorationist expectations, attention to corruption in contemporary churches, etc.-- do resemble Joseph Smith's ideas. Note that the original has no pagination.

**Researcher:** Jason Lindquist

**Excerpt:**
"He told me further, that he had raised up, and was now raising up, that class of persons signified by the Angel mentioned in by the Revelator, xiv. 6, 7, which flew in the midst of heaven; having the everlasting gospel to preach; that these persons are of an inferior class, and small learning: that they will be rejected by every denomination as a body; that soon, God will open their way, by miracles, judgments, &c, that they will have higher authority, greater power, superior inspiration, and a greater degree of holiness, than was ever experienced before: inasmuch as this is far the most glorious dispensation of divine grace and glory" (4).

**Length of Relevant Material:** 2 columns

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Visions, dreams, revelations; Millenium; Destruction; Second Coming; Preparation of the earth and preceding events; Corruption of the Churches; Restoration; Authority; Gathering.

**Author:** Wild, Asa.

**Title of Book:**

**Title of Article:** "Remarkable Vision and Revelation; as seen and received by Asa Wild, of Amsterdam, (N.Y.)."

**Title of Periodical:** Wayne Sentinel. Vol I.3.

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Wild's revelation-- declaration of a personal call, visionary encounters with deity, restorationist expectations, attention to corruption in contemporary churches, etc.-- do resemble Joseph Smith's ideas. Note that the original has no pagination.

**Researcher:** Jason Lindquist

**Excerpts:**
"In the first place I observe that my mind had been brought into the most profound stillness, silence and awe; realizing in a remarkable manner the majesty, presence and glory of that Being before whom all nations are as the drop of the bucket. It seemed as if my mind, though active in its very nature, had lost all its activity, and was struck motionless, as well as into nothing, before the awful and glorious majesty of the Great Jehovah" (4).

**Length of Relevant Material:** 2 columns

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Visions, dreams, revelations; Millenium; Destruction; Second Coming; Preparation of the earth and preceding events; Corruption of the Churches; Restoration; Authority; Gathering. [Complete text appended to this entry; see individual entries on each of the above topics]

**Author:** Wild, Asa.

**Title of Book:**

**Title of Article:** "Remarkable Vision and Revelation; as seen and received by Asa Wild, of Amsterdam, (N.Y.)."

**Title of Periodical:** *Wayne Sentinel*. Vol I.3.

**Place of Publication:** Palmyra, NY

**Publisher:** P. Tucker.

**Date of Publication:** Wednesday, October 15, 1923.

**Nature of Source:**
The *Wayne Sentinel* is a Palmyra newspaper first published October 1, 1823. The newspaper is considered significant by many scholars since Joseph Smith probably had some exposure to the contents. Asa Wild originally submitted his letter to the *Mohawk Herald*, but the story was picked up by the *Wayne Sentinel*. Wild also published a longer pamphlet on the same topic entitled *A Short Sketch of the Religious Experience, and Spiritual Travels, of Asa Wild, of Amsterdam, N. Y. Written by himself, by divine Command, and the most infallible Inspiration*. Wild has been used many times to demonstrate continuities between Joseph's experience and the surrounding culture. Dan Vogel, for instance, situates both Wild and Joseph Smith within a culture of "religious seekers."

**Comment:**
Soon after the paper's inception, the *Wayne Sentinel* published Asa Wild's claim to direct revelation from God-- that a new, pre-millenial dispensation has dawned. Critics of Joseph Smith claim that many elements of the document parallel key points of Joseph Smith's early theology. Taken one by one, each of Wild's claims seem to diverge from what Joseph Smith later taught; taken as a whole, however, the thematic patterns of
Wild's revelation—declaration of a personal call, visionary encounters with deity, restorationist expectations, attention to corruption in contemporary churches, etc.—do resemble Joseph Smith's ideas. Note that the original has no pagination.

**Researcher:** Jason Lindquist

**Excerpt:** [Entire text appended]

**PROGNOSTICATION!!**

(From the *Mohawk Herald*)

We publish the following in compliance with the solicitation of the author. He is a respectable inhabitant of this town. The constant exercise of his mind on religious topics, has, it is thought by many of his friends, affected the sanity of his mind; on every other subject, he appears entirely rational.—Ed. Herald.

Remarkable Vision and Revelation: *As seen and received by Asa Wild, of Amsterdam, (N.Y.)*

Having a number of months enjoyed an unusual degree of the light of God's countenance, and having been much fa. . . [one line missing] . . . after having enjoyed the sweetest, and most soul ravishing communions with *Him*; the Lord in his boundless goodness was pleased to communicate the following Revelation, having in the first place presented me with a very glorious Vision, in which I saw the same things:

In the first place I observe that my mind had been brought into the most profound stillness, silence and awe; realizing in a remarkable manner the majesty, presence and glory of that Being before whom all nations are as the drop of the bucket. It seemed as if my mind, though active in its very nature, had lost all its activity, and was struck motionless, as well as into nothing, before the awful and glorious majest of the Great Jehovah. He then spake to the following purpose; and in such a manner as I could not describe if I should attempt-- He told me that the Millenium state of the world is about to take place; that in seven years literally, there would scarce a sinner be found on earth: that earth itself, as well as the souls and bodies of its inhabitants, should be redeemed, as before the fall, and become as the garden of Eden. He told me that all the most dreadful and terrible judgments spoken of in the blessed scriptures, were to be executed within that time; that more than two thirds of the inhabitants of the world would be destroyed by these judgments: some of which are the following-- wars massacres; famines; pestilence; earthquakes; civil, politicl, and ecclesiastical commotions; and above all, various and dreadful judgments executed immediately by God, thorough the instrumentality of the Ministers of the Millenial dispensation; which is to exceed in glory every other dispensation; a short description of which may be seen in the last chapter of Isaiah, and in other places. He also told me, that every denomination of professing christians had become extremely corrupt; many of which had never had any *true* faith at all; but are guided only by depraved reason, refusing the teaching of that Spirit which indited the scriptures, and which alone can teach us the true meaning of the same; even as the diamond alone can cut its fellow. He told me further, that he had raised up, and was now raising up, that class of persons signified by the Angel mentioned in by the Revelator, xiv. 6, 7, which flew in the midst of heaven; having the everlasting gospel to preach; that these persons are of an inferior class, and small learning; that they will be rejected by every denomination as a body; that soon, God will open their way, by miracles, judgments, &c, that they will have higher authority, greater power, superior inspiration, and a greater degree of holiness, than was ever experienced before: inasmuch as this is far the
most glorious dispensation of divine grace and glory. Furthermore he said that all the
different denominations of professing christians, constituted the New Testament Babylon;
and that he should deal with them according to what is written of IT, in the book of
Revelation; that he is about to call out all his sincere children, who are mourning in Zion,
from the oppression of the tyranny of this mother of harlots; and that the severest
judgments will be inflicted on the false and fallen professors of religion; which will
immediately commence in Amsterdam, and has already commenced in different parts of
the world, and even in this country. And though their operations at first are gradual, and
under cover, yet it will soon be generally seen that it is the immediate execution of divine
vengeance upon an ungodly world.

Much more the Lord revealed, but forbids my relating it in this way. But this, I have
written and published, by the express and immediate command of God: the truth and
reality of which, I know with the most absolute certainty.-- though I have ever been the
most backward to believe things of this nature; having been brought up in the Calvinistic
system, and having had a thorough understanding of the same, and was fully established
in the belief of it for several years after I experienced the love of God in my heart: but
finding the Calvinists did not understand the glorious depths of holiness, and conformity
to the divine character in heart and practice, which I saw was our privilege and duty, I
joined the Methodist Episcopal Church, which I found had much clearer and more
scriptural views on these and some other points than the Calvinists; though I soon saw
that they as a body, were very corrupt, having departed from their primitive purity and
holiness. I also saw that their first founders did not travel into all that was their privilege;
and that vastly greater depths of holiness might have been experienced, even by them.
Yet I thank God for what light I have received through their instrumentality, but know
that much greater and more glorious light is about to burst upon the world.

Amsterdam, October, 1823.

N. B. Printers of Newspapers and periodical publications are requested to insert the
above.

I further observe, that I shall soon publish, in a cheap pamphlet, my religious experience
and travel in the divine life, with a more full account of the truths above written, and
many other things connected with them.

ASA WILD

Length of Relevant Material: 2 columns
Hard Copy (pages):
Date When Photocopying Was Completed: 
Methodists are primitivists meaning they seek to order their sect after the apostolic church of the New Testament. Wilson's work examines Methodist interpretations of New Testament beliefs and practices and their implementation in the Methodist Church.

These passages discuss differences in priesthood and ecclesiastical structure in the apostolic church and current Methodist Episcopal Church. Wilson alleges that the apostles possessed the ability to work miracles and preach with extraordinary power and that they were divinely inspired to institute laws and ecclesiastical structures as they did. However, Wilson believes that after the apostolic period, these gifts ceased to be. Evil bishops perverted the true democratic and universal government established by the apostles and set about concentrating authority in the hands of a religious elite. However, Wilson seems to believe that even without those evil persons who infiltrated the ministry in the second century, apostolic gifts would not have been handed down to later generations. Those divine gifts were unique to the apostolic period. After the apostles had converted a core Christian community which would assure the survival of Christianity, miracles and extraordinary preaching ceased because then ordinary preaching alone could convert followers. Methodism like other Protestant denominations sees itself as one of a number of true churches. Presumably the "true church" would be the one established by the Savior and his apostles; however, sparse information in the New Testament about that original Christian church leaves much up to interpretation for these sects.

Researcher: Marie Mackey

Excerpts (pages): "Concerning the different orders, in the Christian church, Mr. Wesley thus observes, "It was necessary, first, to appoint extraordinary teachers, who should erect everywhere Christian assemblies; and then to establish ordinary ministers; for the best system of religion must necessarily dwindle to nothing, or be egregiously corrupted, if not perpetually inculcated by a regular and standing ministry. The extraordinary teachers were the Apostles, Prophets and Evangelists, who for a season, were set in the church; (Ep. iv.ii.) and whole office probably expired with themselves: for as the scriptures no where intimate an intended perpetuity of the officers of this order; so it is evident from the silence of the Ecclesiastical Historian respecting them, in the second century; that they became extinct at a very early period. Those of inferior but permanent order, were denominated Bishops, Presbyters, and Deacons, for the "rulers of the church were either Presbyters or Bishops;" and at Jerusalem "seven Deacons were chosen, by order of the Apostles, to distribute the offerings of the church, which were for the support of the poor." And "all the other Christian churches followed the example of that of Jerusalem, in whatever related to the choice and office of the Deacons" (22-23)

"But when it is considered, that an Apostle was a "person honoured with a divine commission; invested with the power of making laws, of controlling the wicked when expedient, and of working miracles when necessary, (Matt. xvi.19--John xx.22, 23;) that this authority was paramount to that of all the churches, (1 Cor. vii.17;) his decisions in the spirit, and accompanied by the power of Christ, (1 Cor. v.4;) and that the Apostles when assembled together in council, were instructed in an extraordinary manner by the
Holy Ghost: (Acts xv.28.) It will thence most clearly follow, that the Apostles were duly and divinely competent, to construct, and put into operation, the various parts of the foregoing system already ascribed to them; and when the whole forementioned parts and circumstances of that system are taken into view, it will decisively follow, that it was in its origin, truly and properly divine. . . As to the heroes who thus first attacked this divine respository of Ecclesiastical rights and privileges, was the provincial councils, which had their origin in that era. For "these councils, of which we find not the smallest trace before the middle of this (II) century, changed the face of the church: for by them the privileges of the people were diminished, and the authority of the Bishops greatly augmented. At their first appearance in these councils, they acknowledged that they were no more than the delegates of their respective churches. But they imperceptibly extended the limits of their authority, and asserted that Christ had empowered them, to prescribe to his people, authoritative rules of faith and manners. . . And accordingly the Bishops considered themselves as invested with a rank and character similar to those of the high priest amongst the Jews, whilst the Presbyters represented the Priests, and the Deacons the Levites. The errors to which this notion gave rise were many; and one of its immediate consequences, was the establishing a greater difference between the Pastors and their Flocks, than the genius of the gospel seems to admit. Priestcraft having thus artfully insinuated itself into the church. . ." (62-66)

Length of Relevant Material: 8 pages
Hard Copy (pages): 22-23 and 62-66
Date When Photocopying Was Completed:

Topics: baptism
Author: Methodist Episcopal Church
Title of Book: A Form of Discipline for the Ministers, Preachers, and Members (Now Comprehending the Principles and Doctrine) of the Methodist Episcopal Church in America, Considered and Approved at a Conference Held at Baltimore, in the State of Maryland, on Monday, the 27th of December, 1784: in Which Thomas Coke, and Francis Asbury, Presided (Seventh Edition)
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Printed by Joseph Crukshank
Date of Publication: 1791
Library Location: BYU Microfiche
Nature of Source: This is the original Discipline for the Methodist Episcopal Church which was composed at General Conference in 1784 when the MEC was organized. Methodists look to the New Testament and the Discipline as the two infallible sources for their doctrine and ecclesiastical structure. The Discipline contains detailed descriptions of the qualifications for and functions of different ecclesiastical offices and guidelines for Methodist conferences.
Comment: Methodism tried to detheologize religion in the nineteenth century; consequently, Methodist literature of that period devotes little attention to doctrine.
However, baptism of all doctrines is most frequently discussed. This is probably because the Protestant denominations distinguished themselves from each other on this point. Where Baptists required baptism by immersion, Methodists left the mode—sprinkling, pouring, or immersion—up to the person's preference. Additionally, Methodists did not consider baptism essential for salvation where other Protestant denominations did. Therefore, Methodism refers to baptism often in order to justify their liberal position on this matter and disprove other sects as this passage attempts to do.

**Researcher:** Marie Mackey

**Excerpts (pages):** "In our text, Christ commissions his ministers to baptize the nations. We borrow the word Baptism from the Greeks; among whom it was commonly used to signify a wetting or washing in some mode, as I shall shew more particularly in the sequel. Among Christians, Baptism is that Religious and Sacramental washing with Water, which Christ has appointed as the token and sign of our admission into the visible church, and of our having an interest in the privileges, and coming under the obligations of the gospel covenant.

But there are some, who are not content to enjoy all the liberty in our churches that they can reasonably desire for themselves. With them there is no true baptism without dipping: nor will they have Christian communion with any but those who have gone into the water. According to them, there are no gospel churches in the world, except of those who have been dipped. None are regularly called or sent of God to preach the word, and administer gospel ordinances, till they have been dipped. And thus, as much as in them lies, they unchurch all the churches in the world, except those who agree with them in the mode of baptizing.--They deny the call and mission of their ministers: invalidate and nullify their ordinances: and excommunicate thousands, whom they cannot deny to be eminent for faith and holiness; and, in a word, make the door of the visible church so much narrower than Christ has made the gate of Heaven, that they reject far the greater part of those whom Christ receives. . .

Methinks they have more reason to question the validity of their own administration, than to deny ours, upon the account of such irregularities as they charge upon us. For they cannot deny that the baptism which is administered in their communions was received at first by their predecessors, from the hands of such as, according to their principles, were unbaptized, and consequently could not be regularly authorized to administer the ordinance. If they think sprinkling to be no true baptism, much more have they reason to doubt the validity of immersion, when performed by an unbaptized and unauthorized administrator. And, if the first baptisms of that sect, when they first sprung up, were invalid, how can those administrations be thought valid and regular, which depend upon them?

We must therefore conclude, that dipping cannot be essential to baptism and Christian communion. . .

Let us now make some remarks on the baptism with the Holy Ghost, which is often spoken of. This is indeed a spiritual baptism, by which the subjects of it were sanctified, consecrated, and separated to God, in a higher and more eminent sense, than those were who had only been consecrated by water baptism.

The holy oil, with which persons were anointed in their consecration, was a sign or emblem of the Holy Spirit given to them, to fit them for the offices to which they were called. The same also is signified by the Christian baptism. Now, it is by the pouring on
of the oil that persons are anointed; and it is by pouring out of the Spirit upon us, that our anointing or baptism with the Holy Ghost is expressed. As therefore baptism answers in signification to anointing, we may well conclude, that it may properly be administered in the same way, that is, by affusion."

Length of Relevant Material: 4 p.

Hard Copy (pages): 147-148 and 152-153

Descent from Israel

I. British-Israelism Before the Death of Joseph Smith

The idea that Christian Europeans and Americans might be of Israelite descent would not have been foreign to many of Joseph Smith's contemporaries. Explicit connections between the lost tribes of Israel and the British and Scottish had been made centuries before Joseph's time. The doctrine linking these groups was later known as Anglo-Israelism or British-Israelism. British-Israelism, in its fully developed form, identified the British nation with the Israelite tribe of Ephraim. But this fully developed British-Israelism is not known to have appeared until the 1800s.

However, a sort of proto-British-Israelism manifested itself in medieval and early modern times in the form of legends linking the inhabitants of the British Isles to the peoples of the Old Testament. These legends variously identified Britain as the land of the Biblical patriarchs, declared their kings to be the heirs of a sacred stone spoken of Genesis ("Jacob's pillow"), or made them out to be the heirs of the secrets of Solomon's temple. The creators of these legends apparently wanted to find some way to tie Britain to the biblical narrative and thereby give Britain a sacred history and a place in the divine plan.

A similar desire may have motivated 17th Century politician and hebraist John Sadler to develop the earliest known manifestation of British-Israelism. Sadler reasoned that similarities between the British legal system and the Mosaic law were best explained by the theory that the British were, in fact, Israel's lost tribes. Sadler, a philo-semite, published his theory in 1649 in order to motivate his countrymen to allow their Jewish "kin" back into the country after they were expelled.

British-Israel ideas may have also been taught in the 17th Century by Queen Elizabeth's "magician" John Dee. According to one scholar, Dee's doctrine that the British were really the lost tribes provided the major justification for the expansion of the British Empire.

In spite of its deep roots in British culture, British-Israelism found few vocal supporters in the 18th Century. But in 1794, self-proclaimed prophet-king, Richard Brothers, breathed new life into the idea. Brothers claimed he could discern the tribal lineages of his fellow Britons by revelation. He is known to have identified several of his contemporaries as descendants of Judah and David and others as descendants of Joseph.

After Brothers' initial writings, British-Israelism spread rapidly. In the first few decades of the 19th Century several authors began championing British-Israelism. The renewed interest in British-Israelism created by these writers may have been further stimulated by the arrival of Mormon missionaries in 1836. These missionaries apparently brought with them the idea that many of the British were descendants of Ephraim. This same idea appeared in what may be regarded the founding document of modern British-Israelism, John Wilson's 1844 Our Israelitish Origin.
Wilson used a number of historical and scriptural arguments to prove that the British were the tribe of Ephraim. He argued that the ten tribes were "lost" in the same general area north of Assyria where the Saxons originated. He used Bible passages to show that Ephraim had mixed with the Gentile nations, especially the ancestors of the British. And he showed that the most literal translation of Jacob's blessing to Ephraim in Genesis 48 is "his seed shall become the fulness of the Gentiles." This passage indicated to Wilson that Ephraim was so mixed with the Gentile nations - especially Britain - that a latter-day Ephraimite could be described with equal propriety as an Israelite or a Gentile. Wilson's book was not published in the United States until 1850, but earlier forms of British-Israelism had crossed the Atlantic a good deal earlier.

The New England Puritans, from whom Joseph Smith descended, identified themselves closely with ancient Israel. The Puritans did not count the ancient Israelites among their blood ancestors, but they did regard them as spiritual forebears. It has been argued that this sense that they were Israelites in spirit prepared New Englanders for the even more radical notion that they were Israelites in fact.

This more radical notion gained New England adherents while the Joseph Smith, Sr. family resided in Vermont. One of Richard Brothers' works was apparently popular there. It was picked up by two separate New England publishers in 1795. Around this same time, Nathaniel Wood, who lived within ten miles of the Cowderys and within fifty miles of the Smiths, announced that he and his followers were descendants of the ancient Israel. Like Brothers before him and LDS patriarchs after him, Wood claimed he could discern an individual's tribal lineage by revelation.

Wood's sect came to a dramatic end in 1801, when his apocalyptic prophecies failed and his neighbors attempted to shoot him. The melodramatic end that befell the Wood sect could not have remained unknown to either the Cowderys or the Smiths. Indeed, it has been argued that both the Cowderys and the Smiths were involved in the so called "Wood scrape."

II. Early Mormon Notions of Descent from Israel

The early Latter-day Saints held beliefs about Israel that distinguished them from most of their Christian neighbors. While some 19th Century Christians believed themselves to be descendants of Israel, most did not. In fact, many Christians of Joseph Smith's time believed that biblical Israel had been rejected by God and superseded by the New Israel - the Christian Church.

Mormons, by contrast, believed from the beginning that God would fulfil His promises to the literal descendants of ancient Israel, including the Jews, the Lamanites, and the "lost tribes." And, after the mid-1830s, they held to a doctrine that Joseph Smith, the Latter-day Saints generally, and many Europeans, especially the British, were literal descendants of one of the lost tribes: Ephraim. This doctrine did not spring full-blown from the pages of the Book of Mormon, rather, it developed in a piecemeal, but rapid, fashion during the first few years of the Church.

The Book of Mormon seems ambivalent on this doctrine. Although 2 Nephi 3 identifies Joseph Smith as a descendant of Ephraim's father, Joseph of Egypt, the Title Page of the Book of Mormon refers Joseph Smith him as a Gentile. These passages can be reconciled by John Wilson's argument that Joseph's descendants interbred so thoroughly with the Gentiles that they could be called Gentiles themselves. But other
Book of Mormon passages are not so easily reconciled with later LDS teachings regarding Israel.

The Book of Mormon writers, for instance, believed that the Latter-day church would be composed largely of Gentiles. These Gentiles, the Book of Mormon claims, can only inherit the blessings of Israel if they accept the Book of Mormon and are "numbered among" or adopted into, the lineage of the Lamanites, who are descendants of Manasseh (1 Ne. 14:2; 2 Ne. 10:18-19; 3 Ne. 16:43; 18:31; 21:16; and 21:22). Thus, in the Book of Mormon view, Joseph Smith was part Josephite and part Gentile, but the latter-day church generally is constituted of pure Gentiles who share Israel's covenant only through adoption.

In August 1830, over a year after he completed the translation of the Book of Mormon, Joseph received a revelation which identified Abraham, Isaac, Jacob, and Joseph as his ancestors. But Joseph was no longer the only known Israelite in the Church: the revelation also identified Oliver Cowdery as a descendant of these same biblical patriarchs (D&C 27:8-10). Significantly, the revelation also makes reference to Ephraim. It refers to the Book of Mormon as "the stick of Ephraim," an odd denomination for a book written by the descendants of Manasseh (D&C 27:5).

The following year two revelations expanded the latter-day Israelite lineage to include, not only Joseph and Oliver, but also the Latter-day Saints generally (D&C 64:36; 133:30,32,34). While broader in who they include, these revelations are more narrow in the lineage they describe. These revelations do not merely link the Latter-day Saints with Israel or Joseph, they identify the Saints as Ephraim specifically. These revelations linking them to Ephraim allowed the Saints to locate their ancestors in biblical history and themselves in biblical prophecy. It gave them what the medieval British legend-makers and earliest British-Israelists had tried to create for themselves: a sacred history and a place in God's plan.

Three years after these revelations, according to the reminiscent account of Edward Stevenson, Joseph Smith began linking Ephraim, not only with the Saints, but also with the Britain and the surrounding nations. According to Stevenson, Joseph said, "There are thousands of good people in England and those old countries who are waiting for the fulness of the gospel, and it will not be long before they will flock to Zion, for Ephraim dwells largely in those parts." Joseph taught the same doctrine five years later in a letter to Isaac Galland, so Stevenson's reminiscence is probably correct so far as the content of Joseph's statement is concerned. If Stevenson was also correct regarding the timing of the statement, then Joseph Smith linked the British with Ephraim before he sent missionaries to Britain - and his linking these two groups may be one of the reasons why he sent missionaries to Britain so early in the Church's development.

Perhaps the growth of British-Israelism in Britain was nourished by the missionaries Joseph sent there. Allegedly, John Wilson's identification of the British with Ephraim occurred in about 1840, while members of the Twelve were in Manchester hoping "to find some of the blood of Ephraim."

To properly assess Joseph Smith's relationship to British-Israelism it is necessary to answer the question of whether the idea that the British were of Ephraim was present in Joseph Smith's immediate environment in the early 1830s. If this question can be answered, it may be possible to determine whether Joseph Smith's thought was influenced by early British-Israelism, or Joseph's thought and British-Israelism
accidentally developed along similar lines, or whether British-Israelists ought to claim Joseph Smith as one of the key figures in their movement - the one who first identified the British with Ephraim.

2 Joseph Smith to Isaac Galland, 11 September 1839, as reproduced in History of the Church, 4:8-9.
3 Letter of Heber C. Kimball, Wilford Woodruff, and George A. Smith to Ebenezer Robinson and Don Carlos Smith, 12 October 1840, in History of the Church 4:220.

Date When Photocopying Was Completed:

Topics: baptism
Author: Matthew Simpson
Title of Book: Cyclopaedia of Methodism: embracing sketches of its rise, progress, and present condition, with biographical notices and numerous illustrations
Title of Article: n/a
Title of Periodical: n/a
Place of Publication: Philadelphia
Publisher: Everts & Stewart
Date of Publication: 1878, c1876
Library Location: BYU Microfiche Z
Nature of Source: Matthew Simpson's cyclopaedia is a comprehensive work describing important Methodist persons, ordinances, and conferences.
Comment: This passage sums up the Methodist view of baptism. Though published in 1878, as far as I can tell Methodists held this same view at the beginning of the nineteenth century as well. Methodists regarded baptism as an important ordinance insofar as it measured a person's obedience and signified his willingness to join the institutional church. However, baptism was not consided to be essential for salvation. A person could be baptized by sprinkling, pouring, or immersion according to his preference. In addition, quite surprisingly, the passage stipulates that laity can baptize in the absence of an ordained minister. Since baptism is not essential for salvation, one can only wonder what situations would necessitate immediate baptism. The provision instead reveals more about the little authority thought to be held by those ordained.
Researcher: Marie Mackey
Excerpts (pages): "The mode of baptism has given rise to much controversy. It has been administered by sprinkling, pouring, and immersion; and the various bodies of Baptists contend for immersion as the only valid form. . .The various branches of the Methodist family. . .deny that immersion is essential to the validity of baptism, and accept either mode as valid; believing that the essential element is simply the application of water in the name of the blessed Trinity as an emblem or symbol, as well as an attestation of the faith of the party, or of the parents. The general practice of the Methodist churches is to administer by sprinkling or pouring, as being in full harmony with the affusion of the Holy Spirit, and as being more convenient in its administration.
At the same time, whenever the person to be baptized desires immersion, the church directs that his wishes shall be complied with. The ordinance is administered to all adult persons, who repent of their sins and renounce the world, and profess faith in Christ as their Savior. It also recognizes the divine and ecclesiastical authority for infant baptism, and teaches that parents should conscript their children in this way to the service of Christ, as an expression of their faith, and a covenant on their part to train the children in Christian knowledge and duties. These churches also teach that the administration of the ordinance of baptism is a function of the ministerial office, and it is only in extreme cases that it is proper for lay persons to baptize. The validity of lay baptism under extreme circumstances, and performed with a true intent, in the name of the Trinity, is recognized by the church, and it is not repeated. In the baptismal ceremony the Methodist Churches do not recognize sponsors or god-fathers, as is the custom in the Roman Catholic Church, and in the Church of England. So Christian baptism indicates the renouncing of all evil practices, the commencement of a new and holy life, and is the ceremony of admission into the privileges and fellowship of the Christian church."
success should decide the question: he will take his remarks from the first scripture he lands on. If he preaches easily and well, he will know God called him to the work. Keith does preach at "liberty."

Keith's account of his desire to join the ministry; qualms about if and from whom the call came; and sense that his performance validated the call as real and divine, recur again and again in the autobiographies of Protestant ministers.

Researcher: Marie Mackey

Excerpts (pages): "At a certain time there came a local preacher to the house where I lived, and in the course of the religious conversation which passed, he related his call to the ministry. At the same time there fell on my mind such an impression that it was my duty to preach, that I was obliged to leave the room to prevent the discovery of my feelings. I supposed it a temptation, therefore I resisted it. But from the time the conviction followed me by night and by day, until I became so wearied with it that I said in my heart, "surely strangling is better than life."-Job 7.15. I earnestly intreated the Lord, either to remove these trials or take me out of the world. At this time I had told no person my trials about preaching. But one day as I was walking in company with J. Newman, he told the exercises of those who were called of God to preach. Astonished that he should know how to relate all the feelings of my heart, I confessed it all to him."

pages 14-15

"While I was on this circuit I began to doubt whether it was my duty to preach. One day as I was going to my appointment, I concluded to preach that day from the first verse I should open to after singing and prayer, let it be what it would, and if I had liberty I would take it for a sign that I ought to preach. I went to the place, and after singing and prayer, I opened to the 45th Psalm and 13th verse. I read it in the presence of the people, and had great liberty in preaching. Then I began to think I could preach well enough"

pages 19-20

Length of Relevant Material:

Hard Copy (pages):

Date When Photocopying Was completed:

Topics: bishops, elders, deacons

Author: Methodist Episcopal Church

Title of Book: A Form of Discipline for the Ministers, Preachers, and Members (Now Comprehending the Principles and Doctrine) of the Methodist Episcopal Church in America, Considered and Approved at a Conference Held at Baltimore, in the State of Maryland, on Monday, the 27th of December, 1784: in Which Thomas Coke, and Francis Asbury, Presided (Seventh Edition)

Title of Article: n/a

Title of Periodical: n/a

Place of Publication: Philadelphia

Publisher: Printed by Joseph Crukshank

Date of Publication: 1791

Library Location: BYU Microfiche 080 Sh64 EVANS 20522
**Nature of Source:** This is the original Discipline for the Methodist Episcopal Church which was composed at General Conference in 1784 when the MEC was organized. Methodists look to the New Testament and the Discipline as the two infallible sources for their doctrine and ecclesiastical structure. The Discipline contains detailed descriptions of the qualifications for and functions of different ecclesiastical offices and guidelines for Methodist conferences.

**Comment:** These passages outline the responsibilities of bishops, elders, and deacons--the three MEC offices requiring ordination--in the Methodist Episcopal Church.

**Researcher:** Marie Mackey

**Excerpts (pages):** "**Quest. 1. How is a Bishop constituted?**

**Answ.** By the Election of a majority of the Conference, and the laying on of Hands of a Bishop, and the Elders present.

**Quest. 2. What is his Duty?**

**Answ.** To preside as a Moderator in our Conferences; to fix the Appointments of the Preachers for the several Circuits; and in the Intervals of the Conference, to change, receive or suspend Preachers, as Necessity may require; to travel through as many Circuits as he can, and to settle all the spiritual Business of the Societies.

**Quest. 3. To whom is the Bishop amenable for his Conduct?**

**Answ.** To the Conference: who have Power to expel him for improper Conduct, if they see it necessary.

**Quest. 4. If the Bishop ceases from travelling at large among the People, shall he still exercise his Office among us in any Degree?**

**Answ.** If he ceases from travelling without the Consent of the Conference, he shall not hereafter exercise any ministerial Function whatsoever in our Church.

**Quest. 5. If by Death, Expulsion or otherwise there be no Bishop remaining in our Church, what Method shall be pursued?**

**Answ.** Let the Conference immediately elect a Bishop, and let the Elders or any three of them, consecrate him to his Office."

"**Quest. 1. How is an Elder constituted?**

**Answ.** By the Election of a Majority of the Conference, and by the laying on of Hands of a Bishop, and the Elders present.

**Quest. What is his Duty?**

**Answ. 1.** To travel through his appointed District.

2. To administer Baptism and the Lord's Supper; and to perform all Parts of Divine Service.

3. In the Absence of a Bishop, to take Charge of all Deacons, travelling and local Preachers, and Exhorters.

4. To change, receive or suspend Preachers.

5. To direct in the Transaction of all the spiritual Business of his Circuit.

6. To take Care that every Part of our Discipline be enforced.

7. To aid in the public Collections.

8. To attend his Bishop when present, and give him when absent, all possible Information, by Letter, of the State of his District.

N.B. No Elder that ceases to travel without the Consent of the Conference, certified under the Hand of a Bishop, shall on any Account exercise the peculiar Functions of his Office among us."
"Quest. 1. How is a Deacon constituted?


Quest. 2. What is the Duty of a Deacon?

Answ. 1. To baptize, and perform the Office of Matrimony in the Absence of the Elder.
2. To assist the Elder in administering the Lord's Supper.
3. To see that the other Preachers in his Circuit behave well, and want nothing.
4. To renew the Tickets quarterly, and regulate the Bands.
5. To appoint all the Stewards and Leaders, and change them when he see it necessary.
6. To hold Watch-Nights and Love-Feasts.
7. To hold Quarterly Meetings, and therein diligently to enquire, both into the temporal and spiritual State of each Society.
8. To take Care that every Society be duly supplied with Books: particularly with the Saints' Rest, Instructions for Children, and the Primitive Physic, which ought to be in every House.
9. To take an exact Account of the Numbers in Society, and bring it to the Conference.
10. To send an Account of the Numbers in Society, and bring it to the Conference.
11. To meet the Men and Women apart in the large Societies, once a Quarter.
12. To overlook the Accounts of all the Stewards.
13. To appoint a Person to receive the Quarterly Collection in the Classes, and to be present at the Time of receiving it.
14. To see that Public Collections be made quarterly.
15. To remove a yearly Subscription through those Circuits that can bear it, for building Churches.
16. To chuse a Committee of lay Members, to make a just Application of the Money, where it is most wanted.

. . .

NB. . .No Deacon that ceases to travel without the Consent of the Conference, certified under the Hand of a Bishop, shall on any Account exercise the peculiar Functions of his Office.

Length of Relevant Material: 6 pages

Hard Copy (pages): 6-11

Date When Photocopying Was Completed:

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Topics: conferences

Author: Peter Douglass Gorrie

Title of Book: Episcopal Methodism, as it was, and is; or, An account of the origin, progress, doctrines, church polity, usages, institutions, and statistics, of the Methodist Episcopal church in the United States. Embracing also a sketch of the rise of Methodism in Europe, and of its origin and progress in Canada

Title of Article: n/a

Title of Periodical: n/a

Place of Publication: Auburn, N.Y

Publisher: Derby and Miller
Gorrie's work discusses Methodist polity and some explanation for particular beliefs and practices.

Comment: Describes the Methodist system of conferences which had existed since Methodism's beginnings. The quarterly conference emerged first followed by the annual and finally the general conference. Though the number and kinds of conferences fluctuated in the Methodist Church before 1792, after that date conference patterns stabilized and the three-tier conference structure emerged as established tradition. Methodist conferences epitomize the church's democratic aims. Because Methodists believed God had ceased to speak to man--He no longer revealed His will to them through inspiration--a single or small group of divinely inspired people could not make decisions for the church at large. Instead, Methodist conferences were as inclusive as possible because only through large-scale rational debate could a correct decision be reached for the church. The early Mormon Church may have relied upon the Methodist precedent for their early conference structures. However, where Methodist conferences primarily administrated church polity--though revivals came to be attached to these legislative meetings--Mormon ones evolved as instructional meetings rather than governing agencies. Instead, early Mormons vested governing authority in councils--smaller, geographically-based bodies.

Researcher: Marie Mackey

Excerpts (pages): "The Annual Conference is composed of all the travelling preachers in full connection, within its bounds, each of whom has an equal voice in the transaction of business. A bishop, by virtue of his office, is the president of the conference, but in case of necessary absence, he may appoint a substitute from among the presiding elders, or if he fails to do so, the conference may appoint its own president from among the same.

The bishops appoint the time of holding the conferences, and must allow each conference to sit a week, at least; the conference appoints the place of its session, which is usually done by accepting some one of the numerous applications sent us by Societies, and quarterly conferences.

The business of an annual conference is, to admit preachers on trial; receive preachers into full connection; elect travelling and local preachers to deacons' and elders' orders'; grant locations; and supernumerary and superannuated relations to those who apply; examine the character of each preacher by calling their names over before the conference, and inquiring if there are any objections to them; to try and expel preachers, if need be, and hear appeals from suspended or expelled local preachers; to receive reports from all the preachers, of the amounts raised for their salaries, and of the amount of money raised for worn-out preachers, widows, and orphans; for the cause of missions, tracts, the American Bible Society, the Sunday School Union of the Methodist Episcopal Church, or any other purpose for which collections have been ordered by the conference, of for which the Discipline provides.

The session of an annual conference extends from five to ten days, according to the number of members belonging to it, and the amount of business to be transacted. The largest number in any one conference is two hundred and eighty-three and the smallest number is fifty-one."
"A Quarterly Conference is composed of all the traveling and local preachers, exhorters, stewards, and leaders on any circuit or station. There are usually one or two travelling preachers, from one to six or eight local preachers, one or more exhorters, seven stewards, and from five to twenty or more class-leaders, belonging to each quarterly conference. The presiding elder of the district is the president thereof, or, in case of absence, the preacher in charge is the responsible president. The quarterly conference meets four times in the year, and may adjourn from day to day till its business is finished but cannot adjourn to a distant day for that purpose. The presiding elder appoints the time of holding the quarterly conference, but the conference appoints the place of its own sittings. The business of the conference is ordinarily despatched in the course of a few hours.

It is the business of the quarterly conference to hear complaints against local preachers, and to receive and try appeals from expelled members; to superintend the interests of Sunday School within its bounds; to estimate by a committee the amount necessary to be raised for fuel and table expenses of the travelling preacher or preachers of the circuit or station; to take cognizance of all the local preachers and exhorters; to appoint stewards, the preacher in charge having the right to nominate; to grant licenses to preacher; to recommend the renewal of exhorters' licenses; to recommend to the annual conference suitable persons for admission on trial in the annual conference; to recommend suitable persons to be ordained as local deacons and elders; to recommend the re-admission of located elders and deacons to an annual conference; to appoint a recording steward to keep all the records of the quarterly conference; to appoint a district steward to meet in convention and estimate the amount necessary to be raised for the fuel and table expenses, house-rent, &c., of the presiding elder; to advise the action of trustees, and take all such steps for the well-being of the church or churches within its bounds, as shall be deemed expedient and right.

In all questions of law, the presiding elder shall be the judge, subject to an appeal to the president of the next annual conference, but the application of law shall remain with the quarterly conference.

Length of Relevant Material:
Hard Copy (pages): and 300-302
Date When Photocopying Was Completed:

Topics: Fast and Testimony Meeting
Author: Not given
Title of Book: N/A
Title of Article: For Zion's Herald. Love-Feasts. (Letter to the Editor)
Title of Periodical: Zion's Herald
Place of Publication: Boston
Publisher: Boston Wesleyan Association
Date of Publication: Wed. Sept. 21, 1836
Library Location: American Periodicals Series, Microfilm Reel 1574, BYU Library
Nature of Source: Zion's Herald is a weekly, regional Methodist journal dedicated to discussions of art, science, and religion, though the journal (as might be expected)
contains overtly religious overtones and seldom veers from distinctly religious subjects. Includes reports of Quarterly and Annual Conferences and various church committees. Later issues frequently address popular questions of abolition and temperance.

Comment: In his letter to the editor, the unidentified author proposes that Love-Feasts, the Methodist version of the Mormon testimony meeting, be coupled with fasting to increase the outpouring of the Spirit felt at the meetings. This proposal to combine the two resembles Mormon couplings of fasting and bearing of testimony in monthly Fast and Testimony Meetings.

Researcher: Marie Mackey

Excerpts (pages): "Now as often as the Quarterly Meeting is appointed, let the Fast be appointed, with directions respecting a proper observance, and instructions of its importance, as a means of grace to conquer remaining corruptions--to be raised from a state of spiritual languor, to grow in the divine life; to retain the work of God already wrought in the soul, and to prepare for the due celebration of the Love-Feast. Let suitable directions be given to observe the day of fasting as far as the circumstances of the church will admit, as a special day of prayer--of visiting the closet oftener than usual for the baptism of the Holy Spirit, and for God's blessing upon the Feast of love. Let a prayer-meeting be appointed either during the same day, or in the evening, for the particular purpose of imploring the outpouring of the Spirit on the Love-Feast, and that it may prove to be a pentecostal season. Oh! what might we not expect, if some such means were pursued, and pursued uniformly?" (p. 150, col. 3)

Length of Relevant Material:

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Infant Baptism; Primitive Church
Author: S.W.C.
Title of Book: N/A
Title of Article: For Zion's Herald. Infant Baptism.
Title of Periodical: Zion's Herald
Place of Publication: Boston
Publisher: Methodist Publishing House.
Date of Publication: December 14, 1836
Library Location: American Periodicals Series, Reel 1574, BYU Library
Nature of Source: Zion's Herald is a weekly, regional Methodist journal dedicated to discussions of art, science, and religion, though the journal (as might be expected) contains overt religious overtones and seldom veers from distinctly religious subjects. Includes reports of Quarterly and Annual Conferences and various church committees. Later issues frequently address popular questions of abolition and temperance.

Comment: Outline of Methodist reasons for continued implementation of practice of infant baptism. Methodists believe infants not held accountable for sin of Adam as the Catholics do and therefore infant baptism is not implemented for the sake of expiating the sins of our first parents. However, the practice is maintained for other reasons. Primitivism, the continuation of the Apostolic order, in which infant baptism replaces
Jewish practice of infant circumcision given as one reason for the ordinance. Also, infant baptism is considered a covenant between child and God (though technically a covenant is a two-way promise and obviously the infant lacks the ability to choose to make or to keep the covenant creating apparent difficulties in religious definition) and a covenant between the parent and God to teach the child theological doctrine. Although as observed the baby has no choice in his baptism, the infant baptismal covenant in the Methodist denomination functions in certain respects like the Mormon temple marriage covenants which confer certain blessings upon those born into the covenant through no act on the part of the child born of the union. Baptized babies receive certain blessings through the ordinance performed under the direction of their parents. Like circumcision, infant baptism distinguishes those children of obedient parents and, if not born into the covenant as Mormon children of sealed parents are, Methodist children are quickly made a part of that covenant after birth through infant baptism. Because children are included in the Lord's promises made to ancient prophets to bless their posterity, they must undergo for Methodists the rite of baptism as the adults do to receive part in those blessings.

Researcher: Marie Mackey

Excerpts (pages): "The 17th Article of our Church declares that 'the baptism of young children is to be retained in the Church.' And why is this? For several very important reasons.

1. Because children were admitted into the church under the Patriarchal dispensation, and this by the rite of circumcision, which they received as a sign and seal of the covenant which God made with Abraham; which covenant was, on the part of God, 'I will be a God unto thee, and to thy seed after thee,' and on the part of Abraham as an acceptance of this gracious offer, by faith, adopting circumcision, as before expressed, as a sign and seal of the same. And as the promise included children, so must the rite, which was a sign of the acceptance of that promise.

2. Because the same practice was continued under the Mosaic dispensation, and for the same reasons. And here it was so strongly insisted upon, that it was threatened that the child who was not circumcised should 'be cut off from among his people.' An awful consideration. And it was in a great measure owing to the observance of this rite, that the visible, organized union of the Jewish church was preserved amid surrounding corruption and idolatry, during the fourteen centuries which intervened from Moses to Christ, and all the important events which were connected to it.

3. Because the church in all ages, is the same; and our Lord and his Apostles never dropped so much as an intimation, that children were to be excluded from the church under the new dispensation; so far from it, that the general precepts and practice of both, very distinctly recognized the same practice to be observed under the Gospel dispensation, as under the two former. As our Savior's taking little children in his arms and blessing them, and declaring that of such is the kingdom of heaven. And in the very first gospel sermon, the people were told that 'the promise was unto them, and declaring that of such is the kingdom of heaven. And in the very first gospel sermon, the people were told that 'the promise was unto them and to their children,' Acts ii. 39; which is precisely the same that was made to Abraham, Gen. xvii.5-14; and which, if Peter had not designed their children should be baptized with them, must have had a tendency to deceive a Jewish mind, in this respect. And again, we find that it was the practice of the
Apostles after the manner of the synagogue, to baptize the households of those who believed.

4. This has been the uniform practice of the Christian church in all ages. The different branches of the whole Eastern and Western church, notwithstanding their various differences in other respects, have all agreed in this. And I challenge any man to tell me, if he can, how that great body of the church, in both the East and West, could have been kept together for these eighteen centuries, but in this way. Let it be remembered, that infant baptism is practised by the church universal, except the few Baptist sects in Europe and America, who are not only modern in their origins, but who also constitute but a very small minority of the church, and were never placed, as others have been, in a situation to test the real strength and utility of their system of exclusion.

5. We believe, according to the words of our Saviour before quoted, and St. Paul, Rom. v. 18, that infants are born in a state of justification, having never committed any sin,--and not being accountable for that of Adam,--and consequently if they die in infancy, will be sanctified by the Holy Ghost even as adult believers, and taken to heaven. And if by the grace of God they are heirs of glory, and may be made members of the church triumphant, who, if their parents are believers, has a right to refuse them a place in the church militant; especially as the apostle, in I Cor. vii. 14, declares, that the children of such are 'holy?'

6. We observe that the baptism of children is attended with the most beneficial effects: 1. It introduces them into covenant relation to God. He is then their God, and they, of course, are heirs of all the invaluable blessings of that holy covenant. What parent would shut his children out? 2. Parents who baptize their children, then enter into covenant with God and the church, to 'train them up in the nurture and admonition of the Lord;' and when this is properly done, their conversion to God never fails: Prov. xxii.6. And 3. It is observed that in some of the revivals in Pedobaptist churches, the greatest part of the converts are baptized children. Numerous instances of this might be adduced. And lastly, the knowledge of the fact, that he has been baptized, exerts a controlling influence upon the mind of a child who has been properly instructed, even before he is fully brought to God; a striking instance of which was lately related in one of our religious, in the case of a poor Indian boy, who, when tempted to sin, replied that he had been baptized, which he thought quite a sufficient reason, as it indeed was, why he should not comply.

And now, Mr. Editor, I would inquire why this part of our creed is so set at nought by the great body of our preachers and people in New England? If it is well founded, as I have attempted to prove, why is it so neglected? If it is not correct, why is it not expunged? Why is it permitted to remain there, a dead letter? I never heard but one sermon preached upon this subject by a Methodist minister in my whole life. Our periodicals are equally culpable, maintaining the silence of death upon the subject. The consequence is, there are but very few baptized children in all our societies in New England, the sad and desolating effects of which are everywhere visible. My heart bleeds and I am covered with shame and confusion for our church, when I think of it. Why do not our Quarterly and Annual Conferences take this matter in hand, refusing to license or ordain any preachers, who do not believe in, and practice this part of our church economy? S.W.C."

December 2 (p 200 col 1-2)
Topics: Lay preaching and priesthood
Author: William Thacher
Title of Book: N/A
Title of Article: A Sketch of the History and Present State of Methodism in Connecticut
Title of Periodical: The Methodist Magazine
Place of Publication: New York
Publisher: J. Soule and T. Mason
Date of Publication: January, 1822
Library Location: BYU Microfilms, APS Reel 135
Nature of Source: The periodical contains primarily transcriptions of sermons on a variety of theological and organizational topics, frequently including those sermons delivered at Methodist Quarterly or Annual Conferences. Largely theological, the periodical devotes considerable space to defending its beliefs and practices from attack.
Comment: This is such an excellent summary in a primary source of the Methodist itinerant system that I have excerpted a large portion of the six page article. Methodists believed in an ecclesiastical structure for lay preaching where traveling ministers moved continuously among the stations of a circuit preaching. Because their full-time service and constant mobility prevented them from holding secular employment, the church supported its itinerant preachers with a stipend. Turner's 1888 work on Methodist polity cites the Old Testament reference to the Israelite practice of paying one tenth of their increase as a precedent for Methodists who collect financial donations from members to support the ministry. Though Methodists would probably not refer to these collections as tithing per se, they at least see a Biblical antecedent for their contributions. When a traveling preacher cannot be present at a station meeting, the local ministry fills in. The local ministry do not receive a stipend and are expected to support themselves financially.
Researcher: Marie Mackey
Excerpts (pages):
"Reverend Sir,

Your letter was handed to me two days past. The sketch requested shall be freely given. Some preliminary remarks may be necessary to render it more explicit. And first, we have been accused of incorrect statements, by publishing the additions to our society without subtracting the loss of numbers by death, expulsions, removals, &c. This is not true. Our census is in answer to this question. "What numbers are in society?" The answer is usually given by each minister in charge, taken from the church records; and the dead, &c. make no part of the numbers returned.

Secondly; The term "Society," in the religious vocabulary of Connecticut, means all who attend on the stated ministry of the word. This is not our sense of the word "Society;" but by it, as used in our annual minutes, we mean only those who have joined our communion; and though the first six months of their standing is probationary, yet they are not during that time denied any of the privileges of our church.
Thirdly; As our circuits and stations are not governed by state or parish lines, an exact account for any particular state might be a difficult task; but as I have been twenty-four years a member of the Methodist travelling ministry, and above thirty years a communicant in the Methodist Episcopal Church: and as I have preaching in almost all parts of the state, and feeling interested, as a native of the state, for the prosperity of Methodism therin, I hope I shall be able to give a satisfactory answer to your request.

It is somewhat more than thirty years since that venerable minister of Christ, Rev. Jesse Lee, a native of Virginia, and a member of our travelling ministry, after much solicitation, obtained from Bishop Asbury and his brethren in the ministry, liberty to visit the citizens of New England, to whom he preached a free and a full salvation in the name of Christ. A man of such plain address, and simplicity of style and manners, seemed very unlikely to succeed in so arduous an enterprise. He had not those qualifications which are derived from erudition, nor no studied sermons previously prepared to command the admiration of an audience. How then did he recommend himself to the people? Answer, his love to God and to the souls of men, and a divine unction in his sermons, gave evidence of his commission to proclaim salvation in the name of Jesus. . .

It was thus he began his labours of love in the western towns of the state of Connecticut. After forming some societies in various places, sufficient for the outlines of a circuit, he wrote for a Methodist preacher to supply his place, that he might carry the glad tidings of the gospel further eastward; and he accordingly formed another circuit, and sent for a fellow labourer to aid him in this extensive work. . .

Our Church, which was organized in Baltimore, in the year 1784, according to the Episcopal form, is compacted together throughout the United States, Territories, and Canadas, by a Quadrennial General Conference, and by sectional annual conferences, these are divided into districts, and subdivided into circuits and stations, all connected together under one uniform system of discipline; having in each circuit and station, a quarterly conference, consisting of the ministry, travelling and local, of the class-leaders, exhorters and stewards of the circuit or station. This is the court of appeals both for members who plead unjust expulsion; and the minister in charge, if he differ in judgment from the members of his charge, in condemning or acquitting an accused member of the church. From this body comes the recommendation of the candidate for the local ministry to the conference of local ministers, who in each district have their annual conference, the license of said candidate can only be obtained by the examination and approbation of local ministers, comes the recommendation of the candidate for the travelling ministry, to the conference of travelling ministers, and his reception depends on their inquiry, examination, and vote: and he, after admission, must serve a probation of two years in circuits as a preacher, before he can be received as a member of the travelling ministry, and admitted to the order of a deacon; two years more in ministerial labour is necessary to his admission into the full ministry, which he can only receive by the election of a majority of ministers composing the annual conference, and ordination by the laying on of the hands of a bishop, assisted by some of the elders.

New-Haven, New-London, and Middletown, are the only places in this state which have the continued weekly services of a stationed minister; Hartford it is expected will be added to the list this year: the rest of our societies in this state are supplied by circuit ministers, who generally supply each congregation with a sermon once in two weeks, and
sometimes oftener; the local ministry usually fill the intermediate sabbath; or if the appointment be on another day, and it is inconvenient for the local minister to attend, then the sabbath is occupied by prayer and exhortation, by some of the lay-members. Local ministry usually derive their support from their own industry, and preach on sabbaths or other times as they are able. They are eligible to deacon's orders after four years service as local preachers; and after four years faithful exercise of the deacon's office, they are eligible to the office of elders. The deacons perform baptism and marriage, and assist the elder in administering the Lord's supper. Our travelling ministry have no secular employment, but give themselves wholly to the service of the sanctuary. They are appointed to a circuit or station, for one year at a time, and may not on any account serve in the same place more than two years before they are changed for others. But the presiding elder, who travels a district, including from six to twelve circuits, is permitted to continue on the same station four years; because he visits each circuit and station in his district usually but once in a quarter. He superintends both the spiritual and temporal affairs of the church, and presides in the quarterly meetings in every circuit and station of his district."

Length of Relevant Material:

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: Lay priesthood and preaching
Author: James Culbertson
Title of Book: n/a
Title of Article: n/a
Title of Periodical: Zion's Herald
Place of Publication: Boston
Publisher:
Date of Publication: Wed, Jan. 13, 1836
Library Location: BYU APS Reel
Nature of Source: Zion's Herald is a weekly, regional Methodist journal dedicated to discussions of art, science, and religion, though the journal (as might be expected) contains overt religious overtones and seldom veers from distinctly religious subjects. Includes reports of Quarterly and Annual Conferences and various church committees. Later issues frequently address popular questions of abolition and temperance.

Comment: Methodist minister Rev. James Culbertson of Zanesville, Ohio, outlines his reasons for refusing the honorary title of D.D. conferred upon him. Note that Joseph Smith's semi-literacy, far from in some way delegitimizing his religious authority, would have been advantageous to many in a religious climate hostile to religious educative elevation which smelt of Catholic Popery.

Researcher: Marie Mackey
Excerpts (pages): "1. Because I have long been doubtful, whether such titles were compatible with the Letter of Spirit of Christianity. The Letter is exhibited in such passages
as the following.--"Be ye not called of men, Rabbi; for one is your Master, even Christ, and all ye are brethren."

But if we have mistaken the letter, can we be mistaken in the spirit of Christianity? Is it not a lowly, unaspiring, unassuming, unostentatious system? I am far from ascribing pride, ambition, or a love of show to those who wear these honorary titles, for many of them are among the humble and unobtrusive. But, still it is a question, whether these distinctions do not, in the estimation of the world, clothe Christianity in a worldly livery, which does not belong to her.

2. Because these titles, even if strictly compatible with Christian principles, are, in their present application confined to their original and appropriate design. It cannot be doubted they were, originally, intended as the honorary testimonials to eminent attainments. It is equally unquestionable that these titles have stooped, in their requirements below their original demands, and thus have lost their value and sunk their reputation.

3. Because they have become too popular, and are, in this way, ensnaring. This is a delicate point, and I shall not dwell on it.

4. Because the prevalence of these honorary badges in the Church, prejudices acute and discerning men in the world, and creates embarrassment in the efforts of the Church to do good. This is a reason, which I deem of vast importance. We believe as private Christians we unfold, as ministers, a system which calls for crucifixion to the world. What will be the effect, when the world beholds us investing each other with honorary appendages and flattering distinctions? Doubtless it will produce distrust in our honesty, and so far interfere with our usefulness.

5. Because these distinctions partake too much of the character and spirit of Popery, and identify Protestants to too great an extent with the "Man of Sin," encircled with splendid titles. I admit that many, clothed with these honors, have no affinity to the Popish system: but still their position before the public involves too great an assimilation.

Length of Relevant Material:
Hard Copy (pages):
Date When Photocopying Was Completed:
**Nature of Source:** This is the original Discipline for the Methodist Episcopal Church which was composed at General Conference in 1784 when the MEC was organized. Methodists look to the New Testament and the Discipline as the two infallible sources for their doctrine and ecclesiastical structure. The Discipline contains detailed descriptions of the qualifications for and functions of different ecclesiastical offices and guidelines for Methodist conferences.

**Comment:** This passage outlines the duties for Methodist preachers and the steps by which one becomes a preacher. Note the ascetic, industrious lifestyle demanded of preachers and the stringent though sometimes loose rules which govern them. Because Methodists relied on rational evaluation of candidates rather than revelation, Methodists extend probationary callings to preachers. If a preacher fulfilled his trial period well, he was then received into full fellowship in the ministry. The trial period gave annual conference an opportunity to monitor the probationary preacher's performance. It also gave preachers an opportunity to determine if the ministry was really a suitable career for them. Probationary ministers renewed their licenses yearly at annual conference. Two years for itinerant or four years for local preachers as probationary ministers qualified them for ordination to the deaconate. An additional two or four years usually qualified deacons for ordination to the office of elder.

**Researcher:** Marie Mackey

**Excerpts (pages):** "**Quest.** 1. How is a Preacher to be received?**

**Answ.** 1. By the Conference.
2. In the Interval of the Conference, by the Elder.
3. When his Name is not printed in the Minutes, he must receive a written Licence from his Elder.

**Quest.** 2. What is the Duty of a Preacher?

1. To preach.
2. To meet the Societies of Classes, and Bands.
3. To visit the Sick.
4. To meet the Leaders.
5. To preach in the Morning, where he can get Hearers.

N.B. We are fully determined never to drop Morning-Preaching; and to preach at five o'Clock in the Summer, and at six in the Winter, wherever it is practicable.

**Quest.** 3. Are the Preachers to read our Liturgy?

**Answ.** All that have received a written Direction for that Purpose, under the Hand of a Bishop or Elder, may read the Liturgy, as often as they think it expedient.

**Quest.** 4. What are the Directions given to a preacher?

**Answ.** Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away Time; neither spend any more Time at any Place than is strictly necessary.
2. Be serious. Let your Motto be, Holiness to the Lord. Avoid all Lightness, jesting and foolish Talking.
3. Converse sparingly and cautiously with Women.
4. Take no Step towards Marriage without first consulting with your Brethren.
5. Believe Evil of no one: Unless you see it done, take Heed how you credit it. Put the best Construction on every Thing. You know the Judge is always supposed to be on the Prisoner's Side.
6. Speak Evil of no one: Else your Word especially would eat as doth a Canker. Keep your Thoughts within your own Breast, till you come to the Person concerned.

7. Tell every one under your Care, what you think wrong in his Conduct and Tempers, and that plainly as soon as may be: Else it will fester in your Heart. Make all Haste to cast the Fire out of your Bosom.

8. Do not affect the Gentleman. You have no more to do with this Character than with that of a Dancing-Master. A Preacher of the Gospel is the Servant of all.

9. Be ashamed of nothing but Sin.

10. Be punctual. Do every Thing exactly at the Time. And do not mend our Rules, but keep them; not for Wrath but Conscience sake.

11. You have nothing to do but to save Souls. Therefore spend and be spent in this Work. And go always not only to those that want, but to those that want you most . . .

12. Act in all Things, not according to your own Will, but as a Son in the Gospel. As such it is your Part to employ your Time in the Manner which we direct: Partly in preaching and visiting from House to House: Partly in reading, Meditation and Prayer. Above all, if you labour with us in our Lord's Vineyard, it is needful you should do that Part of the Work which we advise, at those Times and Places which we judge most for His glory.

Ques. 2. What Method do we use in receiving a Preacher at the Conference?

Ans. After solemn Fasting and Prayer, every Person proposed shall be asked, before the Conference, the following Questions (with any others which may be thought necessary) viz. Have you Faith in Christ? Are you going on to Perfection? Do you expect to be made perfect in Love in this Life? . . . Are you determined to employ all your Time in the Work of God? Will you endeavor not to speak too long or too loud? Will you diligently instruct the Children in every Place? Will you visit from House to House? Will you recommend Fasting or Abstinence, both by Precept and Example? Are you in Debt? We may then, if he gives Satisfaction, receive him as a Probationer, by giving him the Form of Discipline, inscribed thus: "You think it your Duty to call Sinners to Repentance. Make full Proof hereof, and we shall rejoice to receive you as a Fellow-Labourer." Let him then carefully read and weigh what is contained therein; that if he has any Doubt, it may be removed. Observe! Taking on Trial is entirely different from admitting a Preacher. On on Trial, may be either admitted or rejected, without doing him any Wrong; otherwise it would be no Trial at all. Let every Deacon explain this to them that are on Trial.

After two Years Probation, being recommended by the Elder or Deacon, and examined by the Bishop, he may be received into full Connection, by giving him the Form of Discipline, inscribed thus: "As long as you freely consent to, and earnestly endeavor to walk by these Rules, we shall rejoice to acknowledge you as a Fellow-Labourer."

N.B. Let none who are local, preach or exhort in any of our Societies without a Note of Permission from the Deacon: Let every local Preacher or Exhorter take Care to have this renewed yearly: And let every Elder insist upon it.
But it must be remembered that many of us early travelling preachers, who entered the vast wilderness of the West at an early day, had little or no education: no books, and no time to read or study them if we could have had them. We had no colleges, or even a respectable common school, within hundreds of miles of us. Old Dyke or Dilworth was our spelling-book; and what little we did learn, as we grew up, and the means of education increased among us, we found to our hearts' content, that we had to unlearn, and this was the hardest work of all" (v-vi).

"The Presbyterians, and other Calvinistic branches of the Protestant Church, used to contend for an educated ministry, for pews, for instrumental music, for a congregational or stated salaried minister. The Methodists universally opposed these ideas; and the illiterate Methodist preachers actually set the world on fire--the American world, at least--while they were lighting their matches! Methodist preachers were called, by literary gentlemen, illiterate, ignorant babblers. . . I do not wish to undervalue education, but really I have seen so many of these educated preachers who forcibly reminded me of lettuce growing under the shade of a peach-tree, or like a gosling that had got sick and faint. . ."

"I awfully fear for our beloved Methodism. Multiply colleges, universities, seminaries, academies; multiply our agencies, and editorships, and fill them all with our best and most efficient preachers, and you localize the ministry and secularize them too; then farewell to itinerancy; and when this fails we plunge right into congregationalism, and stop precisely where all other denominations started."

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Richard Brothers and Joseph Smith

Over the course of this summer's research, the fellows at the Joseph Fielding Smith Institute have found that a number of Joseph Smith's contemporaries shared some of
those doctrines we tend to think are unique to the Prophet, such as the doctrine of a Heavenly Mother or the idea of a political kingdom of God. These doctrinal similarities may cause some to wonder whether Joseph Smith should be thought of as unique at all. I would suggest, however, that Joseph Smith's uniqueness cannot be adequately assessed by doctrinal comparison alone. Jan Shipps, Phillip Barlow, Richard T. Hughes, and Richard Bushman have all suggested that Joseph's uniqueness may lie, not so much the absolutely unprecedented nature of his doctrines, but in his *reliving* of the sacred story contained in the Bible. While his contemporaries expounded Moses, honored David, and discoursed on Elijah, Joseph Smith spoke with God face to face as Moses had, reigned over Israel as David had, and bound on earth and in heaven as Elijah had. Joseph Smith was a Moses, a David, and an Elijah.

But the recapitulation of Biblical narrative was not unique to Joseph Smith. At least one of Joseph's contemporaries, the British millenialist prophet Richard Brothers, also understood himself to be a recapitulation of Moses, David, and Elijah. A review of Brothers' religious career may allow us to assess whether, and in what ways, Joseph Smith was unique.

Richard Brothers was born in Newfoundland on Christmas Day 1757. He later recalled that during he always "had a presentiment of being sometime very great." His father sent him to England for schooling, and at age 14 Richard Brothers received a call, not to prophethood, as Joseph Smith had, but to His Majesty's Navy. At 26 he retired from the Navy and joined the Merchant Marines. At 28 he married and left on a ship the same day. When he returned after years at sea he found his wife already the mother of several children. Rightly suspecting that the children were not his own, Brothers promptly moved to London.

At this time, perhaps with the thought of consoling himself on his losses, Brothers turned his thoughts to religion. He began a careful study and sometimes prayed and fasted for up to three days at a time. Soon he began receiving visions and revelations. His scripture study and religious experiences convinced him to renounce war and refuse the taking of oaths. As a result, Brothers was denied the continuation of his retirement pay, the receipt of which required the taking of an oath.

In 1791 Brothers received a vision of God, Satan, and angels. He also saw the imminent destruction of London and commanded to leave the city. But Brothers, like Moses before him, pleaded with the Lord to spare his people. Brothers reported that the Lord listened to Brothers pleas and decided to postpone his awful judgments.

Brothers' prophetic career now blossomed. He received an increasing volume of revelations. He also made a number of prophecies, some correct, some incorrect, and attempted - unsuccessfully - to heal the blind. Brothers now identified himself more strongly with Moses and even carried with him a staff patterned after Moses' staff. He also reported a revelation at this time informing him that he was a descendant of King David through Jesus' brother, James, and was, therefore, the much-prophesied latter-day David.

In 1794 Brothers published a book entitled *A Revealed Knowledge of the Prophecies and Times*, which was published in three languages and several different countries. This work announced the imminence of the destruction of the wicked and the restoration of the Jews. The book also displays Brothers' compassion for sinners in its heartfelt calls for repentance.
In the book Brothers identified himself as the latter-day Elijah who would use his control of the heavens to punish the wicked, the prophet like unto Moses who would lead Israel back to Palestine, and the latter-day David who would rule over the restored Israel. The book also warned King George not to continue his plans for war with France and announced to the king that he

Not surprisingly, King George looked askance at Brothers' revelations. In March 1795, Brothers was arrested for violating an ancient and obscure law which forbade "unlawfully, maliciously, and wickedly writing, publishing, and printing fantastical prophecies, with the intent to cause dissension and other disturbances within the realm," a law Joseph Smith's opponents could only have wished was also in the American law books. Brothers' governmental opponents soon had him committed to an asylum.

Brothers, however, was undaunted. He continued writing, laying out detailed plans for the new exodus to Palestine and the building up of a new Jerusalem. He was released in 1806 and spent his later years devising a sacred astronomy, creating a new code of laws for the government of Israel, and advancing his theory that the British are descended from ancient Israel. He died in 1824. But, as late as 1917, one scholar noted that "the believers in Brothers are not yet extinct." Indeed, Brothers British-Israel notions have survived to the present-day and bear a striking resemblance to Joseph Smith's own views on Israel.

More telling than such doctrinal similarities, however, are the similarities and divergences in what we might call the "prophetic practice" of Joseph Smith and Richard Brothers. Brothers diverged from Joseph's prophetic practice by not establishing a church and not acting in a priestly role. But Brothers mirrored Joseph's prophetic practice, at least in part, by attempting to make an inspired revision of numerous Bible passages, by announcing his intention to live plural marriage, and, most significantly, by attempting to recapitulate the lives of several key figures from the Bible. I will now expand on each of these similarities and differences.

Although Richard Brothers gathered an international following by publishing his revelations and prophecies, he never attempted to found a church. His goal was not the establishment of a church, but the restoration of Israel. While Joseph Smith arguably laid greater stress on the restoration of Israel than he did on the establishment of the Church, he saw the building up of the Church as a necessary prerequisite to Israel's restoration. In the matter of founding a church, Joseph Smith and Richard Brothers clearly followed different paths.

Joseph and Brothers also diverged in their exercise of divine authority. While Brothers believed that God had given him awesome political and revelatory authority, he never attempted to serve as a mediator or conduit of divine grace. According to Brothers, it was presumptuous, even blasphemous, to claim special priestly authority to act as God's surrogate in forgiving sins or conferring the Holy Ghost upon others. Nothing could be further from Joseph Smith's doctrine and practice. Joseph's ordinations and revelations empowered him to give the gift of the Holy Ghost, remit sins on earth and in heaven, and even to seal individuals up to eternal life by the Holy Spirit of Promise. Joseph Smith and Richard Brothers paralleled one another more closely, however, in their treatment of the Bible. Thirty-six years before Joseph began his revision or new translation of the King James Bible, Brothers revised hundreds of King James Bible verses which he incorporated into his book God's Awful Warnings to a Giddy, Careless,
Sinful World . . . Brothers' revision of the Bible was largely an effort to clarify the language of the King James Version, much of which had already fallen into disuse by Brothers' time. So those of you who have a hard time understanding King James English may take comfort in the fact that it was already archaic two hundred years ago.

Despite the general similarities of the project they undertook, Joseph Smith was bolder than Brothers in making his revision or New Translation of the Bible. Joseph not only clarified the King James text, he also added, or restored, large blocks of previously unknown sacred narrative.

Richard Brothers and Joseph Smith converged in their intention to practice plural marriage. In 1794 Brothers announced that he would someday have seven wives. While this stated intention of Brothers' certainly resonates with Joseph Smith's marital practice, the motives behind Brothers' intended practice of plural marriage and Joseph's actual practice thereof are quite different. Brothers own statements suggest that he decided to live plural marriage in order to fulfill Isaiah 4:1, which states that near the time of the Millenium "seven women shall take hold of one man." Joseph, on the other hand, lived plural marriage because his revelations told him he had to "do the works of Abraham" in order to receive the promise of exaltation Abraham received.

The most significant convergence of the prophetic practice of Richard Brothers with that of Joseph Smith is in his reenactment of the lives of key Biblical figures. As noted above, Brothers, like Joseph Smith, undersood himself to be the latter-day counterpart of Moses, David, and Elijah.

In writing about Joseph Smith, Richard Bushman has noted that it was Joseph's ability to revive the sacred stories of the Bible by reliving them and thereby make a sacred story out of his own life that "was the source of his extraordinary influence." Thus it was in reliving biblical figures that Richard Brothers most nearly approximated what was extraordinary about Joseph Smith.

Yet it is precisely here - from the historian's perspective - that we find the crucial difference between Joseph Smith and Richard Brothers. This crucial difference between Joseph Smith and Richard Brothers is that Brothers only took upon himself the roles of those biblical figures who were explicitly prophesied to have latter-day counterparts while Joseph Smith performed all the sacred roles of biblical history. Richard Brothers saw himself as the long-awaited "prophet like unto Moses," a new Elijah, and a latter-day King David, but Joseph Smith was all of these things and also the patriarch of an endless posterity like Abraham, a High Priest like Aaron and Melchizedek, and even a church-founder like Christ himself. Richard Brothers' goal in reliving the Bible was, apparently, to fulfill specific prophecies; Joseph Smith's goal was to restore all things - to gather the sacred keys, callings, and powers of all dispensations into one grand consummation.

This difference between Joseph Smith and Richard Brothers - that Joseph intended to restore all things while Brothers did not - accounts for the other differences we have noted. The reason Brothers made only cosmetic changes in his Bible revision while Joseph added large blocks of text to his is that Brothers did not understand himself as a restorer of the biblical text while Joseph did. Richard Brothers wanted to live plural marriage in order to fulfill the prophecy of Isaiah, but Joseph lived plural marriage in order to become a latter-day Abraham and thereby obtain for himself the promises God made to Abraham. Brothers did not attempt to mediate divine grace to his followers as Joseph did because, unlike Joseph, he did not see himself as restoring or reliving the Old
Testament role of High Priest. And Brothers, unlike Joseph Smith, did not establish a church because he, unlike Joseph, did not see himself in the New Testament role of Church-founder.

In conclusion, my research this summer has impressed me with the understanding that Joseph Smith distinguished himself from his contemporaries, not primarily by teaching entirely unique doctrine, but by reliving the Bible - by being what the biblical figures were. I have also learned that an occasional spiritual maverick like Richard Brothers also attempted to appropriate the roles of key figures from the Bible. But even these mavericks, who seem most similar to Joseph Smith, did not simultaneously recapitulate the lives and perform the sacred callings of all key biblical figures from all dispensations. As the Restoration Joseph Smith effected was a gathering in one of all dispensations, so Joseph himself was a gathering in one of all the sacred callings and divine powers of those dispensations. Joseph was not boasting when he told a Nauvoo congregation, "No man has done such a work as I." There is no one like him.

Length of Relevant Material:
Hard Copy (pages):

Topics: Lay priesthood and preaching
Author:
Title of Book:
Title of Article:
Title of Periodical: Zion's Herald
Place of Publication: Boston
Publisher:
Date of Publication: Wed, Jan. 13, 1836
Library Location:
Nature of Source:
Comment: Methodist minister Rev. James Culbertson of Zanesville, Ohio, outlines his reasons for refusing the honorary title of D.D. conferred upon him. Note that Joseph Smith's semi-literacy, far from delegitimizing his religious authority, likely would have been advantageous in a religious climate hostile to religious education which smelt of Catholic Popery and was regarded as an impediment to the Spirit.
Researcher: Marie Mackey
Excerpts (pages): "1. Because I have long been doubtful, whether such titles were compatible with the Letter of Spirit of Christianity. The Letter is exhibited in such passages as the following.--"Be ye not called of men, Rabbi; for one is your Master, even Christ, and all ye are brethren."
But if we have mistaken the letter, can we be mistaken in the spirit of Christianity? Is it not a lowly, unassuming, unpretentious system? I am far from ascribing pride, ambition, or a love of show to those who wear these honorary titles, for many of them are among the humble and unobtrusive. But, still it is a question, whether these distinctions do not, in the estimation of the world, clothe Christianity in a worldly livery, which does not belong to her.
2. Because these titles, even if strictly compatible with Christian principles, are, in their present application confined to their original and appropriate design. It cannot be doubted they were, originally, intended as the honorary testimonials to eminent attainments. It is equally unquestionable that these titles have stooped, in their requirements below their original demands, and thus have lost their value and sunk their reputation.

3. Because they have become too popular, and are, in this way, ensnaring. This is a delicate point, and I shall not dwell on it.

4. Because the prevalence of these honorary badges in the Church, prejudices acute and discerning men in the world, and creates embarrassment in the efforts of the Church to do good. This is a reason, which I deem of vast importance. We believe as private Christians we unfold, as ministers, a system which calls for crucifixion to the world. What will be the effect, when the world beholds us investing each other with honorary appendages and flattering distinctions? Doubtless it will produce distrust in our honesty, and so far interfere with our usefulness.

5. Because these distinctions partake too much of the character and spirit of Popery, and identify Protestants to too great an extent with the "Man of Sin" encircled with splendid titles. I admit that many, clothed with these honors, have no affinity to the Popish system: but still their position before the public involves too great an assimilation.

Length of Relevant Material:

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Lay Priesthood and Preaching

Author: James Sowden

Title of Book: An Inquiry into the Cause of the Prosperity of the Methodist Episcopal Church in the United States.

Title of Periodical:

Place of Publication: Sag-Harbor, NY

Publisher: Printed by Alden Spooner

Date of Publication: 1809

Nature of Source: Sowden explains the advantages of the itinerant system of church government which created uniformity of subject preached; unity among different stations; and variety in preachers and styles of address. It curbed corruption in the ministry by keeping the preachers busy. Itinerancy interested parishioner's longer because different preachers gave the Sunday service rather than the same one week after week. In addition, itinerancy helped Methodists achieve equity in the size of the ministers' salaries and in the quality of the preaching each station received. Under itinerancy, a salary cap was set and so ministers were not drawn to settle in wealthy stations in hopes of earning a higher income.

Comment: Nice articulation of what Methodists saw as the advantages of itinerancy.

Researcher: Marie Mackey

Excerpts (pages):
"To make therefore the best of a small force, the Methodists found it absolutely necessary to adopt the Apostolic plan of itineracy.--This they had tried, and tried with success in the mother country, they were aware of and prepared for the opposition they expected to meet with, for this mode of procedure as it has ever been from the days of Demetrius the shrine maker, down to the present time the sapping of the foundation of priestcraft brought upon them the anathemas of the established order, at home." (30-31)

"We have hitherto treated of itineracy in a general point of view. To prove its reasonableness, and briefly to shew its necessity, has already been attempted; its utility must appear evident to all, and that it has scripture for its basis none I presume will deny; but it never could have answered the valuable purposes it has, had it not been for the best of regularity and gospel order.-- "What! regularity and order among the Methodists?"

Yea verily, for be it known unto thee, friend, and to the world, that the name attached to this sect is exceedingly significant and as applicable as it is pregnant with meaning. And even as it respects the subject now under consideration, (which is though by their opponents the most disorderly of all their proceedings) a travelling methodist preach is as REGULAR in his movements, in his sphere of action, as any local minister possibly can be in his parish. Certainly those gentlemen who have so frequently indulged themselves in censuring the methodists for a want of conformity to the order of the gospel, know but little concerning the gospel plan on which their whole temporal and spiritual economy is founded. They appear not to understand that the whole continent is divided into Circuits, Districts and Conferences; that Circuits form a District, Districts a Conference, and the representatives from the several conferences compose one general conference. They do not know that on circuits are placed from one to four preachers; that over each district is appointed a president Elder, and that over conferences are elected two Superintendents, or (as some prefer calling them) Bishops, the successors of the apostle Wesley.

All these govern according to the power with which they are invested, and move round in a given space of time their several prescribed jurisdictions. And this is what the author of these pages deems proper to term regularity, without which itinerating would be attended with the utmost confusion, but with it, is productive of the most happy effects. In particular it affords a pleasing, edifying variety.

Every man has a sameness both as to manner and matter, and the most popular preacher after being repeatedly heard twice or thrice every Sabbath for years together, is at length heard with less and less concern. But few however deep their knowledge may be, in the things of God or men, in every respect possess gifts adapted to the state and condition of each individual in a single congregation composed of many and very different characters.

The spirit of the settled pastor of long standing is not unfrequently damped by careless inattention of his athenian parishoners, who have become surfeited with the same prayer, the same sermon, the same man, and who ardently desire some new thing. .

"But on the plan of methodistical itinerating, these and such like inconveniences are either in whole or part removed; and particularly so, when we consider that the same preacher is not allowed to travel the same circuit for more than two years successively. . (38)

"Variety alone is not however the only advantage of a well regulated itineracy.--It directly tends to keep those who engage in it alive in the work of the ministry.
It is a point given in both by heathen philosophers and christian divines, that one grand cause of yielding to temptation is idleness, or not being steadily employed in some useful calling." (39)

"From the superintendant down to the graduate for deacon's orders the salary of their preachers, who labor constantly in word and doctrine is the same.--By this means their interest is in every respect a general one.--But destroy the traveling connection and how then how?. . .The largest and most respectable societies would have the ablest divines or in other words the greatest orators--The poor would no longer have the gospel preached unto them--Discipline would be laid aside, and in all probability a diversity of sentiment with regard to important points of doctrine would in the course of a very short space of time take place"

(40-41)

Length of Relevant Material:

Hard Copy (pages):

Date When Photocopying Was completed:

[This note was corrupted. Be sure to check original.]

Topics: miracles, visions

Author: Peter Cartwright

Title of Book: The Backwoods Preacher: Being the Autobiography of William Cartwright, the Oldest American Methodist Travelling Preacher.

Title of Article: n/a

Title of Periodical: n/a

Place of Publication: London

Publisher: Daldy, Isbister & Co.

Date of Publication: 1878

Library Location: BYU Special Collections

Nature of Source: Peter Cartwright records in his autobiography his experiences as a Methodist minister.

Comment: This passage is a good example of the religious revivalism and enthusiasm in early nineteenth-century America and which would have been a familiar part of the cultural climate of Joseph Smith's day. Cartwright discusses the strange bodily paroxysms of revival attenders including barking, fainting, and the jerks. Cartwright acknowledges that these dramatic displays were sometimes involuntary and sometimes not; however, he believed in most cases they were a judgment sent by God to convert the wicked. Against the most histrionic displays, Cartwright preached vehemently. He especially contradicted people who claimed to have seen visions and had dreams, and prophesied near-distant pre-millennial catastrophe.

Researcher: Marie Mackey

Excerpts (pages): Just in the midst of our controversies on the subject of the powerful exercises among the people under preaching, a new exercise broke out among us, called the jerks, which was overwhelming in its effects upon the bodies and minds of the people. No matter whether they were saints or sinners, they would be taken under a
warm song or sermon, and seized with a convulsive jerking all over, which they could not by any possibility avoid, and the more they resisted the more they jerked. If they would not strive against it and pray in good earnest, the jerking would usually abate. I have seen more than five hundred persons jerking at one time in my large congregations. Most usually persons taken with the jerks, to obtain relief, as they said, would rise up and dance. Some would run, but could not get away. Some would resist; on such the jerks were generally very severe. 

While I am on this subject I will relate a very serious circumstance which I knew to take place with a man who had the jerks at a camp-meeting. The jerks were very prevalent. There was a company of drunken rowdies who came to interrupt the meeting. These rowdies were headed by a very large drinking man. At length he fetched a very violent jerk, snapped his neck, fell, and soon expired, with his mouth full of cursing and bitterness. I always looked upon the jerks as a judgment sent from God, first, to bring sinners to repentance; and secondly, to show professors that God could work with or without means, and that he could work over and above means. 

There is no doubt in my mind that, with weak-minded, ignorant, and superstitious persons, there was a great deal of sympathetic feeling with many that claimed to be under the influence of this jerking exercise; and yet, with many, it was perfectly involuntary. It was, on all occasions, my practice to recommend fervent prayer as a remedy, and it almost universally proved an effectual antidote. There were many other strange and wild exercises into which the subjects of this revival fell; such, for instance, as what was called the running, jumping, barking exercise. The Methodist preachers generally preached against this extravagant wildness. I did it uniformly in my little ministrations, and sometimes gave great offence; but I feared no consequences when I felt my awful responsibilities to wild imaginations of some. They professed to fall into trances and see visions; they would fall at meetings and sometimes at home, and lay apparently motionless and powerless for days, sometimes for a week at a time, without food or drink; and when they came to, they professed to have seen heaven and hell, to have seen God, angels, the devil and the damned; they would prophesy, and under the pretence of Divine inspiration, predict the time of the end of the world, and the ushering in of the great millennium. This was the most troublesome delusion of all; it made such an appeal to the ignorance, superstition, and credulity of the people, even saint as well as sinner. I watched this matter with a vigilant eye. If I opposed it, I would have to meet the clamour of the multitude; and if any one opposed it, these very visionists would single him out, and denounce the dreadful judgments of God against him. They would even set the very day that God was to burn the world, like the self deceived modern Millerites. They would prophesy, that if any one did oppose them, God would send fire down from heaven and consume him like the blasphemous Shakers. They would proclaim that they could heal all manner of diseases, and raise the dead, just like the diabolical Mormons. They professed to have converse with spirits of the dead in heaven and hell, like the modern spirit rappers. Such a state of things I never saw before, and I hope in God I shall never see again.

Length of Relevant Material: 2 pages
Hard Copy (pages): 18-19
Date When Photocopying Was Completed:
The Edification of the Church Promoted by a Divinely Called Ministry of Diversified Talent. From the Wesleyan Methodist Magazine.

Title of Periodical: The Methodist Quarterly Review and Magazine
Place of Publication:

Nature of Source: The periodical contains primarily transcriptions of sermons on a variety of theological and organizational topics, frequently including those sermons delivered at Methodist Quarterly or Annual Conferences. Largely theological, the periodical devotes considerable space to defending its beliefs and practices from attack.

Comment: This passage discusses the nature of priesthood to Methodists. Methodists believe the Levitical priesthood ended with the start of the Christian dispensation. Where Mormons believe in a literal successive priesthood, Methodists recognize abrogations in ordinations and believe in a priesthood made successive only by the presence of the Holy Spirit. Theirs is a metaphorical as opposed to literal succession. As with Mormon calls to priesthood offices, Methodists believe a call to the ministry involves both personal and ecclesiastical verification of a person's divine call to preach. Note that the passage refers to the "Mosaic priesthood" but distinguishes between the "unchangable priesthood of Christ in heaven" and "the Christian ministry on earth." Methodists believed in a universal Christian "priesthood of all believers." Ministers are ordained to ministerial but not to priesthood office. The "priesthood of all believers" gives Methodist ministers the authority to act in God's name; ordination simply confirms the church's sanction of a person and authorizes him to exercise offices for which he already possesses latent power.

Researcher: Marie Mackey
Excerpts (pages): "The Levitical priesthood was lineal. The existing priests consecrated their successors; not at the discretion of either party, but according to the primary appointment of God, that certain persons, members of a certain tribe, should be devoted to the divine service. A priesthood like that of the Mosaic does not now exist; but in its place we have the unsuccesive, unchangable priesthood of Christ in heaven, and the Christian ministry on earth. The institution of this ministry by our Lord, its important objects, its perpetual existence, together with the constant presence of Christ in its proper exercise by proper persons, are all included in those solemn word, 'Go ye therefore and teach all nation, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.' From the ministers (to give them the more general name of the office) thus appointed by the Savior, their successors were to receive their external and official appointment. The originating call was to be with the Savior himself, acting by the Spirit, the Paraclete, sent, according to his promise, to supply his personal presence, and to remain with his church unto the end. To guard against false or mistaken pretensions, the existing ministry is bound to a strict
examination of the candidates, conducted with unwavering reference to the question, 'Is there sufficient reason to believe that they are indeed moved by the Holy Ghost, and called according to the will of our Lord Jesus Christ?' Thus far is the spirit of the prophets subject to the prophets" (325-326).

"...The proposition I have now to establish and improve is, that a ministry, thus divinely called, is necessary to the edification of the church, whether the term be applied to increase of numbers, or advancement in a genuine, rich, and practical holiness" (330).

**Length of Relevant Material:** 3 pages

**Hard Copy (pages):** 325-326 and 330

**Date When Photocopying Was Completed:**

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**Topics:** Priesthood; Bishops

**Author:** Elias Smith

**Title of Book:** The Age of Enquiry, Christian's Pocket Companion and Daily Assistant; Calculated Also For The Benefit of the Rising Generation, in Leading Them into Truth

**Title of Article:** N/A

**Title of Periodical:** N/A

**Place of Publication:**

**Publisher:** Ranlet & Norris

**Date of Publication:** 1807

**Library Location:** Microfiche Early American Imprints, Shaw-Shoemaker 13603, BYU Library

**Nature of Source:**

**Comment:** Elias Smith offers a (logically) tangled argument against the current authority of bishops using Methodist bishops as an example of those who overstep their authority. Bishops in the New Testament were told says Smith what to preach and then to add nothing to their doctrinal script. Smith therefore indites Methodist bishops (and all other bishops) as guilty of overstepping the restrictions set by Christ on their priesthood office because they superintend church organization, a polity not specifically designated to them by Christ. Methodist bishops superintend church organization by one, assigning ministers to particular parishes, and two, holding ministers and members accountable for their right conduct to the bishops and to the Methodist Discipline, the laws for the church created by General Conference which is mostly composed of bishops. Smith argues only Christ as the supreme bishop possesses authority to judge moral conduct and therefore church courts represent a nefarious usurpation of divine power. Smith obviously years for a theocracy yet by inditing bishops on accounts of attempting to institute both organization and religious jurisdiction, Smith emerges as a kind of religious anarchist, suspicious of any form of ecclesiastical government. Smith probably opposes religious polity because of his emphasis on eschatology, a view held by many other nineteenth-century sects as well. However, the tremendous growth of membership in Protestant denominations, the Methodists in particular, and the delay of the expected Second Coming made some polity necessary for the survival of these denominations.

**Researcher:** Marie Mackey

**Excerpts (pages):**
"Christian: 'The universal Bishop, Jesus, has the whole command, and as such, has given directions to his ministers and the saints in the New Testament. This book contains all he requires of all his followers. The bishops are there directed what to preach, what to tell the world, and the saints; and are commanded not to add any thing to it, nor keep back any part of what is there enjoined.

Enquirer....Will you illustrate this by a similitude?

Christian....Yes. The government of the bishop of Rome, the bishop of England, or the government of the bishop of the Methodists, will serve as a similitude, for they are all antichristian governments, being exactly in opposition to that of the great Bishop Jesus Christ. As the government of the Methodist bishop is more known in this country than any of the others, I will use this as a similitude. In this government the bishop is over all the methodist ministers, and all the methodist people--he gives the ministers their orders, and the orders for the people to attend to--the people are accountable to the bishop, so are the ministers. The bishop is accountable to that authority which made him so--the ministers receive from the bishop a book of rules, called a discipline, for themselves and the people; if a minister, or any of the people, refuse to comply with what is required there, the bishop turns them out of the government.

In the New Testament, Jesus Christ is Bishop over all the saints, as the Methodist bishop is over all the Methodists. As the Methodist ministers are under the command of the bishop, to preach what he says, and where he says; so the ministers of Christ are bound to preach what he commands, when, and where he says, and the people are bound to hear and obey what Christ says by his ministers, who are bishops under him.

Enquirer....If this is the case, what need is there of these bishops over other ministers?

Christian....There is no need of them, they are the cause of divisions and contentions, among the saints, because, instead of being where Christ's ministers ought to be, they have, and are claiming that power, which belongs only to Christ; and these forms of government will finally come to nothing, when ministers and all believers are willing to be where and what Christ commands them to be" (pages 45-47).
Comment: This passage suggests Methodists view ordination, like other ordinances as baptism, as figurative rather than literal, mere religious form important insofar as it indicates an internal transformation but not a necessary step in and of itself. It is not salvific or otherwise obligatory nor is ordination accompanied by unique powers contingent upon faithfulness. The first portion of the passage indicates ordination represents the sanction of the church to a candidate's worthiness to join the ministry. The second passage says that English Methodism abolished ordination for almost thirty years because they considered it a meaningless papist ritual.

Researcher: Marie Mackey

Excerpts (pages): "Ordination is the form or ceremony of setting apart persons properly chosen for the various offices of the ministry. The Methodist Churches, in common with Protestants, wholly reject the Romish idea of ordination being a sacrament. They regard it as simply a solemn and appropriate form of indicating the selection of the church, and its authorization of the persons selected to perform the various functions of the ministry. . . (681)

"(English Wesley) Ordination by the imposition of hands was mooted at the Conference of 1791 as being merely circumstantial. This was confirmed by a decision in 1794. At the Conference of 1822 the plan was again brought forward and withdrawn; but in 1836 the proposition, that all candidates for ordination should, if approved, be admitted into full connection by the laying on of hands, was passed with only two dissentients" (682).

Length of Relevant Material:

Date When Photocopying Was Completed:

Topics: ordination
Author: James Wilson
Title of Book: Apostolic Church Government Displayed; and the Government and System of the Methodist Episcopal Church Investigated.
Title of Article: n/a
Title of Periodical: n/a
Place of Publication: Providence
Publisher: Printed by Bennett Wheeler
Date of Publication: 1798
Library Location: BYU microfiche BX 8340.W5 or 080 Sh64 EVANS 35038
Nature of Source: Methodists are primitivists meaning they seek to order their sect after the apostolic church of the New Testament. Wilson's work examines Methodist interpretations of New Testament beliefs and practices and their implementation in the Methodist Church.

Comment: This passage suggests the Methodist view that ordination does not transmit divine keys or "gifts of a miraculous nature." It does confer consecration, induction, and transfusion of office power. However, what this jargon largely comes to mean is that ordination signifies the church's approbation of a particular candidate. It sets a candidate
apart for ministerial service but does not seal divine gifts upon him that will help him to serve.

**Researcher:** Marie Mackey

**Excerpts (pages):** "To a divine call united with the electing voice of a particular church, there was added ordination; before the man of God was constitutionally authorized to take the oversight of the flock of God. (1 Peter v. 1,2.) The blessed Redeemer himself, was ordained of the Father. (Acts xvii. 31.) As were the Twelve by Christ. (Mark iii.14.) But ordination by imposition of hands and prayer (Acts vi.6) appears to have been designed, as a standing ordinance or rite in the church; for thereby Elders were constituted in all the churches; (Acts xiv.23.) and thus to constitute them in every city, was Titus left at Crete. (i.5.)

By the "laying on of the hands of the Presbytery," certain gifts were imparted to Timothy. (1 Tim. iv. 12 - 2 Tim. i.6.) But gifts of a miraculous nature do not appear even in the Apostolic age, to have been generally conferred in that ceremony. Timothy was an evanglist; (2 Tim. iv.5.) and the gifts imparted to him, were "given by prophesy." But in the ordination of Elders to a particular church, mention is no where made of any such prophesy, or gifts having been attendant thereupon. Ordination, therefore, as a permanent institution, may be considered as having implied Consecration, Induction, and Transfusion of office power. Consecration, or a separating of the Candidate from the multitude, and a solemn and formal dedication of him to God, and to the functions of religion, is consonant with the true genius of the gospel. Christ himself, having been most singularly and most solemnly consecrated to his mediatorial labours. (Matt. iii.16,17.--Heb. vii.28.) And Saul and Barnabas were, by the express appointment of the Holy Ghost, separated to spread amongst the Gentiles the glad tidings of salvation. (Acts xii. 2, 3.) Induction, or installation, being evidently implied in ordination, we shall pass on to Transfusion of office power. Office power, is here restricted to that of ordination of the sacraments, and of the laying on of hands, in ordination &c. That these powers were imparted in ordination is evident, because in the Apostolic age and churches, no trace whatsoever appears of the laity, or of unordained persons having ever possessed them, whilst the reverse is undeniable. . ."
Comment:
Researcher: Marie Mackey
Excerpts (pages): "A want of attention to the apostolic caution to lay hands suddenly on no man, has in all ages of the church, been a grand cause of declension and apostacy. No denomination are more particular in the observance of it than the methodist.--He must indeed make full proof of his ministry, who graduates even to the lowest degree of ordination among them.--No qualification short of an immediate call to the work of the ministry will bear any weight as a sufficient recommendation.--They believe that inspiration has not so far ceased but that all who engage in the arduous task of calling sinners to repentance, should themselves be men of clean hands and pure hearts, and moved by the Holy Ghost to the all important work. But how is all this to be known? a bare declaration on the part of the applicant is no sufficient evidence.--After procuring a recommendation from the society of which the candidate is a regular member; after passing an examination before a quarter or yearly conference, and after being received as a licenciate on trial for from two to four years; if then approved, if he is found blameless in all manner of conversation, holy in his walk and exemplary in his deportment; if he has gifts as well as grace for the work, and any have been truly awakened or converted by his preaching, then and not till then can he receive imposition of hands. "This I apprehend is a degree of strictness to be met with in but few branches of the christian church."
pages 42-43
Length of Relevant Material:
Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Aaronic priesthood
Author: Elhanan Winchester
Title of Book: The Universal Restoration Exhibited in Four Dialogues
Title of Article:
Title of Periodical:
Place of Publication: Bellows Falls, VT
Publisher: Bill Blake & Co.
Date of Publication: 1819
Library Location: BYU Stacks, #BX 9941.W6
Nature of Source: Winchester, an influential preacher and leader in Universalist thought, poses his book as a response to critics of Universalism in the form of several dialogues between "a minister and his friend." The friend directs various questions to the minister, who responds with appropriate answers to key issues of Universalism such as the nature of eternal punishment, the love of God, and morality in Universalism.
Comment: Winchester is discussing the definition of the word everlasting and argues that is most often used, not in the sense of extensive time, but being eternal in nature. To support this argument, he mentions the "everlasting priesthood of Aaron" which no longer exists, being replaced by the priesthood of "Melchisedek" (47).
Researcher: Miriam Murdock
Excerpt (pages): "The apostle declares, that these everlasting ordinances were only till the time of Reformation, Heb.ix.10. And this everlasting priesthood of Aaron's son, had ceased long ago: [qts. Hebrews 7:12-18] "For it is evident that our Lord sprang out of Judah: of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: For that, after the similitude of Melchisedek, there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life: For he testifieth, Thou art a priest forever, after the order of Melchisedek...."
"The whole sum of the apostle's argument, in this epistle, tends to prove that the everlasting ordinance is now no more; and the everlasting priesthood of Aaron and his sons is now abolished.(47)
Length of Relevant Material: 1 pg.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Aaronic priesthood
Author: David Pickering
Title of Book: The Gospel Preacher, Vol. 1
Title of Article:
Title of Periodical:
Place of Publication: Providence
Publisher: John S. Greene
Date of Publication: 1829
Library Location: BYU Stacks, #BX9943.A1G6
Nature of Source: A collection of sermons from 1827 to 1828 preached monthly various Universalist ministers. This collection was edited by David Pickering and deals mainly with theological issues.
Comment: Pickering is addressing the issue of the eternal nature of God, and in doing so, explains that eternal does not refer specifically to great lengths of time, but, rather to God's limitless and vast influence. In supporting his interpretation, Pickering gives the examples of the Aaronic priesthood, Mosaic rituals, and the promise of inheritance to Israel of eternal scriptural aspects which no longer exist in his present time.
Researcher: Miriam Murdock
Excerpt (pages): "Such are, for ever, everlasting, eternal--But do these terms necessarily signify an endless duration?...Every Jew, as well as every opposer of revelation would contends that the Priesthood of Aaron, the covenant of the circumcision, and all the rituals and laws of the Mosaic institution were still in force this hour; which would clearly imply that the instructions of the new Testament were nothing better than sheer imposition! It would open the most triumphant door to infidelity, by admitting that the oath of Jehovah was forfeited, in which he promised the hand of Canaan to the children of Israel for an everlasting possession. For it is well known that for centuries past they have had no inheritance in any part of the desirable land. In short, the truth of the doctrine of endless misery hangs suspended upon the definition of a single Greek word--Aionion: But it is a fact well understood, that this word signifies duration, without
marking its precise limits; implying sometimes a shorter, and sometimes, a longer period, according to the subject with which it is joined.

**Length of Relevant Material:** one paragraph

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Adam, Eve, fortunate fall?, Happiness as God's purpose for man

**Author:** Hosea Ballou

**Title of Book:** *A Series of Lecture Sermons, delivered at the Second Universalist Meeting, in Boston*

**Title of Article:** "No. 5"

**Title of Periodical:**

**Place of Publication:** Boston

**Publisher:** Henry Bowen

**Date of Publication:** 1818

**Library Location:** BYU Stacks #BX9943.B74 B193

**Nature of Source:** Several sermons given by leading Universalist pastor, Hosea Ballou, based on defining Universalist interpretations of scripture.

**Comment:** Ballou explains in depth the Universalist idea of the doctrine of the fall. Repudiating the idea of original sin, Ballou claims that the fall never occurred--that man's "vanity" was created by God in the beginning. This fits into the larger scheme of Universalist doctrine of universal salvation for all men in that while men may sin, it is due to the nature of their earthly existence and will eventually be restored to God as "heirs with Christ."

**Researcher:** Miriam Murdock

**Excerpt (pages):** "We shall now proceed to examine the common doctrine called the fall of man, and to show the want of both scripture and reason for its support...We read nothing in the scriptures of Adam's falling from the state in which he was created, no more than we read of Cain's falling from the state in which he was created...If Adam had not been constituted in an imperfect state how could he have sinned in that state?...If he sinned in the state in which he was first formed, then it is evident that he was possessed of no perfection or holiness that secured him against sin. What alteration was there effected in the constitution of Adam by what is called the fall?" (67-8).

"The common doctrine on the subject of this inquiry supposes that there was a real change produced in man's very nature by the first transgression; and such a change too, as to render the creature radically sinful and totally inclined to sin. But we read no such account where those things are particularly recorded. So far from any thing of this kind, we are not informed that either Adam or Eve ever committed a second crime...If man's very nature was so changed by Adam's sin a common opinion supposes, why have we no account of Adam's wicked life and of Eve's abominations?...The fact is we have no authority for this doctrine which is called fall" (68-9).

"...a sinful being can have no power to lead one who is perfect in holiness into transgression; all beings, therefore who are sinful must have been made subject to vanity,
which is the state in which man stood when formed of the dust of the ground, and according to the Apostle's testimony in our text.

"...we shall consent, at once,...that the creature was made subject to vanity, not because of his own will, but by reason of the will of his Maker, who saw fit, in his infinite wisdom and goodness, to subject the creature to all the vanity of this mortal state in hope of a better and more perfect state hereafter"(70-1).

"But shall it be said, because God has made the creature subject to all this vanity, that he is therefore unfriendly to his offspring? No, my brethren, this is not the case...He did not forsake man in the beginning of his career in sin, but though he manifested his holy disapprobation of the defection of his children, he made them sensible likewise of his fatherly kindness and unchangeable goodness...That all gracious, merciful Creator, who made te creature subject to vanity, subjected him in hope"(76).

"But the universality of the hope of a future, happy existence, very fitly compares with the impartial goodness of God...one of the principal objects of the gospel of Jesus Christ seems to have been to present us with full and adequate proof of the doctrine of a future happy state for all mankind" (77).
he made himself so. Adam was mortal before he sinned, for the plain reason that immortal beings can neither sin nor suffer!"

"Our being made liable 'to the pains of hell forever,' by reason of Adam's sin is plainly contradicted by reason, revelation, and common sense. We are told that 'the son SHALL NOT bear the iniquity of the father--that 'his own iniquities shall take the wicked himself'-not some other person....All the punishment, or hell, of which the scriptures speak, we suffer in consequence of our own individual transgressions--not for those of a person who lived before the flood" (153-4).

Length of Relevant Material: 2 pgs.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: Basis of authority, ordination
Author: John Murray
Title of Book: Records of the Life of Rev. John Murray
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Munroe and Francis
Date of Publication: 1816
Library Location: BYU Microfiche, #080 Sh64a no. 38309
Nature of Source: The autobiography of Reverend John Murray who brought the tenets of Universalism from England, where he was influenced by Relly, to the United States. He records his conversion to Universalist theology and his subsequent call to become a preacher and one of the founding leaders of the the Universalist faith.

Comment: Murray makes reference to his holy nature, even a setting apart for his work at very early age.

Researcher: Miriam Murdock
Excerpt (pages): "I was hardly two years old, when...according to the custom in our Church, I was carried to be received, that is, all who are privately baptized, must, if they live, be publicly received in the congregation. The priest took me in his arms, and having prayed, according to the form made use of such occasions, I articulated, with an audible voice, AMEN. The congregation were astonished, and I have frequently heard my parents say, this was the first word I ever uttered, and that a long time elapsed before I could distinctly articulate any other" (6).

"Devout persons pronounced that I was, by divine favour, destined to become a burning and shining light...ANd thought the Methodists insisted, that the doctrine of election, before repentance and faith, was a damnable doctrine; yet they admitted, that, after the manifestation of extraordinary evidences, the individual, so favoured, was unquestionably elected" (19).

Length of Relevant Material: several paragraphs
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: Basis of authority, ordination, lay priesthood and preaching, revelation, proselyting

Author: John Murray

Title of Book: Records of the Life of Rev. John Murray

Title of Article:

Title of Periodical:

Place of Publication: Boston

Publisher: Munroe and Francis

Date of Publication: 1816

Library Location: BYU Microfiche, #080 Sh64a no. 38309

Nature of Source: The autobiography of Reverend John Murray who brought the tenets of Universalism from England, where he was influenced by Relly, to the United States. He records his conversion to Universalist theology and his subsequent call to become a preacher and one of the founding leaders of the the Universalist faith.

Comment: Upon arrival in the United States, Murray encounters an old man who, on prompting f the Spirit, has built a worship house in the woods. Having turned down several preachers for his church, the man, Potter, believes that God "will send one, who shall deliver unto me his own truth; who shall speak of Jesus Christ, and his salvation" (126). Murray is resistant to the man's insistence that he is the chosen preacher, but eventually comes to realize this call as the Lord's will and initiates Universalist thought in America.

Researcher: Miriam Murdock

Excerpt (pages): "And who, it was asked, will be your preacher? I answered, God will send me a preacher, and of a very different stamp from those, who have heretofore preached in my house. The preachers, we have had are perpetually contradicting themselves; but that God, who has put it into my heart to build this house, will send one, who shall deliver unto me his own truth" (126).

"My friends often ask me, 'Where is the preacher of whom you spake?' ....The moment I beheld you vessel on shore, it seemed as if a voice had audibly sounded in my ear: There, Potter, in that vessel, cast away on that shore, is the preacher, you have been so long expecting....the same voice seemed to repeat: Potter, this is the man, this is the person, whom I have sent to preach in your house!"(127).

Murray is astonished and inquires what "he could discern in my appearance, which could lead him to mistake me for a preacher?" "No, sir, it is not what I saw, or see, but what I feel, which produces in my mind a full conviction" (127).

Murray struggles for some time, wondering if this call to the ministry is from God, and finally decides that his circumstances are more than coincidental, but that "the good hand of God was in all these things. It is, I spontaneously exclaimed, it is the Lord's doings! and it is marvellous in my eyes. It appeared to me, that I could trace the hand of God, in bringing me, through a long chain of events, to such a place, to such a person, so evidently prepared for my reception...I will employ myself on the grounds of my friend, thus earning y own support, and health will be a concomitant; while I will preach the glad
tidings of salvation, free as the light of heaven. The business, thus arranged, I became reconcile to the will of the Almighty..."(133-134).

**Length of Relevant Material:** pp. 123-134

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Basis of authority, ordination, lay priesthood and preaching, proselyting

**Author:** John Murray

**Title of Book:** Records of the Life of Rev. John Murray

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Boston

**Publisher:** Munroe and Francis

**Date of Publication:** 1816

**Library Location:** BYU Microfiche, #080 Sh64a no. 38309

**Nature of Source:** The autobiography of Reverend John Murray who brought the tenets of Universalism from England, where he was influenced by Relly, to the United States. He records his conversion to Universalist theology and his subsequent call to become a preacher and one of the founding leaders of the the Universalist faith.

**Comment:** Murray explains the source of his authority to Mr. Tennant, a skeptical clergyman who questions Murray's legitimacy as a preacher.

**Researcher:** Miriam Murdock

**Excerpt (pages):** "'I want to know, sir, by what authority you presume to preach in this place?...I wish to know, whether you have church authority for preaching? that is, whether you came properly in at the door?"' Sir, I have the same authority for preaching, which the apostle Paul had; he received his mission by the will of God, so have I" (147-148).

**Length of Relevant Material:** several pgs.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Basis of authority, ordination, visions, dreams, and revelations

**Author:** Elhanan Winchester

**Title of Book:** The Universal Restoration Exhibited in Four Dialogues

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Bellows Falls, VT

**Publisher:** Bill Blake & Co.

**Date of Publication:** 1819

**Library Location:** BYU Stacks, #BX 9941.W6

**Nature of Source:** Winchester, an influential preacher and leader in Universalist thought, poses his book as a response to critics of Universalism in the form of several
dialogues between "a minister and his friend." The friend directs various questions to the minister, who responds with appropriate answers to key issues of Universalism such as the nature of eternal punishment, the love of God, and morality in Universalism.

Comment: Winchester recalls his conversion and calling to the ministry to an inquisitive sister.

Researcher: Miriam Murdock

Excerpt (pages): "You have brought my own experience to my mind: It pleased GOD...to bring me to seek earnestly for an unfading treasure; and by a train of circumstances, fixed the concern deeply upon my mind; and I laboured night and day, but could obtain no rest till one morning--a time never to be forgotten!--as I was walking on a journey, under a great distress, and when deliverance seemed farther from me than ever, all at once I was brought to resing my soul into the hands of God, and thus I expressed myself: 'Lord, here I am: A poor helpless sinner: I resign myself into thine hands; take me, and deal with me just as thou pleasest: I know thou canst do me no injustice.' Immediately these words came into my mind, with great power & sweetness: 'In an acceptable time have I heard thee; and in a day of salvation have I helped thee.' Isa.xlix.8. and I had then such a view of Christ, as to make me cry out "Glory to God in the highest! This is salvation; I know this is salvation!" Then those passages which you have mentioned, came into my mind with great energy; and I saw the fulness, sufficiency, and willingness of CHRIST to save me and all men, in such a manner as constrained me to venture my soul into his arms; and if I had ten thousand souls, I could have trusted them all in his hands. And O how did I long, that every soul of Adam's race might come to know the love of God in Christ Jesus! And I thought I could not be willing to live any longer on earth, unless it might please God to make me useful to my fellow creatures" (134).

Length of Relevant Material: 1 pg

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Basis of authority, paid clergy, corruption of the churches

Author: David Pickering

Title of Book: The Gospel Preacher, Vol. 1

Title of Article:

Title of Periodical:

Place of Publication: Providence

Publisher: John S. Greene

Date of Publication: 1829

Library Location: BYU Stacks, #BX9943.A1G6

Nature of Source: A collection of sermons from 1827 to 1828 preached monthly various Universalist ministers. This collection was edited by David Pickering and deals mainly with theological issues.

Comment: An interesting treatise on the role of preachers in the Universalist denomination. Very suspicious of the hierarchichal authority other churches were based
on, the Universalist preacher's main role was to just teach the word of God without imposing his interpretations on his followers.

**Researcher:** Miriam Murdock

**Excerpt (pages):** "The office of Steward...is one of high responsibility...It is therefore an indispensable characterick in a steward, that he should be a man of strict honesty"(1).

"...guard against any abuse of the authority or influence which it might be in the power of the christian minister to exert over the temporal or moral insterests of those whom he was appointed to instrect; by declaring them to be 'STEWARDS of the mysteries of God."

"A steward is not a master, but a servant—not a Lord, but a minister and overseer of the affairs and interest of the household, and bound to consult the will of his Lord and Master in all things. To Christ, his divine Master, the minister is accountable at all time for the improvement or abuse of his office; 'and to this Master he must stand or fall.'

"In his commission, no domineering authority is imparted, nor permission to lord it over the heritage of God. No right is recognized to abuse his fellow-servants, disrregard their welfare, or exercise oppression.

"The minister and servant of Christ should not strive, but render himself and example of patience and forbearance to his flick, under all the trials and sufferings which are allotted to his experience in the path of duty"(6-7).

"By taking a lively interest in whatever affects their social, domestic and religious prosperity--...he endears himself to them, secures their friendship and confidence..." (7).

"But ministers are represented in our text as stewards of the mysteries of God.--From the use of the mysteries, which is here employed, thousands, without taking the trouble to examine what these mysteries are, ahve blindly received the inexplicable dogmas of modern creeds...they have been declared too high and too sacred for the grovelling reason of man to comprehend." (8)

"But it is by no means difficult to understand...They are called mysteries or secrets, only in reference to the dark ages which preceded their revelation."

"This is the burden of the testimony which the steward of the mysteries and many-fold grace of God is obligated to proclaim...And to render the gospel of eternal life which he proclaims, ...he mst be deeply imbued with its spirit" (13).

**Length of Relevant Material:** 14 pgs.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** basis of authority, proselyting, stakes and wards

**Author:** Hosea Ballou

**Title of Book:**

**Title of Article:** "The Universalist Convention of New York"

**Title of Periodical:** *Universalist Magazine*, vol 8.1

**Place of Publication:** Boston

**Publisher:** Bowen & Cushing

**Date of Publication:** June 24, 1826

**Nature of Source:** Published from 1819-1851 also under the title, *Trumpet and Universalist Magazine*, this periodical was the leading publication of the Universalist
denomination. Edited by influential figure, Hosea Ballou, sometimes referred to as the "Father of Universalism," it was published weekly in order to inform members about various conventions and to spread Universalist doctrine.

**Comment:** This report of the 1826 Universalist Convention of New York records decisions made by the convention to set guidelines for new societies as well as those who are "candidates for the ministry." The regulations set for the education of preachers and the organizing beliefs of new societies reflects the desire to establish requirements for structure, yet the vague guidelines given also reflect an attempt to allow for flexible worshipping practices.

**Researcher:** Miriam Murdock

**Excerpt (pages):** "According to the first article of [the convention's] constitution, is is now 'composed exclusively of delegates, consisting of ministers of good standing, to be chosen annually from each Association. . . .' The three following resolutions were also passed by the Convention:

12. **Resolved**, That this Convention verbey recommend to all the Associations in connexion herewith, that all Societies received, or to be received into the fellowship of any Association belonging to this Convention be duly organized agreeably to the statutes of the respective states in which said societies may be located, as is there in provided; and that they also make due and reasonable exertions to support the ministry of the gospel according to their respective abilities; and to recommend to all churches, now in fellowship or which may hereafter be received into fellowship, to attend to the ordinance of baptism, or dedication, a nd the Lord's Supper. . . .

13. That no candidate for the ministry shall be entitled to a letter for fellowship from any association in this connexion, until he shall have obtained a competent knowledge of the common branches of English Literature, and devoted at least one year, exclusively to the study of Theology. . . (7-8).

**Length of Relevant Material:** one column

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** covenant

**Author:** Captain William Morgan

**Title of Book:** The Mysteries of Free Masonry

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New York

**Publisher:** Wilson and Company

**Date of Publication:** 1830

**Library Location:** BYU Microfiche

**Nature of Source:** Morgan, an ex-Mason wrote this expose of Freemasonry; and consequently disappeared after divulging the secrets of the Masons. His 1826 disappearance sparked a flood of anti-Masonic sentiment which spread across New England until about 1840. Morgan was never heard from again, and when a body was found floating in a nearby river, the Freemasons were blamed for his death.
Comment: Oaths were an important part of Masonic ritual. Here Morgan describes the oath of the Master Mason and the penalty for breaking it.

Researcher: Miriam Murdock

Excerpt (pages): "Furthermore, do I promise and swear that a Master Mason's secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted; and they left to my own election. Furthermore, do I promise and swear that I will go on a Master Mason's errand, whenever required, even should I have to go barefoot, and bareheaded, if within the length of my cable tow. Furthermore, do I promise and swear that I will always remember a brother Master Mason, when on my knees, offering up my devotions to Almighty God...To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me, to keep and perform the same, binding myself under no less penalty than to have my body severed two in the midst, and divided to the North and South, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven, that there might not the least tract or trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should be...." (23).

Length of Relevant Material: several pages

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: eternity of matter, plural worlds, God's purpose in creation

Author: T. J. Greenwood

Title of Book:

Title of Article: "Eternity of God"


Place of Publication: Boston

Publisher: Bowen & Cushing

Date of Publication: September 9, 1826

Library Location: BYU microfilm, #051B1701

Nature of Source: Published from 1819-1851 also under the title, Trumpet and Universalist Magazine, this periodical was the leading publication of the Universalist denomination. Edited by influential figure, Hosea Ballou, sometimes referred to as the "Father of Universalism," it was published weekly in order to inform members about various conventions and to spread Universalist doctrine.

Comment: This is an interesting treatise on the eternal nature of God. Greenwood reasons that for God to be a creator, he must be eternal, seeing as that finite beings cannot create themselves. He makes reference to God's existence before man, as well as into eternity. Greenwood believes that God's creation is not limited to this world, but extends to other worlds and other "created generations." While he does not claim that man shares God's same eternal nature, he concludes with a vaguely suggestive reference to man's sharing in God's "immortality."

Researcher: Miriam Murdock
Excerpt (pages): Greenwood begins by reasoning that all things must have had a Creator because they were not able to create themselves, and then continues, "And their Creator must have existed from all eternity, for the plain reason the first cause must necessarily be uncaused. As we cannot suppose a beginning without a cause of existence, that which is the cause of all existence must be self-existent, and could have had no beginning. And, as it had no beginning, so also, as it is beyond the reach of all influence and control, as it is independent and almighty, it will have no end.

Here then is a support which will never fail; here is a foundation which can never be moved--the everlasting Creator of countless worlds...He inhabits eternity...Ages on ages before even the dust of which we were formed was created, HE had existed in infinite majesty, and ages on ages will roll away after we have all returned to the dust whence we were taken, and still HE will exist in infinite majesty...commanding new created light to shine on new created worlds, and raising up new created generations to inhabit them."

"We can never be where he is not, nor where he sees and loves and upholds us not. He is our Father and our God forever. He takes us from earth that he may lead us to Heaven, that he may refine our nature from all its principles of corruption, share with us his own immortality, admit us to his everlasting habitation, and crown us with his eternity" (44).

Length of Relevant Material: 1 pg.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: God's purpose in creation, Happiness as God's purpose for man, spirit child of God

Author: Walter Ferriss

Title of Book: Five Sermons On the Following Subjects

Title of Article: "Sermon IV: God's love to Zion"

Title of Periodical:

Place of Publication: Chester, VT

Publisher: Sereno Wright

Date of Publication: 1807

Library Location: BYU Microfiche, #080 Sh64a no. 12561

Nature of Source: Record of sermons given by Ferriss, a leading figure in establishing Universalist belief; published after his death in 1806.

Comment: Ferriss's sermon argues for the defining Universalist belief that God will save and protect all believers because of His inherent love for his children. Ferriss argues that God's creation of man was an act of selfless love and claims the love God has for his children surpasses the love a mother has for her children. Ferriss is not explicit on exactly what sense God is father to His children beyond that of creator, but uses reason to assume "the parental relation of the Creator to the creature, is the most important relation that comes within reach of our contemplation" (59). Ferriss argues that Satan's greatest deception is to make man, as he does with Eve, forget the parental love God has for him.

Researcher: Miriam Murdock

Excerpt (pages): "...the parental relation of the Creator to the creature, is the most important relation that comes within reach of our contemplation; it is this relation in
which we are the most interested, it being on account of this relation that we hope for future life and immortality" (59).

"God had no coadjutor in becoming the parent of children, he being the only first cause. Before the existence of his children, he could not be influenced by any motive, out of himself to give them existence. It was his own nature alone which moved him to become the parent of children. . . . (60)"

Ferris argues that "man may positively and absolutely know that God is his parent" through the "rational contemplation and comparison of our own ideas." "Man knows that he himself has an actual existence or being. He may know that he did not produce his own being, as he could not act previous to his existence. He may know, that nothing cannot produce a being, as nothing has no properties. He may know, therefore, that something must be eternal, as the original Parent or first cause of his being...In brief, therefore, he may know himself to be, as to his existence, the child of God" (61).

"But the relation of our heavenly Father to us is complete and undivided. . . We are the offspring of his own free eternal will" (65).

Length of Relevant Material: 10 pgs.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Happiness as God's purpose for man, seal and bind?
Author: David Field, L.S. Everett, ed.
Title of Book: "Reflections on the Happiness of Heaven"
Title of Periodical: Gospel Advocate, and Impartial Investigator
Place of Publication: Auburn, NY
Publisher: L.S. Everett and G. Tuttle
Date of Publication: 1827
Library Location: BYU Stacks, #BX9901.E829X Vol 5
Nature of Source: One of several periodicals which arose to support Universalist beliefs. While still strongly based on doctrinal principles, The Gospel Advocate is more locally centered on events in surrounding communities than larger periodicals such as The Universalist Magazine. It contains sermons on various theological issues, but also prints letters to the editor from its readership, includes a poetry section in every issue, and reports on secular events in the community, as well, such as obituaries, political proceedings, and "sentimental" anecdotes.
Comment: Field argues for the defining principle of Universalism, universal salvation for all men, by reasoning that heaven could not exist along side eternal punishment because the happiness of heaven would be marginalized for those who knew their families were suffering. For Field, the binding together of families does not occur through ordinances, but in the everlasting nature of God's love.
Researcher: Miriam Murdock
Excerpt (pages): "Heaven is considered by all the various denominations of christians, as a place of compete and perfect happiness, where nothing ever enters to hurt or annoy the inhabitants of it. But how can it be a place of complete happiness, if the doctrines
which are taught be true, viz. that a part, and even the greatest part, of mankind will be
fixed in a place of endless torment: burning and roating in a lake of fire and liquid
brimstone; and this too in the presence of those in heaven: husbands and wives; parents
and children; brothers and sisters; the most near and dear connections, there to be
separated; some to be rolling and tumbling on the waves and billows of this boisterous
and burning lake--while those in heaven will be looking on, and beholding the sight
unmoved and undisturbed!"
"Therefore, it must be, as I have said, an immortal principle, and they that love here will
love eternally. And since some men will be in the possession of this godlike passion of
love thro' the endless ages of eternity, it is impossible for them to be happy in heaven,
while they behold any of their friends, or any of the human family suffering in torment,
through the wasteless ages of eternity" (65).

**Length of Relevant Material:** one page

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** High priests, keys, High priesthood

**Author:** Avery Allyn

**Title of Book:** Anti-Masonic Sun Almanac for the year of Our Lord 1832

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** J. Clarke

**Date of Publication:** 1832

**Library Location:** BYU Special Collections, Rare #473.A5x, 1832

**Nature of Source:** Accused in 1826 of murdering William Morgan, a Mason who
published exposes of Masonic rituals, a consuming sweep of Anti-Masonry flooded New
England until about 1840. Allyn, a former Mason, circuited the New England area with
traveling shows which would act out and mock Masonic ritual. This almanac is just one
piece of propaganda published and circulated by Allyn; it functions as a regular almanac,
but also includes commentary on the evils of Masonry.

**Comment:** Allyn comments on the higher Masonic degree of the Royal Arch, a degree
which adapts language of the Melchizedek priesthood in its honors.

**Researcher:** Miriam Murdock

**Excerpt (pages):** "ROYAL ARCH--CALLED HOLY!!" Allyn describes the
obligations of the initiate not to reveal the "ineffable key" of Arch Masonry and also the
penalty for making such information public: "Penalty. To have the scull smote off, and
the brains exposed to the scorching rays of the sun, &c." He describes the ritual in which
the "pass word is, I AM THAT I AM, and is given through a burning bush by the master,
who personates the great Jehovah on Mount Horeb!! The High Priest represents Aaron,
and wears a mitre and ephod. ...The High Priest's Mitre has "Holiness to the Lord"
painted on its front." He also gives illustrations of the "living arch," a formation
members of the degree form as part of the ceremony.
Allyn warns against the outwardly religious nature of Masonry: "Masonry is a perfidious, revengeful and wicked order: but it professes to be religious, in order to hides its principles. It has crowns, High-priests, Princes, Sceptres, Knights, and regalia of monarchy, but it is loud in declarations of Democracy to conceal them... It has wicked men in its order, yet declares itself holy" (28).

Length of Relevant Material: one page
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: High priests, priestcraft
Author: Avery Allyn
Title of Book: Allyn's Anti-Masonic Almanac for the Year 1832
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: John Clarke
Date of Publication: 1832
Library Location: BYU Rare
Nature of Source: Just one piece of anti-Masonic literature which was extremely common from 1826-1840. Allyn, an ex-Mason was immensely active in the anti-Masonic movement; he would travel New England acting out mock Masonic rituals and warning of the evils of Masonry.

Comment: Allyn includes a story which he evidently thinks explains the origins of the Royal Arch Degree which includes the order of the "High Priesthood." Allyn posists the idea that it was created merely to entice the religious, and trap them in the darkness of Masonry.

Researcher: Miriam Murdock
Excerpt (pages):
"The notorious Weishaupt, the German infidel and Philosopher, invented a number of the degrees of masonry all of which were based upon mystery, with oaths of secrecy, and mortal penalties. The reason that he made different degrees, was simply in consequence of the different dispositions of men when he intended to deceive: "that which to one was meat to another would be poison," and he being a man that understood human nature, preaped a degree to fit every man's conscience in society.

For the Clergy he prepared a degree with much care---and called in the "High Priest." After he had finished it, he selected clergyman to operate upon, and conferred it on him. The ceremony was very sublime; among other things the candidate was seated in a chair dressed in a costly robe and mitre, and the following scripture was then read to him by Weishaupt--heb VII C

The clergyman was then requested to take a horrible oath! and all this time the poor credulous dupe did not mistrust that Weishaupt's only object was to bring scripture into contempt, by ridiculous applications.
After the clergyman had retired, Weishaupt exclaimed to his companions, "Oh frail man, how easily art thou deceived! my plan has succeeded beyond my most sanguine expectations."

This degree of "High Priest" is yet in high repute among the masons in this country; the presiding officer in every chapter of royal arch masons is required to take it at this time" (24).

Length of Relevant Material: 1 pg
Hard Copy (pages): Date When Photocopying Was Completed:

Comment: An anecdote adapted for the Gospel Advocate relates the Universalist position on the need for infant baptism. Universalists, who believed that God would eventually save everyone, felt a strong need for the baptism of the heart, an inward baptism unto God, but felt that infants, as well as the rest of mankind, could be saved without it.

Researcher: Miriam Murdock
Excerpt (pages): "But these little innocents...who know no law, and are consequently incapable of wilfully violating any, whether human or divine, are not exposed to the penalty of any moral rule. Moreover, they were set forth by Christ, as patterns for our imitation, and well would it be for us all, if we imitated their humility and innocence more carefully. Yea, our blessed Saviour hath said, 'suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'

How then, can we doubt, therefore, that if they are taken from our arms by death, they will be embraced by our Saviour, and nourished by the God of all grace?" (4).

Length of Relevant Material: one paragraph
Hard Copy (pages): Date When Photocopying Was Completed:
Topics: lay priesthood and preaching
Author: Ernest Cassara
Title of Book: Universalism in America
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Beacon Press
Date of Publication: 1971
Library Location: BYU Stacks
Nature of Source: Cassara's secondary work gives a history of Universalism in America from 1741-1961, as well includes a number of passages from primary historical documents.
Comment: This excerpt from the journal of Nathaniel Stacy, who "opened much of New York State to the faith" describes his early relationship with leader Hosea Ballou, and his theories on education preachers for the ministry.
Researcher: Miriam Murdock
Excerpt (pages): "It was in the month of October, 1802,...in the 24th year of my age, that I entered the study of Mr. Ballou. I had been with him not to exceed one month, when, one Sunday morning...Mr. Ballou was seized with a violent pain in the head, and came to me...saying, very mournfully, "Brother Stacy, you must reach to-day; for I am in such violent pain, I can not."
Stacy is astounded and says he cannot do it; "Moreover, if you had any idea of setting me to preach to-day, you should have informed me before we left home. I have some manuscripts which I could have taken for assistance; but I have now not a scroll of writing with me."
"I am glad," he said, "you have no writing with you; it would only be a trouble to you. You must learn to preach extemporaneously; and the better way is to begin in the first place."
"...this is the very place; and this is the time for you to begin...They know you are designing to preach, and they all want to hear you; and they will be ready to overlook your diffidence...And besides, you may say just what you please, and I'll get up and prove it all true, by Scripture" (115-116).
Stacy proceeds with the meeting, making a few mistakes, but is able to speak "probably twenty or twenty-five minutes" before Ballou closes the meeting. After the meeting, Stacy says, "I heard no more of Mr. Ballou's headache...I told him afterwards, and I always believed it, that his headache was feigned; though I could never make him own, or deny it." (117)
Length of Relevant Material: 4pgs.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: lay priesthood and preaching, corruption of the churches
Author: John Murray
Title of Book: *Records of the Life of Rev. John Murray*
Title of Article: 
Place of Publication: Boston
Publisher: Munroe and Francis
Date of Publication: 1816
Library Location: BYU Microfiche, #080 Sh64a no. 38309
Nature of Source: The autobiography of Reverend John Murray who brought the tenets of Universalism from England, where he was influenced by Relly, to the United States. He records his conversion to Universalist theology and his subsequent call to become a preacher and one of the founding leaders of the the Universalist faith.
Comment: Murray's attitudes toward extensive gospel study were typical of Universalism.
Researcher: Miriam Murdock
Excerpt (pages): "...my worthy friend was diligently gathering in the fruits of the earth. I was disposed to aid him, to the utmost of my abilities. He could not bear the thought of my labouring in the field. 'Why need you? have you not enough to engage your attention, in the business, on which you were sent?' Believe me my friend, my employment, in your field, will not interrupt my reflections. I can study better in the field, than in the chamber; it requires but little study to deliver simple, plain, gospel truth; to pervert this truth, requires a vast deal of worldly wisdom" (136).
Length of Relevant Material: 1 pg.
Hard Copy (pages): 
Date When Photocopying Was Completed: 

Topics: lay priesthood and preaching, Zion, spiritual gifts, basis of authority
Author: Thomas Whittemore
Title of Book: *The Plain Guide to Universalism*
Title of Article: 
Place of Publication: Boston
Publisher: published by the author
Date of Publication: 1840
Library Location: BYU stacks, #BX9941.W45
Nature of Source: Thomas Whittemore was a leading figure in spreading Universalist ideas. An early historian of the faith, he was also editor of the *Trumpet and Universalist Magazine*, first started by Hosea Ballou. Whittemore's book defines the beliefs of Universalism while providing "Scriptural proofs of Universalism" and outlining the duties and organization of Universalist societies. Though it is written later in the Restoration period, it is a good summary of general Universalist beliefs and attitudes.
Comment: Whittemore is very clear in expressing the Universalist idea that the input of the lay members is just as, if not more important, than the preaching of formal ministers.
Researcher: Miriam Murdock
Excerpt (pages): "Our laymen should see the necessity of exercising their spiritual gifts more frequently than they do. Meetings for religious improvement should be held, even in those places where no clergymen can be obtained. . .If a society has no interest of this kind, they need awakening from death to life. . .If there are but half a dozen or a dozen members of a society, who are willing to make the first attempt at holding meetings without a minister, let them start outward. Others will follow" (315).
". . .let those, who have honest hearts and good intentions speak. Will it be replied, that there is a difficulty here,--that very many good, honest believers in the truth, dare not attempt to speak in public on religious topics?"
"Men can talk about religion as well as about any other subject, if they feel it, and really believe it to be of paramount importance." Whittemore continues by saying that man "can vocally exult and be glad" on a number of different issues; "Why must he be dumb, then, on the best of all topics, religious truth?" (316).
"Weak and extravagant speakers have been so often heard in certain other denominations, that some conscientious believers in Universalism are at first startled at the idea of giving utterance in public to their religious thoughts. Every one should consult his own feelings on this subject. If can talk so as to be clearly understood on other subjects, it will do no harm for him to say something to his brethren on the subject of religion" (316).
"Too much is thought of mere minister meetings; as if no others could be tolerated. This is wrong. We have known societies o onward month after month, and year after year, holding their meetings without a stated pastor, exhorting one another. . . . They prospered,--they will continue to prosper,--for the Lord will not forsake such a society as this. It is a glory in Zion. . ." (317).
"Who can tell how many talented, worthy preachers of God's word, may be raised up in our denomination, from those who will date their first attempts at speaking in defense of the truth, back to the social, religious meeting held by a society destitute of a minister? . . Remember, that great effects often spring from remote and little causes. Despise not the "day of small things" (317).
Length of Relevant Material: 3 pgs.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: learning, Egyptian
Author: Thomas S. Webb
Title of Book: The Freemason's Monitor
Title of Article:
Title of Periodical:
Place of Publication: Salem
Publisher: Salem and Cushing
Date of Publication: 1818
Library Location: BYU Microfiche, #080Sh64a, 46738
Nature of Source: Webb's work is intended to be a handbook for Freemasons and others alike. It describes the nature of Masonry and each of the ascending degrees. It was
intended as a reference source for Masonry, not an expose, and helped to standardize ritual of the order.

Comment: Webb comments on the Masonic idea of progression through instruction and also refers to the supposed ancient origins of Masonry.

Researcher: Miriam Murdock

Excerpt (pages): "The propriety of our rites, while it demonstrates to the most sceptical and hesitating mind their excellancy and utility; it illustrates, at the same time, certain particulars, of which our ignorance might lead us into error, and which, as masons, we are indispensibly bound to know.

To make a daily progress in the art, is our constant duty, and expressly required by our general laws. What end can be more noble than the pursuit of virtue? What motive more alluring than the practice of justice? Or what instruction more beneficial than an accurate elucidation of symbolical mysteries which tend to embellish and adorn the mind? Every thing that strikes the eye more immediately engages the attention, and imprints on the memory serious and solemn truths: hence masons, universally adopting this method of inculcating the tenets of their order by typical figures and allegorical emblems, prevent their mysteries from descending into the familiar reach of inattentive and unprepared novices, from whom they might not receive due veneration.

Our records inform us, that the usages and customs of Masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity. Unwilling to expose their mysteries to vulgar eyes, they concealed their particular tenets and principles of polity under hieroglyphical figures; and expressed their notions of government by signs and symbols, which the communicated to their Magi alone, who were bound by oath not to reveal them. They Pythagorean system seems to have been established on a similar plan, and many orders of a more recent date. Masonry, however, is not only the most ancient, but the most moral institution that ever subsisted; every character, figure and emblem, depicted in a lodge, had a moral tendency, and inculcates the practice of virtue" (34).

Length of Relevant Material: one page

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: learning, ritual and ceremony, priestcraft, temple

Author: Avery Allyn

Title of Book: Allyn's Ritual of Freemasonry

Title of Article:

Title of Periodical:

Place of Publication: Philadelphia

Publisher: John Clarke

Date of Publication: 1831

Library Location: BYU Rare

Nature of Source: Accused in 1826 of murdering William Morgan, a Mason who published exposes of Masonic rituals, a consuming sweep of Anti-Masonry flooded New
England until about 1840. Allyn, a former Mason, circuited the New England area with travelling shows which would act out and mock Masonic ritual.

**Comment:** Allyn comments on his disappointment in Masonic mysteries, which he feels are superficial and empty.

**Researcher:** Miriam Murdock

**Excerpt (pages):** Allyn first explains why he feels he should write a book on the masons. He says he became a mason because he heard it "announced from the pulpit as being the 'handmaid of religion--of divine origin--emanating from God himself"...I also saw that the most zealous of professors of religion would go, almost "barefoot and on frosty ground," five or ten miles to a Lodge-meeting, when, under the same embarassing circumstances, they would not go a fourth part of that distance to a prayer-meeting!"

"From premises like these I drew the inference, that Masons were either hypocrites in religion, or Masonry was religion in disguise. The latter opinion predominated, and I grew confident that in the secret ceremonies of the Lodge, some communications were made, from some source I knew not what, or how, on that all-important subject, eternity, that could not be obtained from the church, or any other society of men.

"Accordingly, as soon as I was "twenty-one" years of age, I entered the Lodge, was passed, and raised; but, alas! never was man more disappointed or chagrined than I was, when I first heard their "heavenly secrets, of divine origin." Listen, reader, and you shall hear:-- "The sun rises in the east!" "and sets in the west!" "and is in the south at high twelve!" "which is the regular time to eat and drink! (vi).

"The secrets and signs of antiquity were still less satisfactory. It appeared to me that they could not have been of divine origin...

I was prepared for, and expected to find in Masonry, something that would lead the mind seriously and rationally to contemplate nature, every degree opening a new field of admiration. This probably is the case with most of the Masons themselves, when they first join; and it is by habit only that they become attached to the Lodge-room....

"But the beauties of Masonry lie higher up the mystic ladder." This induced me to frequent the Lodges, with the determination, as I had commenced digging for hidden secrets, to continue the same course, as long as they could find masonic rubbish to dig in (viii).

**Length of Relevant Material:** several pages

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** New Jerusalem, Common property in the New Testament, Religion and government

**Author:** Adin Ballou

**Title of Book:** History of the Hopedale Community

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Lowell, MA

**Publisher:** Thompson & Hill--The Vox Populi Press

**Date of Publication:** 1897
Nature of Source: Adin Ballou, Universalist leader and founder of the Hopedale Community, gives a history of the founding of the communal society in 1842 and how it functioned until its end in 1868. Ballou belonged to the Restorationist side of Universalism, which placed more focus on a period of punishment for sins before being ultimately saved. In its preface, the editor, William S. Heywood, notes that Hopedale was not a "device for bringing in the millennium by a skilfully contrived set of machinery," but rather a test to see "whether men believing in Christianity...could and should make those principle and precepts and that spirit dominant in all social and civil relations and concerns as well as in all individual acts and responsibilies" (vi).

Comment: Adin Ballou explains the reasoning behind the Hopedale Community and establishes a standard of belief for the society.

Researcher: Miriam Murdock

Excerpt (pages): "I had come to see that the teachings of the Master were essential to human well-being in this world as well as in the world to come; that it was one of the declared objects of Christ's labors to inaugurate the kingdom of heaven on the earth; and that it was the imperative duty of his disciples to pray and to work earnestly for that sublime end, as one of the best preliminaries to immortal blessedness." (2)
"I was of the progressive wing and longed most ardently to see New Testament Christianity actualize--made practically the controlling agency in all the relations and concerns of life." (3)
Ballou and others draw up a "Standard of Practical Christianity" from which the Hopedale Community later emerges:
"Our immediate concern is the promotion of useful knowledge, moral improvement, and Christian perfection. We recognize no spiritual father but God; no master but Christ. We belong to that kingdom of 'righteousness, peace, and joy,' which is not of this world,' whose throne is holiness, whos sceptre is truth, whose greatness is humility, whose pre-eminence is service, whose patriotism is love of enemies, whose heroism is forbearance, whose glory is self-sacrifice, whose wealth is charity, whose triumphs are salvation."
The standard continues by renouncing the "governments of this world," expressing a belief in "universal charity" "even to the beasts of the earth," an abhorrence of war, sin, and slavery, and avoiding "excess in eating, drinking, sleeping, recreation, labor, study, joy or sorrow."
The standard closes with the purpose of the community: "Finally as disciple of Jesus Christ, before whose judgement sear all must appear, we acknowledge ourselves bound by the most sublime, solmen, and indispensable obligations, to 'be perfect as our Father in heaven is perfect' in all possible respects; and whereinsoever we come short thereof, to take shame to ourselves, seek divine pardon, repair to the utmost our delinquincies..." (8).

Length of Relevant Material: 10 pgs

Hard Copy (pages): Date When Photocopying Was Completed:

Topics: New Jerusalem, Religion and government, Religion and civilization
Author: Adin Ballou
Adin Ballou, Universalist leader and founder of the Hopedale Community, gives a history of the founding of the communal society in 1842 and how it functioned until its end in 1868. Ballou belonged to the Restorationist side of Universalism, which placed more focus on a period of punishment for sins before being ultimately saved. In its preface, the editor, William S. Heywood, notes that Hopedale was not a "device for bringing in the millennium by a skilfully contrived set of machinery," but rather a test to see "whether men believing in Christianity...could and should make those principle and precepts and that spirit dominant in all social and civil relations and concerns as well as in all individual acts and responsibilites" (vi).

Comment: Adin searches for some type of structure to actualize his theories on the need for higher living through Christianity. He wants their new society to still be part of the world, and yet separate in that they strive to live a higher form of Christianity which influences their everyday life.

Researcher: Miriam Murdock

Excerpt (pages): "We were a 'peculiar people' in the professing Christian world. We had taken a stand unlike that of any of our contemporaries in either church or state--in any existing form of social life...(9) As popular as Christianity was, in church and state and general society, there was for such ideas, convictions, principles as ours, no place of shelter, nurture, and practical actualization--no congenial and permanent home. They were too radical, too uncomfortable to the established institutions, customs, practices, and fashions of this world..." (10).

"Nor could we stand in our separate and unrelated individuality--apart from the world and all existing associations, institutions, organizations, and apart from each other. Not at all. We must...combine our forces, institute a church,a system of society, that should truly represent our convictions; build a new civilization radically higher than the old, which should be in deed and in truth the realization of a divine order of human life founded on the great ideas of the fatherhood of God and brotherhood of man." (12-3)
Nature of Source: One of several periodicals which arose to support Universalist beliefs. While still strongly based on doctrinal principles, *The Gospel Advocate* is more locally centered on events in surrounding communities than larger periodicals such as *The Universalist Magazine*. It contains sermons on various theological issues, but also prints letters to the editor from its readership, includes a poetry section in every issue, and reports on secular events in the community, as well, such as obituaries, political proceedings, and "sentimental" anecdotes.

Comment: A brief reference to the dedication and ordination of a Universalist meeting house and pastor.

Researcher: Miriam Murdock

Excerpt (pages): "On the two hundred and sixth anniversary of the landing of the Pilgrims, the "First Universalist Society in Plymouth, Mass." dedicated their New Meeting House to the worship and service of the living and true God, and set apart by solemn ordination, Br. Jas. H. Bugbee, to the pastoral charge of the society...We can most fervently unite withour Brother Pickering...in praying God, that "long may their present happy union be perpetuated, and their children, and their children's children, realize, within the consecrated walls of their sanctuary, 'How good, and how pleasant it is, for brethren to dwell together in unity'" (15).

Length of Relevant Material: one paragraph

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: ordination, lay priesthood, revelation, laying on of hands for the gift of the Holy Ghost

Author: John Murray

Title of Book: * Records of the Life of Rev. John Murray *

Title of Article:

Title of Periodical:

Place of Publication: Boston

Publisher: Munroe and Francis

Date of Publication: 1816

Library Location: BYU Microfiche, #080 Sh64a no. 38309

Nature of Source: The autobiography of Reverend John Murray who brought the tenets of Universalism from England, where he was influenced by Relly, to the United States. He records his conversion to Universalist theology and his subsequent call to become a preacher and one of the founding leaders of the the Universalist faith.

Comment: Murray questions his Methodist minister in search of answers to questions about confirmation and revelation. When he is told, "You have no business here," he articulates his beliefs on the purpose of the minister to his congregation and the relevance
of *feeling* in knowing the will of God. Such inconsistencies in various faiths later encourage Murray to spread the beliefs of Universalism.

**Researcher:** Miriam Murdock

**Excerpt (pages):** "What do you mean by asking these impertinent questions? I ask for information, I came hither to be instructed. "No, you came here to instruct me...You have no business here." I conceive, sir, I have business here; I am one of your parish, I was warned to attend for the purpose of receiving instruction; and to whom should I apply, but my minister?...I remember, sir, when we were last here, you told us, there was no such thing as a *feeling* operation of the spirit of God; I request to therefore to know, how we are to understand that article of our Church, which pronounces the doctrine of election full of special comfort to all godly person, as such as *feel* in themselves the working of the spirit of the Lord? "You have nothing to do with the articles, you do not understand them.' I should suppose, sir, that every member of a Church had something to do with the articles of his Church; and if I do not understand them, suffer me to come to you for information" (23-24).

"...the consideration of his denying the operation of the spirit upon the heart had too much disturbed, and grieved me. 'Well, I do still say, there is special operation of the spirit: I have never experienced any thing of this description.' How then, suffer me to ask, could you say, when you were ordained, that you felt yourself moved by the Holy Ghost to take upon you the office a teacher?" (24).

"I conceive, my lord, that the engagement entered into at my baptism, cannot be fulfilled without the aid, and operation of the spirit of the Lord; and I am taught to consider this ordinance [confirmation] as a mean of grace, through which I may obtain the aid of the Holy Spirit, so requisite to my well doing" (25).

**Length of Relevant Material:** 5 pgs.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Priestcraft

**Author:** "Philo Clericus," anonymous editorial

**Title of Book:**

**Title of Article:** "To the leading Orthodox clergy No. 1"

**Title of Periodical:** The Gospel Advocate

**Place of Publication:** Auburn, NY

**Publisher:** U.F. Doubleday, Doubleday & Allen

**Date of Publication:** 1829

**Library Location:** BYU Stacks

**Nature of Source:** One of several periodicals which arose to support Universalist beliefs. While still strongly based on doctrinal principles, *The Gospel Advocate* is more locally centered on events in surrounding communities than larger periodicals such as *The Universalist Magazine*. It contains sermons on various theological issues, but also prints letters to the editor from its readership, includes a poetry section in every issue, and
reports on secular events in the community, as well, such as obituaries, political proceedings, and "sentimental" anecdotes.

**Comment:** This is a prime example of the anti-hierarchical attitudes prevalent in Universalism. The author sarcastically praises the orthodox clergy for their "noble" lineage, which he dates back to Satan in the Garden of Eden. He blames the clergy for a number of world catastrophes, and obviously feels that priesthood has done little good for religion.

**Researcher:** Miriam Murdock

**Excerpt (pages):** In this country we make little of ancestry. But when a man or a class of men, adhere, without the least deviation, to the spirit and conduct of a long line of illustrious ancestors, who plead the appointment of the Almighty, the patent of their nobility, it must be admitted the descendant is entitled to all the honours of the father; and when one adopts from choice and obeys with the most unshaken resolution the lessons of paternal instruction, it is certain he has a right to the glory of his ancestors and to be considered as inheriting all their virtues. You can boast ancestry that might make the proudest pretenders to antiquity blush for the recentness of their origin, and the dilapidated noble, who can trace his family back to the resting of the Ark upon Ararat, seem an upstart of the last generation!

Your reverences will recollect the first of your race, recorded in history, was coeval with the first of the human family; that he was justly renowned as being more subtle than any other beast the Lord God had created; and, what must exalt you in the estimation of the discerning, your claim to the same characteristics, has been maintained with the utmost scrupulosity and success from that time to this. The father of the priesthood commenced his labours, when coiled around the tree of knowledge, by a sermon upon good and evil, upon knowledge and death; and true to his example, the burden of the discourses pronounced, by our in ever since, has been the same, and with this singular good fortune, that the people have never been able to discern good from evil nor to acquire knowledge sufficient to preserve them from the premature death your extraordinary care had procured for many.

This renowned ancestor, whose spirit, like the mantle of Elijah, with a double portion, has fallen upon his descendants, enforced his lessons with the promise that his auditors should become gods; and, though in more modern times the promise is varied in words, the spirit remains entire. Your reverences promise your disciples that they shall becomes sons of God, and joint heirs with Jesus Christ who you teach us to call the eternal Jehovah.

Your ancestors were highly esteemed. They had the credit of being counsellors to kings and emperours. They were the directors of all important affairs. Their hate could create a war and involve nations in ruin. Their fear, or malice, or treachery, could stay the arm of battle and leave one army to be consigned to the feebleness of death by the other. They examined private life. The most secret of the domestick apartment were open to their inspection. The most sacred and the most endearing engagements and connections could not be observed until they had said their prayer or pronounced their benediction. Their care commenced ere the child was born and ceased not till after its death. All in publick and private life was subject to their direction; and they recieved a tenth of the products of the earth, the firstlings of the flocks and the most choice part of every
offering, besides donations, charitable contributions, and numerous exactions, as their portion secured to them by the will of their Lawgiver. You need not blush to hear enumerate the splendour, the wealth and the power of your ancestors; for, as you inherit their virtues, you are entitled to their honours.

The cry of degeneracy, which is often raised against a once eminent family, cannot be raised against the Priesthood. With a zeal that baffles credulity and a steadiness of purpose that almost argues the intervention of a miracle, the whole family have adhered to the principles of their founder and even improved upon his cunning, and far surpassed him in the art of deception, and in making mankind miserable.

To your race, gentlemen, it is, that we can attribute most of the wars which have depopulated the world. Your lessons have overwhelmed empires and your pious instructions have had the facility to reduce mighty nations to a single page of the historian or to a stanza in the song of the bard. We give you credit for the intestine divisions with which the people are often torn, and to your salutary preaching may be ascribed most of those secret vices which are fostered in our bosoms...(105-106).

Philo Clericus

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Topics: priesthood oath and covenant, corruption of the churches

Author: L.S. Everett, ed.

Title of Book:

Title of Article:

Title of Periodical: Gospel Advocate, and Impartial Investigator

Place of Publication: Auburn, NY

Publisher: L.S. Everett and G. Tuttle

Date of Publication: 1827

Library Location: BYU Stacks, #BX9901.E829X Vol 5

Nature of Source: One of several periodicals which arose to support Universalist beliefs. While still strongly based on doctrinal principles, The Gospel Advocate is more locally centered on events in surrounding communities than larger periodicals such as The Universalist Magazine. It contains sermons on various theological issues, but also prints letters to the editor from its readership, includes a poetry section in every issue, and reports on secular events in the community, as well, such as obituaries, political proceedings, and "sentimental" anecdotes.

Comment: This excerpt from Ballou's Notes on the Parables is based on Matthew 5:13, and Ballou's interpretation of the scripture identifies the ministry as the salt which has lost its savor.

Researcher: Miriam Murdock

Excerpt (pages): Ballou begins by explaining that it is the sanctification of the Holy Ghost which gives the ministry its savor, and the "Holy Ghost is therefore, the salt of the everlasting covenant ordered and in all things sure" (17).
"A departure from the simplicity of the gospel of God, disallowing the power of the salt of the covenant to sanctify and season the sacrifice, setting up creeds, modes and forms as necessary unto salvation, leading proselytes to depend on a righteousness of their own for acceptance with God, is undoubtedly meant by the ministers of the word losing their savor, and becoming good for nothing. Such has been the melancholy falling away for the christian ministry, and such, for a long time, has been the inprofitableness of their labors." (17).

"With unreasonable, unscriptural, and cruel doctrines and ecclesiastical disciplines, have the sheep of Christ been driven from the fold, and scattered on barren mountains" (17).

"Societies are now formed, at the expense of which sea and land is compassed to proselyte men to those sentiments and customs which have kept the christian church in a perpetual strife and debate, persecution and blood, ever since they were invented.

"The Lord will surely deliver his people from such shepherds, and make them who have dishonored him, to be lightly esteemed" (18).

**Length of Relevant Material:** 2 pgs.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Religion and civilization, women's role

**Author:** Paul Dean

**Title of Book:** *The Gospel Preacher*, Vol. 1

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Providence

**Publisher:** John S. Greene

**Date of Publication:** 1829

**Library Location:** BYU Stacks, #BX9943.A1G6

**Nature of Source:** A collection of sermons from 1827 to 1828 preached monthly various Universalist ministers. This collection was edited by David Pickering and deals mainly with theological issues.

**Comment:** Dean gives an account of the wonderful social implications Christianity has had on the progress of society.

**Researcher:** Miriam Murdock

**Excerpt (pages):** "Through the whole pagan world there was not a single hospital for the sick; not an asylum for the widow, the orphan, or the aged poor...But wherever Christianity has prevailed, there are infirmaries for the sick, asylums for the infant, the aged, the poor, and the stranger. There the life of the prisoner is secured,...and woman exalted to her proper station and influence in society...."

"Nor has its influence on society, government, and the public worship of God, been less beneficial than on the moral character and condition of men. Though its *kingdom is not of this world*, yet wherever it has extended, it has cultivated the useful arts and sciences, encouraged industry; (the parent of order, health and wealth) by its principles it has taught ment he true objects of civil government, mingled clemency with the power of the ruler, and cheerfulness and confidence with the obedience of the subject. It has greatly
lessened the frequency and terrors of war...it will...lay the foundation for a uniformity in the objects of the civil institutions of all nations, which will eventually form them into one great kingdom, and bring wars to an end forever" (24-25).

Length of Relevant Material: 2 pgs

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: revelation
Author: John Murray
Title of Book: Records of the Life of Rev. John Murray
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Munroe and Francis
Date of Publication: 1816
Library Location: BYU Microfiche, #080 Sh64a no. 38309
Nature of Source: The autobiography of Reverend John Murray who brought the tenets of Universalism from England, where he was influenced by Relly, to the United States. He records his conversion to Universalist theology and his subsequent call to become a preacher and one of the founding leaders of the the Universalist faith.

Comment: Murray and his wife ask God for wisdom in determining the truth of Universalist ideas they have been taught through the writings of Mr. James Relly.

Researcher: Miriam Murdock
Excerpt (pages): "...God, all gracious, hath said, If any lack wisdom, let them ask of God, who giveth liberally, and upbraideth not...We will, therefore, lay this book before out God. There is my love, a God who is not far from every one of use; we are directed to make our requests known unto Him for all things, by supplication and prayer...Accordingly, we entered our closet, and both of us, for we were both equally interested, prostrated ourselves before God, with prayers and tears..No poor criminal ever prayed for life, when under the sentence of death, with greater fervour of devotion, than did my labouring soul upon this occasion supplicate for the light of life to direct my erring steps. After thus weeping, and thus supplicating, we opened the bible,and began to read this book...We were astonished and delighted at the beauty of the scriptures, thus exhibited; it seemes, as I every sentence was an apple of gold in a picture of silver" (98).

Length of Relevant Material: 1 pg.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Ritual and ceremony
Author: Thomas S. Webb
Title of Book: The Freemason's Monitor
Title of Article: "Ceremony of Consecration

The grand master, attended by the grand officers, and the grand chaplain, form themselves in order, round the lodge, which is then uncovered. All devoutly kneeling, the first clause of the consecration prayer is rehearsed, as follows, viz. "
"Great Architect of the Universe! Maker and Ruler of all Worlds! Deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly!
"We humbly invoke thee to give us, at this and at ll times, wisdom in all our doings, strength of mind in all our difficulites, and the beauty of harmony in all our communications!
"Permit us, O thou Author of Light and Life, Great Source of Love and Happiness, to erect this lodge, and now solemnly to consecrate it to the honour of thy glory!" (89).

Length of Relevant Material: one paragraph
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Ritual and ceremony, temple
Author: Thomas S. Webb
Title of Book: The Freemason's Monitor
Title of Article:
Title of Periodical:
Place of Publication: Salem
Publisher: Salem and Cushing
Date of Publication: 1818
Library Location: BYU Microfiche, #080Sh64a, 46738
Nature of Source: Webb's work is intended to be a handbook for Freemasons and others alike. It describes the nature of Masonry and each of the ascending degrees. It was intended as a reference source for Masonry, not an expose, and helped to standardize ritual of the order.

Comment: Webb comments on the Masonic lamb-skin apron, the most important piece of clothing in Masonic ritual.
Researcher: Miriam Murdock
Excerpt (pages): "Every candidate, at his initiation, is presented with a lamb-skin, or white leather apron. The lamb has in all ages been deemed an emblem of innocence; he, therefore, who wears the lamb-skin as a badge of masonry, is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe presides (35).
Length of Relevant Material: one paragraph
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: ritual and ceremony, temple, women's role
Author: Avery Allyn
Title of Book: Allyn's Ritual of Freemasonry
Comment: Allyn comments of the degree of the "Heroine of Jericho," one of the first degrees designed for women in Freemasonry.

Researcher: Miriam Murdock

Excerpt (pages):

**Heroine of Jericho**

"This degree is conferred upon royal arch Masons, their wives and widows; hence it is sometimes called the ladies' degree.

It is generally conferred at parties composed exclusively of royal arch Masons, their wives and widows, convened for that purpose at the house of some royal arch Mason." The female initiate is reminded that "the degree of heroine of Jericho is not at all like Masonry in any of its bearings," and she swears an oath to be loyal to the Masons. This degree is based on the story of Rahab, the harlot of Jericho, and the women initiates promise to follow her example in protecting or hiding Masons in need.

Allyn claims this degree was made up in order to consolidate female support during the time of Antimasonic fervor. He says, "Yet I never have seen a person who received it prior to the abduction of William Morgan. And it is generally believed by those heroines of my acquaintance, that it was 'got up' by those concerned in that masonic outrage. And by swearing their female relatives to conceal the same crimes, should they come to their knowledge, which they themselves, as royal arch Masons, felt bound to perpetrate, against the law of the land, upon the traitor Morgan. They expected and hoped to receive the same hospitality from them, in case they were suspected, as did the spies in the house of the harlot Rahab. (175)

"The secrets and ceremonies of this degree have become extensively known in the state of New York, and in most of the states of New-England, among royal arch masons, their wives and widows. It was introduced into Connecticut in 1827..." (177).
Title of Periodical: The Freemason's Monthly Magazine
Place of Publication: Boston
Publisher: Tuttle & Dennett
Date of Publication: 1842
Library Location: BYU Stacks #HS 351.F74x
Nature of Source: This is the first volume of a series of monthly magazines published to be "a medium of reciprocal communication between the wide spread branches of the great Masonic family" (4). It includes various treatise on the origins and nature of the Masonic order, detailed accounts of lodge meetings from across the country and the world, as well as relevant stories and obituaries.
Comment: Inglesay, former Master of Solomon's Lodge, no. 1, offers a fairly characteristic response to the question of the need for secrecy about Masonic rituals. Inglesay, like many apologists, claim that such rituals need to be kept secret because of their sacred nature; one who is not a Mason will not understand and appreciate their significance.
Researcher: Miriam Murdock
Excerpt (pages): "It is asked, and with some emphasis, if Masonry is as valuable, and is really possessed of so much treasure, why keep it a secret,--why clothe all your proceedings in mystery, and cover yourselves as in a mantle of darkness,--why not communicate all freely, and to all indiscriminately? Our answer is, 'We did not so receive it, nor can we so impart it.' More than this, from the fact that our traditions, our sacred traditions, are confined to 'true and worthy Borhthers,' to such only as have entered the Lodge in due form; who have been duly and truly prepared, worthy and well qualified...The value and importance of this secrecy is fully proved by the antiquity of our Order. While every other human institution is constantly liable to fluctuation and decay, ours, the oldest known to man, still blooms and blossoms as a green bay tree. He is little acquainted with human character who does not know that much value is placed upon what is difficult to be procured, and little upon that of easy acquisition" (365).
Length of Relevant Material: 2 pgs.
Hard Copy (pages):
travelling shows which would act out and mock Masonic ritual. This almanac is just one piece of propaganda published and circulated by Allyn; it functions as a regular almanac, but also includes commentary on the evils of Masonry.

Comment: Allyn claims he wrote his exposes because he felt cheated by the superficial nature of Masonic mysteries. He writes that he was expecting to learn true mysteries of nature, but was only given empty ritual. He includes this parable to describe the deceiving nature of Freemasonry.

Researcher: Miriam Murdock

Excerpt (pages):
THE MASONIC MYSTERY

A Deacon of a certain Baptist Church being closely pressed by a lady to disclose the secrets of Masonry, thus replied. A man learning a ship have arrived in port, went on board to satisfy his curiousity. After he had viewed many wonderful things, the captain exhibited a trunk glittering with gold and jewels. "What is in this?" inquired the anxious beholder. "Give me five dollars," said the captain, "and I will show you." Out went the man's money and then open went the captain's trunk, when, lo! there was another trunk inside stillmore curious than the first. 'What is in that?' asked the inquirer. 'Give me five dollars more and you shall see.' The cash was paid; and, lo, another smaller trunk was found in that; and so the visiter continued to pay five dollars, and find trunk within trunk, until at last all his money was gone, when the last and smallest trunk was opened, which, wonderful to tell, contained NOTHING!! (34).

Length of Relevant Material: few paragraphs

Hard Copy (pages):

Date When Photocopying Was Completed: ____________________________

Topics: temple, learning

Author: Thomas S. Webb

Title of Book: The Freemason's Monitor

Title of Article: "Charge to a newly exalted Companion" (of the Royal Arch Degree)

Title of Periodical: 

Place of Publication: Salem

Publisher: Salem and Cushing

Date of Publication: 1818

Library Location: BYU Microfiche, #080Sh64a, 46738

Nature of Source: Webb's work is intended to be a handbook for Freemasons and others alike. It describes the nature of Masonry and each of the ascending degrees. It was intended as a reference source for Masonry, not an expose, and helped to standardize ritual of the order.

Comment: Webb notes the emphasis in Masonry place on education and learning in progressing in the order.

Researcher: Miriam Murdock

Excerpt (pages): "Masonry is an art equally useful and extensive. In every art there is a mystery, which requires a gradual progression of knowledge to arrive at any degree of perfection in it. Without much instruction, and more exercise, no man can be skillful in
any art; in like manner, without an assiduous application to the various subjects treated of in the different lectures of masonry, no person can be sufficiently acquainted with its true value. It must not, however be inferred from this remark that persons, who labour under the disadvantages of a confined education, or whose sphere of life requires a more intense application to business or study, are to be discouraged in their endeavours to gain a knowledge of masonry" (19).

Length of Relevant Material: couple paragraphs

Hard Copy (pages):

Date When Photocopying Was Completed:
Topics: temple, restoration, Old Testament for doctrine
Author: Thomas S. Webb
Title of Book: The Freemason's Monitor
Title of Article: "Observations on the Seventh, or degree of Royal Arch Mason"
Title of Periodical:
Place of Publication: Salem
Publisher: Salem and Cushing
Date of Publication: 1818
Library Location: BYU Microfiche, #080Sh64a, 46738
Nature of Source: Webb's work is intended to be a handbook for Freemasons and others alike. It describes the nature of Masonry and each of the ascending degrees. It was intended as a reference source for Masonry, not an expose, and helped to standardize ritual of the order.
Comment: Webb comments on the higher degree of the Royal Arch Mason, which he claimed had been lost and rediscovered from the temple of Solomon.
Researcher: Miriam Murdock
Excerpt (pages): "This degree is indescribably more august, sublime, and important, than all which precede it; and is the summit and perfection of ancient masonry. It impresses on our minds a belief of the being and existence of a Supreme Deity, without beginning of days or end of years; and reminds us of the reverence due to his holy name. This degree brings to light many essentials of the craft, which were for the space of four hundred and seventy years buried in darkness; and without a knowledge of which the masonic character cannot be complete." (127)
Prayer during exaltation ceremony: "May the solemnity of the ceremonies of our institution be duly impressed on our minds, and have a lasting and happy effect upon our lives. O thou, who didst aforetime appear unto thy servant Moses in a flame of fire out of the midst of a bush, enkindle we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind. May the miracles and mighty works fill use with the dread, and thy goodness impress us with the love, of thy holy name. May holiness to the Lord be engraved on all our thoughts, words and actions. May the incense of piety ascend continually unto thee from the altar of our hearts, and burn, day and night, as a sacrifice of a sweet smelling savour, well pleasing unto thee. And since sun has destroyed within us the first temple of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a second temple of reformation, and may the glory of this latter house be greater than the glory of the former. Amen." (131)
Length of Relevant Material: several pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Three separate beings
Author: L.S. Everett, ed.
Title of Book: "Facts Relating to the Unitarian Controversy"
Title of Periodical: Gospel Advocate, and Impartial Investigator
Place of Publication: Auburn, NY
Publisher: L.S. Everett and G. Tuttle
Date of Publication: 1827
Library Location: BYU Stacks, #BX9901.E829X Vol 5
Nature of Source: One of several periodicals which arose to support Universalist beliefs. While still strongly based on doctrinal principles, The Gospel Advocate is more locally centered on events in surrounding communities than larger periodicals such as The Universalist Magazine. It contains sermons on various theological issues, but also prints letters to the editor from its readership, includes a poetry section in every issue, and reports on secular events in the community, as well, providing obituaries, political proceedings, and "sentimental" anecdotes.
Comment: This article, taken from another Universalist periodical, The Gospel Herald, relates the Universalist position on the Trinity.
Researcher: Miriam Murdock
Excerpt (pages): "Trinitarians cannot produce a single passage of the Bible, in which the doctrine of the Trinity is stated, although it is very plainly defined in the Standard of the English and Scottish Establishments." Continues to say that many well-known Trinitarians of the time admit that several scriptures which support the idea of the Trinity are "spurious" as a result of incorrect translation (117-118).
"Neither the word Trinity nor any equivalent word, nor the phrases, God the Son, God the Holy Ghost, Eternal Son, Two natures in Christ, Original Sin, Imputed Righteousness, Vicarious Sacrifice, or Atoning Blood occur in the Bible.
"The Holy Spirit, as different from God the Father, is never in the Bible, proposed as the object of religious worship.
"The powers of Christ are never, in the Bible, referred to God the Son; but invariably to the Father or his Spirit.
"Our blessed Saviour in his solemn Prayer, recorded in the 17th chapter of St. John's Gospel, declares the Father, to whom he is praying...to be the only true God,...and with the same breath, claims for himself only the character of him whom the Father [the only true God] had sent" (118).
Length of Relevant Material: 2 pgs.
Hard Copy (pages): Date When Photocopying Was Completed:

Topics: women's role
Author: Wm. H. Inglesay, Esq., Charles W. Moore, ed.
Title of Book: "Address"
Title of Periodical: The Freemason's Monthly Magazine
Place of Publication: Boston
Publisher: Tuttle & Dennett
Date of Publication: 1842
Library Location: BYU Stacks #HS 351.F74x
Nature of Source: This is the first volume of a series of monthly magazines published to be "a medium of reciprocal communication between the wide spread branches of the great Masonic family" (4). It includes various treatise on the origins and nature of the Masonic order, detailed accounts of lodge meetings from across the country and the world, as well as relevant stories and obituaries.
Comment: Inglesay gives a explanation for why women were not allowed in Masonic orders--because her gentle nature is too refined to need the rituals of Masonry to guide her life. This passage is not only interesting for its position on women in the order, but for what it claims the purpose of Masonic order to be for males, as well--to keep his rough nature in check.
Researcher: Miriam Murdock
Excerpt (pages): "But how happens it, asks a fair inquirer, that God's last, and best gift to man, is not permitted to enter the precincts of the Lodge? We answer, because she is a gift to man--she is not man. She is not rough, rugged, selfish man. She is kind, gentle, lovely woman. Masonry is instituted for man, because he is strong in frame, and strong in nature, and calling for all the checks and restraints, that may be imposed, to keep that nature in subjection; because man pursuing the line of his vocation, necessarily engaging in all the strife and collision and turmoil of life, is apt to forget others, in his devotion to self. Woman's whole duty in life, with the world, in combination with her essential character, would seem to render it an act of superrogation for her to assume the obligations of Masonry. Her province, too, is to lean upon "strong robust man;" and his duty is to avail himself of every proper means, the better to sustain and support her." (365)
Length of Relevant Material:
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Women's role, basis of authority, proselyting
Author: T. F., L.S. Everett, ed.
Title of Book:
Title of Article: "Female Preachers...Again."
Title of Periodical: Gospel Advocate, and Impartial Investigator
Place of Publication: Auburn, NY
Publisher: L.S. Everett and G. Tuttle
Date of Publication: 1827
Library Location: BYU Stacks, #BX9901.E829X Vol 5
Nature of Source: One of several periodicals which arose to support Universalist beliefs. While still strongly based on doctrinal principles, The Gospel Advocate is more locally centered on events in surrounding communities than larger periodicals such as The Universalist Magazine. It contains sermons on various theological issues, but also prints letters to the editor from its readership, includes a poetry section in every issue, and
reports on secular events in the community, as well, providing obituaries, political proceedings, and "sentimental" anecdotes.

**Comment:** The question of whether females should preach the gospel was greatly contested in the Universlist faith. Noted as having the largest population of female preachers of the Protestant religion, Universalists of both sex were outspoken on the issue. Printed as a continuation of a previous article written on the "revolting" nature of female preachers, this article prints a response from a reader, Phebe, and then continues with a harsh response to her objections. As a religion with little emphasis on order or priesthood, objections to female preaching centered more on 19th century views of the nature of women, rather than theological objections to female ministry.

**Researcher:** Miriam Murdock

**Excerpt (pages):** Phebe's letter:

"Your objections...respecting women's preaching, I consider illiberal and erroneous; assuming to yourselves a kind of dictatorial power incompatible with the freedom of discussion which you frequently invite. That women have a right to teach, preach, or exhort, and that they are as capable of doing either, according as the Almighty shall call and qualify, is clear and evident, both from reason, scripture and common sense...The females generally have no disposition to exchange dresses with you until they are rendered more reputable by a class of men who assume the exclusive right of pointing out the way to heaven."

"I have seen many female preachers in my time, and never recollect of seeing one in that capacity insulted or abused; but their preaching was attended with as much effect, as well received, and the congregation as much edified, and comforted as ever I did by the preaching of a man."

"If preaching the gospel, is over-stepping the bounds of decency and decorum, I think it ought to be discouraged both in men and women...But is there any subject more sublime? Any better calculated to call into action, the tender sympathies of the female bosom? Does she not feel an equal interest in the reformation of the human family? And do we not receive from women the most useful part of our instruction? Are we not indebted to them for our very existence? And why in the name of common sense shall they be degraded below their proper rank in society?"

"That it is not so convenient for them, I will admit; but I must contend, they have the same right as a man and are capable of doing as much good."

PHEBE (180-1)

Author "T. F." bitterly mocks her letter, saying that he, too, has seen many women preachers, and "we have always pitied and despised them! What do you think of that, Phebe? A woman who can break over all bounds of decency...is no longer an object of adoration but of disgust and abhorrence. No---a woman should like the sensitive plant, shrk from such boldness and indiscretion; she should never aspire to be an oak...."(181).

"It is to the softer sex we look as to a beacon blaze to guide us amid the whirlwind and the storm of human ills....How important then that woman, altogether lovely as she is---should take heed to her ways; for is she once falls it is forever---she falls never more to rise" (182).
"We have but one more word to say---if Phebe or any other dear modest creature is called and qualified," and is about to shine---they shall have our coat, hat, and---no more will wear the small clothes ourself!

Length of Relevant Material: 3 pgs.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Zion
Author: Walter Ferriss
Title of Book: *Five Sermons On the Following Subjects*
Title of Article: "Sermon IV: God's love to Zion"
Title of Periodical:
Place of Publication: Chester, VT
Publisher: Sereno Wright
Date of Publication: 1807
Library Location: BYU Microfiche, #080 Sh64a no. 12561
Nature of Source: Record of sermons given by Ferriss, a leading figure in establishing Universalist belief; published after his death in 1806.

Comment: Ferriss's sermon relies on a comparison between the promises made to Biblical Zion and the love He has for those of the Universalist faith. He reasons that because of God's love for all his children and because of the Universalists' love for God, they can assume the same blessings and protection promised to Zion.

Researcher: Miriam Murdock
Excerpt (pages): Quoting God's promise to Zion in Isaiah, "Yet I will not forget thee," Ferriss claims that there is consolation for the "individual, or community, who can realize to itself an application of this gracious declaration"(58). "If we...can realize this declaration which was made to Zion, as true to us, we may profit by it in an eminent degree...Is there an individual in this audience who may not safely apply the promise of my text to himself? I presume there is not one. Remember, O doubter, whoever thou art, that thou canst not be in a worse situation than Zion appeared to be in, when she said, the Lord hath forsaken me. If the declaration was then true to Zion, why may it not be now true to those who doubt no more than Zion did? ...If the promise had been grounded on any particular merit of Zion, which you have no claim to, or on any particular character of Zion not applicable to you, then you might reasonably doubt of the promise being applicable to you. But this is not the case" (58).

Length of Relevant Material: 10 pgs
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Zion, temple, corruption of the churches
Author: L.S. Everett, ed.
Title of Book:
Nature of Source: One of several periodicals which arose to support Universalist beliefs. While still strongly based on doctrinal principles, The Gospel Advocate is more locally centered on events in surrounding communities than larger periodicals such as The Universalist Magazine. It contains sermons on various theological issues, but also prints letters to the editor from its readership, includes a poetry section in every issue, and reports on secular events in the community, as well, providing obituaries, political proceedings, and "sentimental" anecdotes.

Comment: This is a metaphorical treatise on the idea of Zion. Author, "T.G." argues that if Zion was so dear to the Jews, then the equivalent, the gospel system, should be equally as valuable to the Christian churches of his day.

Researcher: Miriam Murdock

Excerpt (pages): "Nothing on earth has been so dear to good men as Zion...Zion originally signified that part of Jerusalem which was taken from the Jebusites, and was styled the city of David or Zion.--In the reign of Solomon, who succeeded David, the Temple was built in this place; so that this Temple with all its legal rites, and all the spiritual good things, which it prefigured, were comprehended under the general name of Zion" (42).

"Nothing was so dear to the Jews, as the worship of God in his Temple...But that which rendered Zion so dear to pious men, was the presence of God, and his ordinances, the Temple and the Ark of his Covenant."

"The article Zion is applicable likewise to the Christian Churches. This is called Mount Zion the city of the living God...The Jewish Church may be termed the legal, but the Christian Church the gospel dispensation. The former may be called the type or shadow; the latter the anti-type or substance; consequently, the glory of the christian dispensation must excel that of the law, as much as the substance does the shadow. Hence, if Zion as comprehending the Jewish church and Temple worship, was dear to pious men, much more dear is the Gospel system to men of the same character" (43).

Continues by saying that "the adversity and trouble of Zion causes such men to weep;" for "when Jerusalem and the first Temple were in ruins, the pious captives in Babylon wept." He compares this state of Zion to the present state of Christian churches. "The Protestants have reformed in many things, but yet retain many popish errors" (45).

"If the Jews in their captivity wept when they remembered Jerusalem in her ruins, how much more reason have we to weep when we see our spiritual Jerusalem, our Mount Zion and city of the living God laid in ruins by doctrines so pernicious?" (44).
Although he does not believe that the Fall of Adam was necessary, Bellamy implies that it occurred for a good purpose.

"He [God] did not decree that Adam should fall, any more than he did that the seed of Abraham should turn out such a stiff-necked rebellious race. He decreed to permit both to do as they did; but this neither lessens his goodness, nor their sin: for God is not obliged to put his creatures under such circumstances as they shall never be tempted nor tried; and when they are tried, he is not obliged to keep them from falling; it is enough that they have sufficient power to stand, if they will;--which was the case with Adam. Besides, God had wise ends in permitting Adam to fall; for he designed to take occasion therefrom, to display all his glorious perfections in the most illustrious manner: So that we may say of it (and should, if we loved God above ourselves) as Joseph does of his brethren's selling him--Ye meant it for evil, but the Lord meant it for good: So here, Satan meant it for evil, but God meant it for good; even to bring much glory to his great name: therefore be still, and adore his holy sovereignty . . . " (266-267).

Length of Relevant Material: 2 pp.

Date when Photocopying was Completed:

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**Topics**: Agency, Divine mission of the United States

**Author**: Sharman, Edward

**Title of Book**: *The Christian World Unmasked: or an Enquiry into the Foundation of Methodist Camp-Meetings; with a plan for their correction and improvement as recommended by Mr. John Wesley; and a Looking-Glass, for Talkative Professors of Religion.*
Written by a self-described "friend to Methodists," this pamphlet uses John Wesley's writings to critique Methodism in nineteenth-century America (particularly the chaotic nature of Methodist camp-meetings, the hypocrisy of Methodist ministers, and the legitimacy of Methodist beliefs—particularly about the trinity). This work includes parallels with various aspects of the restoration, including the articles of faith and the importance of American democracy. Although this work was published in the United States and includes sympathetic references to the American revolution, it seems likely that the author lived the first portion of his life in England. Referring to himself as "a Northamptonshire Farmer," Sharman had previously published three tracts near London, including *A Letter on the doctrine of the trinity* (London, 1795), *A caution against trinitarianism* (Market-Harborough, 1799), and *A second caution against trinitarianism* (Market-Harborough, 1800). The Worldcat and Eureka databases do not indicate the author's birth or death and there is no reference to him in either the *American Biographical Archive*, the *Dictionary of National Biography*, or the *British Biographical Archive* (though the latter indicates that there was a prominent family of Sharmans living in Northampton during this period of time). 

**Researcher:** Erik L. Myrup

**Excerpt (pages):**

Although very critical of the religious beliefs and practices of others (particularly the Methodists), Sharman begins with a disclaimer that reads like the eleventh article of faith. "Nor do I desire to deprive any one of worshipping Almighty God according to the dictates of their own conscience; that is the birth-right of man conferred [sic] on him by his sovereign maker, and the invaluable and most glorious privilege of the free sons of Columbia" (5). Sharman senses a conflict between democracy and contemporary ministers. "Thanks, ten thousand thanks are due to the enlightened free sons of Columbia, that at their most glorious revolution, they had the good sense to divorce the church from the state, and thereby gave the *death wound* to spiritual despotism, and placed the religion of Christ to stand or fall by its own native excellency as he left it. But to the disgrace of too many of our clergy, they act as though they considered freedom a curse, and wished the resurrection of despotism, instead of burying the monster and preaching its funeral from that text, 'I will make they grave, for thou art vile' (64-65). 

**Length of Relevant Material:** 3 pp.

**Hard Copy:**

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**Topics:** Apostasy, Corruption of the churches
The History of the Destruction of the City and Temple of Jerusalem

This work narrates Jewish history from forty years after the crucifixion to the nineteenth century. Worldcat indicates that the author, Thomas Brown, was born in 1766 but does not list a death date. I could not find any other biographical information on Brown. (He is not listed in the American Biographical Archive.) An advertisement at the end of the work indicates that Brown had previously published an Account of the People Called Shakers which was well-received by at least two nineteenth-century scholars: Timothy Dwight and Benjamin Silliman. (The advertisement includes extracts from Dwight's Travels and Silliman's Tour from Hartford to Quebec, describing this history in laudatory terms.) It is evident from the advertisement that the author had once been a Shaker but had subsequently become disaffected.

Comment: The work has a number of pertinent references to LDS doctrine regarding Israel, sectarian strife, apostasy, etc. (Where appropriate, distinct subjects have been given their own archival entry.)

Researcher: Erik L. Myrup

Excerpt (pages):

At the beginning of an appendix on Christian persecution, the author discusses the apostasy that occurred at the beginning of the Christian Era.

"But as the apostacy of the Jews was foretold, and that for their sins they should be dispersed; so it was clearly predicted by several of the apostles, that there should be a falling away of the church, that there should be a departure from the faith, giving heed to seducing spirits and doctrine of devils, &c. 'And as the apostacy overspread the church of Israel, for many ages, says Bishop Newton, so it hath overspread the church of Christ: the apostacy therefore is the same in both churches.' But till the apostacy took place, which gradually increased, the church was persecuted by the Pagans, but when it became established by the civil power, or by Constantine the Roman emperor, and became united to a kingdom of this world, it ceased being a kingdom of Christ: and thus, when the church became established by the civil power, the professed christians then became persecutors, and paid the Pagans back again in their own coin, and also persecuted the Jews, and all those who departed from the established church, or professed religion one side of it. And when persecution begins, religion ends. Christ never used any thing that looked like force or violence, except once, and that was to drive bad men out of the temple, and not to drive them in" (241).

Length of Relevant Material: 1 p.

Date when Photocopying was Completed: ____________________________
Bellamy discusses the apostasy of the primitive church, concluding that the Reformation was a type of Restoration.

"And God carried on his work through a sea of blood, and in about three hundred years conquered the Roman empire.

"No sooner is this done, but the mystery of iniquity begins to work, and the man of sin to be revealed. The devil and his servants turn their coat, and, under the cloak of religion and good order, establish the kingdom of Satan in a new form: for it is the nature of mankind to hate true religion. And now Antichrist reigns, and scatters the holy people, and wears out the saints of the most high, for a time, and times, and half a time. In the mean while, the woman flies into the wilderness, the witnesses prophecy in sackcloth, until, at last, the witnesses themselves are slain: And now religion is driven even just out of the world, and there had been no hope, but that God awoke as one out of sleep, like a might man that shouteth by reason of wine. And behold the spirit of life from God enters into the two witnesses, that is, Luther and Calvin, and others their contemporaries; and they stood upon their feet, and great fear fell upon them which saw them: And God put them out of their enemies reach: And there was a great earthquake, and a tenth part of the city fell . . . Rev. ix: And a glorious day began to dawn" (382-383).
Barclay was born in Scotland in 1648 and educated in France. He joined the Society of Friends (Quakers) in 1666 after returning to Scotland from his educational experiences on the continent. He published the *Theses Theologicae* (1675) as part of a public debate in Aberdeen and soon thereafter published his *Apology* (1678). Written originally in Latin and English, the *Apology* was translated into a number of languages (High and Low Dutch, French and Spanish) and became a standard statement on Quaker beliefs. Placing its emphasis on the "inner light" of the believer, the *Apology* argues against traditional Christianity (Catholicism and Protestantism), asserting that neither the church nor the scriptures could claim completeness. Ultimate authority, according to Barclay, resided in the personal workings of the Holy Spirit.

Comment: This work contains pertinent material on baptism, dispensations, apostasy, restoration, and the freedom to worship according to one's own conscience. (Where appropriate, distinct subjects have been given their own archival entry.)

Researcher: Erik L. Myrup

Excerpt (pages):
Barclay's remarks on the relationship between Quakers and the rest of Christianity bears a striking resemblance to LDS self-conceptions.

"[T]hey [those Christians who are not Quakers] maliciously say, that we deny any heaven or hell but that which is within us, and that we deny any general judgment; which slanders the Lord knows are foully cast upon us, whom God hath raised for this end, and gathered us, that by us he might confound the wisdom of the wise, and bring to naught the understanding of the prudent; and might, in and by his own Spirit and power in a despised people (that no flesh might glory in his presence) pull down that dead, dark, corrupt image, and mere shadow and shell of Christianity, wherewith Antichrist hath deceived the nations: for which end he hath called us to be the first-fruits of those that serve him, and worship him no more in the oldness of the letter, but in the newness of the Spirit. And though we be few in number, in respect of others, and weak as to outward strength, which we also altogether reject, and foolish if compared with the wise ones of this world; yet as God hath prospered us, notwithstanding much opposition, so will he yet do, that neither the art, wisdom, nor violence of men or devils shall be able to quench that little spark that hath appeared; but it shall grow to the consuming of whatsoever shall stand up to oppose it. The mouth of the Lord hath spoken it! yea, he hath arisen in a small remnant shall arise and go on by the same arm of power in his spiritual manifestation, until he hath conquered all his enemies, until all the kingdoms of the earth become the kingdom of Christ Jesus.

"Until Him that hath begun this work, not among the rich or great ones but among the poor and small, and hath revealed it not to the wise and learned, but unto the poor, unto babes and sucklings; even to him, the Only-wise and Omnipotent GOD, be honour, glory,

**Length of Relevant Material:** 2 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Apostasy, Sectarian strife, Corruption of the churches  
**Author:** William H. Prescott  
**Title of Book:** History of the Conquest of Mexico  
**Title of Article:**  
**Place of Publication:** New York  
**Publisher:** Harper and Brothers  
**Date of Publication:** 1843  
**Library Location:** F1230 P9692 1843b vols. 1-3 (stacks)  
**Nature of Source:** Published in 1843, Prescott's History of the Conquest of Mexico is one of the great historical narrative of the nineteenth century. Drawing extensively upon early Spanish accounts, Prescott documents the rise and fall of Aztec civilization.  
**Comment:** Prescott's description of ancient Mexico includes allusions to a number of relevant subjects regarding ancient civilizations, sectarian strife, the modern recapitulation of biblical events, pre-Columbian migrations to the Americas, etc. (Where appropriate, distinct subjects have been given their own archival entries.)  
**Researcher:** Erik L. Myrup  
**Excerpt (pages):** Prescott is sympathetic to the conquistadors inasmuch as they lived in a culture of corruption that was dominated by the Catholic Church. "This passage of history [a brutal massacre enacted by the conquistadors on the natives of Cholula] is one of those that have left a dark stain on the memory of the Conquerors. Nor can we contemplate at this day, without a shudder, the condition of this fair and flourishing capital thus invaded in its privacy, and delivered over to the excesses of a rude and ruthless soldiery. But, to judge the action fairly, we must transport ourselves to the age when it happened. The difficulty that meets us in the outset is, to find a justification of the right of conquest, at all. But it should be remembered, that religious infidelity, at this period, and till a much later, was regarded--no matter whether founded on ignorance or education, whether hereditary or acquired, heretical or Pagan--as a sin to be punished with fire and faggot in this world, and eternal suffering in the next. This doctrine, monstrous as it is, was the creed of the Romish, in other words, of the Christian Church,--the basis of the Inquisition, and of those other species of religious persecutions, which have stained the annals, at some time or other of nearly every nation in Christendom. Under this code, the territory of the heathen, wherever found, was regarded as a sort of religious waif, which, in default of a legal proprietor, was claimed and taken possession of by the Holy See, and as such was freely given away by the head of the Church, to any temporal potentate whom he pleased, that would assume the burden of conquest" (vol. 2, 29-31).
In a subsequent footnote, Prescott contrasts Catholic and Protestant approaches to conquest.
"The ground on which Protestant nations assert a natural right to the fruits of their discoveries in the New World is very different. They consider that the earth was intended for cultivation; and that Providence never designed that hordes of wandering savages should hold a territory far more than necessary for their own maintenance, to the exclusion of civilized man. Yet it may be thought, as far as improvement of the soil is concerned, that this argument would afford us but an indifferent tenure for much of our own unoccupied and uncultivated territory, far exceeding what is demanded for our present or prospective support. As to a right founded on difference of civilization, this is obviously a still more uncertain criterion. It is to the credit of our Puritan ancestors, that they did not avail themselves of any such interpretation of the law of nature, and still less rely on the powers conceded by King James' patent, asserting rights as absolute, nearly, as those claimed by the Roman See. On the contrary, they established their title to the soil by fair purchase of the Aborigines; thus forming an honorable contrast to the policy pursued by too many of the settlers on the American continent" (vol. 2, 32).

**Length of Relevant Material:** 4 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Apostasy, Sectarian strife, Corruption of the churches, Restoration

**Author:** Sharman, Edward

**Title of Book:** The Christian World Unmasked: or an Enquiry into the Foundation of Methodist Camp-Meetings: with a plan for their correction and improvement as recommended by Mr. John Wesley; and a Looking-Glass, for Talkative Professors of Religion.

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Watertown, [New York]

**Publisher:** Printed for the author

**Date of Publication:** 1819

**Library Location:** HBLL 080 Sh64a no. 49404 (microfiche)

**Nature of Source:** Written by a self-described "friend to Methodists," this pamphlet uses John Wesley's writings to critique Methodism in nineteenth-century America (particularly the chaotic nature of Methodist camp-meetings, the hypocrisy of Methodist ministers, and the legitimacy of Methodist beliefs--particularly about the trinity).

**Comment:**

This work includes parallels with various aspects of the restoration, including the articles of faith and the importance of American democracy. Although this work was published in the United States and includes sympathetic references to the American revolution, it seems likely that the author lived the first portion of his life in England. Referring to himself as "a Northamptonshire Farmer," Sharman had previously published three tracts near London, including A Letter on the doctrine of the trinity (London, 1795), A caution against trinitarianism (Market-Harborough, 1799), and A second caution against
trinitarianism (Market-Harborough, 1800). The Worldcat and Eureka databases do not indicate the author's birth or death and there is no reference to him in either the American Biographical Archive, the Dictionary of National Biography, or the British Biographical Archive (though the latter indicates that there was a prominent family of Sharmans living in Northampton during this period of time).

**Researcher:** Erik L. Myrup

**Excerpt (pages):**

Highlighting the chaos and disorder of Methodist meetings, Sharman cites a poem that describes both an apostasy and restoration.

"I went to hear preaching, to learn from such teaching,
"But found little there worth learning or praising:
"Such groaning and shouting, it set me a doubting,
"That all such religion is mere human raising.
"The preachers were stamping, the people were jumping
"And screaming so loud that I nothing could hear.
"Some singing, some screeching [sic], what powerful preaching
"If virtue be order, not much was seen there.
"Amidst such distraction, no time for reflection,
"I wonder for my part, how any could pray:
"The men they were bawling, the women were squalling,
"As though they design'd to throw reason away.
"Such horrid distortion can't be true religion,
"Sure 'tis something new that has never been seen,
"For, the sacred pages which speak of all ages,
"Do no where declare that such ever has been.
"St. Paul Christ invested, and he hath protested
"'Gainst all disorder in the house of the Lord;
"Such frantic commotions defile pure devotions,
"For who can be solemn where all is discord.
"To see some behaving, like drunkards, or raving
"And lying and roling [sic] prostrate on the ground;
"Such extreme confusion appears like delusions:
"Some hearts and some heads must be very unsound.
"In Jesus the saviour was no such behaviour,
"All his words and his actions were founded on reason,
"His piety wise, without passion or noise,
"And no frantic motions in all his devotions,
"But always serene and in proper season.
"Let Christ's pure example, be a perfect sample,
"Then his gospel order would soon be restored.
"All clamor and rant wise men would recant,
"And no bedlam distractions, disgrace such transactions,
"But Christ highly honored, and God wisely adored (13)."

**Length of Relevant Material:** 1 p.

**Hard Copy:**

**Date when Photocopying was Completed:**
Defoe discusses astronomy and the existence of plural worlds when he discusses the flight of Satan's hosts after their expulsion from God's presence in the pre-existence. "Nor need we fly to the dreams of our astronomers, who took a great deal of pains to fill up the vast spaces of the starry heavens with innumerable habitable worlds; allowing as many solar systems as there are fixed stars, and that not only in the known constellations, but even in the galaxy itself; who to every such system allow a certain number of planets, and to every one of those planets so many satellites or moons, and all these planets or moons to be worlds; solid, dark, opaque bodies, habitable, and (as they would have us believe) inhabited by the like animals and rational creatures as on this earth . . . . But, I say, we need not fly to these shifts, or consult the astronomers in the decision of this point; for wherever Satan and his defeated host went at their expulsion from heaven, we think we are certain none of all these beautiful worlds, or be they worlds or no, I mean the fixed stars, planets, &c; had then any existence; for the beginning, as the Scripture calls it, was not yet begun" (65-66).
Hinton attempts to explain the reference to baptism for the dead in 1 Corinthians 15:29: "The phrase 'baptized for the dead' has been the subject of much controversy among commentators. Dr. Doddridge, the soundness of whose judgment is ordinarily equal to the extent of his research, prefers 'in the room of the dead.' Macknight thus paraphrases the passage:--'What shall they do who are immersed in sufferings for testifying the resurrection of the dead, if the dead rise not at all?' He adds in a note, 'Baptism being an emblematical representation of the death, burial, and resurrection, not only of Christ, but of all mankind, it was fitly made the rite of initiation into the Christian church; and the person who received it, thereby publicly professing his belief of the resurrection of Christ and of the dead, might with the greatest propriety be said to have been baptized for the dead; that is, for his belief of the resurrection of the dead'' (114-115).
Prescott discusses European attempts to explain Quetzalcoatl, the bearded, white God of the Aztecs. "But none of the deities of the country [Mexico] suggested such astonishing analogies with Scripture as Quetzalcoatl, with whom the reader has already been made acquainted. He was the white man, wearing a long beard, who came from the East; and who, after presiding over the golden age of Anahuac, disappeared as mysteriously as he had come, on the great Atlantic Ocean. As he promised to return as some future day, his reappearance was looked for with confidence by each succeeding generation. There is little in these circumstances to remind one of Christianity. But the curious antiquaries of Mexico found out, that to this god were to be referred the institution of ecclesiastical communities, reminding one of the monastic societies of the Old World; that of the rites of confession and penance; and the knowledge even of the great doctrines of the Trinity and the Incarnation! One party, with pious industry, accumulated proofs to establish his identity with the Apostle St. Thomas; while another, with less scrupulous faith, saw, in his anticipated advent to regenerate the nation, the type, dim-veiled, of the Messiah!" (vol. 3, 382-383).

Length of Relevant Material: 2 pp.

Hard Copy:

Date when Photocopying was Completed: 
Date of Publication: 1843
Library Location: F1230 P9692 1843b vols. 1-3 (stacks)
Nature of Source: Published in 1843, Prescott's *History of the Conquest of Mexico* is one of the great historical narrative of the nineteenth century. Drawing extensively upon early Spanish accounts, Prescott documents the rise and fall of Aztec civilization.
Comment: Prescott's description of ancient Mexico includes allusions to a number of relevant subjects regarding ancient civilizations, sectarian strife, the modern recapitulation of biblical events, pre-Columbian migrations to the Americas, etc. (Where appropriate, distinct subjects have been given their own archival entries.)
Researcher: Erik L. Myrup
Excerpt (pages): Prescott includes the Spanish and English translations of a Nahuatl poem written by Nezahualcoyotl that details the fall of an ancient empire. I have included an especially relevant portion of the English translation below:

"Wise Oyoyotzin! prudent king!
Unrivalled Prince, and great!
"Enjoy the fragrant flowers that spring
"Around they kingly state;
"A day will come which shall destroy
"Thy present bliss,--they present joy,--
"When fate the sceptre of command
"Shall wrench from out thy royal hand,--
"Thy moon diminished rise;
"And, as thy pride and strength are quenched,
"From thy adherents shall be wrenched
"All that they love or prize" (vol. 3, 428).
Hard Copy: 

Topics: Dispensation
Author: Isaac Taylor Hinton
Title of Book: *A History of Baptism from Inspired and Uninspired Writings*
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: American Baptism Publication Society
Date of Publication: 1846
Library Location: HBLL BV803 H597 (stacks)
Nature of Source: Originally published in 1840, Hinton's work traces the history of baptism from antiquity to the nineteenth century. Born in Oxford, England, on July 4, 1799, Hinton spent the first part of his life working as a printer and publisher. The son of an English Baptist minister, he joined his father's congregation at the age of twenty-two and subsequently followed in his father's footsteps. He emigrated to the United States in 1832 and worked as a Baptist minister in Richmond, Virginia (1834), Chicago, Illinois
In discussing John the Baptist, Hinton uses the term "dispensation" to differentiate between Jewish and Christian periods.

"To avoid the natural and inevitable consequence, that the Christian dispensation cannot possibly be supposed to retrograde, and to become more Judaic in its fuller development, paedobaptists generally deny that John was the 'beginning of the gospel of Jesus Christ' . . ." (70)

Length of Relevant Material: 1 p.
Hard Copy:
Date when Photocopying was Completed:

Topics: Dispensations
Author: Joseph Bellamy
Title of Book: True Religion Delineated; or, Experimental Religion, as Distinguished from Formality on the One Hand, and Enthusiasm on the other, set in a scriptural and rational light
Title of Article:
Title of Periodical:
Place of Publication: Morris-Town
Publisher: Henry P. Russell
Date of Publication: 1804
Library Location: HBLL BX7230 B4 1804 (stacks)
Nature of Source: Originally published in Boston in 1750, this work includes a preface by Jonathan Edwards. The work's author, Joseph Bellamy, was a minister who lived in Bethlehem, Connecticut. His book consists of two very long discourses. The first focuses on the nature of God's love; the second examines the practical nature of the gospel.
Comment: This work includes allusions to various beliefs and doctrines regarding the fall of Adam, dispensations, happiness, apostasy and restoration. (Where appropriate, distinct subjects have been given their own archival entries.)
Researcher: Erik L. Myrup
Excerpt (pages):
While alluding to the Mosaic Law in a discussion of Adam's Fall, Bellamy uses the term "dispensation" to refer to an earlier period of world history.
"Under the Jewish dispensation, it was ordained (Lev. xvi.) that Aaron should lay both his hands upon the head of the live-goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and send him away by the hand of a fit man into the wilderness . . . We
used to think scripture has taught us, in express language, that the iniquities of us all were laid on him . . . But if God has not authority to constitute one to stand and act in the room of another, this must all be void and of none effect: And thus, while men are disputing against the original constitution with Adam [i.e., saying that they are not responsible for Adam's transgression], they, unawares, undermine this second constitution [with Christ], which is the foundation of all our hopes" (268-269).

Length of Relevant Material: 2 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Dispensations
Author: Robert Barclay
Title of Book: An Apology for the True Christian Divinity
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Kimber, Conrad & Co.
Date of Publication: 1805
Library Location: HBLL 080 Sh64a no. 7951 (microfiche)
Nature of Source: Barclay was born in Scotland in 1648 and educated in France. He joined the Society of Friends (Quakers) in 1666 after returning to Scotland from his educational experiences on the continent. He published the Theses Theologicae (1675) as part of a public debate in Aberdeen and soon thereafter published his Apology (1678). Written originally in Latin and English, the Apology was translated into a number of languages (High and Low Dutch, French and Spanish) and became a standard statement on Quaker beliefs. Placing its emphasis on the "inner light" of the believer, the Apology argues against traditional Christianity (Catholicism and Protestantism), asserting that neither the church nor the scriptures could claim completeness. Ultimate authority, according to Barclay, resided in the personal workings of the Holy Spirit.

Comment: This work contains pertinent material on baptism, dispensations, apostasy, restoration, and the freedom to worship according to one's own conscience. (Where appropriate, distinct subjects have been given their own archival entry.)

Researcher: Erik L. Myrup

Excerpt (pages):
Barclay alludes to the concept of different dispensations in order to discount the necessity of baptism.
"But to make water-baptism a necessary institution of the Christian religion, which is pure and spiritual, and not carnal and ceremonial, is to derogate from the new covenant dispensation, and set up the legal rites and ceremonies of which this of baptism, or washing, with water, was one, as appears from Heb. ix. 10. where the apostle speaking thereof saith, that it stood only in meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation. If then the time of reformation, or the dispensation of the gospel, which puts an end to the shadows, be come, then such baptisms and carnal ordinances are no more to be imposed" (438-439).
Topics: Dispensations, Apostasy
Author: Lindley Murray
Title of Book: *The Power of Religion on the Mind, in Retirement, Affliction, and at the Approach of Death*
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: Trustees of the Residuary Estate of Lindley Murray, Mahlon Day's Press
Date of Publication: 1838
Library Location: HBLL BR1703 M8 1838 (stacks)
Nature of Source: A native of Pennsylvania, Lindley Murray settled in England in 1784. He was widely known for his *English Grammar* (1795), *English Reader* (1799), and an *English Spelling Book* (1804). *His Power of Religion on the Mind, in Retirement, Affliction, and at the Approach of Death*, narrates how distinguished individuals conceived their own mortality and eventual demise.
Comment: The tenth edition of this work (New York: I. Collins and Son, 1802) was contained in the Manchester Library. It includes allusions to such subjects as dispensations, the fate of those without the gospel, eternal marriage, and the nature of happiness. (Where appropriate, distinct subjects have been given their own archival entries.)
Researcher: Erik L. Myrup
Excerpt (pages):
Murray uses the concepts of dispensations and apostasy in a discussion of Socrates' life and death.
"Many other instances might have been given, of heathens, who, by their actions and discourses, appear to have been under the influence of religion; but, in paganism, we find light so mixed with darkness, religion and truth so blended with superstition and error, that the minds of Christians will be less edified by examples of this kind, than by those which exhibit piety and virtue, enlightened by the rays of the gospel, and animated by the assurance it gives of a happy immortality: we shall therefore confine ourselves, in the succeeding pages of this work, to instances of the power of religion on the minds of persons who have lived under the Christian dispersion" (22).
Length of Relevant Material: 1 p.
Hard Copy:
Date when Photocopying was Completed:

Topics: Divine mission of the United States
Author: John Hewson
Title of Book: *Christ Rejected, or, The trial of the eleven disciples of Christ*

Title of Article:

Title of Periodical:

Place of Publication: Philadelphia

Publisher: J. Rakestraw

Date of Publication: 1832

Library Location: HBLL BT480 H4 (stacks)

Nature of Source: Written as a "help to wavering Christians," this work stages a trial of the apostles to argue that Christ was, in fact, resurrected three days after his death. Little is available at BYU on the author John Hewson (who wrote this book under the pseudonym "Onesimus"). He is not listed in the *American Biographical Archive*, though a list of some of his publications can be found in L.H. Wright's *American Fiction, 1774-1850* (San Marino: Huntington Library, 1969). Hewson's publications include an apparently semi-autobiographical work entitled *The Doctrine of the New Birth, Exemplified in the Life and Religious Experience of Onesimus* (Philadelphia: William F. Rackliff, 1839), but unfortunately this publication is not available at BYU. It seems likely that Hewson was Baptist by affiliation (at least in 1835). (Worldcat indicates that he was the author of *An Oration, pronounced on the twenty-fifth of December, 1835, on the character, nature and attributes of Jesus Christ in the Second Baptist Meeting House, of Philadelphia* [Philadelphia: S.W. Neall, 1836]).

Comment: Donated by a "Miss Hess," this work was included in the Nauvoo Library. It contains references that relate to visions, the scattering of Israel, and the divinity of the United States. (Where appropriate, distinct subjects have been given their own archival entry.)

Researcher: Erik L. Myrup

Excerpt (pages):

Hewson discusses his conception of the divine mission of the United States.

"(The reader will benignly indulge the stenographer, to inform him, that it was in this hall [Independence Hall in Philadelphia], that the first germ (in the full sense of the word,) of the unalienable rights of mankind were planted, in our oppressed and long degraded world, when 'Glory to God in the highest, and on earth, peace, and good will toward men,' it took root, under the fostering agency of our father, WASHINGTON; and being, at the same time, benignly shielded by the God of Nations, in a congenial soil, and, blessed be the name of the Lord, so that in a few years, it grew up to man's estate; and may heaven grant that this plant of civil renown, may spread its healing branches, like the oaks of Bashan, and rear its altitude above the cedars of Lebanon, and drop its restoring fruit, like a benign catholicon, over all the nations of the earth, till wars and oppression shall cease)" (6-7).

Length of Relevant Material: 2 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Eternal marriage
Author: Lindley Murray
Title of Book: *The Power of Religion on the Mind, in Retirement, Affliction, and at the Approach of Death*
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: Trustees of the Residuary Estate of Lindley Murray, Mahlon Day's Press
Date of Publication: 1838
Library Location: HBLL BR1703 M8 1838 (stacks)
Nature of Source: A native of Pennsylvania, Lindley Murray settled in England in 1784. He was widely known for his *English Grammar* (1795), *English Reader* (1799), and an *English Spelling Book* (1804). His *Power of Religion on the Mind, in Retirement, Affliction, and at the Approach of Death*, narrates how distinguished individuals conceived their own mortality and eventual demise.

Comment: The tenth edition of this work (New York: I. Collins and Son, 1802) was contained in the Manchester Library. It includes allusions to such subjects as dispensations, the fate of those without the gospel, eternal marriage, and the nature of happiness. (Where appropriate, distinct subjects have been given their own archival entries.)

Researcher: Erik L. Myrup
Excerpt (pages): 
While discussing the deaths of two individuals, Lady Jane Grey and Colonel James Gardiner, Murray makes reference to the eternal nature of marriage.
"On the day of her [Lady Jane Grey's] execution, her husband, Lord Guildford [who was also to be executed], desired permission to see her; but she refused her consent, and sent him word, that the tenderness of their parting would overcome the fortitude of both, and would too much unbend their minds from that constancy, which their approaching end required. Their separation, she said, would be only for a moment; and they would soon rejoin each other in a scene where their affections would be for ever united, and where death, disappointments, and misfortunes, could no longer have access to them, or disturb their eternal felicity" (74).
"In the year 1745, he [Colonel James Gardiner] was ordered to repair to Stirling, to assist in subduing the rebellion. It was in the castle of that place, that his wife and eldest daughter enjoyed the last happy hours of his company: about eight or ten days before his death, he parted from them there. A remarkable circumstance attended the separation. His wife was so affected when she took her last leave of him, that she burst into a flood of tears, and betrayed other marks of unusual emotion. When he asked her the reason, she urged, as a sufficient apology, the apprehensions she had of losing so invaluable a friend, amidst the dangers to which he was then called. She took particular notice, that though he had generally comforted her on such occasions, by reminding her of that remarkable hand of Providence, which had so frequently, in former instances, been exerted for his preservation, even in the greatest extremity, he said nothing of it now; but only replied, in his sententious manner, 'We have an eternity to spend together.'--He was killed in the battle of Preston-Pans, in the 57th year of his age" (242-243).

Length of Relevant Material: 2 p.
Defoe's discussion of Adam, Eve, and the Fall is useful inasmuch as it provides a cultural and intellectual context for relevant beliefs during the eighteenth and nineteenth centuries (but not because it parallels church doctrine).

"But to go back to the method the Devil took with the first of mankind: it is plain the policy of hell was right, though the execution of the resolves they took did not fully answer their end neither; for Satan fastening upon poor, proud, ridiculous mother Eve, as I have said before, made presently a true judgment of her capacities, and of her temper; took her by the right hand, and soothing her vanity (which is this day the softest place in the head of all the sex), wheedled her out of her senses by praising her beauty, and promising to make her a goddess.

"The foolish woman presently; and that, we are told, is the reason why the same method so strangely takes with all her posterity, viz. that you are sure to prevail with them, if you
can but once persuade them that you believe that they are witty and handsome; for the Devil you may observe, never quits any hold he gets; and having once found a way into the heart, always takes care to keep the door open, that any of his agents may enter after him without any more difficulty. Hence the same argument, espically [sic] the last, has so bewitching an influence on the sex, that they rarely deny you any thing after they are but weak enough, and vain enough to accept of the praises you offer them on that head. On the other hand, you are sure they never forgive you the unpardonable crime of saying they are ugly or disagreeable. It is suggested, that the first method the Devil took to insinuate all those fine things into Eve's giddy head, was by creeping close to her one night, when she was asleep and laying his mouth to her ear, whispering all the fine things to her, which he knew would set her fancy on tip toe, and so make her receive them involuntarily into her mind: knowing well enough, that when she had formed such ideas in her soul, however they came there, she would never be quiet till she had worked them up to some extraordinary thing or other . . . . Well might she be said to be the weaker vessel, though Adam himself had little enough to say for his being the stronger of the two, when he was over persuaded (if it was done by persuasion) by his wife to the same thing" (83-85)

Length of Relevant Material: 3 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Fate of those without gospel, Judgment

Author: Lindley Murray

Title of Book: The Power of Religion on the Mind, in Retirement, Affliction, and at the Approach of Death

Title of Article: 

Title of Periodical: 

Place of Publication: New York

Publisher: Trustees of the Residuary Estate of Lindley Murray, Mahlon Day's Press

Date of Publication: 1838

Library Location: HBLL BR1703 M8 1838 (stacks)

Nature of Source: A native of Pennsylvania, Lindley Murray settled in England in 1784. He was widely known for his English Grammar (1795), English Reader (1799), and an English Spelling Book (1804). His Power of Religion on the Mind, in Retirement, Affliction, and at the Approach of Death, narrates how distinguished individuals conceived their own mortality and eventual demise.

Comment: The tenth edition of this work (New York: I. Collins and Son, 1802) was contained in the Manchester Library. It includes allusions to such subjects as dispensations, the fate of those without the gospel, eternal marriage, and the nature of happiness. (Where appropriate, distinct subjects have been given their own archival entries.)

Researcher: Erik L. Myrup

Excerpt (pages):
While examining the life and death of Socrates, Murray discusses the fate of those who die without the gospel.
"It is, however, to the serious and benevolent mind, a source of thankfulness, to believe that the Divine Goodness extends itself towards the upright in heart of every age and every country. All mankind are, indeed the children of one beneficent Parent, who will judge them by the degree of light, and the law, which it has pleased him to afford them" (22).

Length of Relevant Material: 1 p.
Hard Copy:
Date when Photocopying was Completed:

Topics: God's body
Author: M[oses] Stuart
Title of Book: Scriptural View of the Wine-Question
Title of Article:
Title of Periodical:
Place of Publication: New York, NY
Library Location: BS680 W55 (HBLL)
Publisher: Leavitt, Trow & Company
Date of Publication: 1848
Nature of Source: In this small pamphlet Moses Stuart purportedly examines every reference to "wine" and "strong drink" in the Bible. Reasoning that the corresponding Hebrew terms "ya-yin" and "shay-cawr" were generic words that could be used to represent either fermented or unfermented drinks, Stuart concludes that biblical references to wine and strong drinks actually connote unfermented grape juice.
Comment: The papers of Moses Stuart at Andover contain letters from Joshua Seixas (who taught Hebrew at the School of the Prophets in Kirtland) pointing out mistakes in Stuart's Grammar of the Hebrew Language (see Robert Samuel Fletcher, History of Oberlin College, vol. 1, p. 370, n. 76). Whether or not this explicit connection to Seixas is significant, Stuart's pamphlet includes a number of parallels with various parts of the Word of Wisdom (see separate entry). In addressing the scriptural treatment of alcohol, Stuart turns to a biblical question that is similarly ambiguous: Does deity have parts and passions? Stuart's treatment of this question is significant, not because it parallels the teachings of Joseph Smith, but rather because it does not.
Researcher: Erik L. Myrup
Excerpt (pages):
Stuart maintains that God has neither parts nor passions. Those who believe otherwise are "mere dreamers" (48).
"[B]y nature God is a spirit; but, on the other hand, to God are ascribed hands, feet, eyes, mouth, in a word, all the parts, and even the passions and affections, of mortal men. Now it must be, that one of these descriptions cannot be literally true, in case the other is true. From the very nature of the case we spontaneously unite in saying, that the declaration, God is a spirit, is and must be literally true. By this agreement we necessitate ourselves
of course to give a tropical or figurative sense to all the other declarations; for 'a spirit hath not flesh or bones.' All declarations of such a tropical nature, then, merely establish the fact, that there are, in God, powers and faculties which have some correspondence or analogy to our own; for it is on such a basis that this language of description rests.

"Thus it is, in respect to all the objects of the invisible world, wherever the language employed is of such a nature as in itself to designate what is material and local. Thus it must be in all cases, where the powers of language, as it now is, are inadequate to give a literal description.

"We pronounce those to be mere dreamers, who, on the ground of such declarations as adverted to, actually assign to the Godhead material parts and passions. We do so, because material form and substance are contrary to his known nature. For ourselves, we do not once even suspect any contradiction or discrepancy, in the two different classes of passages that have respect to the Godhead. All the demands of exegesis are satisfied, when we interpret as tropical all those passages, which, literally understood, would mar the idea of his spiritual nature" (47-48).

Length of Relevant Material: 2 pp.
Hard Copy:
Date when Photocopying was Completed:

Topics: God's purpose in creation
Author: [Daniel Defoe]
Title of Book: The History of the Devil, Ancient and Modern
Title of Article:
Title of Periodical:
Place of Publication: Durham [England]
Publisher: G. Walker
Date of Publication: 1822
Library Location: HBLL PR3404 H5 1822 (stacks)
Nature of Source: First published anonymously in London in 1726 under a slightly different title (The Political History of the Devil), this book was identified as one of Defoe's works as early as 1753 when it was included in a listing of his publications. The book is divided into two parts. The first traces the history of the Devil's expulsion from heaven, his creation of a kingdom of hell upon the earth, and his reestablishment of this kingdom after the flood. The second examines the history of the Devil's agents (witches, warlocks, etc.), his extensive influence among pagans and various indigenous tribes, and further narrates the world's history to the present day (1726), placing particular emphasis upon the Devil's role in history. Although Defoe sets out to correct mistakes in Milton's Paradise Lost, he draws heavily upon Milton throughout the work. Further information can be found in P.N. Furbank and W.R. Owens, A Critical Bibliography of Daniel Defoe (London: Pickering & Chatto, 1998), pp. 220-221 and Rodney M. Baine, Daniel Defoe and the Supernatural (Athens: University of Georgia Press, 1968).
Comment: Donated by Aaron Johnson, this work was part of the Nauvoo Library. Defoe's work contains numerous allusions that parallel various aspects of L.D.S. theology.
and belief. These include Lucifer and the Council in Heaven, sectarian strife, apostasy, astronomy, the purpose of creation, etc. (Where appropriate, different doctrinal subjects have been given their own distinct archival entry.)

**Researcher:** Erik L. Myrup  
**Excerpt (pages):**
Defoe discusses the purpose of creation.
"But it is very reasonable, and indeed probable, that the Devils were more than ordinarily surprised at the nature and reason of all this glorious creation, after they had, with the utmost curiosity, viewed all the parts of it: The glories of the several systems; the immense spaces in which those glorious bodies that were created and made part of it, were allowed respectively to move; the innumerable fixed stars, as so many suns in the centre of so many distant solar systems; the (likewise innumerable) dark opaque bodies receiving lights, and depending upon those suns respectively for such light, and then reflecting that light again upon, and for the use of one another: To see the beauty and splendour of their forms, the regularity of their position, the order and exactness, and yet inconceivable velocity of their motions, the certainty of their revolutions, and the variety and virtue of their influences; and then, which was even to the Devils themselves most astonishing, that after all the rest of their observations, they should find this whole immense work was adapted for, and made subservient to the use, delight, and blessing, only of one poor species, in itself small, and in appearance contemptible: the meanest of all the kinds supposed to inhabit so many glorious worlds, as appeared now to be formed: I mean that moon called the earth, and the creature called man; that all was made for him, upheld by the wise Creator, on his account only: and would necessarily end and cease whenever that species should end, and be determined" (71-72).

**Length of Relevant Material:** 2 pp.  
**Hard Copy:**
**Date when Photocopying was Completed:**

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**Topics:** Happiness as God's purpose for man  
**Author:** Joseph Bellamy  
**Title of Book:** True Religion Delineated; or, Experimental Religion, as Distinguished from Formality on the One Hand, and Enthusiasm on the other, set in a scriptural and rational light  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Morris-Town  
**Publisher:** Henry P. Russell  
**Date of Publication:** 1804  
**Library Location:** HBLL BX7230 B4 1804 (stacks)  
**Nature of Source:** Originally published in Boston in 1750, this work includes a preface by Jonathan Edwards. The work's author, Joseph Bellamy, was a minister who lived in Bethlem, Connecticut. His book consists of two very long discourses. The first focuses on the nature of God's love; the second examines the practical nature of the gospel.
Comment: This work includes allusions to various beliefs and doctrines regarding the fall of Adam, dispensations, happiness, apostasy and restoration. (Where appropriate, distinct subjects have been given their own archival entries.)

Researcher: Erik L. Myrup

Excerpt (pages):
Bellamy disputes the notion that happiness is God's purpose for man. "How God's putting Adam into a state of trial was consistent with his aiming merely at his happiness as his last end, I cannot understand: Sure I am, it must have been better, unspeakably better, for Adam, his interest only considered, to have been immediately confirmed in a state of perfect holiness and happiness, without running such an awful venture of eternal ruin and destruction: Nor is there any man on earth that would choose, rather than into a state of confirmed holiness and happiness, such as the saints in heaven are now in: and, therefore, I cannot but think that God had a greater regard to something else, than to Adam's happiness. In this instance, it seems plain, from fact, that God does not make his creatures' happiness his last end . . . And if God's putting his creatures into a state of trial is not consistent with his aiming merely at their happiness as his last end, then the whole tenor of God's moral government is not consistent therewith: for, from first to last, it has been his way to put his creatures into a state of trial; even all his creatures who were capable of moral government" (322-323).

Length of Relevant Material: 2 pp.

Hard Copy:

Date when Photocopying was Completed: _________________________________________________________

Topics: Happiness as God's purpose for man

Author: Lindley Murray

Title of Book: The Power of Religion on the Mind, in Retirement, Affliction, and at the Approach of Death

Title of Article: 

Title of Periodical: 

Place of Publication: New York

Publisher: Trustees of the Residuary Estate of Lindley Murray, Mahlon Day's Press

Date of Publication: 1838

Library Location: HBLL BR1703 M8 1838 (stacks)

Nature of Source: A native of Pennsylvania, Lindley Murray settled in England in 1784. He was widely known for his English Grammar (1795), English Reader (1799), and an English Spelling Book (1804). His Power of Religion on the Mind, in Retirement, Affliction, and at the Approach of Death, narrates how distinguished individuals conceived their own mortality and eventual demise.

Comment: The tenth edition of this work (New York: I. Collins and Son, 1802) was contained in the Manchester Library. It includes allusions to such subjects as dispensations, the fate of those without the gospel, eternal marriage, and the nature of happiness. (Where appropriate, distinct subjects have been given their own archival entries.)

Researcher: Erik L. Myrup
Quoting from the will of Elizabeth Carter, Murray implicitly links happiness to the purpose of creation.
"In the solemn act of making one's last will, something surely ought to be added to the mere forms of law. Upon this occasion, which is a kind of taking leave of the world, I acknowledge, with gratitude and thanksgiving, how much I owe to the Divine Goodness, for a life distinguished by innumerable and unmerited blessings.
"Next to God, the supreme and original author of all happiness, I desire to express my thankfulness to those whom he has made the instruments of conveying his benefits to me" (352).

Length of Relevant Material: 1 p.

Hard Copy:

Date when Photocopying was Completed:

Topics: Infant baptism, Baptismal covenant, Mode of baptism
Author: Isaac Taylor Hinton
Title of Book: A History of Baptism from Inspired and Uninspired Writings
Title of Article: 
Title of Periodical: 
Place of Publication: Philadelphia
Publisher: American Baptist Publication Society
Date of Publication: 1846
Library Location: HBLL BV803 H597 (stacks)
Nature of Source: Originally published in 1840, Hinton's work traces the history of baptism from antiquity to the nineteenth century. Born in Oxford, England, on July 4, 1799, Hinton spent the first part of his life working as a printer and publisher. The son of an English Baptist minister, he joined his father's congregation at the age of twenty-two and subsequently followed in his father's footsteps. He emigrated to the United States in 1832 and worked as a Baptist minister in Richmond, Virginia (1834), Chicago, Illinois (1835-1841), St. Louis, Missouri (1841-1844), and New Orleans, Louisiana (1844-1847). He died of yellow fever in 1847.
Comment: Donated by an unknown source, this work was contained in the Nauvoo Library. This work is generally about baptism, but there are references to other relevant subjects, e.g., dispensations, apostasy, Israel, the translation of scripture, etc. (Where appropriate, distinct subjects have been given their own archival entry.)
Researcher: Erik L. Myrup
Excerpt (pages):
Although the entire work is about baptism, the following excerpts about infant baptism, the link between baptism and the Lord's supper, and the proper mode of baptism are particularly relevant.
"Having selected from the writings of the Fathers all the passages relating to baptism in the third century, and as many as are necessary to prove its commencement in the Roman and Greek churches in the fourth century, and its extensive prevalence in the fifth, it may be well to remind the reader that the works, in whole or in part, of more than forty
Fathers have come down to us; and that, while they are replete with allusions to the baptism of adults, until the time of Augustine (and all but five of them lived before or during his time) there are only a few passages in three or four of them that are claimed to relate to infant baptism; and that all who preceded the fourth century, excepting Origen, and Cyprian, have been shown to have no reference to babes. Is it possible that this could be the state of the case, if the practice of infant baptism had been universal from the time of the apostles?" (262-263).

"In the preceding chapters it has been clearly proved, that infant baptism has neither the command of Christ, the practice of the apostles, nor the sanction of the ancient church during the first two centuries" (310).

"The history of infant baptism, as exhibited in the pages of this volume, has clearly identified it with the Judaizing [sic] principles--the formalizing tendency--the terrifying doctrines--the absurd ceremonies--and, above all, the priestcraft-policy, which resulted in the establishment of Popery" (348).

"Such are the follies which have been introduced in lieu of the gloriously simple ordinance of baptism, as instituted by our Lord and practised by his apostles. It will be observed, however, that, whatever childish additions the ancients made to baptism, they never separated it from the Lord's supper" (302).

"It is as needless as it would be endless, to multiply quotations from the Fathers relating to the universality of the practice of immersion, excepting only in case of danger of death" (158).

Length of Relevant Material: 348 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Infant baptism, Baptismal covenant, Mode of Baptism
Author: Robert Barclay
Title of Book: An Apology for the True Christian Divinity
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Kimber, Conrad & Co.
Date of Publication: 1805
Library Location: HBLL 080 Sh64a no. 7951 (microfiche)
Nature of Source: Barclay was born in Scotland in 1648 and educated in France. He joined the Society of Friends (Quakers) in 1666 after returning to Scotland from his educational experiences on the continent. He published the Theses Theologicae (1675) as part of a public debate in Aberdeen and soon thereafter published his Apology (1678). Written originally in Latin and English, the Apology was translated into a number of languages (High and Low Dutch, French and Spanish) and became a standard statement on Quaker beliefs. Placing its emphasis on the "inner light" of the believer, the Apology argues against traditional Christianity (Catholicism and Protestantism), asserting that neither the church nor the scriptures could claim completeness. Ultimate authority, according to Barclay, resided in the personal workings of the Holy Spirit.
Comment: This work contains pertinent material on baptism, dispensations, apostasy, restoration, and the freedom to worship according to one's own conscience. (Where appropriate, distinct subjects have been given their own archival entry.)

Researcher: Erik L. Myrup

Excerpt (pages):
This work includes various references to baptism that are both similar and different from LDS beliefs. Barclay is not only against infant baptism but also against any required baptism by water.

"The Papists again use this opinion [that the sins of a father are passed on to his children] as an art to augment the esteem of their church, and reverence of its sacraments, seeing they pretend it is washed away by baptism; only in this they appear to be a little more merciful, in that they send not these unbaptised infants to hell, but to a certain limbus, concerning which the scriptures are as silent as of the other. This then is not only not authorised in the scriptures, but contrary to the express tenor of them. The apostle saith plainly, Rom. iv. 15. 'Where no law is, there is no transgression.' And again, v. 13. 'But sin is not imputed, where there is no law'" (118).

"As to the baptism of infants, it is a mere human tradition, for which neither precept nor practice is to be found in all the scripture" (423).

"Of these sacraments (so called) baptism is always first numbered, which is the subject of the present proposition; in whose explanation I shall first demonstrate and prove our judgment, and then answer the objections, and refute the sentiments of our opposers. As to the first part, these things following which are briefly comprehended in the proposition, come to be proposed and proved.

"First: There is but one baptism, as well as but one Lord, one faith, &c.

"Secondly, That this one baptism, which is the baptism of Christ, is not a washing with, or dipping in water, but a being baptized by the Spirit.

"Thirdly, That the baptism of John was but a figure of this; and therefore, as the figure, to give place to the substance; which though it be to continue, yet the other ceaseth" (427-428).

"As for the latter part of the thesis, denying the use of infant-baptism, it necessarily follows from what is said above. For if water-baptism be ceased, then surely baptizing of infants is not warrantable" (458).

Length of Relevant Material: 18 pp.

Hard Copy:

Date when Photocopying was Completed:
Written as a "help to wavering Christians," this work stages a trial of the apostles to argue that Christ was, in fact, resurrected three days after his death. Little is available at BYU on the author John Hewson (who wrote this book under the pseudonym "Onesimus"). He is not listed in the American Biographical Archive, though a list of some of his publications can be found in L.H. Wright's *American Fiction, 1774-1850* (San Marino: Huntington Library, 1969). Hewson's publications include an apparently semi-autobiographical work entitled *The Doctrine of the New Birth, Exemplified in the Life and Religious Experience of Onesimus* (Philadelphia: William F. Rackliff, 1839), but unfortunately this publication is not available at BYU. It seems likely that Hewson was Baptist by affiliation (at least in 1835). (Worldcat indicates that he was the author of *An Oration, pronounced on the twenty-fifth of December, 1835, on the character, nature and attributes of Jesus Christ in the Second Baptist Meeting House, of Philadelphia* [Philadelphia: S.W. Neall, 1836]).

Comment: Donated by a "Miss Hess," this work was included in the Nauvoo Library. It contains references that relate to visions, the scattering of Israel, and the divinity of the United States. (Where appropriate, distinct subjects have been given their own archival entry.)

Researcher: Erik L. Myrup

Excerpt (pages):

In addition to unbelieving deists, Hewson dedicates his book to "the whole nation of the Jews, which are scattered abroad on the face of the earth" (1). Later he includes a picture of a ship on the sea sailing toward three people on three faraway hills. Underneath the picture is the following caption: "Captain Onesimus [Hewson], sendeth greeting to the remnant of the twelve tribes, which are scattered abroad on the face of the earth" (419).

Length of Relevant Material: 2 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Jews, Restoration of Israel to their lands and to favor with God, Covenants with Israel, Restoration

Author: Isaac Taylor Hinton

Title of Book: *A History of Baptism from Inspired and Uninspired Writings*

Title of Article:

Title of Periodical:

Place of Publication: Philadelphia

Publisher: American Baptism Publication Society

Date of Publication: 1846

Library Location: HBLL  BV803 H597 (stacks)

Nature of Source: Originally published in 1840, Hinton's work traces the history of baptism from antiquity to the nineteenth century. Born in Oxford, England, on July 4, 1799, Hinton spent the first part of his life working as a printer and publisher. The son of an English Baptist minister, he joined his father's congregation at the age of twenty-two
and subsequently followed in his father's footsteps. He emigrated to the United States in 1832 and worked as a Baptist minister in Richmond, Virginia (1834), Chicago, Illinois (1835-1841), St. Louis, Missouri (1841-1844), and New Orleans, Louisiana (1844-1847). He died of yellow fever in 1847.

**Comment:** Donated by an unknown source, this work was contained in the Nauvoo Library. This work is generally about baptism, but there are references to other relevant subjects, e.g., dispensations, apostasy, Israel, the translation of scripture, etc. (Where appropriate, distinct subjects have been given their own archival entry.)

**Researcher:** Erik L. Myrup

**Excerpt (pages):**

In arguing against similarities between baptism and circumcision, Hinton discusses the literal redemption of Israel.

"The position I maintain is, that the Abrahamic covenant has never been abrogated; and that, in fact, the seal of that covenant has been punctually fulfilled on the part of the Jews to the present day: that, consequently, under that covenant their title to the land is still valid, and that the time is rapidly hastening when their actual re-occupancy of it will terminate this dispute . . . . The restoration of the Jews, which the apostle affirms will be 'as life from the dead,' will probably be the main instrumentality for healing the divisions of the church, as well as for successfully disseminating the gospel among the heathen . . . ." (123-124).

**Length of Relevant Material:** 2 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

**Topics:** Jews; Restoration of Israel to knowledge, to their lands, to favor with God; Covenants with Israel; Descent of Israel; Ten Tribes

**Author:** Thomas Brown

**Title of Book:** The History of the Destruction of the City and Temple of Jerusalem

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Albany

**Publisher:** Thomas Brown

**Date of Publication:** 1825

**Library Location:** HBLL  DS122.8 B76 1825

**Nature of Source:** This work narrates Jewish history from forty years after the crucifixion to the nineteenth century. Worldcat indicates that the author, Thomas Brown, was born in 1766 but does not list a death date. I could not find any other biographical information on Brown. (He is not listed in the American Biographical Archive.) An advertisement at the end of the work indicates that Brown had previously published an Account of the People Called Shakers which was well-received by at least two nineteenth-century scholars: Timothy Dwight and Benjamin Silliman. (The advertisement includes extracts from Dwight's Travels and Silliman's Tour from Hartford to Quebec, describing this history in laudatory terms.) It is evident from the
advertisement that the author had once been a Shaker but had subsequently become disaffected.

Comment: The work has a number of pertinent references to LDS doctrine regarding Israel, sectarian strife, apostasy, etc. (Where appropriate, distinct subjects have been given their own archival entry.)

Researcher: Erik L. Myrup

Excerpt (pages):
Various portions of the text discuss the scattering, preservation, and restoration of Israel, the ten tribes, etc. The following excerpts are but a few examples:

"The Jews settled in China some time before Christ, probably one hundred years; they not only increased in number and wealth, but were distinguished for their literature, and raised to offices, being governors of provinces, and mandarins. By degrees their affairs began to decline, and many embraced the Mahometan religion.

"In 1704, father Gozani, a Jewish missionary, had the curiosity to investigate the state of the Jews in the China empire . . . . The Jews informed Gozani that their ancestors came from the west, from the kingdom of Judea, which Joshua conquered after they left Egypt; had crossed the Red Sea; traversed the desert; and that the number of Jews who left Egypt amounted to six hundred thousand. They also gave him to understand that they had formerly been numerous in the empire, but were then reduced to only seven families. They form alliances with each other, and never connect themselves with the other inhabitants of China" (164-165).

"To quote all the [biblical] passages which thus speak of their dispersion and sufferings, all which have been clearly fulfilled, would take up many pages. But we will leave this sorrowful subject, and 'turn from sorrow to joy, from mourning to a good day, days of fasting and joy, and we will see that the Lord hath not forgotten his people nor cast them off forever.

"To the consolation of the Jews, and all others, there are abundant more prophecies of their restoration and happiness, than of their dispersion and misery. The prophets are full on this delightful subject, and when they begin, it appears as if they were in raptures, and hardly know when to stop . . . " (232-233).

"Though from the destruction of Jerusalem to the seventeenth century, there are few countries, in which they [the Jews] have not been successively banished, recalled, and again expelled; yet they have never been banished from one country without finding an asylum in another . . . One of the great designs of their being preserved, and continued a distinct people, appears to be, that their singular destiny might confirm the divine authority of the gospel, which they reject, and that they might strengthen the faith of others in these sacred truths, to which they refuse to yield their own consent.

"I can hardly pass by taking some notice, how remarkable the providence of God has been, in the destruction of the enemies of the Jews, as well as in their preservation . . ." (212).

"Although the Jews profess to know nothing certain as to the real place of the abode of the ten tribes: yet they say, that they are lost only in name, and that they will be restored together with Judah and Benjamin; and likewise all those who have embraced Christianity, or Mahometanism, will then return to the religion of their fathers; that their nation, thus restored and united, shall never again go into captivity, nor ever be subjected to any power; but on the contrary, they believe that all the nations on earth shall therefore
be under their dominion; Judea will then become fruitful as formerly; Jerusalem will be built on its ancient ground, and the real descendants of the priests and Levites, will be reinstated in their respective offices, although they may have been forced to apostatize. Then likewise will be restored the spirit of prophecy, the ark and cherubim, fire from heaven, &c. the same as their fathers enjoined in the tabernacle, in the wilderness, and in Solomon's temple. Such is the expectation of the Jews in regard to the Messiah, and his kingdom, which they still assert to be not of a spiritual, but of a temporal nature" (218). "If I was to learn, that the way was opened for the Jews to return to Jerusalem, and that they were flocking thither and rebuilding of it, and settling again in Judea, I should conclude that the millennium would soon commence; and so would thousands of others . . . As bishop Newton says, 'What hath already been accomplished is a sufficient pledge, and earnest of what is yet to come, and we have all imaginable reason to believe, since so many of the prophecies are fulfilled, that the remaining prophecies will be fulfilled also, and that there will be a great harvest of the nations. And the Jews in God's good time, be restored to their native city and country . . .'' (238).


Hard Copy:
Date when Photocopying was Completed:

Topics: Learning, Earth and the environment
Author: M[oses] Stuart
Title of Book: Scriptural View of the Wine-Question
Title of Article:
Title of Periodical:
Place of Publication: New York, NY
Library Location: BS680 W55 (HBLL)
Publisher: Leavitt, Trow & Company
Date of Publication: 1848
Nature of Source: In this small pamphlet Moses Stuart purportedly examines every reference to "wine" and "strong drink" in the Bible. Reasoning that the corresponding Hebrew terms "ya-yin" and "shay-cawr" were generic words that could be used to represent either fermented or unfermented drinks, Stuart concludes that biblical references to wine and strong drinks actually connote unfermented grape juice.

Comment: The papers of Moses Stuart at Andover contain letters from Joshua Seixas (who taught Hebrew at the School of the Prophets in Kirtland) pointing out mistakes in Stuart's Grammar of the Hebrew Language (see Robert Samuel Fletcher, History of Oberlin College, vol. 1, p. 370, n. 76). Whether or not this explicit connection to Seixas is significant, Stuart's pamphlet includes a number of parallels with various parts of the Word of Wisdom (see separate entry). Additionally, Stuart briefly addresses the nature of truth.

Researcher: Erik L. Myrup
Excerpt (pages):
In addressing whether or not unfermented grape juice naturally contains a small portion of alcohol, Stuart briefly discusses the all-encompassing nature of truth.
"Nothing can be more certain to my mind, than that the decisions of Scripture always accord with the laws of nature. Why not, since both proceed from the same authority?"

(42).

**Length of Relevant Material:** 1 p.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Lucifer, Council in Heaven
**Author:** [Daniel Defoe]
**Title of Book:** The History of the Devil, Ancient and Modern
**Title of Article:**
**Title of Periodical:**
**Place of Publication:** Durham [England]
**Publisher:** G. Walker
**Date of Publication:** 1822
**Library Location:** HBLL PR3404 H5 1822 (stacks)

**Nature of Source:** First published anonymously in London in 1726 under a slightly different title (*The Political History of the Devil*), this book was identified as one of Defoe's works as early as 1753 when it was included in a listing of his publications. The book is divided into two parts. The first traces the history of the Devil's expulsion from heaven, his creation of a kingdom of hell upon the earth, and his reestablishment of this kingdom after the flood. The second examines the history of the Devil's agents (witches, warlocks, etc.), his extensive influence among pagans and various indigenous tribes, and further narrates the world's history to the present day (1726), placing particular emphasis upon the Devil's role in history. Although Defoe sets out to correct mistakes in Milton's *Paradise Lost*, he draws heavily upon Milton throughout the work. Further information can be found in P.N. Furbank and W.R. Owens, *A Critical Bibliography of Daniel Defoe* (London: Pickering & Chatto, 1998), pp. 220-221 and Rodney M. Baine, *Daniel Defoe and the Supernatural* (Athens: University of Georgia Press, 1968).

**Comment:** Donated by Aaron Johnson, this work was part of the Nauvoo Library. Defoe's work contains numerous allusions that parallel various aspects of L.D.S. theology and belief. These include Lucifer and the Council in Heaven, sectarian strife, apostasy, astronomy, the purpose of creation, etc. (Where appropriate, different doctrinal subjects have been given their own distinct archival entry.)

**Researcher:** Erik L. Myrup

**Excerpt (pages):**

The entirety of this work is related to the Devil. In the following excerpt, Defoe gives an account of Lucifer's origins.

"It is agreed by all writers, as well sacred as prophane, that this creature we now call a Devil, was originally an angel of light, a glorious seraph; perhaps the choicest of all the glorious Seraphs . . . . Hence that notion (and not ill founded); namely that the first cause of disgrace, and on which ensued his rebellion, was occasioned upon God's proclaiming his son generalissimo, and, with himself, supreme ruler in heaven: giving the dominion of
all his works of creation, as well already finished, as not then begun, to him; which post of honour (say they) Satan expected to be conferred on himself, as next in honour, majesty and power, to God the supreme . . . . In a word, Satan withdrew with all his followers malcontent and chagrin, resolved to disobey this new command, and not yield obedience to the Son . . . . Be their number as it is, numberless millions, and legions of millions, that is no part of my present enquiry, Satan the leader, guide and Superior, as he was author of the celestial rebellion, is still the great head and master Devil as before; under his authority they still act, not obeying, but carrying on the same insurrection against God which they began in heaven; making war still against heaven, in the person of his image and creature man: and though vanquished by the thunder of the Son of God, and cast down headlong from heaven, they have yet reassumed, or rather not lost, either the will or the power of doing evil" (21-23).


Hard Copy:
Date when Photocopying was Completed:

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Topics: Modern recapitulation of biblical events
Author: William H. Prescott
Title of Book: History of the Conquest of Mexico
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: Harper and Brothers
Date of Publication: 1843
Library Location: F1230 P9692 1843b vols. 1-3 (stacks)
Nature of Source: Published in 1843, Prescott's History of the Conquest of Mexico is one of the great historical narrative of the nineteenth century. Drawing extensively upon early Spanish accounts, Prescott documents the rise and fall of Aztec civilization

Comment: Prescott's description of ancient Mexico includes allusions to a number of relevant subjects regarding ancient civilizations, sectarian strife, the modern recapitulation of biblical events, pre-Columbian migrations to the Americas, etc. (Where appropriate, distinct subjects have been given their own archival entries.)

Researcher: Erik L. Myrup

Excerpt (pages): Prescott discusses how the Spanish saw the recapitulation of biblical events in the history of the Aztecs.

"The ingenuity of the [Spanish] chronicler was taxed to find out analogies between the Aztec and Scripture histories, both old and new. The migration from Aztlan to Anahuac was typical of the Jewish exodus. The places, where the Mexicans halted on the march, were identified with those in the journey of the Israelites; and the name of Mexico itself was found to be nearly identical with the Hebrew name for the Messiah. The Mexican hieroglyphics afforded a boundless field for the display of this critical acuteness. The most remarkable passages in the Old and New Testaments were read in their mysterious characters; and the eye of faith could trace there the whole story of the Passion, the Saviour suspended from the cross, and the Virgin Mary with her attendant angels!
"The Jewish and the Christian schemes were strangely mingled together, and the brains of the good fathers were still further bewildered by the mixture of heathenish abominations, which were so closely intertwined with the most orthodox observances. In their perplexity, they looked on the whole as the delusion of the Devil who counterfeited the rites of Christianity and the traditions of the chosen people, that he might allure his wretched victims to their own destruction" (vol. 3, 387-388).

Length of Relevant Material: 2 pp.
Hard Copy:
Date when Photocopying was Completed:

Topics: Modern recapitulation of Biblical Events
Author: Bernal Diaz del Castillo
Title of Book: The True History of the Conquest of Mexico [Historia verdadera de la conquista de la Nueva España]
Title of Article: 
Title of Periodical: 
Place of Publication: New York (reprint); London (first English edition)
Publisher: Robert M. McBride & Company (reprint)
Date of Publication: 1927 (reprint); 1800 (first English edition)
Library Location: 
Nature of Source: Originally penned in Spanish in 1568 (but not published until 1632), this work was translated into English and printed in London in 1800. Written by Bernal Diaz, one of Cortes' foot soldiers, it is one of the major surviving sources on the conquest of Mexico
Comment: A dramatic and lively account, this work includes allusions to various pertinent subjects, including the modern recapitulation of biblical events, the identification of Israel with America, and various references to native American history and religion. (Where appropriate, distinct subjects have been given their own archival entries.)
Researcher: Erik L. Myrup
Excerpt (pages): Dona Marina, Cortes' native interpreter and mistress, was a princess who had been sold into slavery at a young age by her family. Years later she would see them again. Bernal Diaz compares the familial reunion to the story of Joseph in Egypt. "The young native who was baptized by the name of Donna Marina, and who rendered such essential services in the sequel, was the daughter of the chief or Prince of Painala, a powerful lord who had several districts subject to him, eight leagues from Guacacualco. He dying while this lady was an infant, his widow married another chief, a young man, by whom she had a son whom they determined to place in succession after them. They therefore gave this girl to certain Indians of Xicalango to carry off secretly, and caused it to be rumoured that she was dead; which report they corroborated by taking the advantage of the death of a child about her age, the daughter of a slave. The people of Xicalango gave her to those of Tabasco, and the latter to Cortes . . . . Donna Marina had by her birth an universal influence and consequence through these countries; she was of a fine figure, frank manners, prompt genius, and intrepid spirit; an excellent linguist, and of
most essential service to Cortes whom she always accompanied. I was acquainted with her mother, and her half brother, who was at the time I knew him grown up; they governed their territory conjointly, the second husband being also dead. They were afterwards baptized, the mother by the name of Marta, the son by the name of Lazarus; this I know, for in the expedition to Higueras, when Cortes passed through Guacacualco, he summoned all the neighbouring chiefs to meet him in that settlement; and amongst many others came the mother, and half brother of this lady . . . Both the old lady and her son were terrified, thinking that they were sent for to be put to death, and cried bitterly, but Donna Marina dried their tears, saying, that she forgave them, that at the time they sent her from them they were ignorant of what they did; and that she thanked God, who had taken her from the worship of idols to the true church, and was happier in having a son by her lord and master Cortes, and in being married to a cavalier like her husband, than if she had been sovereign of all the provinces of New Spain. All this I heard with my own ears, and swear to the truth thereof. Amen. At parting she gave them a very handsome present of gold, and thus dismissed them. This story brings to my mid that of Joseph in Egypt, when his brothers were in his power." (79-80)

Length of Relevant Material: 2 pp.

Hard Copy: 

Date when Photocopying was Completed: 

Topics: Native American history and religion
Author: Bernal Diaz del Castillo
Title of Book: The True History of the Conquest of Mexico [Historia verdadera de la conquista de la Nueva España]
Title of Article: 
Title of Periodical: 
Place of Publication: New York (reprint); London (first English edition)
Publisher: Robert M. McBride & Company (reprint)
Date of Publication: 1927 (reprint); 1800 (first English edition)
Library Location: 
Nature of Source: Originally penned in Spanish in 1568 (but not published until 1632), this work was translated into English and printed in London in 1800. Written by Bernal Diaz, one of Cortes' foot soldiers, it is one of the major surviving sources on the conquest of Mexico
Comment: A dramatic and lively account, this work includes allusions to various pertinent subjects, including the modern recapitulation of biblical events, the identification of Israel with America, and various references to native American history and religion. (Where appropriate, distinct subjects have been given their own archival entries.)
Researcher: Erik L. Myrup
Excerpt (pages): Throughout his narrative, Bernal Diaz makes numerous references to native history and religion (see especially pp. 160-182). The following excerpt is a sample, contrasting the greatness of Mexico before the conquest with its subsequent state fifty years later.
"When we beheld the number of populous towns on the water and firm ground, and that broad causeway running straight and level to the city we could compare it to nothing but the enchanted scenes we had read of in Amadis of Gaul, from the great towers and temples, and other edifices of lime and stone which seemed to rise out of the water. To many of us it appeared doubtful whether we were asleep or awake; nor is the manner in which I express myself to be wondered at, for it must be considered, that never yet did man see, hear, or dream of any thing equal to the spectacle which appeared to our eyes on this day . . . . When I beheld the scenes that were around me, I thought within myself that this was the garden of the world! This place, was at the time of which I am speaking with one half of the houses in the water, and the other half on dry land; but all is destroyed, and that which was a lake is now a tract of fields of Indian corn, and so entirely altered that the natives themselves could hardly know it" (160-161).

Length of Relevant Material: 2 pp.

Hard Copy:

Date when Photocopying was Completed:

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Topics: Native American history and religion, Pre-columbian migrations to America, Ten Tribes, Native Americans as Israel, Jews

Author: [Lydia Howard (Huntley) Sigourney]

Title of Book: Traits of the Aborigines of America: A Poem

Title of Article:

Title of Periodical:

Place of Publication: Cambridge

Publisher: Hilliard and Metcalf

Date of Publication: 1822

Library Location: HBLL PS2832 T7 1822 (spec. coll.), Z1236 L5 1971 no. 12069 (microfiche)

Nature of Source: As one of the first American women to succeed in a literary career, Lydia Howard Sigourney published 67 books and more than 1000 articles. Her writings particularly relied on sentimental conventions to treat moral and religious themes. The poem in question traces the history of cross-cultural encounters between Europeans and native Americans, often drawing upon historical events in the Old World to describe events in the Americas. Nearly a third of the book is devoted to footnotes (183-284). These clarify the broad historical allusions described in verse.

Comment: This poem is extremely long and flowery (181 pp). Because its poetical approach is full of broad and general allusions, it often seems to never really say anything at all. In this sense, the author's footnotes are far more useful to the cultural historian than the poem's text. The author frequently makes comparisons between native Americans and events from the Old and New Testaments (particularly the former). However, these comparisons are nearly always metaphorical in nature and are not intended to link ancient Israel to the Americas. Except for the extensive quotations excerpted below, there is little of significance in this work.

Researcher: Erik L. Myrup

Excerpt (pages):
In discussing the religious superstitions of various native Americans, the author makes an explicit comparison with ancient Israel. 

"In various forms arose
Their superstitious homage. Some with blood
Of human sacrifices sought to appease
That anger, which in pestilence, or dearth,
Or famine stalk'd; and their astonish'd vales
Like Carthaginian altars, frequently drank
The horrible libation. Some, with fruits,
Sweet flowers, and incense of their choicest herbs,
Sought to propitiate HIM, whose powerful hand
Unseen, sustain'd them. Some with mystic rites,
The ark, the orison, the paschal feast,
As in some broken vase, the smother'd coals,
Scatter'd from Jewish altars.
Let the heart,
That deems such semblance but the baseless dream
Of blind credulity, survey the trace
Of similarity, bid Truth's clear light
Beam o'er the misty annal, note the facts,
And answer for itself" (7-8).

This general comparison between ancient Israel and native Americans is expanded in a corresponding footnote.

"Such a marked diversity of customs and religious rites, is found among the aborigines of America, that they must be considered as the mingled offspring of different nations, who in various ages have become inhabitants of this western hemisphere. The Peruvians, in their ancient offerings, like a sect of the Persians, recognized the Sun as the Parent of their joys, and the supreme object of their adoration. Some of the eastern tribes of South America preserve a tradition that their ancestors migrated from the African continent. The Toltecas, originally bordering upon Mexico and celebrated for their superiour knowledge, which comprised some branches of agriculture, together with the art of cutting gems, and casting gold and silver into various forms, possessed some ancient paintings, which represented the passage of their ancestors through Asia, and the north-western countries of America. The Mexicans who, in the barbarity of their religious sacrifices, point to the blood-stained altars of Carthage, in the style of their architecture, the construction of pyramidal edifices, the use of hieroglyphicks, and the mode of computing time, lead us back to the institutions of ancient Egypt. This similarity has so forcibly impressed the minds of some learned writers, particularly Siguenza, and Bishop Huet, that they have designated the Mexicans as the descendants of Naphtahim (sic), the son of Mizraim, and nephew of Ham. The Esquimaux [sic] recognizes his sires in the north of Europe, and by a variety of customs proves his affinity. The Mohawks, from the peculiaritty of their language, composed entirely without labials, so that they never close their lips in speaking, and from the superiority which they assumed over the surrounding tribes, seem also to claim a distinct origin. The Abbe Clavigero supposes that the ancestors of those nations who people the country of Anahuac, passed from the
northeastern parts of Asia to the western extremity of America. Amid the variety of customs which distinguish the different tribes, some have been observed so similar to those of ancient Israel, that they have given rise to conjecture, that some of the ten tribes, who, after the Assyrian invasion in 721, (B.C.) were long in a wandering state, might have been allured to pass, with other emigrants, the narrow strait which separates the Old from the New World. This opinion received strength from the circumstance, that among some of the natives the name of their Supreme Being was 'Yohewah,' evidently resembling the Hebrew Jehovah, that the word 'Hallelujah,' occurred in their songs of praise, that they bear upon their shoulders to battle a consecrated Ark, which is never suffered to touch the earth, and the mysteries of whose interior they guard with the most jealous care. Traditions of the murder in Eden, of original longevity, the general deluge, the saving of the righteous pair, the bird sent from the ark, who returned with a verdant branch, the confusion of tongues, the anger of the Great Spirit at the building of a high place, which the pride of man contemplated should reach the heavens, and many more evidently derived from the Scriptures, are preserved among them. Some of the early settlers, who had an opportunity of observing their character before its debasement, traced in their religious offerings and festivals a similarity to the Jewish ritual. Intelligent men, who have resided among them as traders, or surveyed them as travellers (sic) and missionaries, have occasionally gathered traits of resemblance to the peculiar people; and some learned men have been inclined to credit this hypothesis by a comparison of their language with the ancient Hebrew. 'Dr. Buchanan,' says a judicious writer, 'supposes the ten tribes of Israel, to be now in the country of their first captivity; but this by no means precludes the possibility of individuals having migrated northward and eastward to the American continent. He speaks of the white and the black Jews of Asia; and why, since they are scattered, the distinguished people, may there not be red Jews in America?''

(186-188)

Length of Relevant Material: 5 pp.
Hard Copy:
Date when Photocopying was Completed:

Topics: Native American history and religion, Religion and civilization
Author: William H. Prescott
Title of Book: History of the Conquest of Mexico
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: Harper and Brothers
Date of Publication: 1843
Library Location: F1230 P9692 1843b vols. 1-3 (stacks)
Nature of Source: Published in 1843, Prescott's History of the Conquest of Mexico is one of the great historical narrative of the nineteenth century. Drawing extensively upon early Spanish accounts, Prescott documents the rise and fall of Aztec civilization
Comment: Prescott's description of ancient Mexico includes allusions to a number of relevant subjects regarding ancient civilizations, sectarian strife, the modern
recapitulation of biblical events, pre-Columbian migrations to the Americas, etc. (Where appropriate, distinct subjects have been given their own archival entries.)

**Researcher:** Erik L. Myrup  
**Excerpt (pages):** Prescott devotes the first two hundred pages of this work to Native American history and religion. The following is a sample:

"The history of the Aztecs suggests some strong points of resemblance to that of the ancient Romans, not only in their military success but in the policy which led to them" (vol. 1, 21).

"Enough has been said, however, to show that the Aztec and Tezcucan races were advanced in civilization far beyond the wandering tribes of North America. The degree of civilization which they had reached, as inferred by their political institutions, may be considered, perhaps, not much short of that enjoyed by our Saxon ancestors, under Alfred. In respect to the nature of it, they may be better compared with the Egyptians; and the examination of their social relations and culture may suggest still stronger pointed of resemblance to that ancient people" (vol. 1, 49-50).

"One detestable feature of Aztec superstition, however, sunk it far below the Christian. This was its cannibalism; though, in truth, the Mexicans were not cannibals, in the coarsest acceptation of the term. They did not feed on human flesh merely to gratify a brutish appetite, but in obedience to their religion" (vol. 1, 84).

**Length of Relevant Material:** 208 pp.  
**Hard Copy:**  
**Date when Photocopying was Completed:**

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**Topics:** Native Americans as Israel  
**Author:** William H. Prescott  
**Title of Book:** *History of the Conquest of Mexico*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** New York  
**Publisher:** Harper and Brothers  
**Date of Publication:** 1843  
**Library Location:** F1230 P9692 1843b vols. 1-3 (stacks)  
**Nature of Source:** Published in 1843, Prescott's *History of the Conquest of Mexico* is one of the great historical narrative of the nineteenth century. Drawing extensively upon early Spanish accounts, Prescott documents the rise and fall of Aztec civilization  
**Comment:** Prescott's description of ancient Mexico includes allusions to a number of relevant subjects regarding ancient civilizations, sectarian strife, the modern recapitulation of biblical events, pre-Columbian migrations to the Americas, etc. (Where appropriate, distinct subjects have been given their own archival entries.)  
**Researcher:** Erik L. Myrup  
**Excerpt (pages):** Prescott discusses Lord Kingsborough's *Antiquities of Mexico* (1830), noting that Kingsborough associated native American with Israel.  
"The drift of Lord Kingsborough's speculations is, to establish the colonization of Mexico by the Israelites. To this the whole battery of his logic and learning is directed."
For this, hieroglyphics are unriddled, manuscripts compared, monuments delineated. His
tory, however, whatever be its merits, will scarcely become popular; since, instead of
being exhibited in a clear and comprehensive form, readily embraced by the mind, it is
spread over an infinite number of notes, thickly sprinkled with quotations, from
languages ancient and modern . . ." (vol. 1, 129)

**Length of Relevant Material:** 1 p.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Native Americans as Israel  
**Author:** Bernal Diaz del Castillo  
**Title of Book:** The True History of the Conquest of Mexico [Historia verdadera de la conquista de la Nueva España]  
**Title of Article:**  
**Place of Publication:** New York (reprint); London (first English edition)  
**Publisher:** Robert M. McBride & Company (reprint)  
**Date of Publication:** 1927 (reprint); 1800 (first English edition)  
**Library Location:**  
**Nature of Source:** Originally penned in Spanish in 1568 (but not published until 1632), this work was translated into English and printed in London in 1800. Written by Bernal Diaz, one of Cortes' foot soldiers, it is one of the major surviving sources on the conquest of Mexico  
**Comment:** A dramatic and lively account, this work includes allusions to various pertinent subjects, including the modern recapitulation of biblical events, the identification of Israel with America, and various references to native American history and religion. (Where appropriate, distinct subjects have been given their own archival entries.)  
**Researcher:** Erik L. Myrup  
**Excerpt (pages):** Recounting an early expedition to Yucatan, Bernal Diaz makes reference to an ancient Jewish colony that was believed to have formerly existed there. "The fame of our discovery [in Yucatan] was spread throughout the Islands by the vessels on their arrival [i.e., their return to Cuba]. When the figures and the idols which they brought were produced, it was believed that they were antiques conveyed to those countries by a Jewish colony, after the destruction of their city by Titus and Vespasian" (37).  

**Length of Relevant Material:** 1 p.  

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Pre-Columbian migrations to America  
**Author:** William H. Prescott
Although Prescott is skeptical that there could be an ancient Jewish connection to the Americas, he does believe that similarities between the Old and New World indicate that pre-Columbian migrations to the Americas probably did occur. "But although it is not necessary to resort to this startling supposition [that the Devil anciently counterfeited Christianity in the Americas], nor even to call up an apostle from the dead, or any later missionary, to explain the coincidences with Christianity; yet these coincidences must be allowed to furnish an argument in favor of some primitive communication with that great brotherhood of nations on the old continent, among whom similar ideas have been so widely diffused. The probability of such a communication, especially with Eastern Asia, is much strengthened by the resemblance of sacerdotal institutions, and of some religious rites, as those of marriage, and the burial of the dead; by the practice of human sacrifices, and even of cannibalism, traces of which are discernible in the Mongol races; and, lastly, by a conformity of social usages and manners, so striking that the description of Montezuma's court may well pass for that of the Grand Khan's, as depicted by Maundeville and Marco Polo" (vol. 3, 388-390).

Length of Relevant Material: 3 pp.

Hard Copy:

Date when Photocopying was Completed: 3 pp.
Nature of Source: First published anonymously in London in 1726 under a slightly different title (The Political History of the Devil), this book was identified as one of Defoe's works as early as 1753 when it was included in a listing of his publications. The book is divided into two parts. The first traces the history of the Devil's expulsion from heaven, his creation of a kingdom of hell upon the earth, and his reestablishment of this kingdom after the flood. The second examines the history of the Devil's agents (witches, warlocks, etc.), his extensive influence among pagans and various indigenous tribes, and further narrates the world's history to the present day (1726), placing particular emphasis upon the Devil's role in history. Although Defoe sets out to correct mistakes in Milton's Paradise Lost, he draws heavily upon Milton throughout the work. Further information can be found in P.N. Furbank and W.R. Owens, A Critical Bibliography of Daniel Defoe (London: Pickering & Chatto, 1998), pp. 220-221 and Rodney M. Baine, Daniel Defoe and the Supernatural (Athens: University of Georgia Press, 1968).

Comment: Donated by Aaron Johnson, this work was part of the Nauvoo Library. Defoe's work contains numerous allusions that parallel various aspects of L.D.S. theology and belief. These include Lucifer and the Council in Heaven, sectarian strife, apostasy, astronomy, the purpose of creation, etc. (Where appropriate, different doctrinal subjects have been given their own distinct archival entry.)

Researcher: Erik L. Myrup

Excerpt (pages):
In stark contrast to church doctrine (and to many prevailing thoughts of the day), Defoe makes no connection between ancient Israel and the native inhabitants of the Americas. (If anything, he asserts that Satan was initially responsible for the peopling of the New World.)

"And how came all the communication to be so entirely cut off between the nations of Europe and Africa, from whence America must certainly have been peopled, or else the Devil must have done it indeed? . . . We cannot tell how to give any other rational account of it, that a nation, nay, a quarter of the world, or as some will have it to be, half the globe, should be peopled from Europe or Africa, or both, and no body ever go after them, or come back from them, in above three thousand years after. "Nay, that those countries [the Americas] should be peopled when there was no navigation in use in these parts of the world, no ships made that could carry provisions enough to support the people that sailed in them, but that they must have been starved to death before they could reach the shore of America; the ferry from Europe or Africa in any part (which we have known navigation to be practised in) being at least 1000 miles and in most places more.

"But as to the Americans, let the Devil and them alone to account for their coming thither; this we are certain of, that we knew nothing of them for many a hundred years: and when we did, when the discovery was made, they that went from hence found Satan in a full and quite possession of them, ruling them with an arbitrary government, particular to himself" (86-87).

"[A]ll Asia and Africa are at present overrun with paganism or Mahometanism, which I think of the two is rather the worst; besides all America, a part of the world, as some say, equal in bigness to all the other, in which the Devil's kingdom was never interrupted from its first being inhabited, whenever it was, to the first discovery of it by the European nations in the 16th. century" (132).
Hinton prefaces an examination of infant baptism by discussing the apostasy of the primitive church. "In this [the third] century that state of the church became rapidly corrupt; its bishops were ambitious and tyrannical, and many of its members luxurious and vicious. This statement is fully sustained by all Protestant, and many Catholic writers on ecclesiastical history. It is in the most corrupt portion of the church (the African) in this corrupted age that infant baptism is first discovered" (242-243).
Barclay was born in Scotland in 1648 and educated in France. He joined the Society of Friends (Quakers) in 1666 after returning to Scotland from his educational experiences on the continent. He published the *Theses Theologicae* (1675) as part of a public debate in Aberdeen and soon thereafter published his *Apology* (1678). Written originally in Latin and English, the *Apology* was translated into a number of languages (High and Low Dutch, French and Spanish) and became a standard statement on Quaker beliefs. Placing its emphasis on the "inner light" of the believer, the *Apology* argues against traditional Christianity (Catholicism and Protestantism), asserting that neither the church nor the scriptures could claim completeness. Ultimate authority, according to Barclay, resided in the personal workings of the Holy Spirit.

**Comment:** This work contains pertinent material on baptism, dispensations, apostasy, restoration, and the freedom to worship according to one's own conscience. (Where appropriate, distinct subjects have been given their own archival entry.)

**Researcher:** Erik L. Myrup

**Excerpt (pages):**
Barclay devotes an entire chapter to the importance of religious liberty (500-526).
"Since God hath assumed to himself the power and dominion of the conscience, who alone can rightly instruct and govern it, therefore it is not lawful for any whosoever, by virtue of any authority or principality they bear in the government of this world, to force the consciences of others" (500).

**Length of Relevant Material:** 27 pp.

**Hard Copy:**

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**Topics:** Sectarian strife

**Author:**

**Title of Book:** *A Treatise on the Proceedings of a Camp-Meeting, held in Bern, N.Y.*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Albany, N.Y.

**Publisher:** Websters and Skinner

**Date of Publication:** [1810]

**Library Location:** HBLL 080 Sh64a no. 21512 (microfiche)

**Nature of Source:** Written by an anonymous author who refers to himself as "a spectator," this short (11 pp.) pamphlet describes a Methodist camp-meeting held in Bern, N.Y. in early September 1810.

**Comment:** The author is very critical of camp meetings. In a preface he explains that the purpose of his tract is to "save [the reader] the trouble and expense of going to those midnight howlings," and in his conclusions he calls them "scandalous proceedings [that]..."
are not only vicious themselves, but open a door for almost all kinds of vice, and immorality" (2, 11). The pamphlet is useful inasmuch as it highlights the sectarian strife of this period and region.

Researcher: Erik L. Myrup

Excerpt (pages): The author's description highlights the sectarian strife of the period.

"The number of tents on Saturday night was about fifty; and the number of Methodists probably, about four hundred. They were very much opposed to other denominations (or it appeared so by their speeches) and were possessed of a Pharisaic principle, 'who upon opinion of their own godliness despised all others.' They commonly salute the spectators by the name of sinners, or the children of the devil, or some such expression, and many times call names" (10-11).

Length of Relevant Material: 2 pp.

Hard Copy: Date when Photocopying was Completed:

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Topics: Sectarian strife, Apostasy, Corruption of the churches

Author: [Daniel Defoe]

Title of Book: The History of the Devil, Ancient and Modern

Title of Article: Title of Periodical:

Place of Publication: Durham [England]

Publisher: G. Walker

Date of Publication: 1822

Library Location: HBLL PR3404 H5 1822 (stacks)

Nature of Source: First published anonymously in London in 1726 under a slightly different title (The Political History of the Devil), this book was identified as one of Defoe's works as early as 1753 when it was included in a listing of his publications. The book is divided into two parts. The first traces the history of the Devil's expulsion from heaven, his creation of a kingdom of hell upon the earth, and his reestablishment of this kingdom after the flood. The second examines the history of the Devil's agents (witches, warlocks, etc.), his extensive influence among pagans and various indigenous tribes, and further narrates the world's history to the present day (1726), placing particular emphasis upon the Devil's role in history. Although Defoe sets out to correct mistakes in Milton's Paradise Lost, he draws heavily upon Milton throughout the work. Further information can be found in P.N. Furbank and W.R. Owens, A Critical Bibliography of Daniel Defoe (London: Pickering & Chatto, 1998), pp. 220-221 and Rodney M. Baine, Daniel Defoe and the Supernatural (Athens: University of Georgia Press, 1968).

Comment: Donated by Aaron Johnson, this work was part of the Nauvoo Library. Defoe's work contains numerous allusions that parallel various aspects of L.D.S. theology and belief. These include Lucifer and the Council in Heaven, sectarian strife, apostasy, astronomy, the purpose of creation, etc. (Where appropriate, different doctrinal subjects have been given their own distinct archival entry.)
Defoe treats the syncretic nature of the Jesuit mission to China during this period as a matter of apostasy.
"I might, to complete this part of the history, give you the detail of his progress in these first steps of his alliances with Rome, and add a long list of massacres, wars and expeditions in behalf of religion, which he has had the honour to have a visible hand in . . . all which would most effectually convince us, that the Devil has not been idle in his business: but I may meet with these again in my way; it is enough, while I am upon the generals only, to mention them thus in a summary way; I say, it is enough to prove, that the Devil has really been as much concerned as any body, in the methods taken by some people for propagating the Christian religion in the world . . . . [T]he greatest piece of management which we find the Devil has concerned himself in of late, in the matter of religion, seems to be that of the mission in China; and here indeed Satan has acted his masterpiece . . . . [T]he Jesuit mission being in danger, by the Devil and the Chinese Emperor's joining together . . . [The Jesuit missionaries] cunningly fell in with the ecclesiastics of the country, and joining the priestcraft of both religions together, they brought Jesus Christ and Confucius to be so reconcilable, that the Chinese and Roman Idolatry appeared capable of a confederacy, of going on hand in hand together; and consequently of being very good friends. This was a masterpiece indeed, and, as they say almost frightened Satan out of his wits; but he, being a ready manager, and particularly famous for serving himself of the roguries of the priests, faced about immediately to the mission, and making a virtue of necessity, clapt in, with all possible alacrity, with the proposal; so the Jesuits and he formed a hotch potch of religion, made up of popery and Paganism, and calculated to leave the latter rather worse then they found it, blending the faith of Christ and the philosophy or morals of Confucius together and formally christening them by the name of religion; by which means the politic interest of the mission was preserved; and yet Satan lost not one inch of ground with the Chinese no, not by the planting of the gospel itself, such as it was among them . . . . Thus the Jesuit mission has in itself been truly devilish, and the Devil has interested himself in the planting the Christian religion in China" (14-17).

Defoe treats the inquisition as an apostate appendage of an apostate church.
"Now, authors are much divided as to the manner how the Devil manages his proper instruments for mischief; for Satan has a great many agents in the dark, who neither have the Devil in them, nor are they much acquainted with him, and yet he serves himself of them; whether of their folly, or of that other frailty called wit, it is all one; he makes them do his work, when they think they are doing their own; nay so cunning is he in his guiding the weak part of the world, that even when they think they are serving God, they are doing nothing less or more than serving the Devil: nay, it is some of the nicest part of his operation, to make them believe they are serving God when they are doing his work. Thus those, who the Scripture foretold should persecute Christ's church in the latter days, where [sic] to think they do God good service. Thus the inquisition, (for example,) it may be, at this time, in all the acts of Christian cruelty which they are so famous for, (if any of them are ignorant enough not to know that they are devils incarnate,) may, for aught we know, go on for God's sake; torture, murder, starve to death, mangle, and macerate, and all for God and God's catholic church; and it is certainly the Devil's
master-piece to bring mankind to such a perfection of devilism as that of the Inquisition is; for if the Devil had not been in them, could they chris[tan [sic] such a hell fire judicature as the inquisition is by the name of Holy Office?" (202-203).


Hard Copy:

Date when Photocopying was Completed:

Topics: Sectarian strife, Jews

Author: Thomas Brown

Title of Book: The History of the Destruction of the City and Temple of Jerusalem

Title of Article:

Title of Periodical:

Place of Publication: Albany

Publisher: Thomas Brown

Date of Publication: 1825

Library Location: HBLL DS122.8 B76 1825

Nature of Source: This work narrates Jewish history from forty years after the crucifixion to the nineteenth century. Worldcat indicates that the author, Thomas Brown, was born in 1766 but does not list a death date. I could not find any other biographical information on Brown. (He is not listed in the American Biographical Archive.) An advertisement at the end of the work indicates that Brown had previously published an Account of the People Called Shakers which was well-received by at least two nineteenth-century scholars: Timothy Dwight and Benjamin Silliman. (The advertisement includes extracts from Dwight's Travels and Silliman's Tour from Hartford to Quebec, describing this history in laudatory terms.) It is evident from the advertisement that the author had once been a Shaker but had subsequently become disaffected.

Comment: The work has a number of pertinent references to LDS doctrine regarding Israel, sectarian strife, apostasy, etc. (Where appropriate, distinct subjects have been given their own archival entry.)

Researcher: Erik L. Myrup

Excerpt (pages):
The author's description of Jewish persecution in Spain and Portugal in the fifteenth and sixteenth centuries includes various pejorative references to Catholicism. "Emanuel [the king of Portugal] . . . appeared at first to have some pity on them [Iberian Jews], but it was of short duration; the king [Emanuel of Portugal] having conceived a fondness for the daughter of Ferdinand and Isabella, the queen [Isabella of Spain] declared that she would not acknowledge a son-in-law who permitted the enemies of God to remain in his dominions, and, though, not greater enemies to God than she and her husband were, he [Emanuel of Portugal] for the sake of the daughter, issued an edict which expelled the Jews from Portugal, and appointed a day on which those who remained should be deprived of their liberty.

"When the appointed time arrived, the king very much disliked the idea of banishing such multitudes of people, and resolved to effect their conversion if possible, their
children at least. He had engaged that ships should be provided for their embarkation, at three different ports, but afterwards he issued a proclamation, forbidding them to embark any where but at Lisbon.--When they arrived in this city, he ordered all the children, under fourteen years of age, to be forcibly taken from their parents, in order to be educated in their, worse if possible than anti-christian faith . . ." (175).

Similar references are included in an appendix entitled "A Concise Statement of Christian Persecution" (241-252).

Hard Copy:
Date when Photocopying was Completed:

Topics: Spirit world, Eternal marriage
Author: Lindley Murray
Title of Book: Introduction to the English Reader; or, a Selection of Pieces, in Prose and Poetry
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Joseph M'Dowell
Date of Publication: [1820]
Library Location: HBLL PE1120 M98 I6x 1820 (stacks)
Nature of Source: Originally published by Lindley Murray in 1795, this work was one of the standard textbooks for teaching nineteenth-century children to read. It consists of short selections of poetry and prose. Murray also published a number of related works, including an English Grammar (1795) and an English Spelling Book (1804).
Comment: This work demonstrates the nineteenth-century preoccupation with teaching children out of books that are virtuous and good. However, it contains only one reference that relates in any form to the restoration.
Researcher: Erik L. Myrup
Excerpt (pages):
This passage partially relates to eternal marriage inasmuch as it posits that mortal relationships are eternal.
"When our parents and friends die, and are laid in the cold ground, we see them no more; but there [heaven] we shall embrace them again, and live with them, and be separated no more. There we shall meet all good men, whom we read of in holy books. There we shall see Abraham, the called of God, the father of the faithful; and Moses, after his long wanderings in the Arabian desert; and Elijah, the prophet of God; and Daniel, who escaped the lions' den; and there the son of Jesse, the shepherd king, the sweet singer of Israel. They loved God on earth; they praised him on earth; but in that country they will praise him better, and love him more" (66-67).
Length of Relevant Material: 2 pp.
Hard Copy:
Date when Photocopying was Completed:
Arguing that baptism by immersion was practiced in the primitive church, Hinton alludes to recent mistakes in missionary translations of the Bible.

"The fact that almost every version of the Bible, ancient and modern, existing previous to 1820, has invariably, either not translated the word [baptizo] at all, or else rendered it by a term equivalent to dip, is interesting and worthy of attention . . . . With the exception of the Slavonic [sic] and Russian rendering krestit, and the Latin and English transfer of baptizo, instead of translation, all the versions existing have translated the word baptizo by dip, until within a few years. Paedobaptists, in order to be impartial, have now rendered the word in the Seneca language to sprinkle (the first time the word was ever so used); in the Chinese, 'to use the wetting ceremony;' and, by way of producing literary equilibrium with the Seneca translation, they have rendered it in the Cherokee immerse!

Leaving modern missionary versions out of the question, there is not a solitary version, in either the Eastern or Western languages, which in the slightest degree favors any other meaning of the term baptizo than that of immerse" (45-47).

"When the writer was a child, having been taught that the Bible was all true, and deeming the pictures in the Bible by no means an unimportant part of the book, he for some time was firm in this same faith [that baptism in the primitive church was done by sprinkling], for such was the pictorial representation of John baptizing Jesus: and, without breach of candor, it may be apprehended that such pictures still are a source of authority to many youthful minds in favor of the practice alluded to" (47).

Length of Relevant Material: 3 pp.
Written as a "help to wavering Christians," this work stages a trial of the apostles to argue that Christ was, in fact, resurrected three days after his death. Little is available at BYU on the author John Hewson (who wrote this book under the pseudonym "Onesimus"). He is not listed in the American Biographical Archive, though a list of some of his publications can be found in L.H. Wright's American Fiction, 1774-1850 (San Marino: Huntington Library, 1969). Hewson's publications include an apparently semi-autobiographical work entitled The Doctrine of the New Birth, Exemplified in the Life and Religious Experience of Onesimus (Philadelphia: William F. Rackliff, 1839), but unfortunately this publication is not available at BYU. It seems likely that Hewson was Baptist by affiliation (at least in 1835). (Worldcat indicates that he was the author of An Oration, pronounced on the twenty-fifth of December, 1835, on the character, nature and attributes of Jesus Christ in the Second Baptist Meeting House, of Philadelphia [Philadelphia: S.W. Neall, 1836]).

Comment: Donated by a "Miss Hess," this work was included in the Nauvoo Library. It contains references that relate to visions, the scattering of Israel, and the divinity of the United States, etc. An especially interesting aspect of the narrative is the author's use of a pseudonym when recording a vision. This leads to the following question: Who is supposed to be the work's author? God, Onesimus, or Hewson? In fact, the narrative is layered, purporting to be voiced by Onesimus (as inspired by God) with Hewson acting merely as a stenographer (who occasionally intrudes into the narrative in parenthesis). This is evident throughout the entire text, but the illustration below is especially relevant since it includes all three narrative layers in a single paragraph. (Where appropriate, distinct subjects have been given their own archival entry.)

Researcher: Erik L. Myrup

Excerpt (pages):
"So that the plan of the work was from Heaven: but the language in which the vision is clothed is the author's own, as a free agent, in the collocation of his words. So that, with Solomon he sought to find out the best words in his vernacular tongue to clothe his ideas. And it came to pass in the process of time, by the overruling providence of God, that Captain Onesimus arrived in one of his master's ships of the line, in this spiritual warfare, at the port of Philadelphia, when he went on shore, and undertook a pedestrious voyage . . . and soon arrived at an old edifice, called Congress Hall . . . . (The reader will benignly
indulge the stenographer, to inform him, that it was in this hall, that the first germ (in the full sense of the word,) of the inalienable rights of mankind were planted . . .)" (6-7).

Length of Relevant Material: 2 pp.

Date when Photocopying was Completed:

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**Topics:** Tree of Life  
**Author:** William H. Prescott  
**Title of Book:** History of the Conquest of Mexico  
**Title of Article:**  
**Place of Publication:** New York  
**Publisher:** Harper and Brothers  
**Date of Publication:** 1843  
**Library Location:** F1230 P9692 1843b vols. 1-3 (stacks)  
**Nature of Source:** Published in 1843, Prescott's *History of the Conquest of Mexico* is one of the great historical narrative of the nineteenth century. Drawing extensively upon early Spanish accounts, Prescott documents the rise and fall of Aztec civilization.  
**Comment:** Prescott's description of ancient Mexico includes allusions to a number of relevant subjects regarding ancient civilizations, sectarian strife, the modern recapitulation of biblical events, pre-Columbian migrations to the Americas, etc. (Where appropriate, distinct subjects have been given their own archival entries.)  
**Researcher:** Erik L. Myrup  
**Excerpt (pages):** Prescott includes an extract from Sahagun's "Historia de Nueva España," containing the advice of an Aztec mother to her daughter. The portion quoted below bears a partial resemblance to the path leading to the tree of life in the Book of Mormon.

"My daughter, this is the course you are to take; since in this manner the ancestors from whom you spring brought us up. Those noble and venerable dames, your grandmothers, told us not so many things as I have told you,--they said but few words, and spoke thus: 'Listen, my daughters; in this world it is necessary to live with much prudence and circumspection. Hear this allegory, which I shall now tell you, and preserve it, and take from it a warning and example for living aright. Here, in this world, we travel by a very narrow steep, and dangerous road, which is as a lofty mountain ridge, on whose top passes a narrow path; on either side is a great gulf without bottom, and, if you deviate from the path, you will fall into it. There is need, therefore, of much discretion in pursuing the road.' My tenderly loved daughter, my little dove, keep this illustration in your heart, and see that you do not forget it,--it will be to you as a lamp and a beacon, so long as you shall live in this world" (vol. 3, 423).  
**Length of Relevant Material:** 1 p.  
**Date when Photocopying was Completed:**
The author begins and ends the work with the assertion that it was inspired by a vision. "The original idea of this work is from Heaven, and first presented itself to the author's mind, while he was standing in the old Congress Hall, viewing West's picture of Christ Rejected; when there came a portion of the divine afflatus from heaven, and presented the plan of the following work to the author's view, and immediately passed away. The whole time he was viewing the Picture did not exceed half an hour: nevertheless, it returned to him at different times through the same year; and when he had light on the subject, he wrote it down. So that the plan of the work was from Heaven: but the language in which the vision is clothed is the author's own, as a free agent, in the collocation of his words. So that, with Solomon, he sought to find out the best words in his vernacular tongue to clothe his ideas" (5-6).

"The writer having communicated what God hath shown him, in a vision, concerning the unbelief of his ancient people, the children of Israel. The author first saw these things in a vision, in the month of April, 1830; when the Spirit of the Lord, as he was viewing West's picture of Christ rejected, for about half an hour. During which short time the Lord gave him the plan of the trial of the disciples, charged by the nation of the Jews, with stealing the crucified body of Christ out of the sepulchre. Which work I commend
to God and to the grace of our Lord and Saviour, Jesus Christ, to whom with God the 
Father, and God the Holy Ghost, be glory, honour, power, and everlasting dominion. 
Amen" (436).

Length of Relevant Material: 2 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Adam, Eve, Garden of Eden, Repentance, Earth and the environment 
Author: anon 
Title of Book: The Whole Duty of a Woman 
Title of Article: 
Title of Periodical: 
Place of Publication: Philadelphia 
Publisher: Edward Earle 
Date of Publication: 1817 
Library Location: HBLL RARE BJ 1561 .D61 
Nature of Source: A short poetic book on the virtues of Womanhood and how they must be protected and developed. The book is divided into short sections, which are designed to help woman appreciate and understand their roles in life. 
Comment: Published in 1817, this small volume is helpful in understanding the role of woman (as viewed by some) in Joseph Smith's time. 
Researcher: Reid L. Neilson 
Excerpt (pages): In a section entitled, "Curiosity" the female author urges woman not be too curious lest the same fate befalls them as it did Eve. "Remember thy mother, the daughter of heaven, arrayed in the whitest of robes of innocence; forget not the fatal consequence of her disobedience. How much happier in the bowers of Paradise, feasting on the luscious grape of gladness, than wandering in the wilderness of care, to chew the bitter weed of repentance!" (14-15) 
Length of Relevant Material: 3 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Angels, new scripture, dreams, revelation, prophets, salvation through knowledge 
Author: David Marks 
Title of Book: Memoirs of the Life of David Marks:, Minister of the Gospel; Edited by Mrs. Marilla Marks 
Title of Article: 
Title of Periodical: 
Place of Publication: Dover, NH 
Publisher: Free-Will Baptist Printing Establishment
Date of Publication: 1846
Library Location: HBLL BX 6379 .M3 A3
Nature of Source: An antebellum America memoir of a late Christian minister edited by a family member, perhaps his wife. The entire book is a detailed, first person account of his awakening to Christianity as a young boy and his subsequent life as a minister of the gospel.
Comment: Very useful to scholars of early Mormon history because Marks (a contemporary of Joseph Smith) describes in great detail the social and religious climate surrounding the restoration in New England. He too was troubled by the religious excitement and found God through prayer. He also met with the Mormons and recorded his observations.
Researcher: Reid L. Neilson
Excerpt (pages):

"Next day we attended a meeting in Fayette, and tarried at the house of Mr. Whitmer. Here we saw two or three of his sons, and others to the number of eight, who said they were witnesses of a certain book just published, call the 'Golden Bible,' or 'Book of Mormon.' They affirmed, that an angel had showed them certain plates of metal, having the appearance of gold, that were dug out of the ground by one Joseph Smith; that on these plates was written a history of the ten tribes of Israel which were lost, and revelations to different prophets that arose among them." (237)
Marks went on and discussed his feelings about the Book of Mormon after he read 200 pages. "From all the circumstances, I thought it probably had been written originally by an infidel, to see how much he could impose on the credulity of men, and to get money. Yet, I expected they would make converts; for there are many people who are fond of new things; and there is scarcely any system so absurd as to obtain no advocates." (237)
Length of Relevant Material: 3 pp.
Hard Copy:
Date when Photocopying was Completed:

Topics: Apostasy, corruption of the churches, religion and civilization
Author: William Wilberforce
Title of Book: A Practical View of the Prevailing Religious System of Professed Christians

Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: The American Tract Society

Date of Publication: 183-?
Library Location: BYU HBLL BR 120 .W3
Nature of Source: Likely published in the 1830s, Wilberforce's book is an attempt to show the divergence between the Christianity of "professed Christians in the higher and
middle classes" in comparison with that of "real Christianity." As expected, his writing is often condemnatory towards what he perceives to be a false Christianity. Writing with "deep concern" over the condition of Christianity, Wilberforce divides his critique into several sections: inadequate conceptions of the importance of Christianity, corruption of human nature, chief defects of the religious system of the bulk of professed Christians, prevailing inadequate conceptions concerning the nature and strictness of practical Christianity, and the excellence of Christianity in certain important particulars.

**Comment:** Wilberforce's writings may be of interest to Mormon historians because he details many of the elements of protestant Christianity that Joseph Smith may have also questioned and attempted to reform. Wilberforce and Smith were contemporaries on opposite sides of the Atlantic but faced the same challenges as religious reformers.

**Researcher:** Reid L. Neilson

**Excerpt (pages):** Wilberforce was very concerned with the increasing wealth of middle class and upper class England. In his mind, wealth did not bring individuals to Christ, rather it kept their attentions occupied with worldly pursuits and pleasures. He looked around and found himself in the midst of apostasy. "In times like these, therefore, the strict precepts and self-denying habits of Christianity naturally slide into disuse; and, even among the better sort of Christians, are likely to be softened, so far at least as to be rendered less abhorrent from the general disposition to relaxation and indulgence. In such prosperous circumstances, men, in truth, are apt to think very little about religion. Christianity, therefore, seldom occupying the attention of the bulk of nominal Christians, and being scarcely at all the object of their study, we should expect, of course, to find them extremely unacquainted with its tenets." (285-286)

**Length of Relevant Material:** 5 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** apostasy, sectarian strife, corruption of the churches, religion and civilization

**Author:** David Hudson

**Title of Book:** History of Jemima Wilkinson, A Preacheress of the Eighteenth Century

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Geneva, NY

**Publisher:** S. P. Hull

**Date of Publication:** 1821

**Library Location:** HBLL AMER/RARE BR 1719 .W5 H8

**Nature of Source:** A narrative history detailing the early life and subsequent prophetic mission of Jemima Wilkinson, who claimed to have been resurrected as the Lord Jesus Christ. Written by an obvious non-believer, her claims and history are challenged on every page. It appears to be written as a warning to others who might be deluded into following other "prophets" of New England.

**Comment:** The author provides a great deal of information about the religious climate in New England during the end of the Eighteenth Century and describes how a new
religious movement based on charismatic gifts and claims of visions and communion with the divine can be perpetuated. Others have made connections between the ministries and claims of Jemima and Joseph Smith, not literally but figuratively.

Researcher: Reid L. Neilson

Excerpt (pages): At the age of 23, Jemima was deeply affected by the great awakening which raged in the spiritual community around her. Her biographer describes it thus: "About the year 1774 there sprang up in the country of Providence, a sect of religionists styling themselves 'New-lights,' called by some 'New-light Baptists,' and by others 'Separates,' they having separated from other denominations. The zeal of these fanatics exceeded that of all other professors of religion, and constituted, in their opinion, no doubt, their chief excellence." (15) As a result of these meetings and the religious fervor they stirred up, Jemima was troubled spiritually and physically. These ailments and the need for salvation eventually led to her "calling" and reincarnation as the resurrected Jesus Christ.

Length of Relevant Material: 3 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Astronomy

Author: William Paley

Title of Book: Natural Theology; or, Evidences of the Existence and Attributes of The Deity, Collected From the Appearances of Nature

Title of Article:

Title of Periodical:

Place of Publication: London

Publisher: J. Faulder

Date of Publication: 1813

Library Location: BYU HBLL BL 181 .P3 1813

Nature of Source: This work is an attempt of William Paley, late Archdeacon of Carlisle, England, to prove the existence of a benevolent creator. He discusses the backgrounds of plants, animals, insects, human bodies, elements, astronomy, and ultimately how all of these things point to a Deity filled with goodness and concern for its creations. The book is divided into twenty-seven chapters, each containing a logical argument, which points to, the author's main thesis amply described in the beginning and ending of the book. This book seems to be like many others written during this period that try to link science and religion.

Comment: The most germane and interesting sections of the book for Mormon historians seems to be the later chapters dealing with astronomy and the nature and existence of God. The earlier chapters focus on non-human creations. It is clear that Joseph Smith was but one in a long line of religious and scientific philosophers who was trying to answer the deep questions regarding God and man's creation and existence.

Researcher: Reid L. Neilson
Excerpt (pages): Paley begins his chapter on astronomy, "My opinion of Astronomy has always been, that it is not the best medium through which to prove the agency of an intelligent Creator; but that, this being proved, it shows, beyond all other sciences, the magnificence of his operations." (378) He continues to discuss the limitations of men in understanding the cosmos--namely the lack of sufficient telescopes. Nevertheless, throughout the remainder of the chapter he seeks to show the power and majesty of our Creator by detailing how what can be seen by men of his time points to a Creator who is orderly and purposeful in his creation. A very interesting take on cosmology at the turn of the nineteenth century.


Hard Copy:

Date when Photocopying was Completed:

Topics: Atonement, Jesus Christ
Author: William Wilberforce
Title of Book: A Practical View of the Prevailing Religious System of Professed Christians

Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: The American Tract Society

Date of Publication: 183-?
Library Location: BYU HBLL BR 120 .W3
Nature of Source: Likely published in the 1830s, Wilberforce's book is an attempt to show the divergence between the Christianity of "professed Christians in the higher and middle classes" in comparison with that of "real Christianity." As expected, his writing is often condemnatory towards what he perceives to be a false Christianity. Writing with "deep concern" over the condition of Christianity, Wilberforce divides his critique into several sections: inadequate conceptions of the importance of Christianity, corruption of human nature, chief defects of the religious system of the bulk of professsed Christians, prevailing inadequate conceptions concerning the nature and strictness of practical Christianity, and the excellence of Christianity in certain important particulars.

Comment: Wilberforce's writings may be of interest to Mormon historians because he details many of the elements of protestant Christianity that Joseph Smith may have also questioned and attempted to reform. Wilberforce and Smith were contemporaries in America and faced the same challenges as religious reformers.

Researcher: Reid L. Neilson

Excerpt (pages): Wilberforce is particularly concerned that many professed Christians relied upon the atonement of Christ to save them in their sins, not from them. This would become a major theme in the Book of Mormon and in Joseph's teachings. "Doubtless there have been too many who, to their eternal ruin, have abused the doctrine of salvation
by grace; and have vainly trusted in Christ for pardon and acceptance, when by their
vicious lives they have plainly proved the groundlessness of their pretensions. The tree is
to be known by its fruits; and there is too much reason to fear that there is no principal of
faith, when it does not decidedly evince itself by the fruits of holiness." (98)

Length of Relevant Material: 5 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: atonement, Jesus Christ, eternal life, hell, spirit world
Author: Edwin Martin Stone
Title of Book: Biography of Rev. Elhanan Winchester
Title of Article: 
Title of Periodical: 
Place of Publication: Boston
Publisher: H. B. Brewster
Date of Publication: 1836
Library Location: HBLL BX 9969 .W7 R48
Nature of Source: A history of Rev. Winchester based on his surviving correspondence,
sermons, and other personal records. Details much of his theology as a major Universalist
thinker and preacher. He seems to have written on a number of themes of which
similarities may be found in the Book of Mormon. Much of his writing centered around
doctrines of the "restoration" which he uses to describe the restoration of salvation to
many more members of mankind than traditional Christianity affords.
Comment: Much of the language regarding salvation and punishment seem to be similar
to Joseph Smith in a broad sense and at times very close. I find it interesting how the
terms restoration, restitution, and endless are defined and debated. It seems that
Winchester and Smith shared some of the same major theological questions.
Researcher: Reid L. Neilson
Excerpt (pages): Rather than referring to the "restoration" or "restitution of all things"
in the Mormon sense of bringing back original organizational church structures or
doctrines, Winchester preaches these concepts as tenets of salvation which have been lost
in the past and need to be revived to combat the idea Calvinistic idea of limited salvation
for mankind. For example, "But our belief respecting the restoration of all things, is not
only founded upon the plainest letter of scripture, but is exactly according to the
experience of every Christian. . . . Did you not view the love of God infinitely full, free,
unmerited and unreserved?" (61) He goes on to discuss the idea of universal salvation.
He also discusses the idea of "endless" when referring to the judgments and
punishments of God, with very similar language and logic as Joseph Smith in D&C 19. It
seems that both men were convinced that a loving God would not abandon his children to
an endless hell but rather it was a type of punishment. "It is so evident that the word
which is translated everlasting, cannot in the nature of things, absolutely signify without end..." (121).

Length of Relevant Material: about 20 pp.
Topics: atonement, Jesus Christ, judgment
Author: Rev. Timothy Merritt
Title of Book: A Discussion on Universal Salvation
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: J. Emory and B. Waugh
Date of Publication: 1829
Library Location: HBLL BX 9947 .M553
Nature of Source: A compilation of three lectures and five answers presented by Rev. Merritt in his attempt to discredit the doctrines of Universalism. The lectures are logically organized and each deal with a specific tenet of Universalism that Merritt believes to be wrong. He relies heavily upon scriptures and traditional Protestant interpretations of atonement and salvation. At times, he uses a dialogue style of questions and answers in his text to prove his points. His viewpoints are further buttressed by the addition of two other discourses by the Rev. Wilbur Fisk.
Comment: The author presents a well-reasoned defense of traditional Protestantism in the face of increasing pressure from Universalists in New England. While he does not discuss Mormonism (1829) or any tenants that would later become uniquely Mormon, he does provide the reader with insights into the religious climate and intellectual frameworks which may well have been representative on the eve of the Restoration. Eventually, Joseph Smith, through revelation, will put his own twist on many of these same doctrines.
Researcher: Reid L. Neilson
Excerpt (pages): Merritt begins his discussion by stating the danger in believing the claims of Universalism. He is very adamant about salvation coming through the channels as described in the Bible. "Were Universalism an error of moderate size,--did it affect the minor points only of our holy religion, charity, and humility would enjoin forbearance and Christian fellowship. But I take this modern doctrine to be another gospel; and, when considered as a system, to be totally unevangelical. It lays another foundation than that is laid, which is Jesus Christ our Redeemer and atoning High Priest, by teaching that sinners are saved (and we are all sinners) not by the merits of Christ, but by suffering in our own persons, and in this life, the whole penalty of the divine law: thus excluding the grace of God from having any proper efficiency, either in forgiving our sins, or in renewing our souls after the image of God." (11)

Length of Relevant Material: 3 pp.
Hard Copy:
The tract begins with a series of letters between Townsend and the elders of her church in which she describes her "heretical" belief. "These, and many other declarations, I think, go far to show, that the atonement will prove efficacious to all for whom it was intended; and that the purpose for which the Saviour came, will be accomplished. He says, 'I came not to judge the world, but to save the world.' -- That he came to 'seek and to save that which was lost;' and that he finished the work his Father gave him to do" (5)

"I cannot, dare not, limit the mercy of God; for it is written, I will not contend for ever, lest the spirit should fail before me, and the souls which I have made, &c. Where sin abounds grace did much more abound."

Obviously unrepentant and firm in her conviction that God's punishment of the wicked is not everlasting she was eventually excommunicated from her church, the Brick Presbyterian Church.

**Length of Relevant Material:** about 4 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Book of Abraham, Egyptian, Egyptus
**Author:** Richard Watson
**Title of Book:** A Biblical and Theological Dictionary

**Title of Article:**
**Title of Periodical:**
Place of Publication: New York
Publisher: Lane & Scott

Date of Publication: 1851 (there was an earlier edition in 1832)
Library Location: BYU HBLL BR 95.W45 1851
Nature of Source: Watson proclaims his dictionary to be "explanatory of the history, manners, and customs of the Jews and neighboring nations with an account of the most remarkable places and persons mentioned in sacred scripture; an exposition of the principal doctrines of Christianity; and notices of Jewish and Christian sects and heresies." Like many other theological dictionaries produced then and now, Watson divides his writing into short encyclopedic entries on specific topics.

Comment: This work is important to Mormon scholars as this volume (an earlier edition) was found donated to the Nauvoo Library before the death of Joseph Smith. Therefore, Smith and the Saints would have had access to and may have been influenced by Watson's definitions and research. Of particular note is his writings and thoughts on the Hamitic myth and Egyptian history.

Researcher: Reid L. Neilson
Excerpt (pages): Watson's entry for Egypt reads: "A country of Africa, called also, in the Hebrew Scriptures the land of Mizraim, and the land of Ham; by the Turks and Arabs, Masr and Misr; and by the native Egyptians, Chemi, or the land of Ham. . . . Egypt was first peopled after the deluge by Mizraim, of Mizr, the son of Ham, who is supposed to be the same with Menes, recorded in Egyptian history as the first king." (331) This entry is very interesting in light of Joseph Smith's translation of the book of Abraham and how it corresponds with prevailing historical thought.

Length of Relevant Material: 1 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Book of Mormon, destruction of an ancient people, Native American history and religion

Author: James E. Seaver
Title of Book: A Narrative of the Life of Mrs. Mary Jemison, Who was Taken by the Indians in the year 1755
Title of Article:
Title of Periodical:
Place of Publication: Canandaigua, NY (originally)
Publisher: J.D. Bemis & Co
Date of Publication: 1824
Library Location:
Nature of Source: An Indian captivity narrative, one of America's oldest literary form. This genre of American history likely began with the publication of John Smith's True Relation and became very popular in America until after the closing of the American frontier and the threat of Indians. This narrative tells the story of Mary Jemison, a young
girl living in Pennsylvania with her family until she was abducted by Shawnee Indians who later killed her other family members. In time she was adopted by the tribe and then decided to continue to remain with them and their Indian ways for the remainder of her life. Her story describes not only her own life but also the lives, customs, and attitudes of the Indians she lives with and describes frontier conditions in frontier America, particularly upstate New York between the 1750s and 1820s.

Comment: A very interesting story of an older woman recounting her story about Indian life and how she became part of Native America. Very interesting details on all aspects of Indian life including their religious beliefs and oral traditions.

Researcher: Reid L. Neilson
Excerpt (pages): Grudner claims that Jemison's story has parallels to the Hill Cumorah. "The great hill at the head of Canadaigua lake, from whence they sprung, is called Genundewah, and has for a long time past been the place where the Indians of that nation have met in council, to hold great talks, and to offer up prayers to the Great Spirit, on account of its having been their birth place; and also in consequence of the destruction of a serpent at that place, in ancient time, in a most miraculous manner, which threatened the destruction of the whole of the Senecas, and barely spared enough to commence replenishing the earth." (166-168)
Length of Relevant Material: several pages in sections as noted above scattered throughout the book.

Hard Copy:
Date when Photocopying was Completed:

Topics: Book of Mormon, destruction of an ancient people, Native American history and religion
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Comment: A very interesting story of an older woman recounting her story about Indian life and how she became part of Native America. Very interesting details on all aspects of Indian life including their religious beliefs and oral traditions.

Researcher: Reid L. Neilson

Excerpt (pages): Grudner claims that Jemison's story has parallels to Abinadi's martyrdom and Lehi's dream. "I was able to find some evidence of his claims and other parallels as noted below:

    Abinadi: "The Col. Was then bound, stripped naked and tied by his wrists to the arm, which extended horizontally from the post, in such a manner that his arms were extended over his head, with his feet just standing upon the ground. This being done, the savages place the wood in a circle around him at the distance of a few feet, in order that his misery might be protracted to the greatest length, and then kindled it in a number of places at the same time. The flames arose..." (122)

    Lehi: "Although John had taken the life of his two brothers, and caused me unspeakable trouble and grief, his death made a solemn impression upon my mind, and seemed, in addition to my former misfortunes, enough to bring down my grey hairs with sorrow to the grave." (138) (See 2 Nephi 2:14 for similar language)

Length of Relevant Material: several pages in sections as noted above scattered throughout the book.

Hard Copy:

Date when Photocopying was Completed: 

Topics: consecration, common property in the New Testament, religion and the economy

Author: David Hudson

Title of Book: History of Jemima Wilkinson, A Preacheress of the Eighteenth Century

Title of Article: 

Title of Periodical: 

Place of Publication: Geneva, NY

Publisher: S. P. Hull

Date of Publication: 1821

Library Location: HBLL AMER/RARE BR 1719 .W5 H8

Nature of Source: A narrative history detailing the early life and subsequent prophetic mission of Jemima Wilkinson, who claimed to have been resurrected as the Lord Jesus Christ. Written by an obvious non-believer, her claims and history are challenged on every page. It appears to be written as a warning to others who might be deluded into following other "prophets" of New England.

Comment: The author provides a great deal of information about the religious climate in New England during the end of the Eighteenth Century and describes how a new religious movement based on charismatic gifts and claims of visions and communion with the divine can be perpetuated. Others have made connections between the ministries and claims of Jemima and Joseph Smith, not literally but figuratively.

Researcher: Reid L. Neilson
Excerpt (pages): In time, Jemima was able to gather a number of followers who believed her to be Jesus Christ. Eventually, she began asking them to financially support her and her ambitions. One such method was by issuing "common stock" in return for donations by her followers. "After some altercation, they agreed to have the society so organized as that the property of all should be put back into a general fund, and held as common stock for the benefit of the whole; and that he should be appointed overseer and manager of the temporal, while she should devote herself wholly to the spiritual, concerns of the society." (32) "Whenever she wanted anything which she saw in possession of any of her followers, she would send for them and say, 'the Lord hath need of this thing,'" (32-33) According to the author, this demand was made frequently and generally with great success.

Length of Relevant Material: 2 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: consecration, temple
Author: David Hudson
Title of Book: History of Jemima Wilkinson, A Preacheress of the Eighteenth Century
Title of Article:
Title of Periodical:
Place of Publication: Geneva, NY
Publisher: S. P. Hull
Date of Publication: 1821
Library Location: HBLL AMER/RARE BR 1719 .W5 H8
Nature of Source: A narrative history detailing the early life and subsequent prophetic mission of Jemima Wilkinson, who claimed to have been resurrected as the Lord Jesus Christ. Written by an obvious non-believer, her claims and history are challenged on every page. It appears to be written as a warning to others who might be deluded into following other "prophets" of New England.
Comment: The author provides a great deal of information about the religious climate in New England during the end of the Eighteenth Century and describes how a new religious movement based on charismatic gifts and claims of visions and communion with the divine can be perpetuated. Others have made connections between the ministries and claims of Jemima and Joseph Smith, not literally but figuratively.
Researcher: Reid L. Neilson
Excerpt (pages): Eventually Jemima began building houses of worship for her followers that she called temples. "When her society in Connecticut erected their meeting house, she induced them to enter into a covenant by which it was provided, that those who left the society should forfeit their rights in the building, (which she denominated the 'Temple of the Lord,') and that it should remain the property of those who continued faithful to the end." (34)

Length of Relevant Material: 1 pp.

Hard Copy:
Date when Photocopying was Completed:

Topics: dreams, revelations, salvation through knowledge, baptism, sectarian strife
Author: David Marks
Title of Book: Memoirs of the Life of David Marks; Minister of the Gospel; Edited by Mrs. Marilla Marks
Title of Article: 
Title of Periodical: 
Place of Publication: Dover, NH
Publisher: Free-Will Baptist Printing Establishment
Date of Publication: 1846
Library Location: HBLL BX 6379 .M3 A3
Nature of Source: An antebellum America memoir of a late Christian minister edited by a family member, perhaps his wife. The entire book is a detailed, first person account of his awakening to Christianity as a young boy and his subsequent life as a minister of the gospel.
Comment: Very useful to scholars of early Mormon history because Marks (a contemporary of Joseph Smith) describes in great detail the social and religious climate surrounding the restoration in New England. He too was troubled by the religious excitement and found God through prayer. He also met with the Mormons and recorded his observations.
Researcher: Reid L. Neilson
Excerpt (pages):

After becoming a Free-will Baptist, he sought the will of the Lord concerning his life and future labors. He had an experience which was similar to Joseph Smith’s calling to preach the gospel. Lacking is a distinct vision but there are some interesting parallels. "During this period, one day when the rain and snow were descending on the earth, while at the house of Elder Dean, I felt the first direct impulse as if from Heaven, 'Go thou and preach the gospel.' Every surrounding object now assumed a mournful aspect; and retiring immediately to a wood on the shore of Seneca lake, half a mile from any house, I cast myself upon the beach, where the restless waves uttered a hoarse murmur on one side, and the bleak winds rustled in the forest on the other. Raising a tearful eye to Heaven, 'I exclaimed, 'O my God, is this truly from thee? and must I, an ignorant child, go and preach thy gospel?' After weeping awhile upon the ground, I arose and queried thus with myself; 'Can it be, that God will pass by the learned, the wise, the experienced, and choose a child of fifteen years to preach the gospel?" (27-28)

Length of Relevant Material: 3 pp.
Hard Copy:
Date when Photocopying was Completed:

Topics: Egyptian, Egyptus
Author: Richard Watson
Title of Book: A Biblical and Theological Dictionary

Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: Lane & Scott

Date of Publication: 1851 (there was an earlier edition in 1832)
Library Location: BYU HBLL BR 95.W45 1851
Nature of Source: Watson proclaims his dictionary to be "explanatory of the history, manners, and customs of the Jews and neighboring nations with an account of the most remarkable places and persons mentioned in sacred scripture; an exposition of the principal doctrines of Christianity; and notices of Jewish and Christian sects and heresies." Like many other theological dictionaries produced then and now, Watson divides his writing into short encyclopedic entries on specific topics.
Comment: This work is important to Mormon scholars as this volume (an earlier edition) was found donated to the Nauvoo Library before the death of Joseph Smith. Therefore, Smith and the Saints would have had access to and may have been influenced by Watson's definitions and research. Of particular note is his writings and thoughts on the Hamitic myth and Egyptian history.
Researcher: Reid L. Neilson
Excerpt (pages): Under the entry "Canaan," we learn that "The Hebrews believe that Canaan, having first discovered Noah's nakedness, told his father Ham; and that Noah, when he awoke, having understood what had passed, cursed Canaan, the first author of the offense. Others are of the opinion that Ham was punished in his son Canaan, Gen ix 25. For though Canaan is mentioned, Ham is not except from the malediction; on the contrary, he suffers more from it since parents are more affected with their children's misfortunes than with their own." Watson further discusses the prevailing view that Ham's seed settled in Africa. "It is true that many Africans, descendants of other branches of Ham's family, have been largely and cruelly enslaved, but so have other tribes in different parts of the world. There is certainly no proof that the Negro race were ever placed under this malediction. Had they been included in it, this would neither have justified their oppressors, nor proved that Christianity is not designed to remove the curse of slavery." (207)
Length of Relevant Material: 1 pp.
Hard Copy:

Date when Photocopying was Completed:

Topics: Egyptian, Egyptus, Book of Abraham
Author: Richard Watson
Title of Book: A Biblical and Theological Dictionary
Watson proclaims his dictionary to be "explanatory of the history, manners, and customs of the Jews and neighboring nations with an account of the most remarkable places and persons mentioned in sacred scripture; an exposition of the principal doctrines of Christianity; and notices of Jewish and Christian sects and heresies." Like many other theological dictionaries produced then and now, Watson divides his writing into short encyclopedic entries on specific topics.

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Researcher: Reid L. Neilson

Excerpt (pages): Joseph was very interested in the lineage of Ham because of the priesthood passages in the book of Abraham that dealt with Egyptus and the settlement of Egypt. "Ham, or Cham, son of Noah, and brother to Shem and Japeth, is believed to have been Noah's youngest son. 'Ham,' says Dr. Halos, 'signifies burnt or black, and this name was particularly significant of the regions allotted to his family. To the Cushites, or children of his eldest son Cush, were allotted the hot southern regions of Asia, along the coasts of the Persian Gulf, Susiana or Chusistan, Arabia, &c.; to the sons of Canaan, Palestine and Syria; to the sons of Misraim, Egypt and Libya, in Africa." (432)

Length of Relevant Material: 2 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Egyptian, Egyptus, Book of Abraham

Author: Flavius Josephus, translated by William Whiston

Title of Book: The Works of Flavius Josephus

Date of Publication: 1851 (there was an earlier edition in 1832)
Library Location: BYU HBLL BR 95.W45 1851
Nature of Source: Watson proclaims his dictionary to be "explanatory of the history, manners, and customs of the Jews and neighboring nations with an account of the most remarkable places and persons mentioned in sacred scripture; an exposition of the principal doctrines of Christianity; and notices of Jewish and Christian sects and heresies." Like many other theological dictionaries produced then and now, Watson divides his writing into short encyclopedic entries on specific topics.

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Researcher: Reid L. Neilson

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Length of Relevant Material: 2 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Egyptian, Egyptus, Book of Abraham

Author: Flavius Josephus, translated by William Whiston

Title of Book: The Works of Flavius Josephus

Date of Publication: 1829
Library Location: BYU HBLL DS 116 .J7
**Nature of Source:** Flavius Josephus was a Jewish-Roman historian living at the time of Christ. He chronicled much of the history of the Roman Empire including the rise of Christianity and many other topics relevant to modern day scholars of both Judaism and Christianity. His "Works" are his most important collection of historical writings and were quoted widely during Joseph's time.

**Comment:** This work is important to Mormon scholars as this volume was found to be in both the Manchester and Nauvoo Library before the death of Joseph Smith. Therefore, Smith and the Saints would have had access to and may have been influenced by Watson's definitions and research. Of particular note to Joseph's translation of the book of Abraham are his writings and thoughts on the Hamitic myth and Egyptian history.

**Researcher:** Reid L. Neilson

**Excerpt (pages):**

Joseph was very interested in the lineage of Ham because of the priesthood passages in the book of Abraham that dealt with Egyptus and the settlement of Egypt. Joseph subscribed to the traditional Hamitic myth as found in Genesis 9. "Noah, when, after the Deluge, the earth was re-settled in its former condition, set about its cultivation; and when he had planted it with vines, and when the fruit was ripe, and he had gathered the grapes in their season, and the wine was ready for use, he offered sacrifice, and feasted, and, being drunk, he fell asleep, and lay naked in an unseemly manner. When his youngest son saw this, he came laughing, and showed him to his brethren; but they covered their father's nakedness. And when Noah was made sensible of what had been done, he prayed for prosperity to his other sons; but for Ham, he did not curse him, by reason of his nearness in blood, but cursed his posterity. And when the rest of them escaped that curse, God inflicted it on the children of Canaan." (37)

**Length of Relevant Material:** 2 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Gathering, land of promise, places of refuge, apostasy, sectarian strife

**Author:**

**Title of Book:** Pierre and his Family or the Story of the Waldenses

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** American Sunday School Union

**Date of Publication:** 1825

**Library Location:** HBLL Rare PS 374 .C454 G74

**Nature of Source:** A short history of the Waldenses Christian movement in the European Alps. The narrative tells the story of one Pierre and his family's life and experiences as Waldenses. Details some of the persecution of this trouble sect and how they have managed to remain independent from other Christian groups by taking refuge in the mountains.
Comment: This history offers strong precedence for the idea of abandoning mainstream civilization and finding sanctuary in the tops of the mountains where people can be free to worship as they please. While I cannot recall Joseph Smith ever referring specifically to the Waldenses and their plight later Mormons used them as the model for the hymn, "For the Strength of the Hills." Joseph Smith did however prophecy that the saints would be driven to the tops of the Rocky Mountains where they would finally find peace as did the Waldenses.

Researcher: Reid L. Neilson

Excerpt (pages): In the introduction, the reader is given a flavor for the tone of the story of Pierre and his family. "Behold, then, in these valleys, the retreats of a most interesting people, who, in times of misrule and oppression in the State, and of bigotry and superstition in the Church, preserved, in simplicity and purity, the 'faith once delivered to the saints.' Men that continued, from race to race, a separate people,--like the Hebrew fathers of old, who went from one nation to another, and from one kingdom to another people,--so the Christians of those early ages, 'hunted as partridges on the mountains,' and stigmatized as heretics by their enemies,--when persecuted in 'one city, fled unto another,' and, when dislodged from the shelter of one lovely valley, retreated to the sequestered bosom of some other." (5-6)

Length of Relevant Material: 3 pp.

Hard Copy:
Date when Photocopying was Completed:

Topics: Gentiles, Native Americans as Israel, race
Author: John Heckewelder
Title of Book: A Narrative of the Mission of the United Brethren Among the Delaware and Mohegan Indians
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: McCarty & Davis
Date of Publication: 1820
Library Location: HBLL AMER/RARE E99 .M9113
Nature of Source: As the title states, this is a narrative overview of the United Brethren's efforts to proselyte two tribes of Indians in mid to late 1700s. As with most mission histories, it extols the virtues of the mission and the missionaries and describes how they were able to bring Christianity to the ignorant Indians in the region.

Comment: It describes similar feelings for the Native Americans as Joseph Smith would feel years later. Both the United Brethren would take it upon themselves to share their brand of the gospel and help the Indians overcome their traditions. One major difference is that Joseph Smith and the Mormons saw the Native Americans as the descendants of Lehi who had been promised the gospel millennia before.

Researcher: Reid L. Neilson

Excerpt (pages): In the only section that I was able to find that linked the new world Indians to the peoples of the old world, it is interesting that the illusion is made
comparing or perhaps even naming the Indians "Canaanites." "Such accounts were eagerly caught at by fanatics, to serve the doctrine they heretofore had held, viz: that the Indians were the Canaanites, who by God's commandment were to be destroyed; and that this not having been done by them at that time, the present war might be considered as a just punishment from God for their disobedience." (68)

Length of Relevant Material: 1 pp.
Hard Copy:

Date when Photocopying was Completed:

Topics: God's body, Elohim, Jehovah, Holy Ghost, three separate beings, plurality of Gods
Author: David Millard
Title of Book: The True Messiah in Scripture Light; or the Unity of God, and Proper Sonship of Jesus Christ, Affirmed and Defended
Title of Article:
Title of Periodical:
Place of Publication: Union Mills, NY
Publisher: Christian General Book Association
Date of Publication: 1837
Library Location: HBLL RARE BT 201 .M5
Nature of Source: A typical doctrinal treatise by a minister of one church debating the truthfulness of another church. In this case, the author is arguing that the Trinitarian doctrine of the trinity (three separate beings) is totally false as proven by the scriptures. The author proceeds logically and bolsters his claims based on Bible references and the writings of the early Christian fathers. At time he even references learned Jewish scholars on the early Jewish concepts of a Godhead.
Comment: Interesting in that it describes with great detail one of the major doctrinal sticking points in Protestant theology during the life of Joseph Smith. Many, including Joseph, were asking What is the nature of God and the Godhead? The Bible was used by both sides to prove their points. Although not directly related to Mormonism, it does help the reader gain a better understanding of contemporary Christianity.
Researcher: Reid L. Neilson
Excerpt (pages): In contrast with Joseph Smith's explanation of the word Elohim, Millard writes: "The Hebrew name Elohim, is often appealed to as proof that God is a plurality of persons. The argument used is, that this name must necessarily be of plural comprehension. This every learned Jew denies, and says it is a mere idiom of their language." (12) Another representative passage continues this debate: "With this view of the above passages, I can find nothing in the scriptures, to teach me that God is three persons. If the writers of the Bible, particularly the New Testament, meant to have us believe that God is three persons, instead of one, might we not reasonably suppose, they would have recorded the doctrine in the most plain and unequivocal terms?" (18-19)
Length of Relevant Material: 20 pp.
Hard Copy:
Date when Photocopying was Completed:

Topics: infant baptism, atonement, Jesus Christ, eternal life, hell, spirit world
Author: Edwin Martin Stone
Title of Book: Biography of Rev. Elhanan Winchester
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: H. B. Brewster
Date of Publication: 1836
Library Location: HBLL BX 9969 .W7 R48
Nature of Source: A history of Rev. Winchester based on his surviving correspondence, sermons, and other personal records. Details much of his theology as a major Universalist thinker and preacher. He seems to have written on a number of themes of which similarities may be found in the Book of Mormon. Much of his writing centered around doctrines of the "restoration" which he uses to describe the restoration of salvation to many more members of mankind than traditional Christianity affords.
Comment: Much of the language regarding salvation and punishment seem to be similar to Joseph Smith in a broad sense and at times very close. I find it interesting how the terms restoration, restitution, and endless are defined and debated. It seems that Winchester and Smith shared some of the same major theological questions.
Researcher: Reid L. Neilson
Excerpt (pages): Regarding infant baptism and the prevailing Christian ideas of limited salvation--without baptism, damnation--Wincester said the following about those who died without baptism: "Now if there be no change after death, they must be forever miserable as the consequence of an ignorance they possessed no power to obviate. With what character does this clothe the Deity! It represents that benevolent Being who is good to all, even to the wayward and thankless . . . One of his [Calvin's] followers has attempted to reconcile this Molochean doctrine with the divine equity and goodness, by teaching that as infants are not actual transgressors, God will assign them to a milder form of punishment! How different the views of the Savior." (149-150).
He then goes on to discuss the idea of Christ, following his death, going to the spirit world and preaching to the people who had never heard the gospel before so that they too can be saved. He uses the scripture 1 Peter 3:18-20, like Joseph will years later to discuss the idea of a continuing salvation and the fact that the plan of salvation is not completed for all during this earthly life. While similar to Smith's later teachings, Winchester argues that although Christ will visit the spirits in the spirit world who have not heard his gospel, no further gospel ordinances will be necessary...or at least he does not mention any type of baptism for the dead as Smith would later teach.
Length of Relevant Material: about 20 pp.
Hard Copy:
Date when Photocopying was Completed:
Topics: Inheritance in Zion, land of promise, religion and government
Author: 
Title of Book: *Laws of the State of Missouri*
Title of Article: 
Title of Periodical: 
Place of Publication: Jefferson City, Missouri
Publisher: Allen Hammond
Date of Publication: 1843
Library Location: HBLL KFM 7830 1843 .A23
Nature of Source: A very typical publication of the laws of a particular state. They were laws that were passed during the first session of the twelfth general assembly of the representatives of the state of Missouri. The book is divided into topical sections with the pertinent laws listed in order.
Comment: Of interest to Mormon researchers are the several sections of legislation regarding compensation for those employed "for services in the Mormon disturbances." This is in reference to the state of Missouri mobilizing to exterminate the Mormons from its borders, which resulted in the Saints moving to Illinois.
Researcher: Reid L. Neilson
Excerpt (pages):
"If there shall be presented for allowance, to the Adjutant General of this State, any claim for services in the Mormon disturbances, which he shall, from his personal knowledge, believe to be fraudulent, or that the services, for which pay is claimed, was not required by legal authority, then, and in that case, the Adjutant General shall not allow the same, but shall report the same to the next General Assembly." (3) 
See pages 12, 87-88, and 264 for similar legislation dealing with the Mormons.
Length of Relevant Material: 4 pp.
Hard Copy:
Date when Photocopying was Completed: 

Topics: Jesus Christ, judgment
Author: Rev. Timothy Merritt
Title of Book: *A Discussion on Universal Salvation*
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: J. Emory and B. Waugh
Date of Publication: 1829
Library Location: HBLL BX 9947 .M553
Nature of Source: A compilation of three lectures and five answers presented by Rev. Merritt in his attempt to discredit the doctrines of Universalism. The lectures are logically organized and each deal with a specific tenet of Universalism that Merritt believes to be wrong. He relies heavily upon scriptures and traditional Protestant interpretations of
atonement and salvation. At times, he uses a dialogue style of questions and answers in his text to prove his points. His viewpoints are further buttressed by the addition of two other discourses by the Rev. Wilbur Fisk.

Comment: The author presents a well-reasoned defense of traditional Protestantism in the face of increasing pressure from Universalists in New England. While he does not discuss Mormonism (1829) or any tenants that would later become uniquely Mormon, he does provide the reader with insights into the religious climate and intellectual frameworks which may well have been representative on the eve of the Restoration. Eventually, Joseph Smith, through revelation, will put his own twist on many of these same doctrines.

Researcher: Reid L. Neilson

Excerpt (pages): One of Merritt's biggest problems with Universalists was their claim that their would be no future judgment as he conceived it would be. Therefore, he devoted much of his essays to dispute this notion and reaffirm the reality of the pending judgment. "There will be a judgment of all mankind; for which a particular time is assigned at the end of the world. My hearers! We have come to a subject which is infinitely interesting to us all! The question before us relates to our standing before the judgment seat of Christ, where the secrets of all hearts shall be laid open to the inspection of men and of angels, and where we shall receive, a the hand of the Judge, according to that we have done, whether it be good or bad." (13)

Length of Relevant Material: 2 pp.

Date when Photocopying was Completed:

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Topics: Jews
Author: David Millard
Title of Book: *The True Messiah in Scripture Light; or the Unity of God, and Proper Sonship of Jesus Christ, Affirmed and Defended*
Title of Article:
Title of Periodical:
Place of Publication: Union Mills, NY
Publisher: Christian General Book Association
Date of Publication: 1837
Library Location: HBLL RARE BT 201 .M5
Nature of Source: A typical doctrinal treatise by a minister of one church debating the truthfulness of another church. In this case, the author is arguing that the Trinitarian doctrine of the trinity (three separate beings) is totally false as proven by the scriptures. The author proceeds logically and bolsters his claims based on Bible references and the writings of the early Christian fathers. At time he even references learned Jewish scholars on the early Jewish concepts of a Godhead.

Comment: Interesting in that it describes with great detail one of the major doctrinal sticking points in Protestant theology during the life of Joseph Smith. Many, including Joseph, were asking What is the nature of God and the Godhead? The Bible was used by
both sides to prove their points. Although not directly related to Mormonism, it does help the reader gain a better understanding of contemporary Christianity.

**Researcher:** Reid L. Neilson

**Excerpt (pages):** In the following passage, the author makes a passing comment in reference to the Jewish "Thirteen Articles of Faith." Mr. Buck, in his theological dictionary, gives a summary of the Jewish thirteen articles of faith, which all professed Jews are bound to live and die in the acknowledgement of." (20)

**Length of Relevant Material:** 1 pp.

**Hard Copy:**

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**Topics:** Native American history and religion  
**Author:** John Heckewelder  
**Title of Book:** *A Narrative of the Mission of the United Brethren Among the Delaware and Mohegan Indians*  
**Title of Article:**  
**Place of Publication:** Philadelphia  
**Publisher:** McCarty & Davis  
**Date of Publication:** 1820  
**Library Location:** HBLL AMER/RARE E99 .M9113  
**Nature of Source:** As the title states, this is a narrative overview of the United Brethren's efforts to proselyte two tribes of Indians in mid to late 1700s. As with most mission histories, it extols the virtues of the mission and the missionaries and describes how they were able to bring Christianity to the ignorant Indians in the region.

**Comment:** It describes similar feelings for the Native Americans as Joseph Smith would feel years later. Both the United Brethren would take it upon themselves to share their brand of the gospel and help the Indians overcome their traditions. One major difference is that Joseph Smith and the Mormons saw the Native Americans as the descendants of Lehi who had been promised the gospel millennia before.

**Researcher:** Reid L. Neilson

**Excerpt (pages):** Interestingly, the United Brethren enjoyed some success amongst the Indians and wrote in some detail about their converts and plans for the future. They also ran into some difficulties as they tried to change a communities entire belief system. On occasion their efforts were thwarted and threatened by members of the Indian community who warned that the Great Spirit was not pleased with what was going on. "The conjurer, in turn, advised that the Indians should make sacrifices, to appease the wrath of the Great Spirit, who was offended by the presence of these white teachers, and at the doctrine they preached. Secret messages were sent by the Six Nations, to these Indians, to rid themselves in the best possible manner of this white preacher (Zeisberger) either y banishing or killing him." (103)

**Length of Relevant Material:** 1 pp.

**Hard Copy:**
Date when Photocopying was Completed:

Topics: Native American history and religion  
Author: Charles A. Goodrich  
Title of Book: *A History of the United States of America*  
Title of Article:  
Title of Periodical:  
Place of Publication: Boston  
Publisher: Samuel G. Goodrich  
Date of Publication: 1826  
Library Location: HBLL Rare E 178.3 .G66  
Nature of Source: A simple narrative history of the United States written for school aged children to instill in them a feeling of patriotism and love for their heritage. Designed to be used by teachers or parents as evidenced by the questions for review in back and lesson type structure. The title page adds that it is "containing general views of the aborigines, of the progress of manners, religion, trade and commerce, agricultural, arts and manufactures, population and education" of the United States.  
Comment: Published four years before the Book of Mormon, this book offers a simple description of Native American life before Columbus including a short section on their belief systems and society.  
Researcher: Reid L. Neilson  
Excerpt (pages): "The religious notions of the natives consisted of traditions, mingled with many superstitions. Like the ancient Greeks, Romans, Persians, Hindoos, &c. they believed in the existence of two gods, the one good, who was the superior, and whom they styled the Great, or Good Spirit; the other evil. They worshiped both; and of both formed images of stone, to which they paid religious homage." The section continues by providing an overview of their other religious beliefs.  
Hard Copy:  

Date when Photocopying was Completed:

Topics: Native American history and religion  
Author: George Henry Loskiel  
Title of Book: *History of the United Brethren Among the Indians in North America*  
Title of Article:  
Title of Periodical:  
Place of Publication: London  
Publisher: Printed for the Brethren's Society for the Furtherance of the Gospel  
Date of Publication: 1794  
Library Location: HBLL 284.608 L898ge 1794
Nature of Source: A large volume dealing with the Christian mission of the United Brethren to the Indians of New England. Written with missionary zeal and keen observations, this book details the conditions of Native Americans in the late 17th century. It is a typical mission history in that it explains the presumed origins of the local Native Americans, describes their lifestyle and belief systems, and then highlights the Christian response to their heathen condition and their reactions to the offered gospel.

Comment: Within this Indian and mission history are several sections on Indian beliefs, some of which are similar to Mormonism. This book may, however, be of more interest to students of Native American history.

Researcher: Reid L. Neilson

Excerpt (pages):

In discussing the Indians belief system, the author explains that the offering of sacrifices is also part of their society and religion. He makes it clear however that there is no temple worship and that sacrifice is done on a more personal and occasional basis than other religions.

"Sacrifices made with a view to pacify God and the subordinate deities are also among the religious ceremonies of the Indians. These sacrifices are of very ancient date, and considered in so sacred a light, that unless they are performed in proper time and in a manner acceptable to the Deity, they suppose illness, misfortunes, and death itself, would certainly befall them and their families. But they have neither priests regularly appointed, nor temples. At general and solemn sacrifices, the oldest men perform the offices of priests, but in private parties, each man bringing a sacrifice is priest himself. Instead of a temple, a large dwelling-house is fitted up for the purpose." (39)

Length of Relevant Material: 1 pp.

Hard Copy:

Date when Photocopying was Completed:

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Topics: new Jerusalem, gathering
Author: David Hudson
Title of Book: History of Jemima Wilkinson, A Preacheress of the Eighteenth Century
Title of Article:
Title of Periodical:
Place of Publication: Geneva, NY
Publisher: S. P. Hull
Date of Publication: 1821
Library Location: HBLL AMER/RARE BR 1719 .W5 H8
Nature of Source: A narrative history detailing the early life and subsequent prophetic mission of Jemima Wilkinson, who claimed to have been resurrected as the Lord Jesus Christ. Written by an obvious non-believer, Jemima's claims and history are challenged on every page. It appears to be written as a warning to others who might be deluded into following other "prophets" of New England.

Comment: The author provides a great deal of information about the religious climate in New England during the end of the Eighteenth Century and describes how a new religious movement based on charismatic gifts and claims of visions and communion
with the divine can be perpetuated. Others have made connections between the ministries and claims of Jemima and Joseph Smith, not literally but figuratively.

**Researcher:** Reid L. Neilson  
**Excerpt (pages):** Over time, she moved throughout part of New England to gather new sets of followers. At one point she decided to settle a new area of land with her followers and designated it Jerusalem. "Jemima gave that part of the country in which they settled, the name of Jerusalem, and lost no time in organizing her Society under the old discipline, and soon had the satisfaction of seeing her prospects begin to brighten." (78).

**Length of Relevant Material:** 1 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** paid clergy, sectarian strife, corruption of the churches, religion and civilization  
**Author:** Hiram Munger  
**Title of Book:** *The Life and Religious Experience of Hiram Munger, Including Many Singular Circumstances Connected with Camp-Meetings and Revivals*  
**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Boston  
**Publisher:** Advent Christian Publication Society  
**Date of Publication:** 1885  
**Library Location:** HBLL BX 6115 .M84  
**Nature of Source:** It is Munger's autobiography written much later in his life to recount his conversion to Christianity and his subsequent missionary work and personal background. It was published when he was nearly eighty years old based on his memory as he states in the preface that he never did keep a journal.

**Comment:** Of use to Mormon scholars in that it describes revivalism and camp meetings in New England that show some similar feelings as Joseph Smith's own recollections of this transforming period in American religious history.  
**Researcher:** Reid L. Neilson  
**Excerpt (pages):**

"I heard of a camp-meeting in Connecticut, about twelve miles from there; and as I had never attended one, I concluded to go, and learning that the Methodists had put some into the preacher's stand for not obeying their rules, I proposed to a man of equal strength, named Goodale, to go with me, and see if the Methodists could put us into the preacher's stand." (15) He then goes on to discuss how some local rowdies came to the camp revival and tried to destroy the camp and scatter the worshippers and how he and some men finally got the situation back under control.

The rest of his autobiography is a series of stories and experiences strung together to form the basis of his life story.

**Length of Relevant Material:** 4 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**
Topics: plural marriage
Author: William Paley
Title of Book: The Principles of Moral and Political Philosophy
Title of Article: 
Title of Periodical: 
Place of Publication: London
Publisher: Baldwyn & Co.

Date of Publication: 1821 (first printed in 1785)
Library Location: BYU HBLL BJ 1005 .P2 1821
Nature of Source: In 1785, William Paley, Subdean of Lincoln, Prebendary of Saint Paul's, and Rector of Bishop-Wearmouth, wrote this treaties on moral and political philosophy in honor of the Right Revered Edmund Law, Lord Bishop of Carlisle. Through these writings, Paley was attempting to help his readers better understand the "simplicity of the Gospel" through a careful reading and interpretation of the "original records" i.e. the Holy Bible. He is primarily concerned with "morals." Paley divides his work in to six themed "books": preliminary considerations, moral obligations, relative duties, of relative duties which are indeterminate and the crimes opposite to these, of relative duties which result from the constitution of the sexes and the crimes opposed to these, duties to ourselves and the crimes opposite to these, duties towards God, elements of political knowledge.

Comment: Due to a detailed table of contents, Paley's work is easily searched and discovered. He deals with a number of moral topics and questions that would be later debated during the ministry of Joseph Smith. One thing to note is that Paley is writing in England and his views may differ from prevailing moral views in America due to culture and distance.

Researcher: Reid L. Neilson
Excerpt (pages): Plural marriage would eventually play a major role in the restoration. Paley, like others of his day, condemned the practice of polygamy and attempted to demonstrate that God did not intend his children to live in such a "sinful" state.
"Polygamy not only violates the constitution of nature, and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad effects: contests and jealousies among the wives of the same husband; distracted affections, or the loss of all affection in the husband himself; a voluptuousness in the rich which dissolves the vigour or their intellectual as well as active faculties, producing that indolence and imbecility both of mind and body, which have long characterized the nations of the East; the abasement of one half the human species, who, in countries where polygamy obtains, are degraded into mere instruments of physical pleasure to the other half; neglect of children; and the manifold, and sometimes unnatural mischiefs, which arise from a scarcity of women. To compensate for these evils, polygamy does not offer a single advantage." (199)

Length of Relevant Material: 5 pp.
Hard Copy:
Topics: plural marriage, Native American history and religion, eternal life
Author: George Henry Loskiel
Title of Book: History of the United Brethren Among the Indians in North America
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: Printed for the Brethren's Society for the Furtherance of the Gospel
Date of Publication: 1794
Library Location: HBLL 284.608 L898ge 1794
Nature of Source: A large volume dealing with the Christian mission of the United Brethren to the Indians of New England. Written with missionary zeal and keen observations, this book details the conditions of Native Americans in the late 17th century. It is a typical mission history in that it explains the presumed origins of the local Native Americans, describes their lifestyle and belief systems, and then highlights the Christian response to their heathen condition and their reactions to the offered gospel.

Comment: Within this Indian and mission history are several sections on Indian beliefs, some of which are similar to Mormonism. This book may, however, be of more interest to students of Native American history.
Researcher: Reid L. Neilson
Excerpt (pages):

In discussing the Indians belief system, the author explains that polygamy or plural marriage is also part of their society and religion.

"But the walk and conduct of these teachers of morality altogether disagreed with their exhortations to lead a good and virtuous life. Among other vile practices, they publicly introduced polygamy, and during their sermons, had several of their wives fitting round about them. They even pretended that it was a charitable and meritorious act in them, as men living in intimacy with God, to take these poor ignorant woman, and lead them in the way to God and to the enjoyment of eternal felicity." (38)

This concluding argument parallels later LDS arguments that leaders are required by God to raise up a large, righteous posterity and help them enjoy "eternal life." The author's contempt for polygamy and its logic is similar to later protests against the Mormons practice of plural marriage.

Length of Relevant Material: 1 pp.

Hard Copy:

Date when Photocopying was Completed:

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Topics: Pre-Columbian migrations to America
Author: Charles A. Goodrich
Title of Book: A History of the United States of America
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Samuel G. Goodrich
Date of Publication: 1826
Library Location: HBLL Rare E 178.3 .G66
Nature of Source: A simple narrative history of the United States written for school aged children to instill in them a feeling of patriotism and love for their heritage. Designed to be used by teachers or parents as evidenced by the questions for review in back and lesson type structure. The title page adds that it is "containing general views of the aborigines, of the progress of manners, religion, trade and commerce, agricultural, arts and manufactures, population and education" of the United States.
Comment: Published four years before the Book of Mormon, this book offers a simple description of Native American life before Columbus including a short section on their belief systems and society.
Researcher: Reid L. Neilson
Excerpt (pages): "The origin of the Indians, inhabiting the country, on the arrival of the English colonists, is involved in much obscurity, and several different answers have been given by learned men to the inquiry, whence did they come to America? The opinion best supported is, that they originated in Asia, and that at some former period, not now to be ascertained, they emigrated from that country to America, over which, in succeeding years, their descendants spread." The author then shares theories such as the frozen Alaskan Strait or canoes. (16)
Length of Relevant Material: 1 pp.
Hard Copy:

Date when Photocopying was Completed:

Topics: Pre-Columbian migrations to America, Arabian peninsula (land of Bountiful), Bible, Book of Mormon
Author: Elijah Parish
Title of Book: Sacred Geography: Or, A Gazetteer of the Bible
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Samuel T. Armstrong
Date of Publication: 1813
Library Location: HBLL BS 630. P4 1813
Nature of Source: A gazetteer of the Bible published before Joseph Smith began work on the Book of Mormon translation. It describes all of the "countries, kingdoms, nations and tribes of men" that make up the Bible text. It is arranged alphabetically by topic with some sub-topics imbedded in related entries.
Comment: Helps researchers understand what was known about the Bible and its geography before Joseph Smith began to bring for his own scripture by revelation. There
are a few entries which may be of interest to Mormon scholars who deal with Lehi's departure from Jerusalem with his family.

Researcher: Reid L. Neilson

Excerpt (pages):

There is an entry for Nephi, the writer of the first book of the Book of Mormon. It reads "Nephi or Naphthar, the name of that place where Nehemiah found the muddy water, which was in the pit, where the holy fire had been hid, 2 Macc. i, 36. Copies vary concerning this word." (no page numbers)

There is also a lengthy entry for Arabia which provides much more information that I previously thought was available in Joseph Smith's early days regarding the land and peoples of the Arabian peninsula. The entry describes many of the land's inhabitants as dwelling in tents and traveling across the deserts until they would come across verdant oasis and other places of refuge. Gives a good overview of what nineteenth century life was like in Arabia. (no page numbers)

Length of Relevant Material: 4 pp.

Hard Copy:

Date when Photocopying was Completed:

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Topics: Preexistence, Native American history and religion
Author: George Henry Loskiel
Title of Book: History of the United Brethren Among the Indians in North America
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: Printed for the Brethren's Society for the Furtherance of the Gospel
Date of Publication: 1794
Library Location: HBLL 284.608 L898ge 1794
Nature of Source: A large volume dealing with the Christian mission of the United Brethren to the Indians of New England. Written with missionary zeal and keen observations, this book details the conditions of Native Americans in the late 17th century. It is a typical mission history in that it explains the presumed origins of the local Native Americans, describes their lifestyle and belief systems, and then highlights the Christian response to their heathen condition and their reactions to the offered gospel.

Comment: Within this Indian and mission history are several sections on Indian beliefs, some of which are similar to Mormonism. This book may, however, be of more interest to students of Native American history.

Researcher: Reid L. Neilson

Excerpt (pages):

"That they consider the soul as immortal, and even suppose a resurrection of the body, may be inferred from their usual manner of expressing themselves, when they say, 'We Indians cannot die eternally; even Indian corn, buried in the ground, is vivified and rises again.' Many believe in the transmigration of the souls, and imagine that they were with God before their birth, and came from him, or that they have been formerly in the world, and are now living over again. They suppose, that when the souls have been
sometime with God, they are at liberty to return into the world, and to be born again."
(36)
Obviously there are some similarities between the Mormon concept of preexistence and the Indian idea that we all lived with God before this life but the Indians seem to believe more in a reincarnation concept rather than eternal progression.

Length of Relevant Material: 2 pp.
Hard Copy:
Date when Photocopying was Completed:

Topics: Religion and government
Author: Vermont State Legislature
Title of Book: The Laws of the State of Vermont
Title of Article:
Title of Periodical:
Place of Publication: Randolph
Publisher: Sereno Wright, Printer to the State
Date of Publication: 1808
Library Location: JRCB, BYU Law School library, KFV30 .A25
Nature of Source: A compilation of the laws of the state of Vermont published for its citizens. With over 3,600 entries, one can gain a very good understanding of the social and civic climate in which Joseph Smith and several other Church leaders were brought up in the 17th and 18th centuries. BYU's volume is actually a two-volume set that has been bound together.

Comment: Thanks to a detailed index and systematic layout, this volume of Vermont laws is important to researchers studying the upbringing of Joseph Smith and his family members. It explains in surprising clarity the laws dealing with family matters, land holdings, and religious issues.

Researcher: Reid L. Neilson

Excerpt (pages): Interestingly, the Christian Sabbath was decreed by law in Vermont with punishments in place for Sabbath breakers clearly spelled out. "It is hereby enacted by the General Assembly of the State of Vermont, that the first day of the week shall be kept and observed, by the good people of this state, as a sabbath, holy day, or day of rest from the secular labors and employments: nor shall any person or persons, between twelve o'clock of the night preceding, and the setting of the sun of the same day, exercise any secular labor, bufines or employment: except such as necessity, and acts of charity shall require." (275)

Length of Relevant Material: 1 pp.
Hard Copy:

Date when Photocopying was Completed:

Topics: Religion and government
Vermont law was very clear on the need for legal and ecclesiastical authority for marriage performance. "That any person, no authorized and empowered to solemnize marriage, by this act, shall join any persons in marriage, and be thereof convicted, on indictment, before the supreme court of judicature; he shall pay a fine, at the discretion of the court, to the use of the county in which the offence shall be committed: the fine not to exceed three hundred dollars, nor be less than one hundred dollars." (265) The law then makes an interesting exception for the Quakers or Friends. "Provided nevertheless, and it is hereby further enacted, that nothing in this act shall be construed to affect the right of the people called Friends, or Quakers, to solemnize marriage, in the manner usually practiced in their meetings." (265)
Nature of Source: A compilation of the laws of the state of Vermont published for its citizens. With over 3,600 entries, one can gain a very good understanding of the social and civic climate in which Joseph Smith and several other Church leaders were brought up in the 17th and 18th centuries. BYU's volume is actually a two-volume set that has been bound together.

Comment: Thanks to a detailed index and systematic layout, this volume of Vermont laws is important to researchers studying the upbringing of Joseph Smith and his family members. It explains in surprising clarity the laws dealing with family matters, land holdings, and religious issues.

Researcher: Reid L. Neilson

Excerpt (pages): The law was very clear regarding the freedom to worship and provided fines for those who would interrupt other's worship services. "That any person or persons, either on the Sabbath, or at any other time, shall willfully or wantonly disturb or interrupt any assembly of people, met for the purpose of worshipping God, within or near the place of assembling; he or they shall, severally, forfeit and pay to the treasury of the town, in which the offence shall be committed, a sum of not less than five dollars, nor more than forty dollars." (276)

Length of Relevant Material: 1 pp.

Hard Copy:

Date when Photocopying was Completed: ____________________________

Topics: Religion and government, authority

Author: Vermont State Legislature

Title of Book: The Laws of the State of Vermont

Title of Article:

Title of Periodical:

Place of Publication: Randolph

Publisher: Sereno Wright, Printer to the State

Date of Publication: 1808

Library Location: JRCB, BYU Law School library, KFV30 .A25

Nature of Source: A compilation of the laws of the state of Vermont published for its citizens. With over 3,600 entries, one can gain a very good understanding of the social and civic climate in which Joseph Smith and several other Church leaders were brought up in the 17th and 18th centuries. BYU's volume is actually a two-volume set that has been bound together.

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Researcher: Reid L. Neilson

Excerpt (pages): Joseph Smith would face major criticism over his ability to perform marriages in Ohio as an elder in the LDS Church. Vermont law stipulated that "every
regular ordained minister" could perform marriages. "That every regular ordained minister of the gospel, who is an inhabitant of this state, and is in regular standing, with the denomination to which he belongs, shall be and hereby is authorized and empowered to solemnize marriage, between persons who may lawfully enter into that relation, in any county, where such a minister is an inhabitant; after having caused the credentials of his ordination to be recorded in the town clerk's office, in the town in which he shall solemnize any marriage." (272)

Length of Relevant Material: 1 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: Religion and government, magic, money digging

Author: Vermont State Legislature

Title of Book: The Laws of the State of Vermont

Title of Article: 

Title of Periodical: 

Place of Publication: Randolph

Publisher: Sereno Wright, Printer to the State

Date of Publication: 1808

Library Location: JRCB, BYU Law School library, KFV30 .A25

Nature of Source: A compilation of the laws of the state of Vermont published for its citizens. With over 3,600 entries, one can gain a very good understanding of the social and civic climate in which Joseph Smith and several other Church leaders were brought up in the 17th and 18th centuries. BYU's volume is actually a two-volume set that has been bound together.

Comment: Thanks to a detailed index and systematic layout, this volume of Vermont laws is important to researchers studying the upbringing of Joseph Smith and his family members. It explains in surprising clarity the laws dealing with family matters, land holdings, and religious issues.

Researcher: Reid L. Neilson

Excerpt (pages): From the time that he first shared his knowledge of the forthcoming golden plates or Book of Mormon, Joseph and his family were accused of money digging, counterfeiting, and magic. Counterfeiting was against the law in Vermont. "That if any person shall pretend to teach, or procure to be taught, to any person or persons, the art of making, mixing, altering, or debasing any metal, to the imitation of gold or silver, or shall make, mix, alter, or debase any metal, to the imitation of gold or silver, for the purpose of coining; or shall receive any sum of money, goods, or other things, as a reward for teaching, or procuring to be taught, as aforesaid . . . every such offender, on conviction thereof before the supreme court of judicature, shall pay a fine, not exceeding four hundred dollars, and be imprisoned, and confined to hard labor, not exceeding six months." (342).

Length of Relevant Material: 1 pp.

Hard Copy:
Topics: Religion and government, money digging
Author: Vermont State Legislature
Title of Book: The Laws of the State of Vermont
Title of Article: Religion and government, plural marriage
Place of Publication: Randoph
Publisher: Sereno Wright, Printer to the State
Date of Publication: 1808
Nature of Source: A compilation of the laws of the state of Vermont published for its citizens. With over 3,600 entries, one can gain a very good understanding of the social and civic climate in which Joseph Smith and several other Church leaders were brought up in the 17th and 18th centuries. BYU's volume is actually a two-volume set that has been bound together.
Comment: Thanks to a detailed index and systematic layout, this volume of Vermont laws is important to researchers studying the upbringing of Joseph Smith and his family members. It explains in surprising clarity the laws dealing with family matters, land holdings, and religious issues.
Researcher: Reid L. Neilson
Excerpt (pages): From the time that he first shared his knowledge of the forthcoming golden plates or Book of Mormon, Joseph and his family were accused of money digging, counterfeiting, and magic. When Joseph dug up the Book of Mormon in New York, there were several former business partners of Joseph that claimed to have a stake in the "gold Bible." Below is an interesting law, which condemns moving ore or anything else from the earth away from some else's property. "That if any person shall ... dig up, or carry away stones, ore, gravel, clay, sand, turf, or mould, roots, fruits or plants ... shall forfeit and pay a fine." (369-370)
Length of Relevant Material: 1 pp.
Hard Copy:
As expected, Vermont law was very much opposed to adultery. "That if any man, with another man's wife, or if any woman, with another woman's husband,
shall be found in bed together, under such circumstances as to afford presumption of an illicit intention, between them; both persons, so found as aforesaid, on conviction thereof, before the supreme court of judicature, shall be punished as in the case of adultery." (350)

The passage continues to detail the punishments for adultery.

**Length of Relevant Material:** 1 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Religion and government, plural marriage (divorce)

**Author:** Vermont State Legislature

**Title of Book:** The Laws of the State of Vermont

**Title of Article:**

**Place of Publication:** Randolph

**Publisher:** Sereno Wright, Printer to the State

**Date of Publication:** 1808

**Library Location:** JRCB, BYU Law School library, KFV30 .A25

**Nature of Source:** A compilation of the laws of the state of Vermont published for its citizens. With over 3,600 entries, one can gain a very good understanding of the social and civic climate in which Joseph Smith and several other Church leaders were brought up in the 17th and 18th centuries. BYU's volume is actually a two-volume set that has been bound together.

**Comment:** Thanks to a detailed index and systematic layout, this volume of Vermont laws is important to researchers studying the upbringing of Joseph Smith and his family members. It explains in surprising clarity the laws dealing with family matters, land holdings, and religious issues.

**Researcher:** Reid L. Neilson

**Excerpt (pages):** Divorce would become a big issue with the Joseph Knight family in Ohio. When was divorce legal in America? "That the supreme court of judicature may, and they are hereby authorized and empowered, on petition, to grant bills of divorce from the bonds of matrimony, for the following causes, to wit,-- For impotency, adultery, or wilful desertion for three years; and also, when either party shall have been absent seven years, if unheard of during that time." (270)

**Length of Relevant Material:** 1 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** salvation, fate of those without gospel

**Author:** Rev. Timothy Merritt
As Merritt continues to argue that only believers can be saved, he takes objection with a Universalist who tries to prove that anyone can be saved through the grace of God by comparing unbelievers to infants who have not yet received the gospel. Merritt contends that this line of reasoning is false because infants have never had the choice to believe while others have had the opportunity to believe but have not. "But unbelief is the rejecting of Christ and the gospel; and therefore it is evident that those who never had the offer of Christ, cannot be unbelievers, seeing that they cannot reject him to whom he was never offered." (60)

Length of Relevant Material: 2 pp.

Date when Photocopying was Completed: ____________________________________________

Topics: salvation, judgment, redemption, endless punishment
Author: Rev. Timothy Merritt
Title of Book: A Discussion on Universal Salvation
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: J. Emory and B. Waugh
Date of Publication: 1829
Library Location: HBLL BX 9947 .M553
Nature of Source: A compilation of three lectures and five answers presented by Rev. Merritt in his attempt to discredit the doctrines of Universalism. The lectures are logically organized and each deal with a specific tenet of Universalism that Merritt believes to be wrong. He relies heavily upon scriptures and traditional Protestant interpretations of atonement and salvation. At times, he uses a dialogue style of questions and answers in his text to prove his points. His viewpoints are further buttressed by the addition of two other discourses by the Rev. Wilbur Fisk.

Comment: The author presents a well-reasoned defense of traditional Protestantism in the face of increasing pressure from Universalists in New England. While he does not discuss Mormonism (1829) or any tenants that would later become uniquely Mormon, he does provide the reader with insights into the religious climate and intellectual frameworks which may well have been representative on the eve of the Restoration. Eventually, Joseph Smith, through revelation, will put his own twist on many of these same doctrines.

Researcher: Reid L. Neilson

Excerpt (pages): One of the big theological debates Joseph Smith would eventually discuss in the 19th section of the D&C is the idea of endless punishment. Just what did endless mean? Some accepted it literally while others felt it was a figurative punishment. Merritt took it very literally. "Whatever the terms be, in which the sentence upon the wicked is expressed, they must imply endless duration; not only because they are prospective, and look forward into eternity, without any rate of time to limit their significance; but because the administration of the mediatorial kingdom will then have ceased. There is then no longer a mediator between God and men.-- Mercy is no longer exercised towards the guilty." (23)

Length of Relevant Material: 2 pp.

Hard Copy:

Date when Photocopying was Completed:

Topics: salvation, redemption, Jesus Christ
Author: Rev. Timothy Merritt
Title of Book: A Discussion on Universal Salvation
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: J. Emory and B. Waugh
Date of Publication: 1829
Library Location: HBLL BX 9947 .M553

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his text to prove his points. His viewpoints are further buttressed by the addition of two other discourses by the Rev. Wilbur Fisk.

**Comment:** The author presents a well-reasoned defense of traditional Protestantism in the face of increasing pressure from Universalists in New England. While he does not discuss Mormonism (1829) or any tenants that would later become uniquely Mormon, he does provide the reader with insights into the religious climate and intellectual frameworks which may well have been representative on the eve of the Restoration. Eventually, Joseph Smith, through revelation, will put his own twist on many of these same doctrines.

**Researcher:** Reid L. Neilson

**Excerpt (pages):** Universalists believed that all could be saved through the grace of Jesus Christ regardless of their spiritual standing at death. Merritt abhorred this notion and made it very clear that salvation was conditional. "That holiness (I speak of moral holiness) is required of man as the condition of his salvation, is reasonable from the consideration of the powers and faculties with which he is endued. He is an immortal, intelligent, moral, accountable creature. He is capable of knowing and loving the Author of his being. He is endued with the power of choice and liberty of will; and therefore he is capable, with the gracious succours afforded him, of performing the conditions of eternal salvation, and is justly accountable if he does not. Free agency has no place in the creed of a modern Universalist, and looks with a frowning aspect upon his whole system." (37)

**Length of Relevant Material:** 5 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

**Topics:** visions, dreams, revelations, angels, prophets, second coming

**Author:** David Hudson

**Title of Book:** *History of Jemima Wilkinson, A Preacheress of the Eighteenth Century*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Geneva, NY

**Publisher:** S. P. Hull

**Date of Publication:** 1821

**Library Location:** HBLL AMER/RARE BR 1719 .W5 H8

**Nature of Source:** A narrative history detailing the early life and subsequent prophetic mission of Jemima Wilkinson, who claimed to have been resurrected as the Lord Jesus Christ. Written by an obvious non-believer, her claims and history are challenged on every page. It appears to be written as a warning to others who might be deluded into following other "prophets" of New England.

**Comment:** The author provides a great deal of information about the religious climate in New England during the end of the Eighteenth Century and describes how a new religious movement based on charismatic gifts and claims of visions and communion
with the divine can be perpetuated. Others have made connections between the ministries and claims of Jemima and Joseph Smith, not literally but figuratively.

**Researcher:** Reid L. Neilson

**Excerpt (pages):** While upset in both body and soul by the religious tumult surrounding her, Jemima began claiming personal visions and heavenly manifestations. "She now began to speak of having visions from heaven, extraordinary visitations from the regions beyond the skies." (19) Eventually she claimed to be the resurrected Christ. "Immediately after the clock struck twelve, she raised herself up in bed, and appeared as if suddenly awakened from a refreshing sleep. . . . She repelled, with the utmost promptitude their congratulations on her recovery, and denied that it was Jemima to whom they were speaking, and with affected solemnity informed them that the body of Jemima Wilkinson had been dead, that her soul was then in heaven, and that the tabernacle which Jemima Wilkinson had left behind was re-animated by the power and spirit of Jesus Christ." (22)

**Length of Relevant Material:** 3 pp.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Word of Wisdom

**Author:** William Paley

**Title of Book:** The Principles of Moral and Political Philosophy

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** London

**Publisher:** Baldwyn & Co.

**Date of Publication:** 1821 (first printed in 1785)

**Library Location:** BYU HBLL BJ 1005 .P2 1821

**Nature of Source:** In 1785, William Paley, Subdean of Lincoln, Prebendary of Saint Paul's, and Rector of Bishop-Wearmouth, wrote this treaties on moral and political philosophy in honor of the Right Revered Edmund Law, Lord Bishop of Carlisle. Through these writings, Paley was attempting to help his readers better understand the "simplicity of the Gospel" through a careful reading and interpretation of the "original records" ie. the Holy Bible. He is primarily concerned with "morals." Paley divides his work in to six themed "books": preliminary considerations, moral obligations, relative duties, of relative duties which are indeterminate and the crimes opposite to these, of relative duties which result from the constitution of the sexes and the crimes opposed to these, duties to ourselves and the crimes opposite to these, duties towards God, elements of political knowledge.

**Comment:** Due to a detailed table of contents, Paley's work is easily searched and discovered. He deals with a number of moral topics and questions that would be later debated during the ministry of Joseph Smith. One thing to note is that Paley is writing in England and his views may differ from prevailing moral views in America due to culture and distance.
Nearly fifty years before the revelation on the Word of Wisdom was received by Joseph Smith, others in Europe and America were calling for an end to drunkenness. Of the evils of drunkenness, Paley writes; "The mischief of drunkenness, from which we are to compute the guilt of it, consists in the following bad effects:--1) It betrays most constitutions either into extravagancies of anger, or sins of lewdness. 2) It disqualifies men for the duties of their station, both by the temporary disorder of their faculties, and at length by a constant incapacity and stupefaction. 3) It is attended with expences, which can often be ill spared. 4) It is sure to occasion uneasiness to the family of the drunkard. 5) It shortens life." (239) Paley sees drunkenness as both a social and moral issue that needs to be combated.

The excerpts below are typical of Marsh's tone and logic.

"The worm of the still, says the Missouri gentleman, never touches the brute creation, but as if the most venomous of all beings, it seizes the noblest prey. It bites man. And where it once leaves its subtle poison, farewell to heath--farewell to long life." (6)

"Not satisfied with filing jails, and hospitals, and graveyards, it must people hell. Every moral and religious principle is dissipated before it." (7)
Topics: Adam; creation

Author:

Title of Book: The Living Oracle; or, the Star of Bethlehem

Title of Article:

Title of Periodical:

Place of Publication: Nottingham

Publisher: C.W. Twort

Date of Publication: January 1830

Library Location: BYU Special Collections BV 5080.L33 1830

Nature of Source: This was an individual pamphlet published in Great Britain, yet later combined with 29 other similar writings in a compilation entitled Divine Revelations and Prophecies. Although the author of this work remains anonymous, it was clearly written by a supporter of John Ward, who later took upon himself the name Zion. The stated purpose of this pamphlet is to refute the argument of the Reverend T.P. Foley, one of the earliest and most loyal disciples of Joanna Southcott. Following the prophetess' death in 1814, many claimed to be Southcott's successor, yet Foley and various others, such as Jane Townley and William Sharp, who together comprised the "Old Guard," rejected them all. One of these claimants was Zion Ward, who declared he was the Shiloh whose coming Southcott had prophesied of. Most likely either he or his followers wrote this pamphlet.

Comment: This brief excerpt provides an unusual interpretation of the creation, especially in regards to the role of women. It appears that the author perceives Adam as representing both the man and the woman, and in the process minimizes the importance of females.

Researcher: Gretchen Olson

Excerpt (pages): "Now Edom means earthly, bloody, or red; Adam signifies man, earthly, red or bloody: and take notice, the name Adam is designed to signify male and female in one; see Gen. i. 27, 'So God created man in his own image: in the image of God created he him; male and female created he them:' yet you see there was but one person visible, and that was the male, but the female was invisible." (18)

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: Anointings

Author: John Wroe

Title of Book: Private Communications Given to John Wroe, Vol I: 1819-30

Title of Article:

Title of Periodical:

Place of Publication: Wakefield, England
This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.

Comment: This is a brief excerpt from a revelation Wroe claims to have received in Ashton on September 9, 1823, as recorded by Henry Lees. Unfortunately, no information in the immediate text other than what appears below concerns the subject of anointings. However, based on this short sentence, one may conclude that Wroe utilized anointings in his ministry.

Researcher: Gretchen Olson
Excerpt (pages): "I will bring thee forth unto this people again after thou hast anointed him whom I have named unto thee . . . " (36)

Topics: City of Zion; New Jerusalem; Moses; angels
Author: Jane Lead
Title of Book: Divine Revelations and Prophecies
Title of Article:
Title of Periodical:
Place of Publication: Nottingham
Publisher: H.Wild
Date of Publication: Originally published 1700, later reissued 1830
Library Location: BYU Special Collections BV 5080.L33 1830
Nature of Source: This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.

Comment: This excerpt is Lead's description of the vision she had of Mount Sion, the second of the three "blessed worlds" (namely, Paradise, Mount Sion, and New Jerusalem). The sea is the traditional Hebrew symbol of evil, which correlates with
Lead's assertion that only those who are perfect are able to cross it. In addition, the author notes that Mount Sion must be established in association with the church before New Jerusalem can descend.

Researcher: Gretchen Olson

Excerpt (pages): "Mount Sion.--Now from hence, the spiritual man must take another remove, to see what doth lie for him beyond this region or principle, among the precious things that do flow from that rich ocean, which is betwixt Paradise, Mount Sion, and the New Jerusalem.--This is that glassy sea that is spoken of by the beloved John, upon which the conquerors are seen singing their songs of triumph; and it doth compass round the city, where is the residence of the Great King, the throne of the Lamb, and the Seven-sealing Powers, or Fountain-spirits of God, that do go forth from the most Holy One. Now this burning sea is for probation, there being none able to pass it, but they who have gotten a full, perfect, and thorough conquest over the Beast, and over his image; so as they nothing more of his mark do bear. They, and they only, can stand here; because they are signatured from this flaming glassy sphere, that will make bodies clear and shining as terrible chrystal.

"This kingdom of Mount Sion, where is an innumerable company of angels, with the church of the First-born; and in which are contained all the originals and living patterns of what was copied out by Moses who had a sight of them, must open itself and be established, before the kingdom of the New Jerusalem can come down, either invisibly or visibly. There is a necessity for the mediatorial and priestly kingdom to go before and make way for that." (28)

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Dispensations; Elias; New Jerusalem; gathering; church; preparation of the earth and preceding events

Author: Jane Lead

Title of Book: Divine Revelations and Prophecies

Title of Article: 

Title of Periodical: 

Place of Publication: Nottingham

Publisher: H.Wild

Date of Publication: Originally published 1700, later reissued 1830

Library Location: BYU Special Collections BV 5080.L33 1830

Nature of Source: This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.

Comment: This excerpt discusses Lead's interpretation of the role of Elias in preparing the earth for the "fuller time and dispensation to come". The author also alludes to the
descent of the New Jerusalem from above and of the gathering of heavenly spirits to Christ.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "This now is a dispensation of that time mentioned, of a gathering in of heavenly spirits to Christ, out of the reformed Paradise. But there is yet a fuller time and dispensation to come, that shall answer to the Jerusalem above, which is said to come down. Here is a Mount Sion church to be gathered out from among all churches of men, by the preparing ministry of an Elias spirit; who is to make ready against the Lord's return from that solemnized wedding with the present triumphant church. Now what is meant by this Elias spirit, but such a spirit as hath power to transform and translate at pleasure? THIS ELIAS IS NOT AN ABSTRACTED GHOST, BUT IS IN CONJUNCTION WITH A FLAMING BODY OF LIGHT. This was that which the apostles eyed much in their days, and had the revelation thereof FOR THE LATTER AGES." (31)

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Elias; Second Coming; preparation of the earth and preceding events

**Author:** Jane Lead

**Title of Book:** Divine Revelations and Prophecies

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Nottingham

**Publisher:** H.Wild

**Date of Publication:** Originally published 1700, later reissued 1830

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**Comment:** In this excerpt, Lead notes the role of the spirit of Elias in preparing the way for the coming of Christ. However, elsewhere in this book, Lead notes that the Second Coming has already taken place through the outpouring of the spirit of Christ; thus, the "coming of me your Lord from heaven" which she refers to is what she terms the Third Coming.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "I, YOUR JESUS, must abide in my Heavenly Reservatory till this birth [of the Holy Ghost]--for it is the Elias' Spirit that will come in another and more perfect ministration than ever yet hath been known, THAT MUST PREPARE FOR THE COMING OF ME YOUR LORD FROM HEAVEN; who left this work to be accomplished by the birth of the Holy Ghost, which was to bring forth the most perfect
Restoration, that so you might come to know Elias's tract through the burning chariot for translation. It will certainly fall upon the lot of some one or other, that are hereunto predestinated to bring forth this mighty Elias, as the first-born in Wisdom's day, to go before, and overturn, and make ready for my absolute reign, yet to be in the earth, in order to the New Jerusalem descending glory. December 7, 1676."

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: Elijah; Second Coming; preparation of the earth and preceding events; resurrection

Author: Jane Lead

Title of Book: *Divine Revelations and Prophecies*

Place of Publication: Nottingham

Publisher: H. Wild

Date of Publication: Originally published 1700, later reissued 1830

Library Location: BYU Special Collections BV 5080.L33 1830

Nature of Source: This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.

Comment: This excerpt discusses the coming of Elijah to prepare the way for the coming of the Lord. Lead refers to what is normally termed the Second Coming as the Third, because she believes the second has already taken place through the outpouring of the spirit of Christ. In addition, she notes that Elijah will aid in the resurrection.

Researcher: Gretchen Olson

Excerpt (pages): "ELIJAH with his Fiery Chariot will also come before this Great and Notable Day of Christ's Third coming, to shew to some the way for to escape out of this Corporeal State, into that other Principle, the one Pure Eternal Element; from whence the Lord, the Mighty God and Saviour, with all his Saints, IN HIS TIME WILL BE REVEALED."

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: Endowment of power; Second Coming

Author: Jane Lead

Title of Book: *Divine Revelations and Prophecies*
This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.

Comment: The most interesting aspect of this excerpt is the author's use of the word endued. This word derives from the Greek word enduo, meaning "to sink into a garment," and is found many times in the New Testament. However, the King James Version translators used the transliterated form only once, in Luke 24:49. Elsewhere, as in Ephesians 6:11, the same Greek word enduo is translated as put on. Thus, it is intriguing to note that Lead chose the term endued, which members of the LDS faith tend to associate with taking out a temple endowment. She further states that after being endued, one is protected from the trickery of the devil. In addition, she mentions the importance of watching and waiting for the day the Lord will return.

Researchers: Gretchen Olson

Excerpt (pages): "The word pending thus further in me: 'I shall put no other burden upon you, but that you hold fast the word of my counsel, which is to abide, and not start aside, till you be endued with all those ghostly powers, as the present occasion doth require. Then shall you know you are in that boundless circle, into which neither the Dragon, nor any of his adherents shall be able to break, to annoy, or to hurt.' Then was added this word; 'Blessed are those that are found watching and waiting, till the Lord shall appear in the full power of his Godhead, to magnify his own kingdom, and maintain the right thereof above all kingdoms of the world.' Even so, come Lord Jesus, and make good all of these thy faithful sayings, to the joy and praise both of the Jerusalem above, and of that beneath. For which waiting in all obedience, we acquiesce in thy will herein."

(67)

Length of Relevant Material: 1 par.

Topics: Gathering; tree of life; ten tribes; Jews; restoration of Israel to knowledge, to their lands, to favor with God; Gospel for Israel; New Jerusalem

Author: John Wroe

Title of Book: Private Communications Given to John Wroe, Vol I: 1819-30

Title of Periodical:

Place of Publication: Wakefield, England
This excerpt was taken from a revelation dated June 1, 1823, as recorded by William Cooke. The speaker discusses the lost tribes and the fact that the Jews no longer know which tribe they belong to, noting that the tribe of Judah will be responsible for building Jerusalem. After calling for conversion to Christianity, the speaker closes with an allusion to the tree of life.

Researcher: Gretchen Olson

Excerpt (pages): "Now I tell thee, as I scattered my children the Jews, I have also scattered their wisdom, for there is not one of them knows what tribe he belongeth to; nor is there one of them knoweth whether he belongeth to my tribe Judah, which I, Jesus, will cause the Branch to spring from. Did not David my servant tell you that judgment should be given unto the king? And if you will choose me to be your king and captain, I will give righteousness to the king's son. This is my Branch which shall go forth and build Jerusalem.

"Now put all your strange gods and your pictures from you, and all your strange wives which you are not lawfully married unto, for ye shall be married unto me, and I will be your husband--ye shall be my brides, for I have prepared the robes, and I will let thee see that Israel shall have the crown, for this is what I have sworn unto--my holiness, and I will perform it.

"Now my children obey my commands, that you may have a right to the tree of life, that you may be my sons that I may grant ye your prayers." (27-28)

Length of Relevant Material: 3 par.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: God, three separate beings; men become gods; women's role

Author: John Wroe

Title of Book: *Private Communications Given to John Wroe, Vol I: 1819-30*

Title of Article:

Title of Periodical:

Place of Publication: Wakefield, England
"Ask thou the Hebrews why they doubt me; when ye are one, ye wander about like a lost sheep, ye get a wife, yet are ye not perfect; my scriptures tell you that I made you below myself, but when I make you equal with myself, ye shall behold my glory and be satisfied, for I will make you three persons, yet one; three being one shall be a bride. I will marry you, and I will rejoice over you, as a husband rejoiceth over the wife of his youth, whom he loveth; then I will shew you plainly three persons yet one God.

"Did not I say, Let us make man in our own image? Prove me and try me, for I tell you that God must be three persons; and when you are united three in one, and one in three, ye shall be as gods knowing good and evil; and ye shall even judge angels;--and I will reveal all things unto you; and your eyes shall be opened, and never be shut; and darkness shall cover you no more; for the shadow of death is past, and hell has shut her mouth and shall receive no more."

Length of Relevant Material: 2 par.

Topics: Happiness as God's purpose for man; soul; Millennial conditions; Creation; the fortunate fall; Jehovah

Author: Robert Hamilton Bishop

Title of Book: The Glory of the Latter Days: A Sermon

Title of Article:
Place of Publication: Lexington, KY
Publisher: Thomas T. Skillman
Date of Publication: 1815
Library Location: Shaw and Shoemaker Collection, Microfiche 34134
Nature of Source: This is the publication of a sermon given at the Annual Meeting of the Bible Society of Kentucky. This society emphasized the importance of providing copies of the Bible to those unable to afford their own, as well as producing additional copies at an inexpensive rate to facilitate one's procuration of the scriptures. This sermon concerns the Last Days, especially what the author envisions will be characteristic of the Millennium.

Comment: This particular excerpt is taken from Bishop's introduction, where he outlines the creation. In this passage, he essentially argues that although happiness existed in the Garden of Eden, the fall made it possible for wickedness to prevail. In addition, the author notes that happiness will not reign again until the Millennium.

Researcher: Gretchen Olson

Excerpt (pages): "Man was originally made after God's own image. The image of the immortal God was originally instamped on the human soul. Holiness and happiness were the original inheritance of the human race; and Jehovah thus dwelt in man, and on the earth. By the introduction of sin into the human constitution Jehovah was driven from his own earth, and from the government of his own creatures. Disorder and wickedness of every kind have ever since marked the history of the world. God is not in all man's thoughts, and consequently is not to be seen in any part of his conduct. This state of things is not, however, to continue always. However long the reign of sin and desolation may have been, it is not to be eternal: a period shall arrive when man shall be once more exhibited on earth, in the image of his maker, and when God shall dwell with man, and man dwell with God." (5)

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Israel; gospel for Israel; proselyting; restoration of Israel to knowledge

Title of Book: Private Communications Given to John Wroe, Vol I: 1819-30
Title of Article:
Title of Periodical:

Place of Publication: Wakefield, England

Publisher: John Wroe, for the Trustees of the People who have Surnamed themselves Israelites

Date of Publication: 1845

Library Location: BYU Stacks BX 67999.C5 W76x 1845 vol.1

Nature of Source: This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of
Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.

**Comment:** This revelation is dated March 1, 1823, as recorded to Samuel Walke. In this passage, Wroe is instructed to preach the gospel to the Jews. In the early years of Wroe's ministry, he spent a great portion of his time preaching in synagogues, in an effort to bring Jews to the knowledge he had as a "true Israelite." For additional information on this subject, see pp. 38-39.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "And for thee, thou shalt go to London to the Jews; and see if there be any Israelites there. Now see that thou be valiant and strong, fear not, for I will be with thee: and thou may call and see my children on the way. And then I will tell thee what sea-port thou may embark at, and where thou shalt go." (17)

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Israel; Old and New Jerusalem; restoration of Israel to knowledge; gospel for Israel

**Author:** John Wroe

**Title of Book:** *Private Communications Given to John Wroe, Vol I: 1819-30*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Wakefield, England

**Publisher:** John Wroe, for the Trustees of the People who have Surnamed themselves Israelites

**Date of Publication:** 1845

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**Comment:** This revelation, dated May 21, 1823, was recorded by Robert Harling. It discusses the restoration of Israel to the knowledge of the gospel, describing Wroe's followers as Israelites, rather than Jews and Gentiles. Also included in this passage is
information about the building of Jerusalem, although Wroe does not specify if this refers to Old or New Jerusalem.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "Now I tell thee the Israelites will not receive thee yet, for if they receive thee now it would be no trial unto my people which have received my word before. But they shall finish my work at the end; for I have hidden stores which they shall bring forth, and when thou returns, I will reveal my son Shiloh amongst my Israelites, and they shall come forth and go unto that place where I am now sending thee, and shall build Jerusalem--my seat, my throne, that I may cause my Spirit to rest there, for my Spirit shall not always strive with man.

". . . the Israelites shall gnash at their Rabbies saying, 'Is this the doctrine that you kept us so long dark in? We will not feed your robes any longer, for God has given us a light, and we will follow it, for be [sic] will have no more of your dark doctrine, for we know this light is from God, therefore we will be no more a Jew nor a Gentile, but we will be Israelites of the living God.'" (24)

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Israel; places of refuge; judgment; redemption

**Author:** John Wroe

**Title of Book:** *Private Communications Given to John Wroe, Vol I: 1819-30*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Wakefield, England

**Publisher:** John Wroe, for the Trustees of the People who have Surnamed themselves Israelites

**Date of Publication:** 1845

**Library Location:** BYU Stacks BX 67999.C5 W76x 1845 vol.1

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**Comment:** This revelation is dated April 23, 1823, as recorded by Robert Harling. In this particular passage, Wroe discusses a figurative place of refuge, namely, the "ark" Israel will help establish. In addition, Wroe contrasts the wicked and the righteous, distinguishing between redemption and salvation, yet notes that the judgment will be "speedy" and relatively easy.
"I will give what tribe every one belongs to, that they may be ready for the ark which I have shewed thee, which I will cause my children Israel to prepare; then it shall be seen who are seeking common salvation, and who are seeking both salvation and redemption. Did I not cause Paul to tell you to go on to perfection? and those that will have only one part of my scriptures, shall not taste of my kingdom, for I told you to go on to perfection, for I will make a speedy separation from amongst [sic] you; I will put the sheep on the right hand, the goats on the left, and my son Shiloh shall drive the goats from the face of the earth, that I may behold my sheep from heaven; for I told you in my father's house were many mansions, and my Branch shall separate you, for I will have no more the preaching of Satan. I have prepared a road, and Satan stands in the road telling my children the road is too narrow, and inviting them to stop; have not I the Lord of heaven and earth, set a lamp in the way--and sworn by my holiness that I would set a watch upon the walls of Jerusalem, which shall never hold their tongue day nor night, till I establish my kingdom?" (21)
Prophecies. Third ed. (Boston, 1849), 27-28., the Jews are referred to as the visible Hebrews, while the Gentiles are described as the invisible Hebrews. Thus, Wroe believed he needed to sift out the "true Israelites" from among both the Jews and the Gentiles. [Note: "Joannes Roes" is the latinized form of Wroe's name occasionally used by his scribes.]

**Researcher:** Gretchen Olson  
**Excerpt (pages):** "Joannes Roes. Son of man, arise! and stand up before this people, the Jews, and tell them my decree is fixed, which I will alter not--and tell their Rabbies that they will be confounded:--and tell them that they are not Jews, but if they will ask of me, I will make them true Israelites. And go to the Gentile priests, and tell them they are not Gentiles; but if they will ask of me, I will make them Gentiles of the true Israelites, for I will confound all that call themselves Gentiles and are not. And perform this before thou leaves this place." (38-39)  
**Length of Relevant Material:** 1 par.  
**Hard Copy (pages):**  
**Date When Photocopying Was Completed:**  

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**Topics:** Keys; church; Judgment Day  
**Author:** Jane Lead  
**Title of Book:** Divine Revelations and Prophecies  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Nottingham  
**Publisher:** H.Wild  
**Date of Publication:** Originally published 1700, later reissued 1830  
**Library Location:** BYU Special Collections BV 5080.L33 1830  
**Nature of Source:** This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.  
**Comment:** This excerpt describes Lead's assertion that prior to Judgment Day, a church with all the necessary keys will exist on the earth. In addition, she notes that the church will be so pure, it will be possible to have direct knowledge of the affairs in heaven.  
**Researcher:** Gretchen Olson  
**Excerpt (pages):** "Know it therefore for a certainty, that the Lord will have a pure and spotless church upon the earth, that before the General Day of Judgment shall have the keys of the Power, yea of the Transmuting Power too, as all Ethereal, to ascend and descend. And they will be in such purity and separation from all this corrupt element, that they will frequently be admitted to the Holy Trinity, to know the celestial affairs that belong to their own kingdom." (17-18)  
**Length of Relevant Material:** 1 par.  
**Hard Copy (pages):**
This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.

Comment: This excerpt, taken from a revelation dated April 20, 1824, as recorded by William Tillotson, discusses the bestowal of the promised land to Israel. According to the speaker, unlike the promised land of the past, during the Millennium, Israel will possess the entire earth and will be free from all enemies.

Excerpt (pages): "I the Lord, who created man at first, and brought forth an help-mate for him--I will now prove myself, that that which I recorded in the scriptures shall not return void, but I will fulfil it saith the Lord of all; and that evil fruit which Satan caused her to hand unto man, shall return upon Satan's head, and I will let man see that she has brought forth the good fruit, and I will cause man to eat it without the sweat of his brow, and it shall come to him without labour; as I gave the manna, so will I give them the good fruit, this promised land is not like the promised land that the children of Israel entered before, for there was their enemies around them, and Satan tempting me to curse them, and that blessing which I gave them was only a shadow of this, for I will give them the planet for a possession; and as I prepared me angels and cherubims to minister unto me, so have I prepared servants for Israel for a thousand years." (69)

Length of Relevant Material: 1 par.

Hard Copy (pages):

Date When Photocopying Was Completed:
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Comment: This excerpt is taken from a revelation recorded by William Lees and dated November 29, 1823, while Wroe was travelling in Milan. This particular passage concerns the destruction surrounding the Second Coming of Christ. The speaker (Wroe's Lord) asserts that only the 144,000 mentioned of in the Book of Revelation will survive the destruction, after which they will inherit the earth. Christ (Shiloh) shall rule. Thus, this excerpt indicates that the Wroeites were premillennialists.

Researcher: Gretchen Olson

Excerpt (pages): "And when I send forth my destruction you shall sing the song of Moses and the Lamb, for I will give it, and no one shall be able to learn this song but the hundred and forty-four thousand: for my son Shiloh shall give the whole earth to this number for a possession, and he shall reign over them." (44)

Length of Relevant Material: 1 par.

Hard Copy (pages): 

Date When Photocopying Was Completed:
Date of Publication: 1845  
Library Location: BYU Stacks BX 67999.C5 W76x 1845 vol.1  
Nature of Source: This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.  
Comment: This revelation is dated July 3, 1824, as recorded by William Muff. This particular passage concerns the Millennium, both the preceding events, including the destruction of the wicked, as well as the circumstances which will characterize the thousand years of peace, including the literal interpretation of the lamb and the lion. This provides evidence that the Wroeites were premillennialists, for they believed that a cataclysmic change would usher in the coming of Christ.  
Researcher: Gretchen Olson  
Excerpt (pages): 

"...for the whole earth shall burn as an oven, and there shall be kings and rulers among this number which are in the caves and holes of the earth: and at that day will my scriptures be fulfilled, where the first is last, and last first, and the poorest of my flock shall leap for joy. And I will now tell thee what I will do unto my flock; I will make their deeds known on the house top: this is to all who have the mark of their God upon them. For I will thrash my wheat till it be ready for my granary, and I will make thee the thrashing instrument, and thou shalt thrash the wheat till the husks be gone from it; and then the husks will I burn at my coming. The evil spirits that are among my children are the weeds; and I will cause an east wind to come at my coming, and it shall blow them into that place which I have prepared for them. Then ye shall see whether the earth shall give her increase, for the great army shall be seen no more in the earth; for Satan brought them forth for the disobedience of my children, and he has sown the tares. [author's footnote: Satan sowed the tare by man.] Ye now fallow your land one year, but I will no fallow it, and I will burn it up that there be no weed; and after my fallow shall it yield a thousand years without fallow. And at that day there shall not be seen an animal on the earth that lives one on another; for at this day one animal eats another, and men murder one another. Now if I had been prince of this world you would have charged me with this, but his work is like those that say my scriptures contradict one another, and they are not true; and I will confound them, and they shall reel to and fro like a drunkard "There shall be a book printed of the singing-women which shall sing in my holy temple, seventy thousand shall there be, and the account shall be delivered from every place: seventy thousand men shall there be, and they that play on instruments shall sing at times, for they are in the number; these shall attend my house. This number shall come out of every tribe, that I may have a part, and every time that they come out of all nations to my house, it shall be a feast unto them, a feast of gladness and rejoicing. This number shall live at Jerusalem, and their offspring shall depart according to their heritage. The star of this number shall shine bright, for it is a great number; for they shall be the fathers of
many nations, and where the king is there shall they be. But the twenty-four elders shall be in twenty-four provinces, sitting as judges; they shall receive of me, and hand unto my people." (81-82)

Length of Relevant Material: 1 p.
Hard Copy (pages): Date When Photocopying Was Completed: 

Topics: Last Days, preparation of the earth and preceding events; places of refuge; destruction; Gentiles; land of promise; angels; revelation

Author: John Wroe
Title of Book: *Private Communications Given to John Wroe, Vol I: 1819-30*
Title of Article: 
Title of Periodical: 
Place of Publication: Wakefield, England
Publisher: John Wroe, for the Trustees of the People who have Surnamed themselves Israelites
Date of Publication: 1845
Library Location: BYU Stacks BX 67999.C5 W76x 1845 vol.1
Nature of Source: This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.

Comment: This revelation was dated September 10, 1824, as recorded by William Tillotson. The speaker in this revelation is simply referred to as a voice; it is likely the angel Uriel mentioned in the body of the passage, who occasionally delivers the Lord's revelations to Wroe, rather than the Lord speaking directly to Wroe as he claims happens in most of his other revelations. This same angel generally serves as Wroe's guide while he is in the midst of his visions. The following excerpt discusses the establishment of a place of refuge in a promised land. From other revelations (see p. 76), the reader may assume that this place of refuge may be found in England. Those who remain outside the walls are in danger of destruction unless they can prove "they have clean meat." This may be interpreted either figuratively (the meat representing works), or literally, since the Wroeites abstained from eating pork's flesh, considering it to be unclean.

Researcher: Gretchen Olson
Excerpt (pages): "And thou shalt tell them, that the angel Uriel has met with thee to tell thee that, if Israel will gather themselves together, that the Lord will lead them unto a place where there is no weed, a choice place, a place where the vine will grow, where there is a tabernacle drawn over it, where the frost air cannot blow, where the sun cannot
scorch it--where there is no stones but choice earth: there is a wall round it high and lofty, so that the foul air cannot blow on it; the doors thereof are high and lofty, (which are twelve in number,) doors which Satan cannot enter, a building that is pleasant, the ground-work is laid, the gates are set up, the walls are built. And thou shalt tell them that Uriel has told thee, if they come not out from among the weed, that Uriel has heard from the Lord God of Hosts that there is a charge given by the living God of Israel, that the thunder-bolts will descend from every corner of the heavens, and will burn up and destroy all the weed if they come not out. and those that will not cry out to be lifted up from among the weed, they are to be burned and destroyed with the weed, saith the Lord. . . And thou shalt tell them that Uriel has sent thee unto them, to tell them that the seals will be opened, and that he lion of the tribe of Judah is descending from the heavens to view his garden, and he will roar like a lion, and they shall hear his voice from every quarter of the earth, and he shall cry, 'Destroy them all, destroy them all.' Then there is a charge to the angels that he whole ball shall be burnt up; and at that day their hiding-places shall be uncovered, and their sting of the serpent shall be discovered; . . .then they shall be afraid one of another--and those that have eaten of the sting of the serpent which is their king--they shall destroy one another, and eat one another; and they shall cry out for hunger like a hungry man. . . .And thou art commanded not to eat of their abominable meat, but if they can bring thee clean meat thou wilt eat; and if they can prove to thee that they have clean meat, that the Lord will not burn up this ball, but will preserve it for their sake; but if they cannot prove it, thou art commanded to tell them that it will be destroyed within the forty and two years, and that their months are lengthened into years to see if they will seek the Lord their God; for Jonah was commanded to cry, Yet forty days,--and the days were made into years; and so now the Lord has commanded thee to say, Yet within forty months, the whole earth shall be burnt up and destroyed. And let this be read on two of their sabbaths, which is Sunday, to the rebellious house of the Gentiles, the seed of Esau, which curses their God with unclean meat between their teeth,--and thou shalt say, these are the words which thou art commanded to utter before the rebellious house." (97-100)
Prophecies. Although the author of this work remains anonymous, it was clearly written by a supporter of John Ward, who later took upon himself the name Zion. The stated purpose of this pamphlet is to refute the argument of the Reverend T.P. Foley, one of the earliest and most loyal disciples of Joanna Southcott. Following the prophetess' death in 1814, many claimed to be Southcott's successor, yet Foley and various others, such as Jane Townley and William Sharp, who together comprised the "Old Guard," rejected them all. One of these claimants was Zion Ward, who declared he was the Shiloh whose coming Southcott had prophesied of. Most likely either he or his followers wrote this pamphlet.

Comment: In this excerpt, the author sets forth his perception of the second coming of Christ, relying heavily on his interpretation of Matthew 8:23-27. Essentially, he argues that the Second Coming will not be characterized by Christ as a resurrected being descending out of heaven, but will instead be a spiritual coming. This complies with Ward's assertion that he was possessed by the spirit of Christ and, therefore, was Christ.

Researcher: Gretchen Olson

Excerpt (pages): "Various are the opinions, and great have been the controversies among many who have believed in the coming of the Lord, of how he would come; the greater part contending that he must come in person, the same that came among the Jews two thousand years ago. But others have differed with these, contending that he must come in the spirit; in this, so far, they have said the truth; but how that coming in spirit would be, they have not been able to satisfy either themselves or their hearers: but had they understood what is recorded in Matth. viii. 23--27, they would have known the precise way of his coming. Jesus enters into a ship with his disciples; the ship represents a human being, in whom he comes in the end; the violent storm in which the ship is overtaken, represents the spiritual sufferings this character has to pass through in finding out the ocean deep of the mysteries of God's word; and Jesus rising up, after being asleep, and rebuking the winds and the sea, and there was a great calm, it shows that the Lord is risen up in the appointed instrument as one out of sleep, and by the wisdom and power of his word stilleth first the raging storm of Satan's malice against his creature that was like the ship covered with the waves; and it shows further, that in his creature he will hush into stillness the raging waves of the sea of the world of evil, who reject the light of his spirit in his word, who are foaming out their own shame, speaking in ignorance against the kingdom of God; and will, in spite of their combined influence and power, cause the little leaven to leaven the whole lump, and establish the great calm of his righteous and peaceable reign on the earth, though hell from beneath is moved now to meet him at his coming." (Preface, iii-iv)

Length of Relevant Material: 2 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Millennial conditions; fall; Adam; Garden of Eden; Elijah

Author: Jane Lead

Title of Book: Divine Revelations and Prophecies

Title of Article:
Comment: This excerpt begins with a description of the earth during the Millennium, likening it to the Garden of Eden. Of interest is Lead's interpretation of the role of Adam, noting that he was intended to remain paradisiacal, but failed. Thus, she adds, God was required to come as man to compensate. Furthermore, she notes that the name "Elijah" is synonymous with "Shiloh" and the "Anointed of God."

Excerpt (pages): 

"...but they shall also be able to transmute all gross metals into transparent gold, so as it shall be far more plentiful than in Solomon's time. This very gross earth on which we now tread shall be made chrysaline. The river that was divided into four heads, which have been cut off ever since Adam was turned out of Paradise, shall now be made to return with a full stream, to bring forth the Seed of Gold, Bdellium, and the Onyx Stone in a Sparkling Glory. Mansion-houses here shall be built, and goodly tents pitched, which shall exceed all the structures which have ever yet been; for these dwelling-places shall be magical, sometimes visible and at other times invisible, according to the pleasure of the blessed inhabitants, who dwell therein in everlasting security.

"This, my brethren, is a confirmation of what I have told you, Adam (had he continued paradisiacal) was to have done, therefore God's purpose will stand, and as Adam the first failed, God himself became man, in order that this world should not remain part evil and part good beyond the time he decreed, when he caused Man (his Son) to become an angel, with a corporeal body, and to be the vanquisher and exterminator of all the evil which the Fall of Angels had introduced; and therefore you see, my brethren, that God in Christ will, in the sixth day of the New Creation, bring forth as many men (for to restore the earth and its creatures to its Sabbath of rest) as was manifested in the first creation, and as one man, even Adam I believe, will be again the first, and Scripture characterises him under the names of Shiloh, Elijah, and Branch of Righteousness; which terms are all synonymous, and imply the Anointed of God." (23)
Title of Book: Private Communications Given to John Wroe, Vol I: 1819-30
Title of Article:
Title of Periodical:
Place of Publication: Wakefield, England
Publisher: John Wroe, for the Trustees of the People who have Surnamed themselves Israelites
Date of Publication: 1845
Library Location: BYU Stacks BX 67999.C5 W76x 1845 vol.1
Nature of Source: This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.
Comment: This revelation, dated May 28, 1824, as recorded by John Taylor, discusses the character of the earth during the Millennium, when the twelve tribes (the righteous) will possess the earth. Israel will inhabit the entire earth as divided into 24 counties. Furthermore, the speaker declares that Christ will dwell at Jerusalem, from which He will reign for a thousand years.
Researcher: Gretchen Olson
Excerpt (pages): "Now I will tell thee what I will do; when I have given the whole earth for a possession to the twelve tribes; I will divide this ball into two parts. And I wilt cause the sea to go to one place, and it shall be called a lake, and I will cause rivers to go round my ball, and the lake shall feed them, and feed the veins to give waters to the springs, and I will water the planet by a mist; for I will divide the planet into twenty-four counties, and Jerusalem is my house which I will dwell in, and I will judge my house in peace and righteousness, and peace shall be to their gates; and the aliens which dwell in blood, for a thousand years shall rejoice to be your servants, and they shall be as glad as you are at receiving your crowns, which I will give you, and great shall be their joy." (77-78)
Length of Relevant Material: 1 par.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Millennial conditions; priesthood; priests; judges in Israel; lay priesthood; church discipline
Author: Robert Hamilton Bishop
Title of Book: The Glory of the Latter Days: A Sermon
Title of Article:
Title of Periodical:
During the Millennium, a great change shall be visible in the qualifications and general character of those who shall minister in holy things. Every son of Aaron shall then be fully qualified for the station which he shall occupy, and he shall faithfully attend to the duties of that station. [Bishop then quotes Malachi 3:3-4 and Ezekiel 44:10-16, 22-24]. . .

"The priesthood shall be distinguished by their clear and faithful exhibition of divine truth. They will be men of strong minds and evangelical principles. They shall also be distinguished by their impartiality and vigor, in exercising the government and the discipline of the church. In controversy, they shall stand in judgment, and they shall judge it, not according to passion or prejudice, or this or that; but according to MY judgments. In all God's courts, they will keep and cause to be kept God's statutes. And they shall Hallow my Sabbath.

"By their personal piety they will also be distinguished. For in the day that the priest goeth into the sanctuary unto the inner court, to minister in the sanctuary, he shall offer His own sin offering.

"In fine, the priesthood of that day shall have little or no connection with secular offices-they shall have no possession in Israel; they shall devote themselves wholly to their sacred functions, and concern themselves not with the affairs of the world. verse 28.

"What a change! Instead of a weak, and an ignorant, and an envious, and a careless, and a wanton, and a worldly-minded, and a self-seeking, and worldly accommodating priesthood, the church shall be blest with men of the first rate piety, with men of the first rate talents, and with men who shall themselves be examples of every thing that is amiable, to break unto the children of the great family the bread of life. . .

"Those who minister in holy things, and who shall thus devote their whole time and talents to their work, shall be decently supported by those for whose benefit they labour, and all other necessary expenses attending the dispensation of ordinances shall be freely and liberally discharged. [He then quotes Ezekiel 44:30-31; 48:8-14]

"A variety of other passages may be produced to the same amount. In fact, a single passage describing at length the glory of the latter days, is not to be found, where a liberal devoting of the good things of this life to the service of the sanctuary, holds not a
distinguished place. It is a great law of our nature, that men will give cheerfully and liberally to that which their hearts are attached. In the period of which we now speak, men's hearts will be attached to God's honour and God's service on earth, and attached to these, as the most interesting of all objects below the sun. It will follow then as a thing of course, that neither God's servants nor God's work will in any degree suffer or languish for the want of any of the good things of this life. The enquiry among the members of the great family will not be, 'How little can we bestow to this or the other object, connected with the advancement of the interests of Messiah's kingdom, and still maintain some kind of standing in society;' but how much is it our incumbent duty to bestow." (13-19)

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Missionary work; Jehovah
Author: Robert Hamilton Bishop
Title of Book: The Glory of the Latter Days: A Sermon
Title of Article:
Title of Periodical:
Place of Publication: Lexington, KY
Publisher: Thomas T. Skillman
Date of Publication: 1815
Library Location: Shaw and Shoemaker Collection, Microfiche 34134
Nature of Source: This is the publication of a sermon given at the Annual Meeting of the Bible Society of Kentucky. This society emphasized the importance of providing copies of the Bible to those unable to afford their own, as well as producing additional copies at an inexpensive rate to facilitate one's procuration of the scriptures. This sermon concerns the Last Days, especially what the author envisions will be characteristic of the Millennium.

Comment: Among the characteristics outlined by Bishop in his sermon is a great change which he perceives will take place in the character of the people (22). According to Bishop, the Bible and the doctrines it espouses "form the great medium through which this great change in the moral state of man is to be effected" (24). As a result, he urges his congregation to engage in extensive missionary work to ensure that their "heathen" neighbors might also undergo this great change.

Researcher: Gretchen Olson
Excerpt (pages): "Would each of us just take a spare hour, and endeavor to cast up in his own mind, and to assist him, let him mark it down on paper--how many of his friends and neighbours are at this very hour evidently, and many of them avowedly without Christ, aliens to the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. The result of an inquiry of this kind would likely astonish the most of us.
"We express on almost every occasion our sympathy for the heathen in Africa, and Asia, and in the remote quarters of the globe. And we do well to sympathize with these--we do well daily and hourly to pray for these--we do well to embrace every opportunity to
send the gospel to these. But shall we take no notice of the heathen in our own houses; on our streets; living within the very next door; many of whom are closely connected with us, by every endearing tie--the tie of the religion of Jesus only excepted? As the number of heathen thus within our reach, thus under our influence, thus committed to our care, is immense--so the guilt under which we and our churches lie on their account is enormous. . .

"We are encouraged to exert ourselves in the great and good cause from the aspect of the times. It is no time, christian [sic] friends, to keep our hands in our bosoms. Jehovah has come out of his place, and has terribly shaken the earth. His great work of blood which is to precede the latter day glory is begun--is far advanced: that it is finished we are not prepared to say. . ." (30-32)

Length of Relevant Material: 2 pp.

Hard Copy (pages): 
Date When Photocopying Was Completed:

Topics: Name of church; one true church; need for a new church; church; Second Coming

Author: Jane Lead
Title of Book: Divine Revelations and Prophecies
Title of Article: 
Title of Periodical: 
Place of Publication: Nottingham
Publisher: H.Wild

Date of Publication: Originally published 1700, later reissued 1830

Library Location: BYU Special Collections BV 5080.L33 1830

Nature of Source: This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.

Comment: This excerpt is taken from "Sixty Propositions to the Philadelphian Society withersover Dispersed." In this section, Lead acknowledges the need for a new church with a new name which will distinguish it from Babylon. In addition, the author notes that the church will be formed and prepared secretly as it "is yet to be born," but it will eventually encompass the earth. She states the importance for the church to be anointed in order for it to bear the name of Christ. Once such a church exists, Lead argues, Christ will come again. However, she notes that no such perfect, anointed church currently exists.

Researcher: Gretchen Olson

Excerpt (pages): "9. The unsealing of the living testimony, within the ark of the Lord, must begin the promulgation of the everlasting gospel of the kingdom.
"10. The proclamation of this testimony of the kingdom will be as by the sound of a trumpet, to alarm all the nations of the earth, and more especially all the professions of christianity, because attended with the power of acting all wonders.

"11. So there shall be an authoritative decision given forth immediately from Christ, to the putting an end to all controversies concerning the true Church.

"12. This decision will be, by the actual sealing of the members of this Church, with the name of God; giving them a commission to act by virtue of the same. This new name will distinguish them from the seven thousand names of Babylon.

"13. The ELECTION and PREPARATION of this Church is to be after a secret and hidden manner; as David in his minority was elected and anointed by the prophet of the Lord, yet was not admitted to the outward possession of the kingdom for a considerable time afterward.

"14. Of the stem of David, a virgin Church, which hath known nothing of man, or of human constitution, is yet to be born. . . .

"20. Hereby all nations shall be brought into it, so that it shall be the Catholic Church, according to the genuine sense and utmost latitude of the word.

"21. It must be an anointed Church; whereby it may truly bear the name of Christ or Christian; being with him anointed to the priestly, prophetical, and royal dignity. . . .

"23. This Catholic and anointed church must be perfectly holy, as Christ himself is holy; so that it may worthily bear the name of the Lord our Holiness, and the Lord our Righteousness.

"24. Until there be such a church made ready upon the earth, so holy, so catholic, and so anointed, that is without spot or wrinkle, and that is adorned as a bride to meet her bridegroom, Christ will not personally descend to solemnize this marriage, and present the same to his Father.

"25. But when the bridal church shall be made ready, and thoroughly cleansed and sanctified from every spot of defilement through the blood of Christ, then he will no longer delay his coming in person.

"26. There is not this day visible upon the earth any holy catholic, anointed and bridal church; all the churches and professions, being found light, when weighed in the balance: therefore they are rejected by the Supreme Judge.

"27. Which rejection and condemnation will be for this end, that out of them a new and glorious church may rise up, in whom there shall be no fault to be found, like as he findeth none with the PHILADELPHIA. Rev. iii." (48-50)

Length of Relevant Material: 3 pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Name of church; preparation of the earth and preceding events; restoration of Israel to knowledge

Author: Robert Hamilton Bishop

Title of Book: The Glory of the Latter Days: A Sermon

Title of Article:

Title of Periodical:
Place of Publication: Lexington, KY
Publisher: Thomas T. Skillman
Date of Publication: 1815
Library Location: Shaw and Shoemaker Collection, Microfiche 34134
Nature of Source: This is the publication of a sermon given at the Annual Meeting of the Bible Society of Kentucky. This society emphasized the importance of providing copies of the Bible to those unable to afford their own, as well as producing additional copies at an inexpensive rate to facilitate one's procurement of the scriptures. This sermon concerns the Last Days, especially what the author envisions will be characteristic of the Millennium.
Comment: In this particular excerpt, Bishop notes that prior to the Millennium, the Jews will become converted to Christianity and the church will be "greatly extended" throughout the earth, taking upon itself a new name: "the Lord is there."
Researcher: Gretchen Olson
Excerpt (pages): "The substance of the vision [seen by the biblical prophet Ezekiel] is-- that the church of the living God was to be re-established, and re-established with a degree of splendor and permanency never before equalled. And through the whole of the account there is abundant evidence, that the mere release of the Jews from under the Babylonish yoke, was not the re-establishment predicted--but that it must be an event of a more general and infinitely glorious nature. The empire of the church is to be greatly extended, and the glory of her master seen and felt to such a degree, as that she shall receive a new name. 'It was round about eighteen thousand measures, and the name of the City from that day shall be, the Lord is there.'" (4)
Length of Relevant Material: 1 par.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: New Jerusalem
Author: Jane Lead
Title of Book: Divine Revelations and Prophecies
Title of Article:
Title of Periodical:
Place of Publication: Nottingham
Publisher: H.Wild
Date of Publication: Originally published 1700, later reissued 1830
Library Location: BYU Special Collections BV 5080.L33 1830
Nature of Source: This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.
Comment: The following is Lead's description of the New Jerusalem, which she declares to be the most glorious of the three "blessed worlds": Paradise, Mount Sion, and
New Jerusalem. Lead's assertion that only "qualified" spirits can pass over the sea into New Jerusalem corresponds with traditional Hebrew symbolism, where the sea represented evil.

**Researcher:** Gretchen Olson  
**Excerpt (pages):** "The New Jerusalem.--This city is more glorious and magnificent than what hath been made mention of; far surpassing the glories of the two lower blessed worlds [i.e., Paradise and Mount Sion]. As to the walls and foundation of it, with the gates that open into it, they are all so diaphanous and full of splendorous light, that it is altogether impossible to make it out, even in any degree, according as it hath been exhibited and seen in the spirit, in the metaphorical figure of it, which yet represents very much short of the *spiritual* substantiality of this city, which is God himself dilating and spreading forth his Godhead in such amazing varieties. This is a principle and world, which none but Christ in his glorified humanity, with such high saints as are glorified with his glory, can have access to. Of which inconceivable abundance of glory those do with him continually participate, ascending and descending as cause requireth. No pass there is into this city, but through the glassy sea; which sea, none do stand and tread upon, but such spirits that are qualified and clothed upon with the self-same matter, which is all chrystaline water and transparent fire. O how am I lost out of myself, while this globe of light and all the wonders therein do open! For in this interim, it was said to me, Behold! all the weights of glory have I prepared not only for pleasure to myself, but for such as do love, and put on their Lord Christ *in deiformity*; and so as conquerors, pass through the glassy sea, and enter through the gates, having this city written upon their foreheads.

"It remains to open the more mystical sense of the invisible eternity of this mother city, that, from the Father, in union *with his Virgin Wisdom*, doth multiply and so fill up that principle with virgin spirits, that are most perfectly pure and immaculate; whence it is, that nothing beyond this can any of the redeemed arrive to, (till after that work, which MAN at first was manifested to do, is accomplished.) Mount Sion kingdom is most great and glorious, but yet inferior to this, because that is in the mediatorship of Christ; but in this world, all is completed and finished; so that, when this New Jerusalem shall descend, it will soon put this old, sinful, and impure world to an end." (28-29)  

**Length of Relevant Material:** 1 p.  
**Hard Copy (pages):**  
**Date When Photocopying Was Completed:**

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**Topics:** New Jerusalem; places of refuge; ten tribes; gathering  
**Author:** John Wroe  
**Title of Book:** *Private Communications Given to John Wroe, Vol I: 1819-30*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Wakefield, England  
**Publisher:** John Wroe, for the Trustees of the People who have Surnamed themselves Israelites  
**Date of Publication:** 1845
This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.

This excerpt, taken from a revelation Wroe claims to have received while travelling in Europe on October 23, 1823, describes plans for a New Jerusalem to be built in England, in particular the house of the speaker (Wroe's Lord). The house is to be built on foundations of the tribes of Israel and will serve as a protection for his people.

Excerpt (pages): "I have shewn thee strange things since I took thee, and I will shew thee greater. And I have shewn thee my house, which shall be built; but it is not like those thou hast seen upon this earth. And the foundations by their tribes, according as they are written in my scriptures; but the throne shall be in the middle of the building, and shall be the height of the fourth foundation, which will be the tribe of Judah, so that all the foundations will have an equal view of the throne. Now this building shall be according to this view which I have given thee.

"Thou meditates in thy mind which way this building is to be built. Now I will tell thee the way: I will gather these two staffs of people into one place, in England, which shall be an hundred and forty-four thousand; and I will plead with all flesh for this people; and I will send my flaming sword of fire to protect them; and I will destroy all nations; and this land, Enlgand [sic], shall be the first redeemed; and the remnant which shall be left, shall say, 'Let us be your servants, and we will bear our own reproach, for we know that God is with you; and let our offspring be your offspring's servants, that we may be called by your name.'" (40)

Length of Relevant Material: 2 par.
Library Location: BYU Special Collections BV 5080.L33 1830
Nature of Source: This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.

Comment: This excerpt appears to take a more literal interpretation of the phrase "outpouring of the Spirit". It seems that Lead is implying that the spirits of former prophets and saints are currently possessing the bodies of righteous people to thereby prepare the way for the coming of Christ. She also discusses the deliverance of Zion and the descent of the New Jerusalem. This is all to take place prior to the "spiritual nativity" of Christ, this time "for full conquest and dominion."

Researcher: Gretchen Olson
Excerpt (pages): "The blessed Saints above, Patriarchs, Prophets, Apostles, Virgins, &c. are descending and ingenerating themselves through the Spirit, into many Holy Souls at this day, to accompany the blessed Jesus in his spiritual nativity, not as before, for Suffering, but for full conquest and dominion. Some to see their prophecies fulfilled, and concur in the execution of it; others, the JEWS MOST ESPECIALLY, TO OBTAIN THE PROMISES OF AN EARTHLY GLORIOUS KINGDOM UNDER THEIR GLORIFIED MESSIAH: all to receive the blessing and answer to their Faith and Hope, their Prayers and Tears whilst on Earth, groaning for the Times of Refreshment, the deliverance of Sion, and the Triumphs of the Church Militant here upon Earth: for the introducing of which, they now concur with us in the Spiritual Wars against the Enemies of the Kingdom; and in the Divine Union or communion of saints in the Holy Spirit. Thus enlarging (through conquest and propagation of their Spirit,) their own particular borders and portion, or the sphere of their own dominion and kingdom, as well below as above.

"The Holy Angels, Archangels, Principalities, and Powers of Heaven, are coming down also, impregnating and ingenerating themselves into holy and prepared souls: and thus taking up each their proper post and station, for attendance upon the Mighty FATHER, the Eternal TRINITY, the Holy JESUS, with the Virgin WISDOM, and the seven Spirits, that are before the throne of God, descending into nature, and bringing down the NEW JERUSALEM upon Earth, therein to TABERNACLE WITH MEN, and maintain a Heaven, as it were, within this lower principle; and gradually to begin and work out the New Creation of all things. And this in compensation, and reverse of the suffering state of the Holy JESUS, both in his Person while on earth, and in his Members, ever since crowned with thorns, derided, and crucified." (9-10)

Length of Relevant Material: 1 p.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: One true church; miracles to confirm revelation
Author: Jane Lead
This brief excerpt describes the need for a true church, which is yet to be "born," yet it is unclear whether Lead interprets the "offspring" figuratively or literally. In addition, she notes that this church will be distinguished by "terrible things" it causes to take place through the "Ghostly Power" it possesses.

Comment: Although she acknowledges in a footnote that the imagery of the ark is not intended to be understood literally, Lead nevertheless notes the importance of the creation of some sort of place of refuge which will save the righteous from the burning
fires when the earth is destroyed. Lead refers to what is normally termed the Second Coming as the Third, because she believes the second has already taken place through the outpouring of the spirit of Christ.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "... before the Last General Day of Judgment shall come, this Deluge shall be at Christ's Third Coming, AND ANOTHER MIGHTY NOAH SHALL BE FOUND, who, in and by Faith, shall raise and build an Ark, which no flames can devour, no more than the waters could prevail upon the first Ark." (16)

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Preceding events to the Millennium

**Author:** Robert Hamilton Bishop

**Title of Book:** The Glory of the Latter Days: A Sermon

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Lexington, KY

**Publisher:** Thomas T. Skillman

**Date of Publication:** 1815

**Library Location:** Shaw and Shoemaker Collection, Microfiche 34134

**Nature of Source:** This is the publication of a sermon given at the Annual Meeting of the Bible Society of Kentucky. This society emphasized the importance of providing copies of the Bible to those unable to afford their own, as well as producing additional copies at an inexpensive rate to facilitate one's procuration of the scriptures. This sermon concerns the Last Days, especially what the author envisions will be characteristic of the Millennium.

**Comment:** This passage is taken from an appendix to Bishop's sermon, entitled "The Slaying of the Witnesses." It begins with a quote from Revelation 11:3, 7, 8. Of note is the unusual interpretation of this and related scriptures.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "When are the witnesses to be slain? Not within but after the expiration of the 1260 prophetic days. They are to prophecy *all* that period--that is, all the time of the reign of Antichrist. vs. 3.

"This period ended in 1792, when the power of the man of sin was broken, particularly in France and Italy, by the French Revolution. But the witnesses are not yet slain. In all the astonishing events which have taken place since, there is nothing which looks any thing like this--and the language in the passage before us, authorises us to say, that when they are slain the action shall *speak for itself*. Their dead bodies are to be exposed three days and an half in the street of the great city.

"The city is the Roman earth; that is, those countries in Europe, which formed a part of the Roman Empire, and in which Antichrist was exhibited for ages. The great street must be the center, and the most public part of the city. and this can be no other but France, Spain, and Italy. In these countries then, we are to look for the horrid carnage,
"What is the distinguishing characteristics of these countries at this moment? By twenty years sever visitation the power of Antichrist is indeed broken in these--but the spirit remains as vigorous, and as bloody as ever... 

"By whom are they to be slain? When they shall have finished their testimony 'saith the prophecy,' the beast that ASCENDETH out of the bottomless pit shall make war against them, and kill them. chapter xi. verse 7.

"The beast which is here spoken of, is a different beast from either of the beasts which are described in the xiii. chapter. The first of these beasts rises out of the sea, and the second comes out of the earth; but this one ascendeth out of the bottomless pit. 

"If we turn to the xvii. chapter, we will find this third beast, again introduced. See particularly verse 8. The chief difference betwixt the xiii. and xvii. chapters is this. In the xiii. chap. Antichrist in the form of the first and second beasts, is exhibited in his power--in the splendor of his reign, during the 1260 days. In chap. xvii. Antichrist is exhibited in the form of a third beast, but on the eve of complete destruction, and after the period of the 1260 days is expired. [Bishop then quotes Rev. 17:12-14]

"The short duration of the power of these kings, is proof positive, that we are not to find them where they have often been sought for, among the Gothic kingdoms which were established on the ruins of the Roman Empire... 

"In the arrangements now made, or which are now making for the government of France, Spain, and Italy, we may then expect to see Ten distinct sovereign Popish powers established. These shall be actuated with one spirit, and shall unite in their exertions to establish the Roman Catholic superstition as fully as ever it was established, and in these exertions they shall slay the witnesses, and procure their own complete destruction. 

"Antichrist in his third and last form ascends out of the bottomless pit. The restoration of these weak, narrow minded rulers, to their own thrones, or to the thrones of their ancestors, especially after such exertions had been made for an order of things of a quite different nature, is astonishing. It is nothing less than miraculous. Men of all religious and political creeds, had given them and their cause up as forever lost. 

"The beast in this last form ascendeth out of the bottomless pit, and shall go unto perdition. These ten kings have powers as kings, only one hour. They shall be exhibited only to shew the implacable, the devilish spirit of Antichrist, and to be destroyed. The beast shall also in this state, be literally, the beast which was, and is not, and YET is. It shall scarcely have an existence." (39-46)

Length of Relevant Material: 8 pp. 
Hard Copy (pages): 
Date When Photocopying Was Completed: 

Topics: Preceding events to the Millennium; millennial conditions; destruction; priesthood; missionary work 
Author: Robert Hamilton Bishop 
Title of Book: The Glory of the Latter Days: A Sermon 
Title of Article: 
Title of Periodical: 
Place of Publication: Lexington, KY
Comment: Bishop outlines eight specific preceding events and/or characteristics of the Millennium:
1. the Millennium is to follow "an unparalleled scene of bloodshed and destruction" (6),
2. there will be a simultaneous extension of the gospel throughout the earth,
3. during the Millennium, "public ordinances shall be regularly and universally attended" (10),
4. "a great change shall be visible in the qualifications and general character of those who shall minister in holy things" (13), including great personal piety and avoiding things of the world,
5. those who hold the priesthood will be supported by those whom they preach to,
6. the members of the church will be characterized by genuine piety,
7. "oppression and acts of injustice shall cease" (21), and
8. "in all matters in which men are concerned, the divine presence shall be enjoyed, and his blessing seen and felt, to an extent hitherto unknown" (23). Bishop argues that the spread of the Bible and the doctrines which it espouses will give rise to a change in the general character of the people, thereby making an appeal for an increased proselyting effort.

Topics: Priests; judges in Israel
Author: The Living Oracle; or, the Star of Bethlehem
Title of Book:
Title of Article:
Title of Periodical:
Place of Publication: Nottingham
Publisher: C.W. Twort
Date of Publication: January 1830
Library Location: BYU Special Collections BV 5080.L33 1830
Nature of Source: This was an individual pamphlet published in Great Britain, yet later combined with 29 other similar writings in a compilation entitled Divine Revelations and Prophecies. Although the author of this work remains anonymous, it was clearly written by a supporter of John Ward, who later took upon himself the name Zion. The stated purpose of this pamphlet is to refute the argument of the Reverend T.P. Foley, one of the earliest and most loyal disciples of Joanna Southcott. Following the prophetess' death in
1814, many claimed to be Southcott's successor, yet Foley and various others, such as Jane Townley and William Sharp, who together comprised the "Old Guard," rejected them all. One of these claimants was Zion Ward, who declared he was the Shiloh whose coming Southcott had prophesied of. Most likely either he or his followers wrote this pamphlet.

**Comment:** This brief passage discusses the criteria for offering judgment. The author notes that according to the writings of Joanna Southcott, only those who suffer are capable of judging properly. Thus, Mr. Foley, even though he is a reverend, lacks the qualifications to allow him to judge. This differs from the Latter-day Saint view of judgment, which notes that all bishops will be judges in Israel.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "Does Mr. F[oley] profess to have a divine revelation? or, who has made him a judge? Let him know that it is he that suffers that must be the judge, as saith the word by Joanna, viz. 'If man is the sufferer, man must be the judge.' No man can be a judge of the truth of the Lord's word, but he that suffers as is described in the Psalms."

(12-13)

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Prophets; restoration of Israel to knowledge; Old Jerusalem

**Author:** Jane Lead

**Title of Book:** *Divine Revelations and Prophecies*

**Title of Article:**

**Place of Publication:** Nottingham

**Publisher:** H. Wild

**Date of Publication:** Originally published 1700, later reissued 1830

**Library Location:** BYU Special Collections BV 5080.L33 1830

**Nature of Source:** This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.

**Comment:** In this passage, the author prophesies the coming of a man who will become the universal leader of the Christians and crowned in Jerusalem. In addition, Lead acknowledges the need for the rebuilding of Jerusalem as well as the conversion of the Jews to Christianity.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "There shall arise a certain man in ENGLAND, filled with all manner of divine knowledge and wisdom, endued with the spirit of prophesy, of a graceful aspect and elegant speech, of a composed gravity and calm address; a man, mild, innocent, temperate, chaste, and merciful above the rest of human race. . . . This holy person, shall
argue with reason so forcible and cogent, so clear and demonstrative, that none, but the
wilfully obstinate, will resist the truth which he divulges, or oppose his authentic mission.
.by an universal agreement of the Christians, this holy person shall be proclaimed the
great pastor of the church; a prodigious army shall be gathered together out of all the
Christian nations to conduct him to the Holy Land, and to crown him in Jerusalem. Then
shall Jerusalem be rebuilt gloriously, and the temple of Solomon with sapphires and
emeralds. That city shall become the seat of the Christians, and this new Patriarch till the
day of doom. The eyes of the Jews shall be opened, and they shall acknowledge Jesus to
be the true Messiah." (89-90)

*Length of Relevant Material:* 1 p.

*Hard Copy (pages):*

*Date When Photocopying Was Completed:*

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**Topics:** Resurrection; Millennial conditions; judgment; Judgment Day; three degrees of
glory; Second Coming; preparation of the earth and preceding events

**Author:** John Wroe

**Title of Book:** *Private Communications Given to John Wroe, Vol I: 1819-30*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Wakefield, England

**Publisher:** John Wroe, for the Trustees of the People who have Surnamed themselves
Israelites

**Date of Publication:** 1845

**Library Location:** BYU Stacks BX 67999.C5 W76x 1845 vol.1

**Nature of Source:** This volume is the first of a three volume collection of John Wroe's
visions and revelations that were putatively communicated to him by the Spirit. Due to a
relative lack of education, Wroe found it necessary to recruit scribes from among his
disciples who could then record his revelations. He was one of the many successors of
Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and
he founded the sect of Christian Israelites, whose stronghold concentrated in the English
towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a
New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From
then on, he continued to receive and publish revelations and sought disciples elsewhere in
Great Britain, as well as in the United States and Australia.

**Comment:** This revelation is dated February 24, 1828, as recorded by William
Tillotson. This particular excerpt discusses millennial conditions, as well as the initial
judgment which will take place at the time of the Lord's coming. Although the term
"three degrees of glory" is not mentioned specifically within the body of the passage, the
speaker describes three groups of people who will be judged. In addition, the excerpt is
consistent with premillennial ideology, in that it acknowledges the literal coming of
Christ at the beginning of the Millennium, after which a final judgment will be made and
Satan ultimately destroyed.

**Researcher:** Gretchen Olson
Now I will shew thee the three sets of people which shall stand before me when I am revealed on the earth, at the first resurrection. First those that have renewed their soul, these shall be made like the angels, these shall not generate nor bring forth their own likeness, these shall ascend and descend; thou hast seen them, and these are become the ministering incorruptible bodies, these shall minister unto me during my whole day of rest, and to my sons, these shall neither marry nor give in marriage. Now I will shew thee the second number of people which shall take hold of the law and gospel, which shall become life in them, the number of them I have given thee, a hundred and forty-four thousand, the world calls these vessels of dishonor, but I will make them vessels of honor, these have sought me for soul and body, and their buildings to be finished, this will I perform in the sight of all the world, and behold it is but the sixth day, these shall learn the song that I have kept hid from others, these shall both marry and give in marriage, these shall bring forth their own likenesses, and generate, not in blood, these their buildings shall be finished. Now as I have brought forth my own likeness by the Branch, so shall these bring forth their likeness, for they shall all bear twain.

"So now I will shew thee the third set of people which shall stand before me at that day, there shall be a number of people which shall creep into the holes and the clefts of the rocks, and these shall come out, and desire to be called by the name of Israel, that the reproach may be taken from them, and they shall crave to be servants, and it shall be granted them, and they shall live one day, which is a thousand years, then Satan shall be loosed out of his prison. I will then destroy the last enemy, and I will cause him that is the enemy--death, to deliver up the dead, and I will then judge between them and him, I will then make a final end of him, he shall no more reign over that which I have made, for I will ransom it out of his hands, and remove his power. So now I have shewn to my children vessels of dishonor, and vessels of honor, during my day of rest, and I will shew to man that I labour with the vessels of dishonor as well as vessels of honor. Does not a man take his best clothing to pretend to worship before me? and the six days that he labours, the clothing of dishonor? So, I say, three days have I chosen me to labour, and behold the fourth, which shall be a day of rest to all flesh, one day for every generation, which are two thousand years, which make up six thousand years that I will labour, and the seventh day I will rest." (460-461)

Length of Relevant Material: 2 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Resurrection; millennial conditions; priesthood
Author: Jane Lead
Title of Book: *Divine Revelations and Prophecies*
Title of Article:
Title of Periodical:
Place of Publication: Nottingham
Publisher: H.Wild
Date of Publication: Originally published 1700, later reissued 1830
**Library Location:** BYU Special Collections BV 5080.L33 1830

**Nature of Source:** This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.

**Comment:** This particular excerpt addresses the role of the priesthood during the Millennium. She argues that those priests who will participate in the first resurrection are those who removed all aspects of the world from their lives, and as a result, they will govern the earth prior to the coming of Christ. She adds that they will be viewed as reigning with Christ because they will be so righteous, they will act in the same manner Christ would.

**Researcher:** Gretchen Olson

**Excerpt (pages):** Lead attempts to answer the question of when the first resurrection will occur through an analysis of Revelations 20:4, which she quotes: "I saw the Souls that were beheaded for the Witness of Jesus, and for the Word of God, which had not worshipped the Beast, neither his Image, or received his Mark upon their Foreheads or Hands. These were they that lived and reigned with Christ a Thousand Years." She notes that those referred to in this scripture "are made Priests, to go in and out of the most Holy and inward Tabernacle, and Kings to reign over the Earth." (13) She adds that the action of beheading represents the removal of sin and earthliness from one's life. Next, she states that "SUCH AS THESE were shewn to me to be of the FIRST RESURRECTION, whom no mortal Death could have power over. This is that SINLESS HOLY PRIESTHOOD, that will proceed BEFORE CHRIST'S VISIBLE APPEARANCE. And, whereas it is said, they should reign with Christ, that is, with his life of the same purity and power, and sufficiency to act and do all great and MIGHTY WONDERS, as if he was in his own distinct Person of Glory, manifested upon the Earth. The key of the Government shall be entrusted and laid upon the shoulders of those, who are dead, and risen with Christ their Head. THESE ARE TO PUT ON THEIR SPIRITUAL BODIES." (14, entire subject 12-14)

**Length of Relevant Material:** 2 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Sacrament of the Lord's Supper; location of Second Coming; Second Coming; Last Days; preparation of the earth and preceding events

**Author:** John Wroe

**Title of Book:** Private Communications Given to John Wroe, Vol I: 1819-30

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Wakefield, England

**Publisher:** John Wroe, for the Trustees of the People who have Surnamed themselves Israelites
**Nature of Source:** This volume is the first of a three-volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth-century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.

**Comment:** This revelation, dated May 1, 1823, discusses the Sacrament ceremony associated with the Second Coming. According to Wroe, this special Sacrament is to take place in Jerusalem.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "Now tell my children to let their doubting spirits depart from them; and if they will be led by my Spirit, my body shall be bread for them, and my blood shall be wine for them, and they shall drink it new in my kingdom, with my Son Shiloh, the Branch; this will I perform in Jerusalem. Now watch, lest I come as a thief in the night."

(22)

**Length of Relevant Material:** 1 par.

**Date When Photocopying Was Completed:**
coming Southcott had prophesied of. Most likely either he or his followers wrote this pamphlet.

**Comment:** This excerpt explains the rationale behind Ward's assertion that he was that Shiloh Joanna had prophesied of, noting that he had been predestinated. In addition, this passage includes an atypical interpretation of the creation, and especially the role of Adam. It seems to be implied that Adam represented both the male and female.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "And does not the word, by Joanna, declare, that the Psalms were never fulfilled in any man, but must be fulfilled in the son that was born of her in the year 1814? Then that son must be a man unto whom the spirit from her came, when it came forth from her, and she died, for her child was the spirit of truth: this was it with which she was impregnated; and this child, coming forth from her, and entering into a man, makes that man the son, the man child: and this man has to go through all that the Psalms speak of; for how could the Psalms be fulfilled upon her son, but by the son becoming a very man in the way here stated; for Joanna's son was the spirit of God, the Son of God; and by that spirit coming forth from her, and entering into a man, chosen and predestinated for this purpose: this was the way that he took man's nature upon him, clothing himself with a human body; and of this man it is written in Romans viii. 29, 30, 'Whom he (God) did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.' The word is here plural, (them) because it is designed to set forth the character to whom it points, and that is Adam, male and female; therefore it says them he also justified, them he also glorified, &c." (26)

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Second Coming; resurrection; Judgment Day; destruction

**Author:** Jane Lead

**Title of Book:** *Divine Revelations and Prophecies*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Nottingham

**Publisher:** H.Wild

**Date of Publication:** Originally published 1700, later reissued 1830

**Library Location:** BYU Special Collections BV 5080.L33 1830

**Nature of Source:** This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.
Comment: This excerpt describes the author's relatively uncommon interpretation of the second coming of Christ. Lead refers to what is normally termed the Second Coming as the Third, because she believes the second has already taken place through the outpouring of the spirit of Christ. Thus, the resurrection and judgment day will be associated with the third coming of Christ, rather than the second.

Researcher: Gretchen Olson

Excerpt (pages): "Now it was given me to understand, that there is a Threefold coming of Christ.--His first coming was in the flesh. After which, before he left the world, he engaged that he would come again in Spirit to his own that were in it. This has been accomplished. This was his Second Coming. Upon which we have lived, and spent upon this stock of Life ever since his departure. I mean such, who for this worthy gift, have, with great seeking, obtained it. This the Apostles had more richly and abundantly, as to the manifold working by powers and gifts, than any since. But yet they were still looking out for his next coming;--for, by his Spirit he was to make meet and ready: that the inward Spirit, with his Mind, Will, and Senses, should be all internally transformed; (as the New Testament runs much upon it) to be found sinless, spotless, and blameless, against the Coming of the Lord.

"And what is to be done at his third coming, but to change our vile bodies, and to fashion them like unto his own glorious body, by that power which shall open the Element, (the Eternal Nature) which the Celestial Body shall evermore consist of. Christ's third coming will be to this purpose, to redeem bodies out from all those evil events that Sin brought in, so that every spirit may come to have its own Native Body, and the Spirit may no longer draw one way and the Flesh another. . . .Then the great overturn in this Visible World will be, for those New Heavens and Earth to be known, and the Old Visible World, Heavens, and Elements, to pass away, and all flesh with them to be consumed. For no place for Terrestrial Bodies will be here, when this Great Day will come, which will burn as an Oven." (14-15)

Length of Relevant Material: 2 pp.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Spirit world; resurrection; visions; tree of life; Zion
Author: Jane Lead
Title of Book: Divine Revelations and Prophecies
Title of Article:
Title of Periodical:
Place of Publication: Nottingham
Publisher: H.Wild
Date of Publication: Originally published 1700, later reissued 1830
Library Location: BYU Special Collections BV 5080.L33 1830
Nature of Source: This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott,
who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.

Comment:  In this passage, Lead describes her vision of Paradise, the lowest of the three “blessed worlds” (namely, Paradise, Mount Sion, and New Jerusalem). She notes that prior to entry into Paradise, mortals must first die, after which they put on a “virgin body” to prepare to meet Christ. Those in Paradise include those who remained faithful, yet still lack perfection. While in Paradise, one may continue to progress in an effort to reach perfection, the end goal being the Tree of Life.

Researcher:  Gretchen Olson

Excerpt (pages): "Into Paradise my spirit doth first take its flight, where all things are in good order; the same flowing state, as before Adam had lost his Virgin mate. Paradise is now stocked again with such as have waded through the floating sea of sin and mortality, in order to the putting on the image of purity; which to the children of the resurrection, is given by Jesus. For not the least guile or fault may be found in any of the inhabitants of this place. My spirit doth see here, all in wonderful harmony: and this word was heard from the High and Lofty One, saying "With the risen from the dead I will dwell, though this principle of Paradise be allotted to them for a certain time, to be a separated mansion, until all be gathered into the superior kingdom of Mount Sion, and of the New Jerusalem." Thus did I hear the good news, that all is rich and flourishing within the Paradisiacal kingdom; nor is there any decay since Adam's day, but increase and augmentation is daily through the resurrection of the Spiritual man.

"After this, the Spirit of Wisdom said to me,--These things, whereof an account hath been given to you, may be declared of the local place of Paradise; whereinto spirits, separated by natural death, putting off their mortal earthly bodies, do enter; and there put on their virgin body, which doth prepare them to meet the Bridegroom, who from thence fetched them up to mount Sion. These are such, who in this very time, have fought the good fight of Faith, and had very near overcome this world. What is lacking to make them fully perfect, is to be done in this Paradisiacal place; where they are appointed to stay till all their bridal trimming is finished, and they find that they can pass the way to the Tree of Life, through the flaming cherub, who remaineth still a guard upon that figurative tree. In this place, holy angels do also wait by their course, to minister unto those who do come here as the designed heirs of that more glorious state which is revealed in Sion." (26-27)

Length of Relevant Material:  1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics:  Translation; resurrection
Author:  Jane Lead
Title of Book:  Divine Revelations and Prophecies
Title of Article:
Title of Periodical:
Place of Publication:  Nottingham
Publisher:  H.Wild
Comment: In this excerpt, Lead argues that prior to the coming of Christ, some select people will be translated as Paul and John were. In addition, the author notes that translation is something to hope for and even "expect".

Researcher: Gretchen Olson

Excerpt (pages): "If there be nothing of this great change [translation] to happen upon some hereunto especially elected, till the great General Day of Judgment, when as the visible Elements shall pass away, and the World all broken up, then all Flesh will in it expire, and none be preserved to meet Christ, in his distinct AND PERSONAL Revelation and Coming, which, in its time, will be shewn. But before this, the Spirit doth affirm, as a truth, that he will come in his Kingdom to some, and so open their own Heavens, as he will both descend and ascend in, and from them, till they shall know the great Mystery of Translation, out of the Earth into the very Heavens, where Paul and John were SINCE CHRIST’S ASCENSION, both caught up in Spirit, and saw his glory, and heard the voice of his mouth. Paul, the Apostle, did not, at that time, know himself in a Mortal Form; though after he came down into it again, he had then such a divine sense of Immortal clothing, as he after desired to reach the Resurrection State, and to have Mortality swallowed up of Life. . . us, who are now not to look back, but forward, and to expect this Perfect thing, that can change this Corruptible into Incorruptibleness. . ." (12)

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Tree of Life

Author: Jane Lead

Title of Book: Divine Revelations and Prophecies

Title of Article: 

Title of Periodical:

Place of Publication: Nottingham

Publisher: H.Wild

Date of Publication: Originally published 1700, later reissued 1830

Library Location: BYU Special Collections BV 5080.L33 1830

Nature of Source: This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.
who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.

**Comment:** In this excerpt, Lead outlines the twelve "fruits" which comprise the tree of life, ranging from wisdom to goodness, to the power of creation. The author fails to provide any further explanation or analysis of what is meant by the various fruits or how one might obtain them. However, the use of the term "tree of life" is particularly interesting.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "A Divine Opening of the Twelve Fruits of the Tree of Life

First Majestical Glory;
Second Fathomless Wisdom;
Third An Almighty of Power;
Fourth Transparency of Light;
Fifth Perfection of Purity;
Sixth Sovereignty of Will;
Seventh An all-excelling Goodness;
Eighth Infinite Natural Knowledge
Ninth An All-seeing through the Incomprehensible Eye;
Tenth An essential Generating working spirit;
Eleventh An Omnipotency of Creation, giving New Existencies where nothing did visibly appear;
Twelfth Immutability of Love, which worketh in, and through all these." (10-11)

**Length of Relevant Material:** 1 p.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Tree of life; Zion

**Author:** John Wroe

**Title of Book:** Private Communications Given to John Wroe, Vol I: 1819-30

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Wakefield, England

**Publisher:** John Wroe, for the Trustees of the People who have Surnamed themselves Israelites

**Date of Publication:** 1845

**Library Location:** BYU Stacks BX 67999.C5 W76x 1845 vol.1

**Nature of Source:** This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From
then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.

**Comment:** The following passage was taken from a revelation dated January 12, 1826. This passage includes a parable about the righteous in Zion. Zion is compared to a river, which also symbolizes the word of the Lord. According to the speaker, only those who live under both the law and the gospel will dwell in Zion, where the river (or word) can cleanse them, after which they will receive eternal life.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "I will now explain to thee the tree of life, and the river which thou saw running between them: the living water that runneth between the two trees is my word; and the two trees which thou saw bearing fruit are those that are planted by the side of Zion. [author's footnote: Which are the man and the woman, and the rest of the trees are the members of her body.] Son of man, say, Thus saith the Lord, Thou will utter a parable before the whole house of Israel. A certain man had a river: he placed a large mountain on each side thereof, and he called forth labourers, that they might plant their trees, some on this side of the bank, and others on that side of the bank; they came forth with the planting of the trees, and called to the owner of the ground? The owner says, Plant where you will, but I call you to plant beside Zion. The labourers said, Where is Zion? The owner said, This river is Zion, and without this water ye cannot bring forth your children; ye may travail, but ye shall never be delivered. The labourer of the vineyard said, My lord, let me reason with thee, if I plant between these two mountains it will be dangerous, and it is narrow: there is the law on one side--there is the gospel on the other, and I can keep neither: and if I should break either of these, and they should push me into this water, I am drowned; but there is a large piece of ground here on this side of the mountain, cannot I plant here? and if I pass over this gulph and the other mountain, there is a large piece of land, I can plant there. So the owner of the ground looked upon it, and he saw it all planted. The words of the Lord came to the man who saw the whole ground planted with trees, and he said, Son of man, say thus saith the Lord, Are not these all with young? they cried to be delivered. So now look round and see who bears twain, and thou sees those that dwell between these two mountains at the side of this river, look little in the eyes the other. These have been under the law and the gospel. For I tell thee, one tree at the side of the river is the law, the other is the gospel: the water is my word made life in them, and they shall live as I live. And every three which is not planted between these two banks, that the water may cleanse them--they shall be destroyed, root and branch, from the face of the earth. This is my covenant with man. For I will cause four rivers to pass through the whole earth; and they shall water the face of my garden; for I tell thee the whole world is divided into two parts: one dwells on this side of the bank, and the other dwells on that side of the bank, but he that dwells within the bank, so that my river can cleanse him--he shall be washed clean, he shall see my kingdom, and his body not taste of death: his raiment shall shine whiter than the lily in the valley, for I will crown him with eternal life." (331-333)

**Length of Relevant Material:** 2 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**
"43. There may be some, at present living, who may come to be thus fully and totally redeemed; having another body put on them, that is, one after the priestly order.
"44. This priestly anointed body, will render them impregnable, and qualify them for that high degree of spiritual government, which they are called to.
"45. Wherefore it is required on our part, to suffer the spirit of burning to do upon us the refining work, fanning us with his fiery breath, and searching every part within us, until all be pure and clear, and we thereby arrive to this fixed body, from whence the wonders are to flow out.
"46. This body will be the sealing character of the Philadelphian Church.
"47. Upon this body will be the fixation of the URIM and THUMMIM, that are to be appropriated to the priests of the Melchisedekian order; whose descent is not to be counted in the genealogy of that creation which is under the fall; but in another genealogy which is from the restoration.
"48. Hence these priests will have a deep inward search, and a divine sight into the secret things of the Deity; will be able to prophesy in a clear ground, not darkly and enigmatically, for they will know what is couched in the first originality of all beings, and in the eternal archetype of nature; and so will be capacitated to bring them forth according to the divine council and ordination.
"49. The Lord, whose hand is lifted up, sweareth in truth and righteousness, that from Abraham's line, according to the Spirit, there shall arise a Holy Priesthood." (53-54)
Topics: Visions
Author: Jane Lead
Title of Book: Divine Revelations and Prophecies
Title of Article:
Title of Periodical:
Place of Publication: Nottingham
Publisher: H.Wild
Date of Publication: Originally published 1700, later reissued 1830
Library Location: BYU Special Collections BV 5080.L33 1830
Nature of Source: This is one of thirty pamphlets published individually between 1829 and 1831 in England, yet later compiled into one book. This particular work was written by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in the 1600s. It appears that her writings later influenced the followers of Joanna Southcott, who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to by Lead.
Comment: This excerpt discusses the numerous supernatural visitations the author claims to have experienced. Interestingly enough, she acknowledges forces of opposition.
Researcher: Gretchen Olson
Excerpt (pages): "And now there is a descent of many of the Holy Angels and Saints, whose Spirits I distinctly feel; viz. the Royal David, Moses, Elijah, Sampson, Paul, Mary Magdalene, seeming more free and forward, than the other. The angels Michael and Gabriel, and my own Angel, with the Spirits of many others, yet in the body, but called into participation and communion with each other in the inward kingdom. "I perceive also an attack from the opposition and envy of the Evil Spirits; but as a vain effort, bound up in good degree and triumphed over." (8-9)
Length of Relevant Material: 2 par.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Visions; Gentiles; Israel; destruction; gathering; gospel for Israel; preparation of the earth and preceding events
Author: John Wroe
Title of Book: Private Communications Given to John Wroe, Vol I: 1819-30
Title of Article:
Title of Periodical:
Place of Publication: Wakefield, England
**Publisher:** John Wroe, for the Trustees of the People who have Surnamed themselves Israelites  
**Date of Publication:** 1845  
**Library Location:** BYU Stacks BX 67999.C5 W76x 1845 vol.1  
**Nature of Source:** This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.  
**Comment:** This is John Wroe's account of a vision dated January 26, 1824, as recorded by William Tillotson. His interpretation for the vision is that he is to "measure" many nations, except for the Gentiles, who will be destroyed in the last days. Through his preaching, Wroe sees himself as the instrument by which the Lord will gather Israel.  
**Researcher:** Gretchen Olson  
**Excerpt (pages):** "Being in bed this morning, I had the following vision shewn to me--that I was travelling between Rooley and Oakenshaw; I had a staff in my left hand, and a measure, with a joint in the middle, in my right hand, and I measured as I walked; and I stopped at several houses, and they asked me what the thing was in my right hand, and I told them it was for measuring the earth. And I saw them have great quantities of victuals round about them, and I was hungry, fainting almost to death, to my thinking, but no man fed me; and I left that number of people, and went on measuring again till I got to a place called Toad-holes, near Okenshaw [sic]; then I met with my mother's father, who had been dead many years, and he said, 'What art thou measuring?' and I said, 'thou knowest.' 'And who is yon number that thou hast been with?' And I said, 'Thou knowest.' And he said, 'I'll tell thee who they are--they are the Gentiles which will become Esau's end, for they'll neither feed thee nor receive thy word.' And he said, 'Dost thou know that thou hast to measure many nations? but the Gentiles thou art not to measure, for it is to be burnt up and destroyed; but thou art sent to measure Israel, and the Lord thy God will make them Israelites after thou hast measured them; and he is with thee. And thou hast been despairing in thy mind, but the Lord will gather a great number by thee, for thou art a brand plucked out of the fire.' And I measured on till I got to Whibsy-bank-foot. and no man fed me yet, and I came to myself with hunger." (51-52)  
**Length of Relevant Material:** 1 par.  
**Hard Copy (pages):**  
**Date When Photocopying Was Completed:**  

**Topics:** Visions; prophets; God, three separate beings; angels  
**Author:** John Wroe  
**Title of Book:** Private Communications Given to John Wroe, Vol I: 1819-30
This excerpt appears reminiscent of the recurring throne theophany, or prophetic motif, found in Old Testament prophets, as well as in the stories of Lehi and Joseph Smith. The theory suggests that a pattern dictates the manner in which prophets are called to the ministry. Beginning with a historical prologue, which describes the setting of the experience (i.e., time and place), biblical prophets describe seeing a vision of God on a throne after which they are given a book of lamentation and woe and ordered to preach from it. As a result of their preaching, the prophets would typically fall into disfavor with the general public, who would then seek their lives. This same pattern appears in Lehi's call, as well as in the story of Joseph Smith (even though the theory was a subject of scholarly discussion until 1947). See Jeremiah 23:18,22; Isaiah 6:1; 1 Kings 22:19; 1 Nephi 1:4-6, 8, 11, 20; Revelation 4-5; JS-H 1:14; D&C 76:20-21. Also in this passage, Wroe appears to differentiate between the Father and the Son. However, whether or not he maintained belief in the Trinity is not evident [Revelation 4-5, especially 5:7 clearly denote the existence of two personages, yet this does not prevent many from preserving faith in the Trinity].

Researcher: Gretchen Olson

Excerpt (pages): "Street House, 12th of 11th Month, 1819. About two o'clock in the morning, having been struck blind and dumb, the sun and the moon appeared to me, after that, there appeared a very large piece of glass, and looking through it I saw a very beautiful place, which I entered into; and I saw numbers of persons who were bearing the cross of Christ; and I saw angels ascending and descending; and there came an angel which was my guide.

"There then appeared a great altar, and I looked up and beheld, as it were the Son of God, and angels standing on both sides playing music; and my guide said to me, 'Now thou seest the Father and the Son, and the glory thereof.'"

"Looking round me I saw a large number of people which I could not number.

"After that, the angel, or my guide, said to me, 'Thy prayers have been heard, but not accepted; for thou wert not like Abraham when he offered up his son Isaac for a sacrifice;"
thou hast withholden thine heart back from the Lord thy God, but now thou art cleansed--
Spirit, return to thy rest.'
"... He then took me into a large place, where I saw a great number of books put on the
edge, with gilt letters which I could not read; and there appeared a large altar full of gilt
letters. I begged that I might read that writing, and understand it; there likewise appeared
many more of the same form, which I desired to read also; and there appeared another,
whose letters were black print, or old English, and I saw Jeremiah upon the top of it, and
an L. I wrote it on the wall with my finger, as I laid in my bed; the people who were
observing me, perceived, that I wished to write, not being able to speak, for my tongue
was fast in my mouth as before, they gave me a board and chalk into my hands, and I
wrote Jeremiah, 50th chapter; my guide turned to me, and said, 'I will tell thee the
meaning of this chapter. Thou shalt set up a standard, --conceal not my words, but
publish it in the streets; this chapter shall fall upon the land.'
"... I saw the throne of God and the glory thereof; it appeared as a place arched with
precious stones, which shone with such lustre, that my eyes could scarce look upon it;
there were numbers of angels on each side of the throne, and there was silence in the
place for some time. My guide then shewed me the Father and the Son in the midst of it.
There then was the sweetest music I ever heard, which lasted for some time. The whole
company which were round the throne sung as with one voice. [once again, Wroe is told
to "set up a standard in the open streets; conceal not the things which thou hast heard and
seen"]" (3-7)

Length of Relevant Material: 5 pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: Visions; Second Coming
Author: Jane Lead
Title of Book: Divine Revelations and Prophecies
Title of Article: 
Title of Periodical: 
Place of Publication: Nottingham
Publisher: H. Wild
Date of Publication: Originally published 1700, later reissued 1830
Library Location: BYU Special Collections BV 5080.L33 1830
Nature of Source: This is one of thirty pamphlets published individually between 1829
and 1831 in England, yet later compiled into one book. This particular work was written
by Jane Lead, a mystic who claimed to have received personal revelation and prophecy in
the 1600s. It appears that her writings later influenced the followers of Joanna Southcott,
who believed that the latter would give birth to Shiloh, or the new Messiah, as referred to
by Lead.
Comment: This excerpt recounts what the author claimed as her first vision, where she
suggests it was made known to her that the Second Coming would be characterized by
the birth of the Holy Ghost, rather than the rebirth of Christ. According to Lead, the
mother of this child will be "more dignified and honoured" than Mary, the mother of
Jesus, although her reasoning for this assertion is not clear. It is interesting to note her description of a bright light around her bed.

**Researcher:** Gretchen Olson  
**Excerpt (pages):** "December 13, 1676.--In the night, I had a bright shine about my bed; which was signified to me, that as without, so it should be all light, from the seven oily lamps, that should be as a covering flame to clothe the VIRGIN WOMAN, WHO SHOULD BE IMPREGNATED WITH THE BIRTH OF THE MOST HOLY SEED OF GOD. Then queried I, who this woman should be? It was said, the name was known and written in one, that was to be of a perfect heart, meet for high and heavenly converse, and so, thereby contract a sun-shine body of light, chrystaline and clear, to wing unto the heavenly sphere, which is the habitation for spirits of light. This woman, that is certified of by John in the Revelations, has not had its fulfilling prophecy to this day; therefore, yet to come, it was in spirit said to me, The birth of Jesus was great and marvellous, but this shall far excel it, because it will be of such high extracted quality, as no terrestrial can or shall see its God-like form; but as its going forth may be felt and understood by effects, to be indeed THE BIRTH OF THE HOLY GHOST. . . this is a birth of mere spirit, without any commixture of humanity, only it will pass and act, sometimes through this virgin humanity, which it hath chosen to be its birth-womb or temple body, whereby it may act its deeds of wonder answerable to its birth-deity; so that here the mother of the virgin-birth will be more dignified and honoured, than the foregoing ministration in the birth of Jesus was." (3-4)

**Length of Relevant Material:** 2 pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Women's role; covenant  
**Author:** John Wroe  
**Title of Book:** *Private Communications Given to John Wroe, Vol I: 1819-30*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Wakefield, England  
**Publisher:** John Wroe, for the Trustees of the People who have Surnamed themselves Israelites  
**Date of Publication:** 1845  
**Library Location:** BYU Stacks BX 67999.C5 W76x 1845 vol.1  
**Nature of Source:** This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From
then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.

**Comment:** This revelation is dated February 16, 1824, as recorded by William Tillotson. In this particular excerpt, the speaker discusses the role of women in Wroe's work. It appears that Wroe considered women to have an equal status with the men, asking for their participation and including them in spreading the gospel.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "Tell my committee at Ashton, I demand their wives that are joined in this covenant, to sign the communications along with them, and let them have their votes as well as they have: for I will work by the females as well as by the males, this I demand at all times. This is my beginning of my new creation, which shall take place the 28th day of this month, which is the marriage of the bride and the Bridegroom, which shall take place to the ends of the earth: and this is my determination in all the earth. All my children that have unbelieving wives, let them keep it from those that lie in their bosom; and all women that have unbelieving husbands, let them do the same. This is to each of my children, male or female." (56)

**Length of Relevant Material:** 1 par.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Women's role; ten tribes

**Author:** John Wroe

**Title of Book:** *Private Communications Given to John Wroe, Vol I: 1819-30*

**Title of Article:**

**Place of Publication:** Wakefield, England

**Publisher:** John Wroe, for the Trustees of the People who have Surnamed themselves Israelites

**Date of Publication:** 1845

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**Comment:** This brief excerpt, taken from a revelation Wroe dates April 13, 1824, as recorded by William Tillotson, discusses the role of women in assigning men to their various tribes. Wroe divided his followers into the twelve tribes of Israel, and it appears that women aided him in this task. Although this appears to be a great responsibility, it is
lessened somewhat in that women are not named to a tribe as an individual, but rather she must be assigned to whichever tribe her husband belongs to.

Researcher: Gretchen Olson
Excerpt (pages): "(A woman) shall name all the males to their tribes, for she shall be like Adam when he gave names to the cattle; females shall she not give, for I, the Lord, will give them; for they shall have their lot and their inheritance with their husband, and what tribe ever their husband belong to, they belong to the same . . ." (67)

Length of Relevant Material: 1 par.
Hard Copy (pages): 
Date When Photocopying Was Completed: 

Topics: Word of wisdom
Author:
Title of Book: The Living Oracle; or, the Star of Bethlehem
Title of Article:
Title of Periodical: 
Place of Publication: Nottingham
Publisher: C.W. Twort
Date of Publication: January 1830
Library Location: BYU Special Collections BV 5080.L33 1830
Nature of Source: This was an individual pamphlet published in Great Britain, yet later combined with 29 other similar writings in a compilation entitled Divine Revelations and Prophecies. Although the author of this work remains anonymous, it was clearly written by a supporter of John Ward, who later took upon himself the name Zion. The stated purpose of this pamphlet is to refute the argument of the Reverend T.P. Foley, one of the earliest and most loyal disciples of Joanna Southcott. Following the prophetess' death in 1814, many claimed to be Southcott's successor, yet Foley and various others, such as Jane Townley and William Sharp, who together comprised the "Old Guard," rejected them all. One of these claimants was Zion Ward, who declared he was the Shiloh whose coming Southcott had prophesied of. Most likely either he or his followers wrote this pamphlet.

Comment: Although this particular excerpt does not address the use of tobacco, alcohol, etc., as does the Latter-day Saint Word of Wisdom, it is interesting to note that the phrase itself was utilized.

Researcher: Gretchen Olson
Excerpt (pages): "The sun must be risen to judge of your call; and you see the word saith, that 'the Lord giveth the nations before him;' yea, 'as driven stubble to his bow,' and 'dust to his sword.' Now the sword and bow is the word of wisdom, with which strong rod he shall dash the evil nations of man's wisdom to pieces; like the vessel of a potter shall they be broken to pieces." (19)

Length of Relevant Material: 1 par.
Hard Copy (pages): 
Date When Photocopying Was Completed:
Topics: Word of wisdom; Millennial conditions; baptismal covenant
Author: John Wroe
Title of Book: Private Communications Given to John Wroe, Vol I: 1819-30
Title of Article: 
Title of Periodical: 
Place of Publication: Wakefield, England
Publisher: John Wroe, for the Trustees of the People who have Surnamed themselves Israelites
Date of Publication: 1845
Library Location: BYU Stacks BX 67999.C5 W76x 1845 vol.1
Nature of Source: This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.
Comment: This passage was taken from a revelation dated January 27, 1824, as recorded by William Tillotson. In the following excerpt, the speaker commands Wroe and his disciples to follow the portion of the Mosaic Law which forbade the eating of non-kosher foods. For the Christian Israelites, the purpose behind this health code was to establish a distinct separation between those who were of the covenant and those who were not. For that reason, they were required to obey the law as soon as they were baptized, "come out of the water." On the other hand, the Mormon Word of Wisdom was "[g]iven for a principle with promise" (D&C 89:3), as the Lord agreed to bestow blessings of spiritual and physical health upon those who abided its guidelines. In addition, the passage seems to imply that the health code will be extended to vegetarianism during the Millennium, when "my cattle shall live as well as them."
Researcher: Gretchen Olson
Excerpt (pages): "And when thou art come out of the water, my children shall remember the laws which I gave unto Moses, they shall eat nothing that dies of itself; they shall eat nothing that has blood within it; and they shall not touch any unclean thing with their hands that is dead; they shall not eat any thing that I commanded my servant Moses that they should not eat; and the things that I ordered by my servant Moses--those they shall eat and live; and then, I tell thee, at that day my cattle shall live as well as them; there shall be no more death on my creation, for I will cause all unclean beasts to pass out of the land, but the clean beasts which I named unto Noah, they shall live for ever.
"And as thou hast eaten thy bread by measure, so shall the Gentiles; and as thou hast eaten and drunken with care and astonishment, so shall the world; but this shall not be so
unto my children, for this is the time that my children shall be known that I am separating them." (52-53)

**Length of Relevant Material:** 2 par.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Zion; Israel

**Author:** John Wroe

**Title of Book:** *Private Communications Given to John Wroe, Vol I: 1819-30*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Wakefield, England

**Publisher:** John Wroe, for the Trustees of the People who have Surnamed themselves Israelites

**Date of Publication:** 1845

**Library Location:** BYU Stacks BX 67999.C5 W76x 1845 vol.1

**Nature of Source:** This volume is the first of a three volume collection of John Wroe's visions and revelations that were putatively communicated to him by the Spirit. Due to a relative lack of education, Wroe found it necessary to recruit scribes from among his disciples who could then record his revelations. He was one of the many successors of Joanna Southcott, a self-proclaimed prophetess in early nineteenth century England, and he founded the sect of Christian Israelites, whose stronghold concentrated in the English towns of Bradford and Ashton-under-Lyne. Wroe attempted to transform the latter into a New Jerusalem, although he was forced to leave in 1831 due to sexual misconduct. From then on, he continued to receive and publish revelations and sought disciples elsewhere in Great Britain, as well as in the United States and Australia.

**Comment:** In this brief excerpt the speaker categorizes England as part of the "scattered sheep of the house of Israel", charging Wroe with the responsibility of spreading his gospel. In addition, the speaker notes those who will dwell on Mount Zion are those who are circumcised both literally as well as figuratively (of the heart). Wroe claims to have received this revelation in Middleton on August 29, 1823, as recorded by Edward Lees.

**Researcher:** Gretchen Olson

**Excerpt (pages):** "Now I have brought thee back [to England] to the scattered sheep of the house of Israel."

"Now stand thou boldly before my people, for thou shalt go before the priests before thou goes out of this land, and thou shalt tell them my decrees that I will alter not, but perform in all the earth."

"Now tell those that pretend to be my sheep to have their hearts circumcised before me the Lord, and if not, I will not cause their foreskins to be circumcised; for no one shall stand before me that is not circumcised both in heart and foreskin, for this is the making up of my jewels, and this is my everlasting Gospel, and these are the people that shall appear with me on mount Zion." (35)

**Length of Relevant Material:** 3 par.

**Hard Copy (pages):**
Date When Photocopying Was Completed:

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**Topics:** apostasy  
**Author:** Zion [John Ward]

**Title of Book:** The Standard of Zion  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Birmingham  
**Publisher:** J. Bradberry  
**Date of Publication:** 1831  
**Library Location:** Rare BV 5080 .L33 1830

**Nature of Source:** This is a collection of pamphlets mostly written by Zion [John Ward], one of the successors to Joanna Southcott.  
**Comment:** A number of similarities exist between Southcottian doctrines (and those of her successors) and Mormonism. Here, the author argues that the entire Christian world is in error because they are wicked and divided.  
**Researcher:** Taylor Petrey  
**Excerpt (pages):** "That this is a great error, is manifest from what has followed from the time it was first set up, and from what appears before us in what is called the Christian World or Christian Church at this present time. Now we know that a Good cause will produce Good effects, Good fruits are the natural offsprings of a Good Root, and as the Root of the long standing system of (what is called) the Christian Religion, was error, so error hath gone on to the present time of which we feel the sad effects; consult history since the commencement of this Religion, do you not find Christians, so called, slaying thousands of their fellow men, because they differed with them in opinion about the Christian Religion.... cruel in the extreme, who could murder whole nations because they denied Christianity, and put to the rack and torture all who were not of their Creed.... Are they not all divided into different sects and parties, and there is nothing but war and contention among them!" (7)  
**Length of Relevant Material:** 1 pg  
**Hard Copy:**  
**Date when Photocopying was Completed:**

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**Topics:** apostasy  
**Author:** John 'Zion' Ward

**Title of Book:** The Falsehood of all the Old Christianity  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Birmingham
Nature of Source: Written by John Ward, one of the leaders to spring up following Joanna Southcott. This pamphlet is contained in a compilation of literature by Southcottians.

Comment: This indicates Ward's belief that preachers are not called.

Researcher: Taylor Petrey

Excerpt (pages): "It is no fancy, but reality; for God spake, and the sheep heard him; in this there can be no mistake, so let no one dream of hearing the voice of God. I would ask you, have you really heard the voice of God? for it is witnessed in t scriptures, that to the preachers in the old Christianity God spake not, neither did he command them. They ran to preach but I sent them not, saith the Lord!! nor commanded the; but the sheep heard his voice. God spake to his sheep with a voice, his sheep is called; but which of you preachers dare say that you are called? Oh! for shame, say so no more!! for you shall be found bearing false report, and you shall give an account of every idle word you spake in this day of Judgment!!" (4-5).

Length of Relevant Material: 1

Hard Copy:

Topics: Apostasy

Title of Book: New Testament Dictionary

Title of Article:

Title of Periodical:

Place of Publication: Philadelphia

Publisher: Elias Smith

Date of Publication: 1812

Library Location: I used the Microprint edition from the Olin Library at Cornell. BYU has the 1832 reprint on Microfiche.

Nature of Source: Smith wrote a New Testament Dictionary for the purpose of showing the original meanings of words so he could disavow every un-Christian tradition (as he saw it) that had been imported into Christianity. Smith is a revivalist and an advocate of primitivism.

Comment: In this passage on "Mystery," Smith equates the evil of Babylon with the Catholic Church.

Researcher: Taylor Petrey

Excerpt (pages): "MYSTERY....It signifies that the wickedness which has of ages past been practices by false teachers, under the name of the religion of Jesus; the church of Rome has been at the head of it, and [of the?] account is called "Mystery Babylon the
This is not a mystery which cannot be understood, though it s not understood by all now; yet it will be revealed" (277).

**Topics:** apostasy, one true church, covenants with Israel

**Author:** Zion [John Ward]

**Title of Book:** The Standard of Zion

**Nature of Source:** This is a collection of pamphlets mostly written by Zion [John Ward], one of the successors to Joanna Southcott.

**Comment:** A number of similarities exist between Southcottian doctrines (and those of her successors) and Mormonism. Ward favors a purely spiritualized, or allegorical reading of the Bible. Christianity 'of the letter,' which sees the Bible as historical, is mistaken.

**Researcher:** Taylor Petrey

**Excerpt (pages):** "The old and long standing Religion (Christianity in the letter,) must not give way, and submit to the True Light that is now given to the younger; the old covenant is called the elder because it has been a long time set up, and is now in a state of decay, to which the word points in the Epistle to the Hebrews, chap. viii. ver. 13,...." (33)

**Topics:** bishops, deacons, elders, apostles, prophets, evangelists

**Author:** Oliver Hart

**Title of Book:** A Humble Attempt to Repair the Christian Temple
Nature of Source: A sermon concerning "the business of officers and private members in the church of Christ, and how their work should be performed; with some motives to excited professors ardently to engage in it."

Comment: He outlines the structure of the church. Bishops, or ministers should preach, perform ordinances such as baptism and the Lord's supper, governing the church, visiting the sick, comforting the faint, reproofing vice, and refuting errors and heresies (14-23). Deacons should help make sure the table is set up for the Lord's supper, collect money for the minister's support, for the poor, and the church building, etc. It also delineates the duties of common church members.

Researcher: Taylor Petrey

Excerpt (pages): "In the primitive age of christianity, there were apostles, prophets and evangelists; but these, being extraordinary officers, ceased. And as to lay-elders in the church, commonly called ruling elders, there seems but little, rather no foundation in the word of God for them. With regard to their business, the scripture is silent. And to speak of an officer without an office, is a grand solicism[sic]. Besides, it is a reflection on the wisdom of Christ, to suppose he would appoint an officer in his church, and afford him no instructions relative to his duty. Ministers, or bishops and deacons being then, in my humble opinion, the only officers in a gospel church, I proceed to point out the work they have to do therein" (13-14).

Length of Relevant Material:

Hard Copy:

Date when Photocopying was Completed:

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Topics: Divine mission of the United States
Author: Price, Richard

Title of Book: Observations on the Importance of the American Revolution, and the Means of Making it a Benefit to the World

Title of Article:

Title of Periodical:

Place of Publication: Boston
Publisher: True & Rowe
Date of Publication: 1812 (orig. 1785)
Library Location: 080 Sh64a no. 26522

Nature of Source: This pamphlet is an optimistic treatise of American independence. It discusses some of the great progresses, freedoms, and potentials enjoyed by the United States. It warns against debts, oaths of allegiance, and slavery.

Comment: The significant portions of this tract discuss the role of Providence in the outcome of the Revolutionary War. It lauds the freedom of religion, and condemns European state religion in favor of the protestant notion of a spiritual church. The optimism about peace and prosperity is secular, not millennial.

Researcher: Taylor Petrey
Excerpt (pages): "I therefore, think I see the hand of Providence in the late war working for the general good; and can scarcely avoid crying out, It was the Lord's doing" (3-4).
"...it is not impossible but that by some such means universal peace may some time or other be produced, and all war excluded from the world. Why may we not hope to see this begun in America? The articles of confederation make considerable advances towards it" (9).
Length of Relevant Material: 10 pgs.

Hard Copy:
Date when Photocopying was Completed:

Topics: God's body
Author: Locke, John

Title of Book: *An Essay Concerning Human Understanding*
Title of Article: 
Title of Periodical: 
Place of Publication: London
Publisher: Oxford University Press
Date of Publication: 1975 (originally 1690)
Library Location: B 1290 1975

Nature of Source: Nauvoo Library and Literary Institute, donated by John Gray.
Locke's famous philosophical treatise that aims to prove his thesis that there are no innate ideas, and humans are therefore *tabula rasa*.

Comment: Various sections deal with the idea of God. Here, Locke accepts two classical Aristotelian/Thomist proofs for the existence of God. He explains the cosmological argument, and the argument from intelligence. The first argument rests on the premise that something cannot come from Nothing. The second that higher beings cannot come from lower beings. Joseph Smith's cosmology undermines both of these principles. All matter is eternal and hence needs no creation and all things are material.

Researcher: Taylor Petrey
Excerpt (pages): "nothing can no more produce any real Being, than it can be equal to two right angels.... If therefore we know real Being, and that Non-entity cannot produce real Being, it is an evident demonstration, that from Eternity there has been something; Since what was not from Eternity, had a Beginning; and what had a Beginning, must be produced by something else" (620).
"If then there must be something eternal, let us see what sort of Being it must be. And to that, it is very obvious to Reason, that it must necessarily be a *cogitative* Being. For it is as impossible to conceive, that ever bare incogitative Matter should produce a thinking intelligent Being, as that nothing should of it self produce Matter. Let us suppose any parcel of Matter eternal, great or small, we shall find it, in it self, able to produce nothing" (623).
Length of Relevant Material: 4 pgs.

Hard Copy:
Nature of Source: A sermon delivered by Rev. Hargrove, a Swedenborgian belonging to the New Jerusalem Church. He was a former Methodist, who left the church for doctrinal reasons (15). Interestingly, this sermon is delivered at the "opening the first religious Temple, that has ever been erected in these U. States" (5).

Comment: He argues against the articles of faith of Methodism that God does not have a body.

Researcher: Taylor Petrey

Excerpt (pages): "I would ask, if the Divine being is divisible, I she not material? if he has NO body, how can he be substantial? and, if he has no PARTS, how can he BE or EXIST, at all? What difference can there be between saying God has NO BODY; and flatly declaring that he is NO-BODY? I cannot split this hair; and therefore, I cannot perceive wherein this doctrine of God's having no body differs from ATHEISM. Surely every christian knows, or ought to know (with St. Paul,) that there are not only bodies terrestrial, but bodies celestial also; and as it is plain there can be nobody without its corresponding essence it must evidently follow, there can be no essence without its corresponding body: Material essences have material bodies; and spiritual essences have spiritual bodies also" (16).

Length of Relevant Material: 2 pgs.

Date when Photocopying was Completed:

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Author: Butler, Frederick

Title of Book: Sketches of Universal History, Sacred and Profane, From the Creation of the World, to the Year 1818 of the Christian Era

Title of Article:

Title of Periodical:
Nature of Source: This is a textbook of world history. It describes Old and New Testament events as history and as such provides insight to what the common views of these events were in the period. Its discussion of American history begins with its settlement and does not discuss Native American origins or customs. 

Comment: The discussion of Biblical events is pretty much what can be expected. It gives an account of the miraculous events of the creation and summarizes the major historical developments through the time of Jesus. Joseph Smith is easy to contrast against these textbook concepts of the Bible and history. Compare the preface to the title page of the Book of Mormon.

Researcher: Taylor Petrey

Excerpt (pages): "To shew that one supreme, omnipotent, eternal God created the universe, that his superintending providence preserves and governs all things; that his wisdom regulates and controls all events, that the smallest as well as the largest are equally the objects of his care...is the great object of this work.... To accomplish this object with the most forcible demonstration, I have shewn the great designs of God in the government of men, by unfolding a succession of the prophesies, by which he announced a grand succession of events, from the fall of man down to this day, and to end of the world. To enforce conviction, I have recorded a narrative of the most important events which have fulfilled these prophecies, in regular succession, from the first promise of God to Adam, down to this day, as they stand recorded by the most approved historians. In this narrative it clearly appears, that all the historians, through all ages of the world, have done no more than record the will and government of God, as predicted by his inspired prophets, hundreds and thousands of years before they were accomplished" (Preface).

Length of Relevant Material: 1 pg

Hard Copy:

Date when Photocopying was Completed: 

Topics: justification, priestcraft, spiritual wives (used loosely)

Author: John 'Zion' Ward

Title of Book: The Falsehood of all the Old Christianity
Nature of Source: Written by John Ward, one of the leaders to spring up following Joanna Southcott. This pamphlet is contained in a compilation of literature by Southcottians.

Comment: In his denunciation of marriage, Ward argues that it is a human institution and therefore evil. This is indicative of his antinomianism.

Researcher: Taylor Petrey

Excerpt (pages): "for if God chooses to justify every thing that the world calls sin, if such is the infinity of his grace, how dare a man find fault? Has not God a right to do what he likes with his won grace, and to bestow it where he pleases? What! and does God justify such men as these? Yes, I say he does. Oh, I can't think that, says one, for I believe that when a man is converted he becomes a good an; but, oh, le me tell you, such a one is certainly evil; for I plainly tell you that God justifies those the world calls sinners; and strange as it may seem, it is quite true, that while a man is doing wrong, that then he is doing right.... For instance, you take a Woman to church, and marry her according to the ceremony of the Parson, and imagine that all is well; and then you live together very comfortably, and think yourselves very honest people because this parson has joined you together. Oh yes, to be sure! and your own conceit is, that you are then very amiable and very innocent! for you are married people; but another couple that might take to live together according to God's ordinance, that is, to unite in love and in love only; if the parson does not unite them you (to speak plain) no better than they ought to be, and are living in the most awful sin, in your view; but who gave the parson authority to marry? Has he any authority from God for what he does? No, he has not! It is a system of priestcraft, and not God's ordinance at all! but, instead of being the law of God, it is the law that blinds, made by the spirit that blinds, which is the devil; so that, while you imagine you are walking in God's holy ordinance, you are in reality serving Satan" (16-17).

Length of Relevant Material: 2

Hard Copy:

Date when Photocopying was Completed:

Topics: Melchizedek Priesthood

Author: John 'Zion' Ward

Title of Book: The Falsehood of all the Old Christianity

Title of Article: 

Title of Periodical: 

Place of Publication: Birmingham

Publisher: J. Bradberry

Date of Publication: 1830

Library Location: Rare BV 5080 .L33 1830

Nature of Source: Written by John Ward, one of the leaders to spring up following Joanna Southcott. This pamphlet is contained in a compilation of literature by Southcottians.
Comment: This talks briefly about the Melchizedek priesthood held by Christ.
Researcher: Taylor Petrey
Excerpt (pages): "it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood; and it is far more evident that, after the similitude of Melchisedec there arise another priest, who is not made after the law of a carnal commandment, but after the power of an endless life-that is, he is made in the order of holiness, which can never end" (2-3)
Length of Relevant Material: 1
Hard Copy: 
Date when Photocopying was Completed:

Topics: money digging
Author: [Ransford Rogers]

Title of Book: A Collection of Essays on a Variety of Subjects
Title of Article: "The Morris-Town Ghost Deliniated"
Title of Periodical: 
Place of Publication: Newark
Publisher: John Woods
Date of Publication: 1797
Library Location: 080 Sh64 Evans 34482

Nature of Source: This work contains a description of Ransford Rogers, "an illiterate person, but very affable, possessed of a genius adequate to prepossess himself into favor with many, and great facility to display his abilities with the greatest brilliancy" (8). Cited in Brooke The Refiner's Fire. He was an alchemist and money digger that attracted some attention.
Comment: This account is an excellent description of the process and scams of money digging, although from a skeptic's point of view.
Researcher: Taylor Petrey
Excerpt (pages): "During [Roger's] residence in Smith's Clove, two gentlemen from the country of Morris, who had been long in search and digging of mines, but had always proved unsuccessful for the want of a person whose knowledge descended into the bowels of the earth, and could reveal the secret things of darkness. There was also, a prevailing opinion, that there was money deposited in the bowels of the earth, at Schooler's mountain, with an enchantment upon it-that it could not be obtained without a peculiar art in legerdemain, or to dispel the hobgoblins & apparitions. These gentlemen, in pursuit of a man that could work miracles, accidentally found Rogers, and after a short conversation, made known their business to him, and concluded that the was the man every way calculated to their wishes, for he was very fond of giving hints of his extensive knowledge in every art and science, but careful not to go so far as to demonstrate his propositions. He had a pretended copious knowledge in chemistry; and could raise or dispel good or evil spirits, He then agreed with those gentlemen to supply them with whatever was requested-This was a noble man indeed!" (9)
"During this time, Rogers and his connections had recourse to several experiments in compounding various substances that being thrown in the air would break with such appearances as to indicate to the beholders to arise from supernatural power" (12).

**Length of Relevant Material:**
**Hard Copy:**
**Date when Photocopying was Completed:**

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**Topics:** money-digging, Old Testament as context for doctrine  
**Author:** Barnes Frisbie

**Title of Book:** *The History of Middletown, Vermont*  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Rutland, VT  
**Publisher:** Tuttle & Company, Printers  
**Date of Publication:** 1867  
**Library Location:** Americana M208 A1a #607

**Nature of Source:** This local history contains an account of the Wood family, founders of the New Israelites. Discussed as an influence on Mormonism in Brooke, *The Refiner's Fire*. He attempts to demonstrate the hermetic, and magic connections this group had. Frisbie claims that Winchell had contact with both Oliver Cowdery's father, and Joseph Smith, Sr.

**Comment:** Nathaniel Wood, after being excommunicated from the Congregationalists for doctrinal disputes, traveled and preached unsuccessfully. He was a millennialist, "the judgments of God were his favorite themes" (45). He called his followers "modern Israelites or Jews" (46). A man named Winchell introduced a hazel rod to the group and the money digging commenced around 1799. He was involved in counterfeiting prior to his arrival.

**Researcher:** Taylor Petrey  
**Excerpt (pages):** "It was a stick of what has been known as witch hazel—a small bush or shrub very common in this vicinity. T was cut with two prongs, in the form of a fork, and the person using it would teak the two prongs, one in each hand, and the other end from the body. From the use of this stick Winchell and the Woods pretended to divine all sorts of things to suit their purposes. It is probably true that a hazel stick, or perhaps any green stick, cut in this form and held in this manner by some persons, will sometimes move without any apparent cause. There is some natural cause for it. Whether it is attracted by water or mineral substances in the earth, or moved by the imagination of the person holding it, is a matter for the philosopher, not for me" (47).  

**Length of Relevant Material:** 3 pgs  
**Hard Copy:**  
**Date when Photocopying was Completed:**
Topics: Native American history and religion  
Author: Samuel Johnson, et al.  

Title of Book: The World Displayed; or, a Curious Collection of Voyages and Travels  
Title of Article:  
Title of Periodical:  
Place of Publication: Philadelphia  
Publisher: Dobelbower, Key, and Simpson  
Date of Publication: 1795  
Library Location: Rare 910.8 W89  

Nature of Source: This eight-volume work (BYU has only v1 and v3) contains detailed descriptions of the post-columbian voyages around the world. Part of the Manchester Library.  
Comment: Not much of this work describes the native customs or people, except in touching upon their gold, metals (including copper) and jewelry, which the travelers were
most interested in. The descriptions of the islands and place names are very different from Book of Mormon accounts. Note the description of the fortifications and compare to Alma. Other descriptions of war are had on the following pages including weapons and strategies.

**Researcher:** Taylor Petrey

**Excerpt (pages):** "Cortes followed them to Tabasco, which he reached before the detachment he had sent thither, and found it fortified with a wall formed of large trunks of trees fixed in the ground like palisadoes, with spaces between for the convenience of shooting arrows. It was of a circular compass, and at the closing of the circle the extremity of one line covered the other, forming a narrow winding street, in which were two or three wooden castles which filled up the passage, and were built for placing centinels. This was then a sufficient fortification for the inhabitants of the new world, who were happily ignorant of the arts of war, and the methods of destruction practices by polite nations" (1:190).

**Length of Relevant Material:** 4 pgs.

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Native American history and religion

**Author:** Johnson, Samuel, et al.

**Title of Book:** *The World Displayed; or, a Curious Collection of Voyages and Travels*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** Dobelbower, Key, and Simpson

**Date of Publication:** 1795

**Library Location:** Rare 910.8 W89

**Nature of Source:** This eight volume work (BYU has only v1 and v3) contains detailed descriptions of the post-columbian voyages around the world. Part of the Manchester Library.

**Comment:** Not much of this work describes the native customs or people, except in touching upon their gold, metals (including copper) and jewelry, which the travelers were most interested in. The descriptions of the islands and place names are very different from Book of Mormon accounts. This section contains, uncharacteristically, a description of the brief encounter with local religion. A mention of temples and human sacrifice finds a parallel in the Book of Mormon.

**Researcher:** Taylor Petrey

**Excerpt (pages):** "At length Grijalva having made presents to the principal persons, and taken possession of the country for the king of Spain, in the name of Diego Velasquez, embarked and touched at several islands, and having landed in one of them, with 50 soldiers, found a temple in which were several idols, and four mend dressed in long black mantles with hoods, who were the priests of the temple, and had that very day sacrificed
two boys, who were found ripped open and their hearts taken out; a piece of cruelty which filled the Spaniards with horror and compassion" (1:177)

**Length of Relevant Material:** 1 pg

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Native American history and religion, Pre-Columbian migrations to America, Native-Americans as Israel

**Author:** Jonathan Carver

**Title of Book:** Three Years Travel Throughout the Interior Parts of North America

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Edinburgh

**Publisher:** James Key

**Date of Publication:** 1798

**Library Location:** Amer-Rare. F 597 .c384

**Nature of Source:** This is a travelogue that contains an account of the origins and customs of the Indians. It is a scholarly investigation into the subject and he reviews all of the major theories on a variety of subjects.

**Comment:** The author is very well educated and attempts an even-handed investigation into Indian origins and customs. He has no stated ideological presupposition. He attempts to describe all that he has observed while traveling among the Indians and inquiring about many of their customs. He discusses various theories about the origins of the Indians, and concludes that they are not from the Hebrews or Jews, but rather from the Chinese and other Pacific islands. He takes a great deal of time to dispute the theory of Mr. Adair about the Hebrews. There is a detailed account of their dress, customs of war, familial relations, treatment of women, reckoning of time, and religion. There is nothing in this book which I consider to be a similar description of Book of Mormon peoples and Carver's encounters with Indians, except that he notes that they count distance by a "day's journey" (180-3).

**Researcher:** Taylor Petrey

**Excerpt (pages):** "Notwithstanding Mr. Adair has asserted that the nations among whom he resided, observe with very little variation all the rites appointed by the Mosaic Law, I own I could never discover among those tribes that lie but a few degrees to the northwest, the least traces of the Jewish religion, except it be admitted that one particular female custom [separation from the community during menstruation] and their division into tribes, carry with them proofs sufficient to establish this assertion" (273).

**Length of Relevant Material:** 3 pgs

**Hard Copy:**

**Date when Photocopying was Completed:**
Topics: plurality of gods; men become gods
Author: James Smith

Title of Book: The Coming Man
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: Straham & Co.
Date of Publication: 1873
Library Location: ILL

Nature of Source: Written in 1848, this is a novel that is largely autobiographical of Smith's experience with John Wroe, one of the successors to Joanna Southcott.
Comment: There are many similarities between Wroe and Joseph Smith, Wroe having been called a "lesser Joseph Smith." It is highly unlikely that there was any direct contact between the two groups. Their doctrines of God are very similar. The fictional nature of the source may affect the accuracy.
Researcher: Taylor Petrey
Excerpt (pages): "The saints are not yet divinized. They must be made partakers of the divine nature. The sons of God are divine, like their Father. The nature of the younger brethren is identical with that of the elder brothers. The sons of God must be manifested, and they are the great polytheistic unity of which the innumerable Gentile gods and goddesses are merely the types and shadows. We must all become divine-the Elohim, or gods of a regenerated world; and we are all under the curse until our divinity declare itself" (176-7).
Length of Relevant Material: 1
Hard Copy:
Date when Photocopying was Completed:

Topics: Race
Author: Lardner

Title of Book: Lardner's Outlines of Universal History
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Hogan and Thompson
Date of Publication: 1839

Nature of Source: Nauvoo Library and Literary Institute. This history textbook is designed as a general reader for students, "so that the whole may be studied by Periods, or the History of any country may be read by itself" (title page).
Comment: This text is useful for understanding the historiography of the period. The beginning contains a brief account of the earliest origins of man. It divides the races into three categories. Notably, it considers the Native Americans to be descended from the Mongols, or Chinese. The non-literal reading of the Bible is also noteworthy.

Researcher: Taylor Petrey

Excerpt (pages): "There are different races of our species occupying the various portions of the earth, and distinguished from each other in corporeal structure and in mental development. These numerous varieties are, by the ablest investigators, reduced to three principal stems, viz. the Caucasian or Europeo-Arabic, the Mongol, and the Negro or Ethiopic. The first contains the people of Asia, north and south of the great mountain range of Caucasus and its continuation to the Ganges, or Europe, and of Northern Africa; the second, the people of Easter Asia and of America; the third, the tribes with woolly hair and sable skin that people the African continent. Yet many tribes can with difficulty be brought under any one of these divisions: the endless variety of Nature is as apparent in the human race as in the animal and vegetable kingdoms.... The general opinion, founded on the literal interpretation of Scripture, has long been, that at the time of the flood all mankind perished, save Noah and his family. Some, however, contend, that the words of the inspired writer are not to be taken so strictly, and that as his information was destined for a particular potion of mankind, it may have been only intended to instruct them in the history of the race to which they belonged, while that of other races may have been passed over in silence. Hence they would infer that we are not precluded by the Mosaic writings from supposing, that at the time of the great inundation other portions of mankind may have saved themselves in different manners and places. They therefore look to the higher regions of the earth, and find three elevated ranges in the neighborhood of the tree distinct stems into which we find mankind divided. The lofty range extending from the Black Sea to the east of India has been at all times regarded as being either itself or the lands south of it, the original seat of the Caucasian race. Stile more east, beyond Tibet and beyond the desert of Cobi, rises another range, regarded as the original seat of the Mongol race which dwells around it: and the Mountains of the Moon and their branches are thought to point out the primitive abodes of the Negro race. America, it is probable, was not, till long after, adapted for the abode of man.... It is to the Caucasian race that the history of the world must mainly confine itself, for with that races has originated almost all that ennobles and dignifies mankind: it is the chief depository of literature, and the great instructor of philosophical, political, and religious systems" (15-17).

Length of Relevant Material: 3 pgs.

Hard Copy:

Date when Photocopying was Completed:

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Topics: Seal, Infant Baptism

Author: Alexander Campbell

Title of Book: A Debate on Christian Baptism

Title of Article:
Title of Periodical: 
Place of Publication: Buffaloe, VA
Publisher: Campbell and Sala
Date of Publication: 1824
Library Location: Rare Non-Circ. 286.6 c

Nature of Source: A debate between Campbell and Rev. W. L. Maccalla. Sidney Rigdon, who is acknowledged in the preface, took notes for the debate.
Comment: This debate is quite lengthy, but a good source for the major arguments on the debate of infant baptism via "sprinkling" versus adult baptism by immersion. This is a great source also for understanding the culture of religious debates. The arguments rely primarily on history accounts and proof texts from the Bible. A major issue is the relationship between circumcision and the new law and baptism. The word "seal" is used in referring to the ordinance of baptism.
Researcher: Taylor Petrey
Excerpt (pages): "I have also read the practice of the original witnesses in Judea, Samaria, and the Uttermost parts of the earth; which clearly shows in what manner they understood the law of baptism, which law authorizes the baptism of disciples only" (72). "Does baptism represent, seal and apply any thing to an infant?" (26).
Length of Relevant Material: 2 pgs.

Author: Seth Payson
Title of Book: Proofs of the Real Existence, and Dangerous Tendency, of Illuminism
Title of Article: Title of Periodical:
Place of Publication: Chalestown
Publisher: Samuel Etheridge
Date of Publication: 1802
Library Location: Rare. 366.4 P297p 1802

Nature of Source: This book examines the history of "Illuminism," an order of Masonry. It is intended as an exposé of the intentions of the sect's political and religious teachings. He traces its origins to the atheism of Voltaire and other figures representing the Age of Reason, and the growth of the corrupted forms of Masonry in France and Germany, and demonstrates its existence in the United States.
Comment: The author explains that the true goals of Illuminism are to undermine Christianity and established forms of government. It fits into the general stream of anti-Masonic literature from the period, though it defends more orthodox forms of Masonry. Significant differences between his depiction of Illuminism and the Gadianton robbers exist. First, there is no emphasis on the ultimate goal of this order being material gain.
Second, the means used by this order are literature and false philosophy. In short, it is an army of principles, not soldiers (p 248).

**Researcher:** Taylor Petrey

**Excerpt (pages):** "There has been much clamor indeed, but have any solid, satisfying proofs been exhibited, either that there has not been, or is not now existing, a conspiracy, which has for its ultimate object, the abolition of Christianity and government?" (Preface).

**Length of Relevant Material:** 2 pgs.

**Hard Copy:**

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**Topics:** seerstones, translation of the Book of Mormon, money-digging

**Author:** Emily C. Blackman

**Title of Book:** History of Susquehanna County, Pennsylvania

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Philadelphia

**Publisher:** Claxton, Remsen & Haffelfinger

**Date of Publication:** 1873

**Library Location:** Amer/Rare F 157 .S7 B6 1873

**Nature of Source:** This section is an account of "Joe Smith, The Mormon Prophet" and the time he spent in Harmony. It contains personal testimonies of people that were familiar with him while in Pennsylvania, and especially concentrates on his 'peeping.' It contains a copy of a letter from Isaac Hale written to an Ohio newspaper, March 20, 1834. This contains an account of early money-digging, the marriage to Emma, and the translation of the Book of Mormon.

**Comment:** This well known report has a section that discusses the "green stone, with brown, irregular spots on it....a little longer than a gooses egg, and about the same thickness," said to be purchased by Joseph Smith from Jack Belcher. The stone is reported to have been very successful for Belcher before he sold it to Smith, who then used it to make money. The rest of the testimonies aim to discredit Smith as deceiver.

**Researcher:** Taylor Petrey

**Excerpt (pages):** "Smith early put on the airs of a prophet, and was in the habit of 'blessing' his neighbors' crops for a small consideration. On one occasion a neighbor had a piece of corn plated rather late, and on a moist piece of ground, and, feeling a little doubtful about its ripening, got Smith to bless it. It happened that that was the only piece of corn killed by the frost in the neighborhood. When the prophet's attention was called to the matter, he got out of the difficulty by saying that he made a mistake, and put a curse on the corn instead of a blessing. Rather an unneighborly act, and paid for too!" (580).

**Length of Relevant Material:** 6 pgs (577-82)

**Hard Copy:**
Topics: seerstones, translation of the Book of Mormon, money-digging
Author: Unknown
Title of Book: History of Susquehanna County, Pennsylvania
Title of Article: Joe Smith the Founder of Mormonism
Title of Periodical: 
Place of Publication: Unknown
Publisher: Unknown
Date of Publication: Unknown, but after 1873
Library Location: Americana M273.2 J59

Nature of Source: This section is an account of "Joe Smith, The Mormon Prophet" and the time he spent in Harmony. It quotes heavily from Emily Blackman, History of Susquehanna County, Pennsylvania, though it contains some additional information. The copy in the BYU library is imperfect: Title Page, pp. 1-16, 843- wanting.
Comment: This section contains a report from Joseph Fowler McCune (McKune?) that Reuben Hale assisted as a scribe in the translation of the Book of Mormon and gives an account of how it was done.
Researcher: Taylor Petrey
Excerpt (pages): "Mr. McCune states that Reuben Hale acted as a scribe part of the time. He says Smith's hat was a very large one, and what is commonly called a 'stove-pipe.' The hat was on the table by the window and the stone in the bottom or rather in the top of the hat. Smith would bend over the hat with his face buried in it so that no light could enter it, and thus dictate to the scribe what he should write" (556).

Length of Relevant Material: 3 pgs (554-6)
Hard Copy:
Date when Photocopying was Completed:

Topics: Temple
Author: John Tyler
Title of Book: The Sanctity of a Christian Temple
Title of Article: 
Title of Periodical: 
Place of Publication: Providence
Publisher: John Carter
Date of Publication: 1771
Library Location: 080 Sh64 Evans 12258

Nature of Source: A sermon preached at the opening of Trinity-Church in Pomfret. The sermon served as "A Dedication Sermon."
Comment: The speaker readily analogizes the Temple to the physical church that they are in. He never calls the Church a temple, but does call it a "House of God." The Churches enjoy all the same benefits in terms of the presence of God as did the Jewish Temple.

Researcher: Taylor Petrey

Excerpt (pages): "And although the workmanship and ornamental glory of the house, in which we are now assembled, are incomparably beneath those of Solomon's Temple; yet the words under consideration, may be as properly used at the dedication of this House, as they were at the consecration of that Temple. For the presence of God is as necessary in this Sanctuary, as in that of Solomon: You [sic] really need God's favourable attention to your prayers offered in this Church, as the Israelites did in their Temple" (1-2).

"This text is one remarkable instance of the religious custom among God's people, in former ages, of setting apart, and dedicating Houses to the solemn worship of their maker. This custom, among the Jews, was under the direction and approbation of God: And performed by Solomon, with the immediate assistance of the divine spirit. And this has been almost the universal custom of Christians, ever since they have been suffered to erect decent houses of worship" (3-4).

"That the House of God should be at least commodious, decent, clean, and comely, is what we might reasonably expect every one would approve of, who pretends to any reverence for God or religion" (14).

Length of Relevant Material:
Hard Copy:
Date when Photocopying was Completed:

Topics: Temple
Author: Elias Smith

Title of Book: New Testament Dictionary
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Elias Smith
Date of Publication: 1812
Library Location: I used the Microprint edition from the Olin Library at Cornell. BYU has lost the 1832 reprint on Mircrofiche.

Nature of Source: Smith wrote a New Testament Dictionary for the purpose of showing the original meanings of words so he could disavow every un-Christian tradition (as he saw it) that had been imported into Christianity. Smith is a revivalist and an advocate of primitivism.

Comment: This section is incredibly insightful into popular protestant ideas about the Temple. Notions of the "invisible church" are present as a subtext for Smith's denunciation of the Temple in post-New Testament times.
Researcher: Taylor Petrey

Excerpt (pages): "Calling buildings made of wood, brick or stone, the temples and houses of God, is an idolatrous practice, and is nowhere countenanced by the Scriptures. The Most High dwelleth not in temples made with hands, Acts 7. 48. Laying cornerstone, and dedicating such buildings, is the work of idolators. The Persians who worshipped the sun would not have a temple to confine his influence, and men must be more stupid than the Persians to think the Creator dwells in such idolatrous buildings erected by speculating priests as warehouses, where they make merchandise of the people. If our bodies are not temples of the Holy Ghost, all other temples will be of no avail in the sight of God" (354-5).

Length of Relevant Material: 2 pgs.

Hard Copy:
Date when Photocopying was Completed: 

Topics: Temple

Author: Cotton Mather

Title of Book: The Christian Temple. Or, An Essay upon a Christian Considered as a Temple

Title of Article: 

Title of Periodical: 

Place of Publication: Boston

Publisher: Bartholomew Green

Date of Publication: 1706

Library Location: 080 Sh64 Evans 1254

Nature of Source: This tract written by the famous Cotton Mather is based on 1 Cor 3:16, "know ye not that ye are the temple of God?" He draws upon ancient writers such as Josephus and Vitruvius.

Comment: This illustrates a common Christian usage of the term "temple". Only the "good man" is a temple. It also speaks of "Temple-Work," which is the process of becoming a temple.

Researcher: Taylor Petrey

Excerpt (pages): "It is then a thing to be Known and Own'd among us, That every Servant of God is a Temple of God! Indeed the whole Church of God collectively taken is a Temple which our most Magnificent Solomon is Building for Him. The Building is not yet Finished; The Period which answers to the Seventh Year wherein the Temple of Solomon was Finished, is not yet arrived. When any of the Elected are Converted unto God, that Illustrious Temple is therein Edified; A New Stone is laid in the Building, which being fitly Framed, grows up into an Holy Temple.... When that brave Man, the Emperour Justinian, had built for our Lord JESUS CHRIST a Matchless Temple, at Constantinople, the view which he took of the Exquisite Work, at the Dedication of it, made him cry out with Rapture, O Solomon, I have out-done thee! My Temple is greater than thine, O Solomon! With infinitely more of Reason will our Lord JESUS CHRIST
say this upon His Church; All the Angels in Heaven will one day join in the Acclamations: And Solomon himself being present, will consent unto them; Here; Here is a Temple, that infinitely out-does thine, O Solomon! ... You become Lively and Lovely Stones in the Temple of God, when you become Seriously Religious.... But there is Mystery in this Edifice, that every Stone Separately taken is also a Temple" (1-2)

**Length of Relevant Material:** 2 pgs.
**Hard Copy:**
**Date when Photocopying was Completed:**

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**Topics:** Temple  
**Author:** Samuel Lee

**Title of Book:** Orbis Miraculum, or the Temple of Solomon, Portrayed by Scripture Light  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** London  
**Publisher:** John Streater  
**Date of Publication:** 1659  
**Library Location:** Interlibrary Loan

**Nature of Source:** This book gives a detailed account of the temple at Jerusalem  
**Comment:** For the most part, the author gives a symbolic description of the Temple and the various instruments and practices. He does conclude that Christians may build temples, though they don’t have to.

**Researcher:** Taylor Petrey  
**Excerpt (pages):** "In general, the holy Scriptures do frequently insinuate the Typification of three things by the Temple, when taken in a more lax and ample signification: as for example, Our blessed Lord himself personally considered, Secondly, the Church or body of Christ mystical: And thirdly, every Saint also in particular" (188). "The immensity of the Divine Essence, and the most radiant excellency of God’s glorious Majesty, which no creature can behold in its full purity and live; cannot be contained and immured within (a) Temples made with hands. Wherefore it is observable that holy John relates that he saw (b) no Temple in the new and heavenly Jerusalem, that is above: For the LORD GOD Almighty and the Lamb, are the Temple of it. Yet it was his own good and holy pleasure, that (c) Solomon should build him an House, wherein as to his manifestative presence, he was resolved to dwell more especially among the Children of Israel, his chosen people. In these Gospel-dayes (under which we live through divine goodness) when the worship of God is farre more spiritual, though his Majesty hath no appointed a peculiar City, wherein to place his name: yet it is not unlawful even in these times (but very commendable and useful) to erect material Temples, wherein the solemnities of Gospel-Ordinances may be celebrated, and the congregations of his faithful people may more commodiously meet together" (206-7). "The divine place [Holy of Holies] was a perfect Cube" (232).
Title of Book: An Introduction to the Critical Study and Knowledge of the Holy Scriptures
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Desilver, Thomas & Co.
Date of Publication: 1836 (BYU copy), previous editions
Library Location: BS 475 .H65 1836 2 vol

Nature of Source: A scholarly and critical study of the entire Bible, with sections for every book and other sections on hermeneutics, history, languages, etc.
Comment: Horne gives a detailed study of the history of the temple. He notes the common Christian view that Christ made the Temple obsolete.
Researcher: Taylor Petrey
Excerpt (pages): "The SANCTUARY or Holy Place was separated from the holy of holies by a double veil, which is supposed to have been the veil that was rent in twain at our Saviour's crucifixion: thus emblematically pointing out that the separation between Jews and Gentiles was abolished, and that the privilege of the high-priest was communicated to all mankind, who might henceforth have access to the throne of grace thorough the one great mediator, Jesus Christ (Heb x. 19-22.).... this most magnificent temple, which the Jews had literally turned into a den of thieves, through the righteous judgments of God upon that wicked and abandoned nation, was utterly destroyed by the Romans" (2.100)

Length of Relevant Material: 1 pg
Hard Copy:
Date when Photocopying was Completed:

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Topics: temple
Author: Oliver Hart

Title of Book: A Humble Attempt to Repair the Christian Temple
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Robert Aitken
Date of Publication: 1783
Library Location: 080 Sh64 19033

Nature of Source: A sermon concerning "the business of officers and private members in the church of Christ, and how their work should be performed; with some motives to excited professors ardently to engage in it."
Comment: The speaker's agenda is to encourage both laity and clergy to work in the church, or in other words, to build it up. He draws upon the stories of the second temple being rebuilt to demonstrate his point.
Researcher: Taylor Petrey
Excerpt (pages): "the Jewish temple was typical of the christian church. This might be made apparent, by a great variety of particulars, which I shall pass over, and only take notice, that as all the Jews were employed in building the temple, even so should christians of all ranks and characters, labor in building up the church of Jesus Christ" (6-7).
Length of Relevant Material: 1 pg.
Hard Copy:
The New York Commercial Advertiser contains a letter from a gentleman traveling in Canada, in which we find the following account of a singular sect of people called Davidites, or the Children of Peace, who are located about 36 miles from York. Their founder and present leader is David Wilson. He was formerly a member of the society of friends, as were many of his followers. They emigrated from the state of Pennsylvania, about 25 years ago, and they have now a society of from 180 to 200. They reside in families and close to each other, forming a community something like the Shakers. Although called Children of Peace, David has fifty of them completely armed, and I understand a part of their worship consists of military display. They have recently commenced the building of a Temple, which like that of Solomon, is to be seven years in building. The frame is 60 feet square, and was prepared at a distance and was brought and put together without the sound of a hammer or an axe being heard. It is to be ornamented within and without, and although it will be costly, yet the treasury of David will not admit of the splendor which was displayed by Solomon. The building is to be three stories high, with a steeple; from the base to the top of the first story is 70 feet, and when that was completed, twenty four females ascended and sung an evening anthem just as the sun was sinking in the west. They have a small place of worship, in which there is a good organ-They go in procession to their places of worship, the females taking the lead, being preceded by banners, and two of their number playing on the lute,...I have not been able to ascertain what are their peculiar doctrines"
Clarke's scholarly commentary contains the full text of the Bible with cross-references and lengthy notes and verse-by-verse commentary. Vol. 5 and 6 are also known as New Testament vol. 1 and 2.

Comment: In Clarke's commentary on the Temple in Acts, he sees no purpose for Christians to attend the temple except for non-religious purposes.

Researcher: Taylor Petrey
Excerpt (pages): Acts 2:46 "Verse 46....They were present at all the times of public worship, and joined together in prayers and praises to God; for it is not to be supposed that they continued to offer any of the sacrifices prescribed by the law" (5:701).
Acts 21:26 "Besides their typical and religious use, sacrifices were also intended for the support of the state and civil government.... On these principles we are able to account for Paul's sacrificing.... after it was abrogated by Christ, but his offering these typical sacrifices, after the antitype of them was accomplished in the sacrifice of Christ, was a virtual denial of Christ, and of the virtue of his sacrifice, which superseded all others. Paul's long trouble, which began immediately after this affair, some have looked upon as a judgment of God upon him for this great offence.... we are to consider that there was a political as well as a typical use of sacrifices of Christ, yet the political continued till God in his providence broke up the Jewish state and polity about forty years after our Saviour's death.... Now, of this kind was the sacrifice which Paul offered; and in this view they were paid by Christians dwelling in Judea, as well as by those who still adhered to the Jewish religion" (5:861).

Length of Relevant Material: 1 pg.

Date when Photocopying was Completed:

Topics: Temple
Author: Adam Clarke

Title of Book: The Holy Bible Containing the Old and New Testaments...With a Commentary and Critical Notes  6 vol.
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: Abingdon-Cokesbury Press
Nature of Source: Clarke's scholarly commentary contains the full text of the Bible with cross-references and lengthy notes and verse-by-verse commentary. Vol. 5 and 6 are also known as New Testament vol. 1 and 2.

Comment: In Clarke’s commentary on the Temple in Revelation, he equates the temple with the Church.

Researcher: Taylor Petrey

Excerpt (pages): Revelation 3:12 "Verse 12....The Church is the temple; CHRIST is the foundation on which it is built" (6:985).

Length of Relevant Material: 1 pg.

Hard Copy: 

Date when Photocopying was Completed: 

Topics: Temple

Author: Adam Clarke

Title of Book: The Holy Bible Containing the Old and New Testaments...With a Commentary and Critical Notes 6 vol.

Title of Article:

Title of Periodical:

Place of Publication: New York

Publisher: Abingdon-Cokesbury Press

Date of Publication: 

Library Location: BS 491 .C6 vol. 1-6

Nature of Source: Clarke's scholarly commentary contains the full text of the Bible with cross-references and lengthy notes and verse-by-verse commentary. Vol. 5 and 6 are also known as New Testament vol. 1 and 2.

Comment: In Clarke’s extended commentary on the Temple in 1 Kings, he gives a lengthy and mechanical account of the history of the Temple at Jerusalem from Solomon to Herod, and describes its purposes and architecture. He equates the description of the temple given by Ezekiel as the same as that of Solomon (2:406).

Researcher: Taylor Petrey

Excerpt (pages): "We may also observe that the temple was never intended to hold a vast concourse of people; it was only for the service of the Lord, and the priests were those alone who were employed in it. The courts, chambers, and other apartments, were far more extensive than the temple itself; it was never designed to be a place to worship in, but a place to worship at. There God was to have a peculiar residence, and before him the tribes came, and the priests were a sort of mediators between him and the people....the place where God's honour dwelt, and wither the people flocked to pay their adoration" (2:405-8).

Length of Relevant Material:
Topics: Temple
Author: Adam Clarke

Title of Book: *The Holy Bible Containing the Old and New Testaments...With a Commentary and Critical Notes* 6 vol.
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: Abingdon-Cokesbury Press
Date of Publication: 
Library Location: BS 491 .C6 vol. 1-6

Nature of Source: Clarke's scholarly commentary contains the full text of the Bible with cross-references and lengthy notes and verse-by-verse commentary. Vol. 5 and 6 are also known as New Testament vol. 1 and 2.

Comment: In Clarke's commentary on Revelation, he notes the traditional Christian belief concerning the relationship between the New Jerusalem and the Temple.

Researcher: Taylor Petrey
Excerpt (pages): "Verse 22. I saw no temple] There was no need of a temple where God and the Lamb were manifestly present" (6:1061).
Length of Relevant Material: 1 pg

Hard Copy:
Date when Photocopying was Completed:

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Topics: Temple
Author: John Bunyan

Title of Book: *Solomon's Temple Spiritualiz'd or, Gospel-Light Fetch'd our of the Temple at Jerusalem*
Title of Article: 
Title of Periodical: 
Place of Publication: Philadelphia
Publisher: Steward Cochran
Date of Publication: 1792
Library Location: 080 Sh64 46400

Nature of Source: Author of *Pilgrim's Progress*, Bunyan describes the Temple of Solomon in detail.
Comment: Bunyan gives a typological reading to the temple, and endeavors to explain the 'spiritual,' or Christian meanings found in the Temple and its objects.
Researcher: Taylor Petrey
Excerpt (pages): "I have...adventured...to shew thee something of the gospel-glory of Solomon's Temple; that is, of what it, with its utensils, was a type of; and, as such, how instructing it was to our fathers, and also is to their children.... For though we are not now to worship God in those methods, or by such ordinances as once the old church did; yet to know their methods, and to understand the nature and signification of their ordinances, may even now...minister light to us" (ii).
Length of Relevant Material: 1 pg.
Hard Copy: Date when Photocopying was Completed:

Topics: Temple
Author: Charles Buck

Title of Book: Theological Dictionary
Title of Article: 
Title of Periodical: 
Place of Publication: Philadelphia
Publisher: Joseph J. Woodward
Date of Publication: 1826
Library Location: Amer BR 95 .B75 1826

Nature of Source: A theological dictionary containing definitions of religious terms and describing the major religious denominations.
Comment: This entry defines "temple," excerpted in its entirety, in the simplest way possible, which accords very much with the early versions of temples built by Joseph Smith.
Researcher: Taylor Petrey
Excerpt (pages): "TEMPLE, a public building erected for the purpose of religious worship" (580).
Length of Relevant Material: 2 lines.
Hard Copy: Date when Photocopying was Completed:

Topics: temple, money-digging, Old Testament as context for doctrine
Author: 

Title of Book: 
Title of Article: "The Rodsmen"
Title of Periodical: Vermont American
Nature of Source: This article contains an account of the Woods family, called a "Fraternity of Rodsmen." Frisbie, History of Middletown, Vermont, claims that Oliver Cowdery's father and Joseph Smith, Sr. had been involved.

Comment: Nathaniel Wood, after being excommunicated from the Congregationalists for doctrinal disputes, traveled and preached unsuccessfully. He was a millennialist, "the judgments of God were his favorite themes" (See also, , 45). He called his followers "descendents of the ancient Jews". The expected destruction of the wicked was understood as a Passover (Frisbie, 53). A man named Winchell introduced a hazel rod to the group and the money digging commenced around 1799. He was involved in counterfeiting prior to his arrival.

Researcher: Taylor Petrey

Excerpt (pages): "They claimed, also, inspired power, with which to cure all sorts of diseases-intuitive knowledge of lost or stolen goods, and ability to discover the hidden treasures of the earth, as well as the more convenient talent of transmuting ordinary substances into the precious metals....The instrument of their miraculous powers, was a cleft stick, or rod, something of the form of an inverted Y; and when this talisman was firmly grasped in either hand, by its two points, it was believed to indicate the proper course to be pursued, or point out some substances of medicinal utility, or fix the locality of some valuable mine;--whichever of these the agent was pleased to wish."

Referencing the temple they began to construct, "the frame of a large building was put up, (which is now in use as a barn;)."

"Their claims to being descendants of the ancient Jews, and lawful inheritors of the whole country, they declared were soon to be established by the hand of Omnipotence. An earthquake was prophesied to happen during the night of the 14th Jan. 1802; at which time the Destroying Angel was to move forward and smite all but the chosen....At sunset of the ominous 14th, the Rodsmen repaired to their leader's house, after nailing upon their door-posts a paper, on which was written-"Christ our Passover was Sacrificed for us." The was to preserve the habitations of the Faithful from the destruction speedily to be visited upon those of their neighbors."

Length of Relevant Material: 1 pg

Hard Copy:
Date when Photocopying was Completed:

Topics: Temple, Old Testament as context for doctrine
Author: Barnes Frisbie

Title of Book: The History of Middletown, Vermont
Title of Article:
Title of Periodical:
Nature of Source: This local history contains an account of the Wood family, founders of the New Israelites. Discussed as an influence on Mormonism in Brooke, *The Refiner's Fire*. He attempts to demonstrate the hermetic, and magic connections this group had. Frisbie claims that Winchell had contact with both Oliver Cowdery's father, and Joseph Smith, Sr.

Comment: Nathaniel Wood, after being excommunicated from the Congregationalists for doctrinal disputes, traveled and preached unsuccessfully. He was a millennialist, "the judgments of God were his favorite themes" (45). He called his followers "modern Israelites or Jews" (46). The expected destruction of the wicked was understood as a Passover (53). A man named Winchell introduced a hazel rod to the group and the money digging commenced around 1799. He was involved in counterfeiting prior to his arrival. This is all that is said about the temple they began to build.

Researcher: Taylor Petrey

Excerpt (pages): "The Woods at one time had it revealt to them, that they must build a temple. They got out the timber for the frame, got it raised up to the rafters, when they had another revelation that that work must be discontinued, and nothing more was done on the temple" (62).

Length of Relevant Material: 1 pg

Hard Copy:

Date when Photocopying was Completed:

Topics: the fortunate fall

Author: Zion [John Ward]

Title of Book: *The Falsehood of all the Old Christianity*

Title of Article:

Title of Periodical:

Place of Publication: Birmingham

Publisher: J. Bradberry

Date of Publication: 1830

Library Location: Rare BV 5080 .L33 1830

Nature of Source: Written by John Ward, one of the leaders to spring up following Joanna Southcott. This pamphlet is contained in a compilation of literature by Southcottians.

Comment: Ward argues that the fall was planned and permitted.

Researcher: Taylor Petrey

Excerpt (pages): "This, perhaps, will appear strange to some to say that Adam did not commit sin when he disobeyed God; by he did not, but did the will of God is so doing, as
you may plainly read at the bottom of page 44, of "The answer of the Lord to the powers of darkness," which reads as follows:--"You will observe that if Satan had never tempted man to fall, man would still be liable to his temptations, whenever he chose to begin during the 6000 years; therefore, infinite wisdom permitted the fall, and secured man from eternal ruin, by preserving the tree of life from his reach until the fullness of time came, when man is again restored to the image and likeness of his maker-secured from the power of Satan who will be so bound and chained as to have no access to deceive an any more. Then may he take of the tree of life and live." Can this all-wise and merciful plan originate in the brain of a simple woman, (Zion) or in any wisdom of man, either natural or acquired? So you see the fall was permitted, nay more, I say the fall was planned and decreed to take place as much as was the redemption-for if there had been no fall, there could be no redemption from the fall" (18).

**Length of Relevant Material:** 2

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Three Separate Beings

**Author:** John Bunyan

**Title of Book:** Come and Welcome to Jesus Christ; or, a Plain and Profitable Discourse on John vi. 37.

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New York

**Publisher:** James Eastburn; and Bradford & Read

**Date of Publication:** 1812

**Library Location:** 080 Sh64a 24983

**Nature of Source:** Written by the author of *The Pilgrim's Progress*. This dialogue attempting to convince the sinner to come to Christ reviews a number of themes related to salvation.

**Comment:** Not much interesting and new in this work on the theme of salvation. It is incredibly long and redundant. This excerpt deals with the Trinity, and notes the common way of describing and dealing with the scriptural inconsistencies.

**Researcher:** Taylor Petrey

**Excerpt (pages):** "'All that the Father giveth me.' In these words you find mention made of two persons, the Father, and the Son; the Father giving, and the Son receiving, or accepting of this gift. This then in the first place, clearly demonstrateth, that the Father and the Son, though they, with the Holy Ghost, are on and the eternal God; yet as to their personality, are distinct. The Father is one, the Son is one, the Holy Ghost is one. But because there is in this text mention made but of two of the three, therefore a word about these two. The giver and receiver cannot be the same person in a proper sense, in the same act of giving and receiving. He that giveth, giveth not to himself; but to another; the Father giveth not to the Father, to wit, to himself; but to the Son;..." (14).
Nature of Source: Written in 1848, this is a novel that is largely autobiographical of Smith's experience with John Wroe, one of the successors to Joanna Southcott.  
Comment: This is an instance of equating the seerstones and the Urim and Thummim.  
Researcher: Taylor Petrey  
Excerpt (pages): "'Well,' said Benbow, 'we shall charge the glass, and see what it says respecting you.' So saying, he took out of a drawer two pieces of solid rock crystal, one shaped like an egg and the other like an orange—that is, one was of an oval, the other of a spherical form. 'These,' said Benbow, 'are the Urim and Thummim of the Jews—at least, they resemble them, as I believe....' The seeress then, holding her crystal egg between her finger and thumb, began to peep." (338).
reflections; especially concerning salvation by grace; debates with Unitarians and Arminians; and a personal and family history. The final chapter is less personal and gives advice to those who wish to enter the ministry, and discusses the growth of the Baptist church from 50,000 in 1785 to 400,000 in 1832 becoming the largest Protestant sect after the Methodists in the United States.

**Comment:** One of the most interesting sections of Peak's memoir is the account of a vision he receives at a time of great personal theological confusion. In his youth, he had been consumed by guilt for his sins. He was having trouble accepting the idea of salvation by grace as he discussed the problem with several ministers during his young adult life. After one such conversation, he is left with the realization that only God can save him. Similarities between Joseph Smith's first vision include a period of doubt followed by vision and a claim of great clarity of understanding following the event. Dissimilarities include the fact that Peak does not pray to receive this knowledge, (and in fact prays for the first time on the following day), the content of the vision is different, he receives no communication from the vision, and most importantly the question he ask is unrelated in nature. Peak is primarily concerned with his own salvation from sin.

**Researcher:** Taylor Petrey

**Excerpt (pages):** "With such views and feelings, on the 6th of August, 1785, I went into the field to perform an hours [sic] work alone. Here I had such views and manifestations as I have never been able to describe. My mind seemed suddenly illuminated, and I was led to contemplate the holiness, love, goodness, and wisdom of GOD, displayed in the wonderful plan of salvation, in a light I had never viewed it before. I had considered the subject in detached parts; but now my mind was led to contemplate the great plan of GOD'S everlasting love, as one uniform consistent whole. The Lord JESUS CHRIST appeared as a Lamb slain, in the divine purpose, from the foundation of the world; set up from everlasting, as the glorious Mediator between GOD and man. In him I beheld the majesty and glory of the divine attributes, to meet in perfect harmony, and shine forth in the most illustrious manner; full of grace and truth, and able to save, to the uttermost, all that come to GOD by him. In the covenant of redemption, a kingdom, or church, was made sure to him, to be gathered out of the apostate world. When upon earth, he appeared IMMANULE, GOD with us. The tokens of divine majesty, attended him through life. In a word, he appeared to me one with the Father, equal in glory and power, and altogether lovely. In my imagination, I beheld glorified saints and angels casting their crowns before him, in humble prostration, adoring and worshiping the eternal SON OF GOD, while all heaven resounded his praise. Several passages in holy writ were brought to my recollection.... My mind was so absorbed in the subject, as I stood by a tree, that I seemed to think of nothing else" (27-28).

**Length of Relevant Material:** 2 pgs.

**Hard Copy:**

Date when Photocopying was Completed:

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**Topics:** visions, prophets, Native American history and religion, Word of Wisdom

**Author:** Parker, Arthur
Title of Book: The Code of Handsome Lake, the Seneca Prophet (in Parker on the Iriquois)

Title of Article: 

Title of Periodical:  

Place of Publication: Syracuse  

Publisher: Syracuse University Press  

Date of Publication: 1968 (reprint of 1913 edition)  

Library Location: E99 .I7 P25  


Comment: Handsome Lake was a Seneca prophet a generation before Joseph Smith, Jr. The Code and the introduction contain no explicit references to Joseph Smith or his teachings, but a comparative study of myths, rituals, and doctrines could be fruitful. Handsome Lake receives a vision in which three messengers appear to him and explain to him sacred truths. As a prophet, he made the distinction between what he did as a man and what he did as a prophet under the direction of the four messengers. He instructs his followers to stop drinking alcohol. Comparisons can be made to the Three Nephites, but the visitors identify themselves as "they whom he created when he made the world and our duty is to watch over and care for mankind. Now there are four of us, but the fourth is not present" (25).

Researcher: Taylor Petrey  

Excerpt (pages): "...I saw three men clothed in fine clean raiment....All three were alike and all seemed middle aged. Never before have I seen such handsome commanding men....Then said the beings, addressing me, 'He who created the world at the beginning employed us to come to earth. Our visit now is not the only one we have made. He commanded us saying, "God once more down upon the earth and [this time] visit him who thinks of me...."'" (24-25).

Length of Relevant Material: 2 pgs.

Hard Copy: 

Date when Photocopying was Completed: 

Topics: Washing of the Feet  

Author: Elias Smith  

Title of Book: New Testament Dictionary  

Title of Article: 

Title of Periodical:  

Place of Publication: Philadelphia  

Publisher: Elias Smith  

Date of Publication: 1812  

Library Location: I used the Microprint edition from the Olin Library at Cornell. BYU has the 1832 reprint on Microfiche.
Nature of Source: Smith wrote a New Testament Dictionary for the purpose of showing the original meanings of words so he could disavow every un-Christian tradition (as he saw it) that had been imported into Christianity. Smith is a revivalist and an advocate of primitivism.

Comment: Here Smith denounces the ritualization of washing of the feet.

Researcher: Taylor Petrey

Excerpt (pages): "WASH...Christ washed his disciples' feet, and told them that they ought to do the same to each other. This example appears to have reference to the Apostles in particular- They never commanded the churches to do it, though Christ told them to teach the churches to observe all things he commanded them. As this is not anywhere enjoined on the Churches, we have no reason to conclude it extended no further, John, 13. 14" (366).

Length of Relevant Material: 1 pg

Hard Copy:

Date when Photocopying was Completed: _________________________________

Topics: Word of Wisdom

Author:

Title of Book: *American Temperance Almanac, For the Year of Our Lord and Savior Jesus Christ, 1833*

Title of Article:

Title of Periodical:

Place of Publication: New York

Publisher: L. D. Dewey

Date of Publication: 1833

Library Location: Vault Collection 529.308 Am35 1833

Nature of Source: This almanac contains stories, studies and comics advocating abstinence from "ardent spirits."

Comment: The American Temperance society, September 21, 1832 decided to establish a national temperance day on February 26, 1833. On February 27, the Word of Wisdom was received. There is no discussion of tobacco, "hot drinks," or grains and meat. The statement of belief permits the use of alcohol in the case of sickness.

Researcher: Taylor Petrey

Excerpt (pages): "1. That it is highly desirable that meetings of Temperance Societies, and friends of Temperance, be holden simultaneously on some day that may be designated, in all cities, towns and villages throughout the United States. 2. That Tuesday, the 26th day of February, 1833, be designated for that purpose.... manifested in sound argument and kind persuasion, for the purpose of inducing all voluntarily to abstain from the use of ardent spirit as a drink.... That ministers of all denominations would read this circular from their pulpits, and use their influence to effect the design....That editors of papers and periodicals would give publicity to this circular through the medium of their columns" (34-35).
Topics: Word of Wisdom
Author: Allen, Joseph

Title of Book: The Sources of Public Prosperity, A Discourse, Delivered in Northborough, April 9, 1829, on the Day of the Public Fast
Title of Article: 
Place of Publication: Worcester
Publisher: Griffin and Morrill
Date of Publication: 1829
Library Location: Amer Ac 901 A1 no. 1545

Nature of Source: This sermon discusses the needs of the community. He preaches on what it takes to achieve public prosperity. The sermon includes suggestions on: personal finances, education, integrity, honesty, union and peace, public spirit, and the charities of private life.

Comment: In the section on temperance, there is no discussion of tobacco, "hot drinks," or grains and meat. It allows for the use of alcohol in the case of sickness. The appendix quotes a resolution passed by the town encouraging temperance, and notes the growth of the temperance movement.

Researcher: Taylor Petrey

Excerpt (pages): "It is encouraging to know, that within the last few years, much has been effected in many parts of our country for the promotion of temperance; that, in some towns, as we learn from authentic documents, an annual saving has been made, in the article of ardent spirits alone, equal to the amount of all the taxes for the support of schools and public worship..." (7).

Length of Relevant Material: 2 pgs.
Hard Copy: 
Date when Photocopying was Completed: 

Topics: Word of Wisdom
Author: Lyman Beecher

Title of Book: Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance
Title of Article: 
Title of Periodical: 
Place of Publication: New York
"LOOK WELL TO THE WEST!"
Anti-Mormon Rhetoric and Nineteenth Century Views of the American West
Benjamin C. Pykles

On the first page of the first chapter of his 1842 book, The History of the Saints: or, An Exposé of Joe Smith and Mormonism, John C. Bennett affirmed that the Mormon "leaders had formed, and were preparing to execute, a daring and colossal scheme of rebellion and usurpation throughout the North-Western States of the Union." It was evident to him "that temporal, as well as spiritual, empire was the aim and expectation of the Prophet and his cabinet." Thus, "to do what the safety of the west demanded," he planned to "expose the imposter." He promised to reveal documents that would "clearly show the existence of a vast and deep laid scheme...for conquering the states of Ohio, Illinois, Iowa, and Missouri, and of erecting upon the ruin of their present governments a despotic military and religious empire." While these "North-Western" states were to form "the NUCLEUS of the great MORMON EMPIRE," the remaining states "were to be licked up like salt, and fall into the immense labyrinth of glorious prophetic dominion." 

"[T]he public weal," Bennett concludes, "requires the vigilant eye of the body politic to LOOK WELL TO THE WEST!"¹

Also published in 1842, Jonathon Baldwin Turner's book, Mormonism in all Ages: or the Rise, Progress, and Causes of Mormonism..., made a similar accusation. The Mormons, he asserted, "are in truth the most dangerous and virulent enemies to our political and religious purity, and our social and civil peace, that now exist in the Union."² Turner was a professor and co-founder of Illinois College in Jacksonville, an institution established to help spread the merits of civilization in the West.³ Inimical to this mission was the "silly credulity" on which Mormonism and other similar delusions
were founded. Thus, "The folly of Mormonism and the Mormons, and the turpitude of their leaders, are the principle themes..." of his 1842 book. He describes the Mormon populace as being a generally ignorant, simple, honest, industrious, and deluded people. According to Turner, however, the Mormon leaders "are NOT deluded." He contends that "They know perfectly well the full scope of their own perfidious aims; which, absurd as they may seem to some, are neither more nor less than a religious monarchy in these free states, of which they themselves are to be the centres and the demigods." Finally, he, like Bennett, issues a foreboding warning: "Mormonism, if suffered to spread extensively, and unite with Atheism and Romanism, its natural allies, will soon have power to disturb, not single states only, but the entire Union."⁴

The following year, 1843, saw the publication of Frederick Marryat's novel *Monsieur Violet: His Travels and Adventures among the Snake Indians*, which echoes Bennett's and Turner's concern over a supposed Mormon empire. The novel alleges to be the story of a young French nobleman and his encounters with plains Indians. Towards the end of the book, the young adventurer encounters the Mormons in Nauvoo. An antagonistic version of Mormon history, replete with descriptions of a secret Danite society and a fortified Nauvoo, comprises most of this section of the novel. The Mormons themselves are described as "warlike fanatics" who intend to "annihilate all other sects" but their own. Considering this situation, the Frenchman reasons that "we may therefore, see the time when this gathering host of religious fanatics will make this country shake to its centre." Finally, with great confidence the *monsieur* declares, "A western empire is certain."⁵

The anxiety over a Western Mormon empire expressed by Bennett, Turner, and Marryat reflects a larger concern in the minds of the American people at this time. The vast unexplored region of western North America had for many years been a subject of interest and concern for both Americans, and the British before them. However, when Jefferson finalized the Louisiana Purchase in 1803, doubling the size of the United States and extending its western boundary from the Mississippi River to the Rocky Mountains, the American West and all of the hopes, dreams, and fears associated with it came to the forefront of American consciousness. However, there was no single accepted image of the American West during the nineteenth century. On the contrary, the region was viewed rather ambivalently at this time. This overall ambivalence gave rise to a variety of different and sometimes contradictory conceptions of the purpose and function of the vast area beyond the frontier. A comprehension of these varied and ambivalent views helps us understand why a Mormon presence in the West was so greatly feared.

*A_Safety_Valve* A Safety Valve

In 1837, when Horace Greeley made his now famous charge, "Go West, young man, go forth into the country," he was expressing a view of the American West that had been popular since the seventeenth century, and remained so until the turn of the twentieth century when Frederick Jackson Turner declared the western frontier closed.⁶ Greeley's admonition stems from a philosophy in which the American West was viewed as a safety valve for the nation. At its most extreme, the safety valve theory viewed the West as a place to which the poor, oppressed, and unruly could retreat in order to escape their plight, find refuge, and begin anew. In this way, the vast open lands beyond the frontier were believed to be a natural means by which economic and social conflict could be suppressed.⁷ This view was aptly expressed by James Flint in 1826 when he wrote
that the West "is an interesting country, as it will long continue to offer a wide field for
the emigrating and enterprising population of the older states, and as the great receptacle
of the shoals of foreigners, good and bad, that yearly cross the seas to seek, under the
tutelar genius of American liberty, an asylum from the oppression, the poverty, or the
justice of their native country." 

The reaction of many non-Mormons to the plight of the Latter-day Saints is best
understood in light of the safety valve thesis. That is, many individuals encouraged the
Saints to go west believing that only there would they find the refuge they sought. Such
was certainly the belief behind Henry Clay's response to Joseph Smith in 1844, when he
wrote that the Saints "had better go to Oregon for redress." 
A similar attitude was
behind the suggestions of Stephen A. Douglas and other members of a delegation from
Carthage, which came to Nauvoo on 1 October 1845 and recommended the Saints
remove to Vancouver's Island or the Oregon Territory. 
Finally, on 8 April 1845,
Thomas Ford, Governor of Illinois, wrote to Brigham Young suggesting the Saints "move
to some far distant country" where "you can get off by yourselves...[and] enjoy peace." 
In the minds of all of these men, the West, functioning as the nation's safety valve, was
an obvious solution to Mormon problem. By encouraging the Mormons to go west, they
were ridding themselves and the nation of the Mormon menace, while at the same time
advocating the Saints' desire for refuge and peace.

Not all Americans, however, supported the safety valve thesis. On the contrary,
many viewed it with alarm. Even though the vast tracts of western land offered a viable
solution to the problems posed by undesirable groups like the Mormons, many feared the
inadvertent effects that such a policy would bring. The fear that the western territory
would fill up with a dangerous population was real indeed. Lyman Beecher, a famous
Presbyterian preacher and virulent anti-Catholic, expressed this fear in 1835. Believing
that "the religious and political destiny of our nation is to be decided in the West," while
at the same time noting how "the West is filling up as by ocean waves," Beecher
expresses grave concern over the future of this new western population. "There is no
danger," he asserts, "that our agriculture and arts will not prosper: the danger is, that our
intelligence and virtue will falter and fall back into a dark minded, vicious populace-a
poor, uneducated reckless mass of infuriated animalism, to rush on resistless as the
tornado, or to burn as if set on fire of hell." 

The Reverend Timothy Dwight saw a reality in Beecher's proposed danger. In
reference to those individuals who emigrate westward, he opined, "These men cannot live
in regular society. They are too idle; too talkative; too passionate; too prodigal; and too
shiftless...[and] are impatient of the restraints of law, religion, and morality." 
Consequently, "they become at length discouraged: and under the pressure of poverty, the
fear of gaol, and the consciousness of public contempt, leave their native places, and
betake themselves to the wilderness." Thus, according to Dwight, the detestable
character of the western populace is presupposed by their very flight from civilized
society.

At precisely the same time the Latter-day Saints were approaching their western
destination in the Great Basin, Horace Bushnell, champion of the Home Missionary
Society, was promulgating this same anxious image of the western people. His speech,
"Barbarism the First Danger," revolves around his self-styled question: "How far [does]
emigration and a continual re-settlement, as in this country, involve...a tendency to moral
and social disorganization? He finds the answer to this question in observations of the western populace, including the Mormons. Given that ignorance breeds superstition, and the fact that vast amounts of ignorance already prevail among the western people, Bushnell desires "no other proof that superstition has already a wide and terrible sway over the western mind." However, he continues, "if I suffer a doubt, the great Mormon city and temple rise as proof visible before me-proof, however, that does not accrue against the West alone, save that it shows how all fantastic errors and absurdities will assuredly congregate there." Thus, even when Governor Ford, Judge Douglas, and Senator Clay were encouraging the mass emigration of the Saints to a western country, others were anxiously opposing such a move for fear that a lawless, immoral, and uneducated western population would prove detrimental to the destined future of the nation. Robert Southey captured this sentiment well when he wrote, "Were there another Mohammed to arise, there is no part of the world where he would find more scope, or fairer opportunity, than in that part of the Anglo-American Union into which the Elder States continually discharge the restless part of their population, leaving the law and the gospel to overtake it if they can."  

_A Garden_  

Another popular view of the American West that, according to one scholar, "became one of the dominant symbols of nineteenth-century American society," visualized the West as a garden, an Eden-like agricultural paradise. Indeed, the region was described as being "the largest territory, and most beneficial in climate, and soil, and mineral wealth, and commercial facilities, ever prepared for the habitation of man, and qualified to sustain in prosperity and happiness the densest population on the globe." The garden image received widespread circulation through mediums such as John C. Frémont's report of his western explorations, in which he wrote, "The valley of the Platte looked like a garden; so rich was the verdure of the grasses, and so luxuriant the bloom of abundant flowers." Fictional writings also helped disseminate this view of the West. Washington Irving in his _A tour of the prairies_ described the land as "...a beautiful champaign country, of flowery plains and sloping uplands, diversified by groves and clumps of trees, and long screens of woodland; the whole wearing the aspect of complete, and even ornamental cultivation...." Finally, artists like George Catlin and Karl Bodmer helped perpetuate this view with their artistic renderings of the garden-like West.  

Mormon diarists also seemed to substantiate this view of the West. While traversing the plains on his way to the Great Basin, Mormon pioneer Norton Jacob recorded in his journal that "this is the most delightful country of undulating prairie and the slopes crowned with the richest kind of grass...this country is so beautifully adapted to cultivation that there is driven from the mind all idea of its being a waste in the wilderness." The actual valley of the Great Salt Lake was also described as a garden-like paradise. Wilford Woodruff, who viewed the valley for the first time on 24 July 1847, recorded in his journal for that day, "We gazed with wonder and admiration upon the most fertile valley spread out before us...clothed with a heavy garment of vegetation and in the midst of which glistened the waters of the Great Salt Lake, with mountains all around towering to the skies, and streams, rivulets, and creeks of pure water running through the beautiful valley." Both Mormons and non-Mormons, then, viewed the vast western expanse as a garden-like paradise.
Attached to the garden image of the American West was the myth of the yeoman farmer. Western historian Henry Nash Smith has noted that "The master symbol of the garden embraced a cluster of metaphors expressing fecundity, growth, increase, and blissful labor in the earth, all centering around the heroic figure of the idealized frontier farmer armed with that supreme agrarian weapon, the sacred plow." This mythical yeoman farmer represented everything moral, virtuous, orderly, and civilized. He was the imagined product of an agrarian theory based on a policy of free-soil expansion, which claimed that anyone could have free land and cultivate it for himself. The theory maintained that as the farmer cultivated the rich, fertile soils of the garden-like West, his work would cultivate in him those Republican virtues upon which the nation was founded. In this sense, then, the garden of the West was a source of strength, truth, and virtue. In other words, there was an inherent goodness in the West.

The notion that the garden-like West possessed some inherent goodness, however, was not easily reconciled with the fact that the Mormons and similar ignoble groups were apparently prospering within its boundaries. Thus, the seeming success of the Mormons created ambivalence in the minds of some regarding the nature of the West. Surely others must have amazed along with Horace Bushnell when he queried, "Who could have thought it possible that...the Mormons, could gather in its thousands of disciples...build a populous city and erect a temple rivalling [sic] in grandeur even that of the false prophet at Mecca?" How was their presence in the inherently good West to be explained? In their analysis of anti-Mormon novels, Leonard Arrington and Jon Haupt identified one way this ambivalence was reconciled by writers of nineteenth-century anti-Mormon fiction. They argue that the Mormons' presence in the West "was immediately added to the growing list of Mormon crimes against man and nature." This approach allowed the writers to preserve the inherent goodness of the West by attributing the Mormons' presence to their criminal behavior and not to any fault or weakness of the area.

This criminal Mormon presence in the virtuous West is depicted well in the novel Boadecia, The Mormon Wife: Life-Scenes in Utah, ostensibly written by Alfreda Eva Bell. The novel commences with a gardenesque description of the Salt Lake Valley. "There is a lovely valley," the narration begins, "situated midway between the States of the great Mississippi and the shores of the Pacific Ocean. To this terrestrial Paradise, its present inhabitants, the Mormons, have given the name of Deseret...a word of mystic import, signifying 'The Land of the Honey-Bee.'" These first lines, however, may be somewhat deceiving, as the novel quickly becomes an awful tale of death, corruption, and deceit at the hands of Mormon "blacklegs, murderers, forgers, swindlers, gamblers, thieves, and adulterers." The incompatibility of the paradisiacal setting and the Mormon presence therein leads the central female character, Boadicea, to exclaim, "This country is a second Garden of Eden; yet...the thought that it is profaned by a community of wives and husbands, is to me loathsome, frightful!" The Mormons, then, had literally polluted the Western Garden. Their "profaned" community had muted the inherent goodness of the West, leaving Boadicea to disturbingly report, "In spite of all that surrounds me, something innate within me revolts against this state of things."

Others simply could not reconcile the barbarity of the Mormons with the supposed intrinsic goodness of the garden-like West. Such is the case with Metta Victoria Fuller's novel, Mormon Wives: A Narrative of Facts Stranger Than Fiction. With regard to this anti-Mormon novel, Arrington and Haupt acutely observe that
"Despite surface appearances, it is, in fact, a novel about the position of the West with respects to the hopes and aspirations of the self-righteous sons and daughters of New England.**29** One of several things the novel reveals about nineteenth-century attitudes and conceptions is that "while many New Englanders were inclined to have a very special feeling toward the West, to regard it as a Garden of Eden, it was, in 'reality,' a region of chaos and barbarity—a wastebasket of the world, with a mask of religion but quite uncivilized."**30** Thus, the absolute boorishness of the Mormon people inaugurated a fundamental shift in the way some individuals viewed the West. For some, the West could simply not be the paradisiacal garden it was claimed to be if the Mormons were there and part of it.

**A Desert**

In direct opposition to the myth of the Western Garden was the view in which the West was imagined as a "Great Desert."**31** One traveler, on his way to Oregon in 1839, exemplified this view when he described the western plains as "a burnt and arid desert, whose solemn silence is seldom broken by tread of any other animal than the wolf or the starved and thirsty horse which bares the traveler across its wastes."**32** Zebulon Pike, who published a journal of his expedition across the western country in 1810, was the first to express this particular view of the West.**33** However, it was the publication of Stephen H. Long's expedition to the Rocky Mountains in 1823 that riveted the idea of a western desert in the minds of the American public. The paintings of Samuel Seymore, the official artist of the expedition, provided visual support for the desert theme.**34** Furthermore, contemporary maps that labeled the region "Sandy Plain" or "Great Sand Plain" perpetuated the desert image.**35** Finally, writers of fiction further popularized the image describing the "vast uninhabitable solitude" of the great western desert in their novels.**36**

Given the widespread popularity of the desert image, it is not surprising that the Latter-day Saints were also exposed to its influence. Indeed, during his April 1844 trip to Washington D.C., Orson Hyde learned that "There is some good country in Oregon, but a great deal of sandy barren desert."**37** This and other information he acquired during his trip led Hyde to conclude that "Oregon is a good way off, and is not a very good country when you get there."**38** Clearly, then, the desert image was one of many factors that influenced the Mormons in their plans to go west. Moreover, although for many Mormon pioneers the initial impressions of the Salt Lake Valley were romantically garden-like, several years of drought, frost, and crickets served to temper their views. Indeed, the harsh reality of life in the Great Basin motivated Brigham Young to say, on the tenth anniversary of their entrance to the valley, "I am thankful to a fulness [sic] that the Lord has brought us to these barren valleys, to these sterile mountains, to this desolate waste, where only the Saints can or would live, to a region that is not desired by another class of people on earth."**39**

Non-Mormons would have thoroughly agreed with Brigham Young in stating that the desert West could, or would, only be occupied by a certain class of people. However, in their minds this class of people was certainly not saintly. On the contrary, it was believed that only an uncivilized, immoral, and superstitious people would live in such a wasteland. Consider, for example, the scenario described by Washington Irving. In the desert, he wrote, "may spring up new and mongrel races, like new formations in geology, the amalgamation of the 'debris' and 'abrasions' of former races, civilized and savage; the
remains of broken and almost extinguished tribes; the descendants of wandering hunters and trappers; of fugitives from the Spanish and American frontiers; of adventurers and desperados of every class and country....

James De Bow, in reference to eastern Oregon, expressed a similar philosophy. He wrote of this "barren wilderness" that "Lawless men...will find refuge here....Brigands and robber chieftains may grow up into power, and co-operating with the savage man, revengeful from long oppression, carry out dismay and death before them."

With conceptions such as these, it is easy to see why some were anxious about the Mormons' removal to the desert West. Indeed, the very plot rehearsed by De Bow, in which lawless fanatics teamed up with Native Americans to wreak havoc on surrounding populations, was already a perceived threat of the Mormon population beginning in Missouri. Furthermore, Mormon dissenters like Oliver Olney helped promulgate this fear. In July 1842, Olney wrote to a friend regarding his concerns with the Mormons' plans to go west. "If they was to [go to] the Rocky Mountains as they are there desired to go[,] What would be the consequence if they should there form a home[?] I will reason some little know of their plans[.] A few first will start and go out by degrees until all will follow that has in their faith[.] They will there form a union as is directed by a few[.] Other[s] move in until they become a powerful people[.] They will unite with the Indians as this has long been the theme by them of the leaders of the Church[.]"

Therefore, for many nineteenth-century observers, only a population as treacherous as the arid, barren land of the western desert could conceivably inhabit the sterile region. The Mormon presence in the West was merely evidence of this fact. If the desert was frightful because of its apparent lack of life sustaining resources, it was as equally fearful because of those "mongrel races" that marauded through it.

_There was yet another reason, however, why the Mormon presence in the West was feared. To understand it, one must look beyond the American West to the shores of Asia. Trade with the Orient had for centuries been a major source of wealth and, hence, power for the competing nations of the world. Whoever controlled this trade, it was thought, had a greater probability of rising to world power. Indeed, it was the desire to find a western route to the markets of the East that spawned Columbus' voyage in the late fifteenth century. The prospects of a western passage to India was also a part of Thomas Jefferson's motivation for sponsoring the Lewis and Clark Expedition three centuries later. When Lewis and Clark actually reached the Pacific in 1804, the notion that the American West was literally a passage to India suddenly became a reality in the minds of many Americans. One historian has noted that "So rich and compelling was the notion that it remained for decades one of the ruling conceptions of American thought about the West."_

_Thomas Hart Benton, Senator of Missouri, was one of the most vocal proponents of this view of the West. He firmly believed the western territory was crucial to the United States' future as a world power. On one occasion he wrote that the network of western rivers linking the American interior with the shores of the Pacific would become for the people of the United States "what the Euphrates, the Oxus, the Phasis, and the Cyrus were to the ancient Romans, lines of communication with eastern Asia, and channels for that rich commerce, which for forty centuries, has created so much wealth and power wherever it has flowed."_
Given this popular conception of the West, it is easy to see why the Latter-day Saints' role in the westward movement was seen ambivalently. On the one hand, the Saints could further prove that such a westward passage was possible. During the five years before the Mormon exodus at least four other major emigrant companies made similar overland journeys. Although, in reality, the Latter-day Saints ended their journey in the Great Basin, their subsequent colonization efforts extended to California, proving not only that travel to the Pacific was possible, but also, and perhaps more importantly, that veritable settlements could be made along the way.

On the other hand, however, the Mormons' aspirations in the West were possibly seen as a potential impediment to such a passage. Indeed, if John C. Bennett's claims of a mid-western Mormon empire were taken seriously, then the Latter-day Saints would theoretically pose a great obstacle to the American passage to India. Even more threatening was the thought that the Mormons, with their alleged ambition for a Western Empire, desired to control the trade with Asia for themselves. That a similar notion was at least considered by the Saints is evident from an article that appeared in the Mormon periodical *Times and Seasons* less than three months before their westward exodus began. In reference to the inauguration of missionary work by other Christian churches in China, the editor wrote, "this...will open the door for the Elders of the Latter-day Saints, as our future location will embrace California, Oregon, or Vancouver's Island. We may bring the Chinese, with their wealth, directly into the kingdom of God." An eastern newspaper, generally sympathetic to the Mormon cause, inadvertently confirmed this threat when it declared that "there will be a mighty gathering from all nations of the earth to the Mormon empire now about to be established on the Pacific ocean!" The editor continued by stating, "One thing you may rely on-and that is, this people [the Mormons] will never annex themselves to any government on earth...as they are determined to be governed by their own laws."

Others, however, were not as convinced that the Mormons desired a totally independent empire in the West. At least one disaffected Mormon publicized his belief that Joseph Smith had plans to form a league with the Emperor of Russia "for the overthrow of the powers that be." A similar scenario is presented by a modern historian who contends that Smith sent ambassadors to Washington D.C., England, France, and Russia "to coordinate Mormon interests in Oregon, California, and Texas." Regardless of the exact nature of the supposedly planned Mormon empire, it is clear that many Americans feared the potential such an empire might have for not only polluting, but literally ruling the American passage to India.

**Conclusion**

The frequently expressed fears of a western Mormon empire must be understood in light of contemporary nineteenth-century views of the American West. The ambivalence with which the West was viewed at this time had direct consequences for the ways in which the Mormon threat was portrayed. The anxiety, however, over an alleged Mormon empire in the West, reflects a much larger concern for the American West in general. At this early stage in the development of the region, the nation simply did not know how or what to think of it. The fears surrounding the essentially unknown western region found expression in rhetoric aimed at the equally feared Mormon population and their purported empire in the West.
Frankly, however, the Mormons did desire to establish an independent nation in the West. And at least one sympathetic non-Mormon was encouraging them to do so. James Arlington Bennet, opportunistic reporter for the New York Sun, wrote to Willard Richards in April 1844. In his letter, he enthusiastically declared that "The Mormons should settle an Empire of their own. Not only thousands but millions would flock to an independent people. In This Country a Patriarchal Government with Joseph at the head would be just the thing. In unity there is power. Nothing would stop such a people." He continued, "If I were the Mormon Prophet I would abandon Nauvoo or at least have a small Colony leave and settle out of the present influence of the States. Just look back at the history of the world. Can you with a prophetic Eye view the millions flocking to his standard from all Nations of the Earth! Your present position is to[o] circumscribed-you have not a field big enough for your operations. Can you get a hold of California or Texas[?] Or when will you be able to Conquer...Mexico?"

Bennet's enthusiasm was not unmatched in Mormon circles. Indeed, only four days after arriving in the Salt Lake Valley Brigham Young announced that "he intended to have evry [sic] hole and corner from the Bay of [San] Francisco to Hudson bay known to us and that our people would be connected with every tribe of Indians throughout America." One need only examine Brigham Young's proposed boundaries for Deseret to comprehend that he had big plans for the Mormon colony. Moreover, Young and other Mormon leaders effectively operated their own government in Utah until the conclusion of the Mexican War frustrated their aspirations for independence. Nevertheless, the Latter-day Saints and their leaders continued to function as if a sovereign state, in spite of their formal classification as a United States' Territory. In fact, it was precisely the Mormons' apathy towards federal authority that excited national leaders to the point of commissioning thousands of armed troops to put down the supposed "Mormon Rebellion" in Utah. That the United States would, in this way, declare "war" on the Mormon populace is proof enough that the long-feared Mormon Empire was indeed a reality.

Endnotes
2 2 Jonathon Baldwin Turner, Mormonism in all Ages: or the Rise, Progress, and Causes of Mormonism; with the Biography of its Author and Founder, Joseph Smith, Junior (New York: Platt & Peters, 1842), 3.
4 4 Turner, Mormonism in all Ages, 6-8.
5 5 Frederick Marryat, Monsieur Violet, 3 vols. (London: Longman, Brown, Green, and Longmans, 1843), 164-166.
6 6 Henry Nash Smith, Virgin Land, The American West as Symbol and Myth (Cambridge: Harvard University Press, 1970), 201-202. Turner asserted that the westward movement ever opened a gate of escape to the poor, the discontented and oppressed; Frederick Jackson Turner, The Rise of the New West (New York, 1906), 68,

7 Smith, Virgin Land, 202.


10 History of the Church, vol. 7, 449. See also Christian, A Study of Mormon Knowledge, 115, 123.


14 Horace Bushnell, Barbarism the First Danger, in Work and Play (1883), 231.


16 Smith, Virgin Land, 123.

17 Beecher, A Plea for the West, 34-35.


22 Wilford Woodruff, Journal, manuscript, 24 July 1847, Brigham Young University Archives, as cited in Jackson, The Mormon experience, 47.

23 Smith, Virgin Land, 123.
24 Henry Nash Smith notes that there were, in reality, two agrarianisms—one for the North, based on the image of the idealized yeoman farmer, and one for the South, which was based in plantation slavery. These two conflicting ideologies came to a head in the 1850s over the slavery issue. However, the myth of the garden and the yeoman farmer was so powerful that it survived until the end of the nineteenth-century. Smith, *Virgin Land*, 124, 133-134.

25 Bushnell, Barbarism the First Danger, 257-258.


29 Ibid., 251.

30 Ibid., 252.

31 The term was actually used in the official report of the Long Expedition. See Rueben G. Thwaites, ed., *Early Western Travels* (Cleveland: Arthur H. Clark, 1905), vols. 14-17.

32 Thomas Jefferson Farnham, *Travels in the Great Western Prairies, the Anahuac and Rocky Mountains, and in Oregon Territory* (London: Richard Bentley, 1843), as cited in Smith, *Virgin Land*, 176.


34 Goetzmann and Goetzmann note, however, that not all of Seymore's expedition paintings depict a desert West. Nonetheless, none of the more garden-like images were included in the published report; *The West of the Imagination*, 12-13.

35 Albert Gallatin's 1836 includes the term Sandy Plain, whereas David H. Burr's 1839 map labels the region Great Sand Plain Some Isolated Mountains rise from this plain of Sand to the regions of perpetual snow, the streams that flow from these are soon absorbed in the sand. Cited in Christian, *A Study of Mormon Knowledge*, 47, 48 n15.


37 Orson Hyde to Council at Nauvoo, 25 April 1844, Church Archives; see also *History of the Church*, vol. 6, 369-393; as cited in Christian, *A Study of Mormon Knowledge*, 84.


42 Oliver Olney to Jimmy, 20 July 1842, Coe Collection, Yale University Library, as cited in Christian, *A Study of Mormon Knowledge*, 75.


James Arlington Bennet to Willard Richards, 14 April 1844, Church Archives, as cited in Christian, *A Study of Mormon Knowledge*, 89.


See map on page 354 of *Church History in the Fulness of Times*. The area included all of present-day Utah and Nevada, as well as portions of what is now Arizona, New Mexico, Colorado, Wyoming, and Oregon, and a third of California, including a narrow strip along the coast the subsumed the port city of San Diego.
often interpreted through a religious lens. A section entitled "General Intelligence" presents secular information regarding both domestic and foreign affairs, including current market prices in Cincinnati. Poetry is also included occasionally, as are book and journal reviews.

**Comment:** This article deals with the question of what will happen with familial ties after mortal life. The general conclusion is that these relationships do not end with death, but will continue on in the hereafter. However, the article does not connect these blessings to any kind of special ordinance or priesthood power; rather, it is presented as if it were a matter of common logic, with no scriptural passages given in its support whatsoever. Nonetheless, the article highlights the fact that others were thinking about the same questions and issues that were resolved by the Lord through Joseph Smith with introduction of the doctrines of sealing powers and eternal marriage. In fact, the text sounds strangely similar to the discussion of eternal families currently found in the 4th missionary discussion.

It would be an interesting study, indeed, to gauge how other religious groups at this time resolved this important question. Latter-day Saints often think the phrase "till death do you part" represents a belief in a literal termination of the marriage relationship in the hereafter. However, how accurate is this conception? Did nineteenth-century religionists truly believe that conjugal relationships would end at death? Or did they have a belief and hope that in some way these ties would be enjoyed in the hereafter as well? If so, what is their reasoning for believing such? What scriptural passages do they cite in support for such a belief? And, if familial ties will be enjoyed in heaven as they are on earth, what do they make of the phrase "till death do you part"? NOTE: this article is printed in the right-most column of the page. Part of the text, therefore, is unreadable because it runs into the paper's binding seam.

**Researcher:** Benjamin Pykles

**Excerpt (pages):** "...Their domestic loves and anx...happiness and sorrows, will be a lost and f[orgot]ten history. Every heart in which it was...ten will be moldering in the dust. And i[s this] all? Is this the whole satisfaction which i[s pro]vided for some of the strongest feelings of[f our] hearts? How can such transitory beings, [with?] whom our connection is so brief, engage...the love we can feel? Why should no...feelings toward them be as feeble and uns...ing as they? But, blessed be God, this i[s not?] all. Of this he has given us perfect assu[rance] in the Gospel of his Son. Though to the...enlightened nature, the ties of domestic...seem scattered into dust, the spiritual eye...perceives that they have been loosened on...only to be resumed, under far happier circumstances, in the region of everlasting love [and?] bliss. Though the history of a family [may?] seem to be forgotten when the last member...it is laid in the grave, the memory of it...in immortal souls, and when the circle is...dissolved on earth it is again completed in [hea]ven" (152).

**Length of Relevant Material:** approximately one-fourth of a column on page 152.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topic(s):** Kingdom of Heaven (new topic?)

**Author:** Rev. Dr. Litchfield
Title of Book:
Title of Article: "THE BIBLE TO BE SOLE STANDARD IN RELIGIOUS EDUCATION."
Title of Periodical: Western Christian Advocate
Place of Publication: Cincinnati, Ohio
Publisher: J. F. Wright and L. Swormstedt
Date of Publication: Friday, 8 January 1841
Library Location: Microfilm 051 B, Roll 1791
Nature of Source: A popular periodical published weekly for the Methodist Episcopal Church. In appearance and content it is similar to other religiously sponsored newspapers of the time (e.g. Times and Seasons). Typical "departments" found in each number of the periodical include the Temperance Department, Biographical Department (i.e. obituaries), Ministers' Department, Parents' Department, Children's Department, Ladies' Department, and Farmers' Department. Each of these departments may contain information of a religious or secular nature. When secular information is presented it is often interpreted through a religious lens. A section entitled "General Intelligence" presents secular information regarding both domestic and foreign affairs, including current market prices in Cincinnati. Poetry is also included occasionally, as are book and journal reviews.
Comment: The article is primarily an argument for the primacy of the biblical text, raw and untouched by any creed or formulary text. That is, the author feels strongly that the Bible should be read as it is, without relying on any other interpretive text or commentary. The author feels this should be the case in Sunday School as well; children should be taught from the Bible itself, pure and simple. To refute those who would question children's ability to understand raw scripture, the author recounts several questions he posed to children as part of a Sunday School examination, along with the children's answers. One such question dealt with the definition of the kingdom of heaven. The child's response reflects the belief that the kingdom of heaven exists both within the individual and up above or in some other sphere. That the author (a Reverend) includes the response as an example of children's ability to correctly understand and learn from the Bible suggests that the answer is an accurate understanding of the concept of the kingdom of heaven.

The notion that the kingdom of heaven exists within a person, or is somehow embodied, contrasts with the Mormon belief in a literal kingdom of heaven, which ecclesiastically exists now in the form of the Church, and which will later exist as both an ecclesiastic and political kingdom with Christ at its head. However, the embodied notion is not too different from the Mormon belief that Zion, or the kingdom of heaven on earth, is "the pure in heart" (D&C 97: 21). In this sense, the concept of the kingdom of heaven in Mormon theology could be conceivably understood as existing within the righteous individual, or within a group of righteous individuals, all those who are pure in heart. In other words, the kingdom of heaven cannot exist outside of these persons.

Perhaps the question to be asked is, what distinctions (geographical, conceptual, or otherwise) were made in the minds of nineteenth-century Christians (including Mormons) concerning the kingdom of heaven? Furthermore, how did contemporary non-Mormon conceptions of the kingdom of heaven differ from or coincide with those of
Joseph Smith, who actually sought to establish a literal political kingdom of heaven on earth? (I am thinking of the Council of Fifty).

**Researcher:** Benjamin Pykles

**Excerpt (pages):** "I wish they could have heard the example a little Irish boy on the conversation of our Lord with Nicodemus on the new birth. 'What is the meaning of verily?' 'Indeed.' 'What is a miracle?' 'A wonder.' 'What is the new birth?' 'A great change.' 'What is the kingdom of heaven?' 'Och, your honor! it is something here (pointing to his breast,) and something up yonder'" (149).

**Length of Relevant Material:** approximately three-fourths of a column on page 149.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topic(s):** Last Days; Destruction; Second Coming; Judgement Day; Resurrection

**Author:** Christian Herald

**Title of Book:**

**Title of Article:** "THE SECOND ADVENT OF CHRIST."

**Title of Periodical:** Western Christian Advocate

**Place of Publication:** Cincinnati, Ohio

**Publisher:** J. F. Wright and L. Swormstedt

**Date of Publication:** Friday, 8 January 1841

**Library Location:** Microfilm 051 B, Roll 1791

**Nature of Source:** A popular periodical published weekly for the Methodist Episcopal Church. In appearance and content it is similar to other religiously sponsored newspapers of the time (e.g. Times and Seasons). Typical "departments" found in each number of the periodical include the Temperance Department, Biographical Department (i.e. obituaries), Ministers' Department, Parents' Department, Children's Department, Ladies' Department, and Farmers' Department. Each of these departments may contain information of a religious or secular nature. When secular information is presented it is often interpreted through a religious lens. A section entitled "General Intelligence" presents secular information regarding both domestic and foreign affairs, including current market prices in Cincinnati. Poetry is also included occasionally, as are book and journal reviews.

**Comment:** This is an article reprinted from the Christian Herald, a general Christian periodical that advocated religious freedom. Obviously, the Methodists thought the information important enough to include in their periodical. Four basic purposes of the Lord's Second Coming are set forth; each followed by extensive quotes from supporting biblical scriptures. There is great similarity between the beliefs expressed here and Mormon beliefs regarding the Second Coming of Christ.

**Researcher:** Benjamin Pykles

**Excerpt (pages):** "As we have reason to believe from the signs of the times and the fulfillment of prophecy, that we live in what may be emphatically denominated 'the last days,' and as many are looking and watching for the coming of our Lord, we will present a few thoughts as to the object of his appearance. The Lord Jesus Christ will come,
"1. To raise the righteous dead, and change the righteous living. [This is followed by quotes from] 1 Thessalonians iv, 14-17; Philippians iii, 20, 21; 1 Corinthians xv, 22, 23, 51, 52.

"2. The Lord Jesus will come to destroy the wicked from the face of the earth, and to regenerate it by fire. [This is followed by quotes from] 2 Thessalonians i, 7, 10; 2 Peter iii, 8, 14; Malachi iii, 17, 18; iv, 1; Daniel vii, 11; Revelation xvii, 16; Acts iii, 20, 21.

"3. The Lord Jesus will come to judge the world. [This is followed by quotes from Matthew 16: 27; 25: 31-32.]

"The day, or period of judgement will commence when the 'Lord Jesus Christ shall be revealed from heaven.' The solemn day will be introduced by the first resurrection, the changing of the righteous living, a general conflagration of the earth, and it will close up at the expiration of a period, called in Revelation xx, 5, 'a thousand years, with the resurrection of the unjust, and the condemnation, and banishment of the wicked, from the presence of the Lord and the glory of his power.' Revelation xx, 12-15. [This is followed by more quotes from] 2 Thessalonians iv, 1; Acts xvii, 31; Romans ii, 16; 2 Corinthians v, 10.

"4. Christ will come to cleanse his sanctuary and be glorified in his saints. [This is followed by quotes from] 2 Thessalonians i, 10; Matthew xiii, 40-43" (149).

Length of Relevant Material: approximately one column on page 149.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topic(s): Mode of baptism; Infant baptism; baptismal covenant
Author: Thos. O. Summers
Title of Book: 
Title of Article: "TEXAS MISSION."
Title of Periodical: Western Christian Advocate
Place of Publication: Cincinnati, Ohio
Publisher: J. F. Wright and L. Swormstedt
Date of Publication: Friday, 8 January 1841
Library Location: Microfilm 051 B, Roll 1791

Nature of Source: A popular periodical published weekly for the Methodist Episcopal Church. In appearance and content it is similar to other religiously sponsored newspapers of the time (e.g. Times and Seasons). Typical "departments" found in each number of the periodical include the Temperance Department, Biographical Department (i.e. obituaries), Ministers' Department, Parents' Department, Children's Department, Ladies' Department, and Farmers' Department. Each of these departments may contain information of a religious or secular nature. When secular information is presented it is often interpreted through a religious lens. A section entitled "General Intelligence" presents secular information regarding both domestic and foreign affairs, including current market prices in Cincinnati. Poetry is also included occasionally, as are book and journal reviews.

Comment: The excerpt comes from a letter written by a missionary of the Methodist Church in Texas. While recounting his travels throughout western Texas he tells of an
occasion to preach to a large group on the subject of baptism. After hearing the sermon several adults and infants were baptized "by pouring and sprinkling." It is unfortunate that the full text of this two-hour sermon is not included in the periodical. Nonetheless, the narration of the events surrounding the sermon provides an interesting glimpse into the way Methodists understood the doctrine of baptism at this time. This information may be useful in a discussion of different denominational views and practices of baptism in the nineteenth-century.

It is interesting how the author indirectly affirms the doctrinal correctness of his views and beliefs of baptism by reporting the number of persons baptized at the conclusion of the sermon. For the author, the fact that 100 people were baptized at this time is an affirmative response to his own rhetorical inquiry of "whether or not our views were considered Scriptural."

It is clear that the author of this letter believed in the doctrine of infant baptism, which stands in direct opposition to the Mormon belief regarding the same. Yet, both the author and the Mormons felt that their beliefs were scriptural. The Mormons had clear scriptural support for their belief in the Book of Mormon, but the issue of infant baptism is relatively mute in the Bible. It would be interesting, therefore, to examine what biblical references were cited when preaching this doctrine. That is, how exactly did those who professed to believe in infant baptism understand it as being "Scriptural?"

A final item of interest from this excerpt is the mention of baptism as being a "seal of the covenant." From this brief remark it is impossible to say what exactly this meant to the author of the letter. There is no way of knowing what covenant he is referring to. Regardless, the idea that the ordinance of baptism is a seal of a covenant, or a sign of the covenant's validity and authenticity, has parallels in Mormon theology, not only with baptism, but other covenants as well (e.g. temple and sacramental covenants). In each instance the outward ordinance signals that the inward covenant is truly being made or renewed. It would be interesting to know how other nineteenth-century religionists understood the notion of a baptismal covenant, if at all. What exactly did the baptismal covenant entail for them? How did they define it?

**Researcher:** Benjamin Pykles

**Excerpt (pages):** "At this (Washington county) camp meeting we felt it our duty to give the public, and our own people especially, our views of Christian baptism. Accordingly a sermon upward of two hours in length was preached on the occasion; and whether or not our views were considered Scriptural, about 60 adults and 40 infants were baptized by pouring and sprinkling. These baptismal occasions were solemn, I assure you.-Parents were converted, and, becoming members of the visible Church themselves, they did not wish their little babes to be excluded, but brought them along with them, and they too were impressed with the seal of the covenant. Whole households were added to the Lord" (150).

**Length of Relevant Material:** one paragraph on page 150.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topic(s):** Race

**Author:** Joseph John Gurney
Title of Book: "Familiar Letters to Henry Clay of Kentucky, describing a winter in the West Indies"
Title of Article: "Familiar Letters to Henry Clay of Kentucky, describing a winter in the West Indies"
Title of Periodical: Western Christian Advocate
Place of Publication: Cincinnati, Ohio
Publisher: J. F. Wright and L. Swormstedt
Date of Publication: Friday, 1 January 1841 (Note: the date on the front page of this number reads, incorrectly, Friday, January 1, 1840).
Library Location: Microfilm 051 B, Roll 1791
Nature of Source: A popular periodical published weekly for the Methodist Episcopal Church. In appearance and content it is similar to other religiously sponsored newspapers of the time (e.g. Times and Seasons). Typical "departments" found in each number of the periodical include the Temperance Department, Biographical Department (i.e. obituaries), Ministers' Department, Parents' Department, Children's Department, Ladies' Department, and Farmers' Department. Each of these departments may contain information of a religious or secular nature. When secular information is presented it is often interpreted through a religious lens. A section entitled "General Intelligence" presents secular information regarding both domestic and foreign affairs, including current market prices in Cincinnati. Poetry is also included occasionally, as are book and journal reviews.
Comment: The first excerpt comes from a reprinted section of a book entitled Familiar Letters to Henry Clay of Kentucky, describing a winter in the West Indies, by Joseph John Gurney, a Quaker, and published by Mahlon Day & Co., New York, in 1840. The reprinted section argues that emancipation of black slaves in the West Indies has led to economic, physical, moral, and religious advantages for both the white and black populations.

The second excerpt comes from an editorial comment that immediately precedes the reprinted sections.
Researcher: Benjamin Pykles
Excerpt (pages): (1) "The old notion that the negro is, by constitution, a lazy creature, who will do no work at all, except by compulsion, is now forever exploded" (146).
(2) "The object of Mr. Gurney is to present the advantages of emancipation in the West Indies, and then to show that the same advantages would result in a general emancipation in the United States. Two classes of writers have addressed the public on the effects of the West India emancipation. The one class points it out as excelling in advantages; while the other party contends that it is a complete failure. Mr. Gurney endeavors to show that the results have been such as the warmest friends of the scheme could desire. And even if he errs, he falls into error on the side of liberty, and in behalf of the ignorant, and the oppressed. Nevertheless, we must contend, while we present this apology, if it be needed, that the truth, the whole truth, and nothing but the truth, is best every way, and will answer the best ends after all. We think Mr. Gurney has mistaken in some points; but whether these errors will affect materially his conclusions, we are not prepared to say" (146).
Length of Relevant Material: approximately two of six columns on page 146.
Hard Copy (pages): 
Date When Photocopying Was Completed: 
The Lord's Supper, which was ordained by the blessed Savior for the benefit of the truly Christian Church, and doubtless to be perpetuated throughout all ages of this "present evil world," should be observed by every true believer and every penitent seeker of religion. But in order to distinguish those from the rash and the impenitent, and those who do not believe in rewards and punishments, and in the adorable divinity of our Savior, and likewise those guilty of immoral conduct, and those belonging to other orders of the general Church, our Discipline says, on page 75, section 23, that 'no person shall be admitted to the Lord's supper among us, who is guilty of any practice for which we would exclude a member of our Church.' I presume even though they belong as members to some other Church, we are not to admit them if they are thus guilty. But how shall we find out whether they be guilty or not, if we do not examine them? And this we seldom
do. But the Discipline says moreover on the same page, 'Let no person that is not a member of our Church be admitted to the communion without examination, and some token given by an elder or deacon.' This instruction binds harder and harder; for though the subjects be in every sense qualified to partake of the supper of the Lord Jesus Christ, yet they are inadmissible if they are not examined and a 'token given,' no member of any order of the Church under heaven can be admitted agreeably to our Discipline, without examination and token. Then why do our presiding elders and preachers invite and entreat members of all orders of the Christian Church, without examination and token? Is it not inconsistent?" (149)

**Length of Relevant Material:** approximately one-fourth of a column on page 149.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topic(s):** Salvation through knowledge

**Author:** Jacob Myers (a Methodist preacher)

**Title of Book:**

**Title of Article:** "ON SELLING BOOKS.-NO. 1."

**Title of Periodical:** *Western Christian Advocate*

**Place of Publication:** Cincinnati, Ohio

**Publisher:** J. F. Wright and L. Swormstedt

**Date of Publication:** Friday, 8 January 1841

**Library Location:** Microfilm 051 B, Roll 1791

**Nature of Source:** A popular periodical published weekly for the Methodist Episcopal Church. In appearance and content it is similar to other religiously sponsored newspapers of the time (e.g. *Times and Seasons*). Typical "departments" found in each number of the periodical include the Temperance Department, Biographical Department (i.e. obituaries), Ministers' Department, Parents' Department, Children's Department, Ladies' Department, and Farmers' Department. Each of these departments may contain information of a religious or secular nature. When secular information is presented it is often interpreted through a religious lens. A section entitled "General Intelligence" presents secular information regarding both domestic and foreign affairs, including current market prices in Cincinnati. Poetry is also included occasionally, as are book and journal reviews.

**Comment:** This is a letter to the Western Christian Advocate from an itinerant Methodist preacher writing from Franklin, Ia. (Indiana?). His comments concerning the need for, and necessity of, good books and their role in spreading holiness far and wide resonates with verses in the Doctrine and Covenants that counsel to "seek ye out of the best books" (D&C 88: 118; 109: 7, 14), and the accompanying belief that the glory of God is intelligence. The author's treatise on distributing (i.e. selling or gifting) good books to the populace may also have relevance to a discussion concerning the early distribution of Book of Mormons and Book of Commandments by Mormon missionaries and others in the nineteenth-century.

**Researcher:** Benjamin Pykles
Our Discipline names this among other duties [illegible] our preachers should attend to. In that book we all profess to believe, and doubtless we regulate our lives by it as much as any set of men on earth, of whom we have any knowledge. Great are our inducements and obligations to do so; nevertheless, it is a matter that should be deeply lamented, some of us at times make an effort at mending some plain duties, apparently small in themselves, which, if punctually attended to, would help to expel wickedness out of the world, and spread holiness far and wide, and plant it permanently among the nations of the earth. And may not spreading good books be considered one of these plain duties? Is it not rational and Scriptural? Is not the want of religious knowledge among the greatest wants? Can virtue exist where it is not? 'My people are destroyed for lack of knowledge.' How fearfully and awfully are the ignorant spoken of in the Bible. Hosea iv, 11; Isaiah v, 13. If such was the case in that more excusable day, who can find blindness enough in his heart to suppose himself excusable from making an effort to spread Bible knowledge (rather a scarce article) among the ignorant? Where is the humane man that is unwilling to help? Then trouble or not, or whether it will be pleasant or profitable, is not the thing. It will do good. Surely this is enough for any good man to know...What may spreading good books do? The labor of writing them has been performed, the art of printing discovered, and agents are distributing, yet thousands and tens of thousands are lying on shelves, waiting to take wings and go where they are so much needed. Are there no friends of the Redeemer who will help?" (149)

Length of Relevant Material: approximately one of six columns on page 149.

Date When Photocopying Was Completed: _________________________________

Topic(s): Spirit, soul, and body; Resurrection; Hell; Spiritual death; Adam; Garden of Eden

Author: London Christian Observer

Title of Book:

Title of Article: "THE PUNISHMENT OF THE UNGODLY."

Title of Periodical: Western Christian Advocate

Place of Publication: Cincinnati, Ohio

Publisher: J. F. Wright and L. Swormstedt

Date of Publication: Friday, 8 January 1841

Library Location: Microfilm 051 B, Roll 1791

Nature of Source: A popular periodical published weekly for the Methodist Episcopal Church. In appearance and content it is similar to other religiously sponsored newspapers of the time (e.g. Times and Seasons). Typical "departments" found in each number of the periodical include the Temperance Department, Biographical Department (i.e. obituaries), Ministers' Department, Parents' Department, Children's Department, Ladies' Department, and Farmers' Department. Each of these departments may contain information of a religious or secular nature. When secular information is presented it is often interpreted through a religious lens. A section entitled "General Intelligence" presents secular information regarding both domestic and foreign affairs, including...
current market prices in Cincinnati. Poetry is also included occasionally, as are book and journal reviews.

Comment: The article is taken from the London Christian Observer. Obviously, the Methodists agreed enough with what it states to want to reprint it in their periodical. There are several interesting issues within the text of the article. First, humans, possessing both material body and immaterial soul, are contrasted to angels and devils who are strictly spirit, and to beasts that are solely body. This differs with the concept put forth in the Book of Moses that all things created by God have both a material and immaterial component. That is, all living things were created spiritually before they were created naturally. One wonders what other people at the time thought about the creation of living things. Was Joseph Smith the only one at the time suggesting that all living things had physical and spiritual realities like humans? Why did others not believe this also? How radical was this way of thinking? What implications did it have on ideas about humanness, especially as it related to being literal children, or creations, of God?

Another interesting issue addressed in the article deals with the belief that in the resurrection we shall have increased intellectual powers. In support of this, the article paraphrases a scripture from the New Testament. How common of a notion was this in the nineteenth-century? In Mormon theology this concept is greatly elaborated, even to the point that we can become as the Gods in our mental capacities.

I am not sure how the author is defining the term "soul." It is peculiar, however, that in the first sentence of the fourth paragraph s/he states that s/he uses the term "discriminatingly." What does this mean? What is a soul to him/her? Is it the combination of a spirit and a body as it is defined in Mormon theology?

Also somewhat remarkable is the discussion of spiritual death and the second death being consequences of the fall of Adam. It is interesting that the author presents these two deaths as separate occurrences, much like in Mormon theology where spiritual death is understood as the separation from God, either temporarily as was the case with Adam and Eve, or permanently as will be the case for those who do not repent. This latter situation, as understood in Mormon theology, is what normally constitutes the second death. That is, the permanent separation of a person from God's presence at the time of the final judgement. It doesn't seem as though the author of the article understands the second death in this same way because s/he lists it as a consequence of Adam's fall, whereas Mormons understand it to be the result of an individual's own rebellious action. So what is meant by the "second death" in this article? The term and its companion, spiritual death, appear in the Bible. Thus, people had to have encountered them in their religions. But how were these terms understood? In what ways were others' understandings similar to or different than the way Mormons understood these terms?

Finally, the way hell is discussed in this article is also interesting. The author seems to equate hell with personal guilt when s/he says that hell on earth began when Adam and Eve tried to hide themselves after partaking of the forbidden fruit. Later on, hell is defined as wherever God is not. At another time in the article the author outlines the physical and social characteristics of hell. All of this begs the question of how was hell conceived by nineteenth-century religionists? Was it understood as a physical place? Or was it thought to be a state of mind or existence? This article suggests that it was and could be all of the above. But what about the Mormons? The Book of Mormon hints at
the notion that hell is connected to feelings of eternal guilt. And then there is the belief in an outer darkness. Is this the Mormon hell? How did nineteenth-century Mormons conceive of hell and how did their ideas and beliefs compare or contrast with other contemporary religious groups?

Researcher: Benjamin Pykles

Excerpt (pages): "Man is not, like the angels or devils, altogether spirit; nor like the beasts that perish, altogether body; but he has a material frame and an immaterial soul; and as they have been companions on earth, they shall be companions in the unseen world after the day of resurrection. What is meant by a 'glorified body,' we know not, but it is still a 'body;' it is therefore not immaterial; though in what material portion of its happiness will consist, we are not told, except by negatives; it will not hunger, thirst, or be subject to any pain or privation; by which we may understand positively that it will be filled with whatever of felicity is congenial to it as 'a glorified body.'

"But it is chiefly to delights of a spiritual character, that Scripture directs our attention. To be 'for ever with the Lord,' is the apostle Paul's summing up of heavenly enjoyment; and the descriptions in the book of revelation speak of love, joy, adoration and praise, as the peculiar characteristics of heaven; combined with the joyous exercises of enlarged as well as refined intellectual powers; for we shall see and know as we are seen and known. But all these are connected, and spring out of, the regenerated character; for heaven would not be heaven, to one who wished to be there only as an escape from hell.

"And so of the world of condemnation. Scripture addresses us not only as possessed of an immaterial spirit, but of corporeal beings capable of corporeal suffering; and as the body is the slave of the corrupt soul, so it will be its companion in punishment. The plain declarations of the inspired word leads us to this conclusion; which has always been regarded by the universal Church as a portion of revealed truth, not to be overlooked, but to be enforced in the few awfully emphatic words of holy writ, in order that knowing the terrors of the Lord we may persuade men.

"But there is great danger of appealing merely to physical alarm, instead of to the fearful punishment which awaits the soul-I use the word discriminatingly-in the future world of the righteous retribution. Our Lord, I think, intended to teach us this lesson, when, in reply to the rich man's entreaty to be allowed to warn his ungodly relatives of the punishment he was enduring, lest they should go to that place of torment, he tells us that Abraham answered, 'They have Moses and the prophets; if they believe not them, neither would they believe though one rose from the dead.' It is 'with the heart' that 'man believeth unto righteousness,' and though the terror of physical agony may alarm the transgressor, it has no power to change the heart.

"O, that men would consider these things! When Adam fell away from God, the retribution was not merely that he 'brought death into the world and all our woe,' as men ordinarily define those expressions; but, far worse, that he brought spiritual death and spiritual woe; and also the 'second death,' with its immeasurable woes. Hell upon earth began in the consciences of our first parents, as they attempted to conceal themselves amidst the trees of the garden from the presence of Him in whom they lived and moved and had their being, and their communion with whom had been the exalted delight of Paradise. The service of sin is often a foretaste of hell here; but what will be its wages
hereafter? If wickedness causes such intense misery upon earth, where it is so much
restrained in its effects by divine interposition and mercy, what must be its results where
it revels and riots unchecked; where all that is base, and barbarous, and polluted, and
revengeful, and blasphemous, and, horrible, and fiend-like, swelters forever in its own
bloated malignity? God is not there, except in the inflictions of righteous retribution; and
where he is absent, there is hell. It is not enough that we tremble at the thought of penal
visitation; we must be renewed in the spirit of our mind; Christ must be formed in us, the
hope of glory, we must be preparing for the enjoyment of heaven, as by following our
fallen propensities, we are ripening ourselves for hell. What is 'physical' is not to be
overlooked in exhorting men to repentance; but the Bible is the guide of the Christian
minister, and most important is it to lead the sinner to perceive that 'to flee from the wrath
to come,' implies infinitely more than mere alarm, unaccompanied by faith, or love, or
hatred to sin, or renovation of spirit, or holiness of life" (149).

**Length of Relevant Material:** approximately three-fourths of a column on page 149.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topic(s):** The poor

**Author:** Stuckley

**Title of Book:**

**Title of Article: "Visiting the Poor"

**Title of Periodical: Western Christian Advocate**

**Place of Publication:** Cincinnati, Ohio

**Publisher:** J. F. Wright and L. Swormstedt

**Date of Publication:** Friday, 15 January 1841

**Library Location:** Microfilm 051 B, Roll 1791

**Nature of Source:** A popular periodical published weekly for the Methodist Episcopal
Church. In appearance and content it is similar to other religiously sponsored newspapers
of the time (e.g. *Times and Seasons*). Typical "departments" found in each number of the
periodical include the Temperance Department, Biographical Department (i.e.
obituaries), Ministers' Department, Parents' Department, Children's Department, Ladies'
Department, and Farmers' Department. Each of these departments may contain
information of a religious or secular nature. When secular information is presented it is
often interpreted through a religious lens. A section entitled "General Intelligence"
presents secular information regarding both domestic and foreign affairs, including
current market prices in Cincinnati. Poetry is also included occasionally, as are book and
journal reviews.

**Comment:** The excerpt is from a small article that exposes the reader to the apparent
neglect of visiting and caring for the poor, a fault the author soundly condemns. That
religious individuals at this time were concerned with visiting the poor is relevant to a
discussion of how different religions conceived of and cared for the poor in the
nineteenth-century. That is, how did different religious groups of the time perceive the
poor? What did these groups see as the cause of the poverty? What actions were
required of the non-poor, or of Christians in general, in relation to the poor? What
programs were instituted with the intent to alleviate the suffering of the poor? Each of
these questions, and more, can be answered in regards to early nineteenth-century Mormonism. How do Mormonism's answers to these questions compare or contrast to those of other contemporary groups?

Researcher: Benjamin Pykles

Excerpt (pages): "How are Christians valued and preferred by externals rather than by internals? By gold rings, by outward honors and privileges, rather than by their graces? How do many of the rich contempt the poor? How are the poor neglected in visits? You go to the houses of the rich, but seldom go over the threshold of the poor; and what did Christ say to you? 'When thou makest a dinner or supper, call not thy friends, lest they bid thee again; but, when thou makest a feast, call the poor, the maimed, the halt, the blind, and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.' How seldom professors value as God doth! Let rich professors be sick, or under any other stroke of God's hand, what ado is there! But how are the poor of the Church or out of the Church despised. 'It will not serve us, nor save us,' saith a late bishop of England, 'to be able to say Abraham is our father, except we will charitably acknowledge the poorest Christian, even Lazarus, for brother.' Paul durst know no man after the flesh; yet dare you esteem men by their fleshy greatness in the world" (154).

Length of Relevant Material: approximately one-fourth of a column on page 154.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topic(s): The poor
Author: secretary of the Methodist Female Benevolent Society of Cincinnati
Title of Book:
Title of Article: "Secretary's Report"
Title of Periodical: Western Christian Advocate
Place of Publication: Cincinnati, Ohio
Publisher: J. F. Wright and L. Swormstedt
Date of Publication: Friday, 8 January 1841
Library Location: Microfilm 051 B, Roll 1791
Nature of Source: A popular periodical published weekly for the Methodist Episcopal Church. In appearance and content it is similar to other religiously sponsored newspapers of the time (e.g. Times and Seasons). Typical "departments" found in each number of the periodical include the Temperance Department, Biographical Department (i.e. obituaries), Ministers' Department, Parents' Department, Children's Department, Ladies' Department, and Farmers' Department. Each of these departments may contain information of a religious or secular nature. When secular information is presented it is often interpreted through a religious lens. A section entitled "General Intelligence" presents secular information regarding both domestic and foreign affairs, including current market prices in Cincinnati. Poetry is also included occasionally, as are book and journal reviews.

Comment: The excerpt is from the secretary's report of the annual meeting of the Methodist Female Benevolent Society in Cincinnati. The excerpt is preceded by a brief report of the charitable contributions made by the society during the previous year. The
secretary then launches into this wonderful philosophical debate concerning the effectiveness of giving freely to the poor. King Benjamin treats some of the issues the secretary is dealing with in his farewell discourse to his people (Mosiah 2-5). For example, when King Benjamin condemns those who withhold their substance from the poor, justifying their stinginess by thinking the beggar has brought his poverty upon himself, he is basically saying the same thing as the secretary when she states that "The principle upon which we act, is in the spirit of the injunction of the apostle, that 'as we have opportunity, let us do good to all men.'" This point is further developed by the secretary later in the excerpt as well.

All of this has relevance to a discussion of how "the poor" were perceived and cared for in the nineteenth-century. It would be interesting to know how different groups cared for the poor and on what grounds they did so. That is, why did they think they needed to care for the poor? What motivated them in doing so? How did they define the poor? What programs did they establish to help care for the poor? Etc.

This excerpt is particularly insightful because it provides a window into the mind and rationale of at least one person (or group) with respect to some interesting philosophical issues relating to the care of the poor. For example, we get a glimpse of the debate surrounding whether or not there is a "deserving poor" versus an "undeserving poor," and what is appropriate action for each. Further, it is clear from the article that the author (and presumably the group she represents) believes there is some real connection between improving the physical situation of the poor and improving their spiritual welfare at the same time. To compare and/or contrast these ideas with those of early Mormonism and other contemporary religious groups would make for an interesting study.

**Researcher:** Benjamin Pykles

**Excerpt (pages):** "It is a subject of doubt with many, whether the bestowment of alms does not foster idleness and encourage vice; and the entertainment of the opinion not unfrequently checks the current of charity, as it also serves to appease the consciences of some who choose rather to speculate, than to act. That this evil may ensue, is not deniable, and possibly this society in some unfortunate appropriations of money, may have been instrumental in its promotion. The principle upon which we act, is in the spirit of the injunction of the apostle, that 'as we have opportunity, let us do good to all men.' It may be the prerogative of speculative philosophy to speculate upon the expediency of affording comfort to the miserable. Christianity doubts not, but puts forth the ready hand of love, treading with unerring steps the path that wisdom traces out. Though we think it unchristian to deny those relief, whose want is the result of even of a vicious life, yet observation has taught us that there are those, on whom to bestow alms, would be doing evil, rather than good. Of such, are those, who, while blessed with physical strength, rather sit in indolence, to be fed and clothed by others than by their labor; and there are those who have hitherto squandered their substance in riotous living, and who, if supplies for every necessity were given them, would but convert them into means for the continuous exercise of vicious indulgencies. A part of the duty of the managers of this society, is to teach economy, and induce habits of industry among those whom they assist. But there is a more enduring interest than these, or the alleviation of bodily suffering which those who contribute to its funds enable its managers to promote—the salvation of the souls of the poor. But for rendering the subject tedious, several instances
could be mentioned, showing that these labors are not in vain. One account, however, given by one of the managers, cannot fail to gain your attention..." (151). The author then proceeds to relate a story of how one member of the society consistently assisted a woman with four children, all of whom were abandoned by their alcoholic father and husband. The story relates how in addition to relieving the family's physical suffering, the society member was able to assist the woman spiritually by helping her bring Christ into her life and sufferings.

The report concludes by stating, "To all those who have so liberally patronized it [the society], we return hearty thanks in the name of the poor who have been made in a degree at least comfortable by their bestowments. May what they have given, be returned into their basket and store, a hundred fold" (151).

Length of Relevant Material: approximately one column on page 151.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topic(s): the poor; dispensations; paid clergy
Author: The Synod of New York and New Jersey
Title of Book:
Title of Article: "ADDRESS Of the Synod of New York and New Jersey, to the people under their care."
Title of Periodical: Western Christian Advocate
Place of Publication: Cincinnati, Ohio
Publisher: J. F. Wright and L. Swormstedt
Date of Publication: Friday, 1 January 1841 (Note: the date on the front page of this number reads, incorrectly, Friday, January 1, 1840).
Library Location: Microfilm 051 B, Roll 1791
Nature of Source: A popular periodical published weekly for the Methodist Episcopal Church. In appearance and content it is similar to other religiously sponsored newspapers of the time (e.g. Times and Seasons). Typical "departments" found in each number of the periodical include the Temperance Department, Biographical Department (i.e. obituaries), Ministers' Department, Parents' Department, Children's Department, Ladies' Department, and Farmers' Department. Each of these departments may contain information of a religious or secular nature. When secular information is presented it is often interpreted through a religious lens. A section entitled "General Intelligence" presents secular information regarding both domestic and foreign affairs, including current market prices in Cincinnati. Poetry is also included occasionally, as are book and journal reviews.

Comment: The address as a whole is relevant when making comparisons to Mormon notions of charitable giving and assisting the poor (e.g. tithing, fast offerings, law of consecration). Note that the address is from a synod (i.e. a non-Methodist congregation).

Researcher: Benjamin Pykles
Excerpt (pages): "1. The duty of contributing to charitable objects is INCUMBENT UPON ALL, the poor as well as the rich. Under the ancient economy, none were allowed to come before the Lord empty; but each one was required to give according to his
ability—Deut. xvi, 16, 17. The same rule obtains under the New Testament, as is evident from the general teaching of the Savior—from his recognizing the gift of a cup of water—his commendation of the poor widow who cast two mites in the treasury—and from Paul's directions to the Church at Corinth, and his praise of the liberality of the poor Churches of Macedonia, 1 Cor. xvi, 2, and 2 Cor. viii, 2" (145).

"2. Benevolence should be INTELLIGENT. It requires information and reflection to determine to what objects, and in what proportion, a man should bestow his charity" (145).

"3. The PROPORTION OF HIS INCOME which shall be devoted to charitable uses, is for every man to determine for himself, subject, however, to his responsibility to God, 2 Cor. ix, 7. The Christian professes to regard all his property, not as his own, but as held in trust for the glory of his Maker. He is a steward, bound to appropriate his Lord's goods so as to honor all his claims, which come to him bearing the divine signature—including the claims of justice and humanity, his own lawful wants, and those of his neighbor and the Church. The only discretion conceded to him is that of distribution. To determine what proportion shall be devoted to that part of God's claim, which comes under the head of benevolence, no general rule can be given. But it is difficult to see how the spirit of the Savior can be exemplified, in pecuniary contribution, unless the amount be so great as to occasion actual self-denial...We have not, in the new dispensation, any command specifying the amount of our charities; partly because a rate of contribution adapted to one age would not meet the wants of another, and partly because ours is a dispensation of principles rather than specific rules...

"Our obligation to liberality is enhanced, moreover, by the fact, that we are freed from the costly system of sacrifices as enjoined in the Mosaic ritual. The support of the clerical order alone cost the Jews a tenth of all their income, besides the assessment of the first fruits, and other perquisites—an amount that is much greater than what is now paid for the support of the ministry...But chiefly, we have a greater—a nobler work to do, than had the ancient saints. Their efforts were limited to their own land; to us, the kingdoms of the earth are thrown open, and the wants of all our sinful and suffering race are spread before us...we are commanded to go into all the world, and preach the Gospel to every creature. The measure of our liberality must, therefore, be proportioned to our clearer light and greater obligation."

"4. The PERIODS FOR DESIGNATING a part of our income for charitable objects, should be frequent...But especially the moral result—the conquest over the innate selfishness of the heart—requires that the conscience be frequently exercised on this duty." (145)

Length of Relevant Material: approximately two-thirds of a column on page 145.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topic(s): Women's role
Author: Garland
Title of Book:
Title of Article: "Female Influence"
Title of Periodical: Western Christian Advocate
Everywhere throughout the circle of her intercourse, her influence is felt like the dew of heaven, gentle, silent, and unseen; yet pervading and efficient. But in the domestic circle its power is concentrated...none can conceive how much a daughter may promote the comfort, and the moral benefit of her parents but those who have seen the female character exhibited under the influence of an enlightened understanding and an improved heart; which by their mutual action, have produced the most extended views of duty with the strongest desire to fulfill it. As a sister, a female may exert a most important influence. With no strong counteracting circumstances, she may give what features she pleases to the moral and intellectual character of those with whom she is connected in this relation...But it as a mother, that a woman has all the powers with which the munificence of her Divine Benefactor has endowed her, matured to their highest perfection, and exercised in their greatest strength" (148).
**Nature of Source:** A popular periodical published weekly for the Methodist Episcopal Church. In appearance and content it is similar to other religiously sponsored newspapers of the time (e.g. *Times and Seasons*). Typical "departments" found in each number of the periodical include the Temperance Department, Biographical Department (i.e. obituaries), Ministers' Department, Parents' Department, Children's Department, Ladies' Department, and Farmers' Department. Each of these departments may contain information of a religious or secular nature. When secular information is presented it is often interpreted through a religious lens. A section entitled "General Intelligence" presents secular information regarding both domestic and foreign affairs, including current market prices in Cincinnati. Poetry is also included occasionally, as are book and journal reviews.

**Comment:** Excerpt found under the "Parents' Department" of the periodical. The article indicates that the text is originally "From the Mother's Magazine."

**Researcher:** Benjamin Pykles

**Excerpt (pages):** "In no part of the household affairs are the good order, neatness, and taste of the female head of the family more needed than in the arrangement of the tables at meals. They who feel above small matters, or regard an attention to them as savoring too much of fastidious refinement, or devotedness to the care of the body, overlook, in the opinion of the writer, their decidedly moral tendencies; he might add, their religious.

"God is a God of order. His works display it on every side. He delights, too, in the fairest forms of beauty. His own hand furnishes us with the only perfect exhibitions of it, and which no efforts of art can ever equal. Nature teems with beautiful objects. So does the intellectual and moral world...

"It is a radical error to suppose there is no connection between the soul and the body in these respects, and that order, neatness, and taste can be neglected in what pertains to the latter, without injury to the former in its most refined sentiments and holiest aspirations. The slovenly, the disorderly, and the filthy in the care of the person, or the concerns of the family, will have very serious, if not insuperable difficulties to encounter, in so adorning the soul with every Christian grace and virtue as to render it a fit temple for the in-dwelling of the Holy Spirit.

"And here, examples of the parents, and especially of the mother, in their influence over the children, are paramount to all other influences...The only way to secure these essential features of a complete and consistent character, is to begin right and uniformly, and the domestic table at meals comes in for a full share of the exertions necessary to be made.

"What an entire different aspect is given to this scene, according as the mother of the family has order, neatness, and taste, or is deficient in them!...How often, under such circumstances, with very scanty and unostentatious materials to be employed, does the frugal though nice housewife show by the appearance of her table and the conducting of the meals, that she knows well how to cast over the whole an attractive air of neatness and grace. The tact for doing this is, to a great extent, hereditary. Let the mother not forget this as her daughters are growing up around her.

"...When the arrangements of the table, and the deportment of the older persons are what they should be, the task of leading children to the formation of such habits as have been described, will be comparatively easy..." (148).
Length of Relevant Material: approximately two-thirds of one column on page 148.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topic(s): Word of Wisdom
Author: Maxwell P. Gaddis
Title of Book:
Title of Article:
Title of Periodical: Western Christian Advocate
Place of Publication: Cincinnati, Ohio
Publisher: J. F. Wright and L. Swormstedt
Date of Publication: Friday, 1 January 1841 (Note: the date on the front page of this number reads, incorrectly, Friday, January 1, 1840).
Library Location: Microfilm 051 B, Roll 1791
Nature of Source: A popular periodical published weekly for the Methodist Episcopal Church. In appearance and content it is similar to other religiously sponsored newspapers of the time (e.g. Times and Seasons). Typical "departments" found in each number of the periodical include the Temperance Department, Biographical Department (i.e. obituaries), Ministers' Department, Parents' Department, Children's Department, Ladies' Department, and Farmers' Department. Each of these departments may contain information of a religious or secular nature. When secular information is presented it is often interpreted through a religious lens. A section entitled "General Intelligence" presents secular information regarding both domestic and foreign affairs, including current market prices in Cincinnati. Poetry is also included occasionally, as are book and journal reviews.

Comment: This is an excerpt of a letter to the editor (Brother Elliott) from a self-avowed "ardent lover of the temperance reformation," found under the "Temperance Department" section (p. 146) of the periodical. The author's specific mention of "coffee-houses" is interesting given the debate surrounding coffee and the Word of Wisdom voiced by some nineteenth-century Mormons, particularly the Whitmer brothers in Missouri.

Researcher: Benjamin Pykles
Excerpt (pages): "...I have been much pleased with the efforts made to lessen the number of coffee-houses and tippling shops, not only in the 'Queen City,' but also in different parts of the surrounding country...The voice of the oppressor is still heard in our land. Yes, in or midst he is still secretly carrying on the work of destruction...The cry of broken-hearted widowhood and helpless orphanage is ringing in our ears. 'Wine is a mocker, and strong drink is raging'" (146).

Length of Relevant Material: approximately one of six columns on page 146.
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: afterlife; Hell
Author: E. Ferris
Title of Book: 
Title of Article: "Examination by E. Ferris"
Title of Periodical: The Candid Examiner (Vol. 2, No. 4)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Jul 31, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: The question and answer format is a convention of the author. This is part of a longer treatment of many theological points of doctrine.
Researcher: Timothy Robinson
Excerpt (pages): "Q. Where is hell, and where is heaven or heavenly happiness? 
"A. Hell is in every sinful soul which is a lover of sin; but heaven is in every holy heart, where God Delights to dwell. . . . Heaven, is no defined or located place." (29)
Length of Relevant Material: 1 para.
Hard Copy (pages): 
Date When Photocopying Was completed: 

Topics: agency
Author: "Observer"
Title of Book: 
Title of Article: "Examiner Observed"
Title of Periodical: The Candid Examiner (Vol. 2, No. 13)
Place of Publication: Montrose, PA
Publisher: 
Date of Publication: Dec. 11, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: This article is part of a series of debates spanning many issues of The Candid Examiner between the Universalist editor of the journal and a critic of Universalist doctrine named "Observer." Here the "Observer" once again asserts the doctrine of free agency as problematic to the Universalist doctrine of universal grace. The Editor responds with an interesting allusion to the enslavement of Joseph as a means to suggest that God is able to achieve his purposes even through wickedness and disobedience. "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:20).
Researcher: Timothy Robinson
Excerpt (pages): "[The editor] proceeds [in a previous discourse], 'the idea that God committed to men a *free agency* omnipotent over his purpose, will and disposition, is in our view preposterous in the extreme.' Answer. 1. God has no *purpose* to save men but in a way consistent with their nature as moral agents. . . . 'In all the vidine dispensations in relation to man, God has an eye to his free agency, and will not destroy it'" (97).

**Length of Relevant Material:** 4 pp.

**Hard Copy (pages):** 97-101

**Date When Photocopying Was completed:**

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**Topics:** baptismal covenant, redemption

**Author:** Rev. Hosea Ballou

**Title of Book:** "Lecture Sermon"

**Title of Article:**

**Title of Periodical:** *The Candid Examiner* (Vol. 2, No. 19)

**Place of Publication:** Montrose, PA

**Publisher:**

**Date of Publication:** Mar. 2, 1827

**Nature of Source:** A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.

**Comment:** The Rev. Ballou is credited with defining American Universalism in his sermon *A Treatise on Atonement* (1805). Here he outlines a liberal, metaphorical interpretation of the ordinance of baptism which contrasts greatly not only with the Mormon conception of baptism and the gift of the Holy Ghost as a literal cleansing and endowment of power, but with the more prosaic Protestant interpretations prevalent at the time.

Also note the more subtle contrast of Rev. Ballou's statement about the implausibility of man's nature changing in any significant way with the Book of Mormon doctrine that the grace of the atonement is transformative of man's nature: "For the natural man is an enemy to God . . . and will be forever . . . unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord. . . ." (Mos. 3:19).

**Researcher:** Timothy Robinson

**Excerpt (pages):** "'Except a man be born of water and the spirit, he cannot enter into the kingdom of God.' Water is used for cleansing and it is the spirit that quickeneth; but water does not change the nature of the thing which it cleanses, and what the spirit quickens is that which is cleansed by the water. Now, it is evident that the water which cleanses men is the word of truth, or the testimony of the gospel, and the spirit that quickens is the spirit of love and peace, which a knowledge of divine truth kindles and wakes up in the soul. . . . We cannot conceive of anything so misterious [sic] and unaccountable as the changing the nature of man in a moment, and making him a being different in nature from what he was before" (148).

**Length of Relevant Material:** 5 pp.
Topics: baptismal covenant; infant baptism; sectarian strife
Author: E. Ferris

Excerpt (pages): "And we contend that we can and have proved when infant baptism was introduced, for it was not introduced by Christ or his Apostles, as there is not a word about it in the New Testament.' This last flourish of the editor's pen, has placed all who believe infant baptism, in a very unfavorable point of view. The editor and his adherents, who inveigh against 'High Church' principles, take ground which makes me feel awful. He and they exclude from the Lord's supper all who have not been baptized by immersion. Our saviour has made the packaging of this ordinance obligatory and has nowhere said that baptism by immersion is to be the condition. Faith is the condition of salvation, not baptism. 'He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned,' or if you please, condemned. Mark 16,16. Look at this verse, ye high toned baptists and shudder at the thought, (if ye have the right to administer the ordinances) of shutting the door of the church against any honest and sincere soul who wishes to partake with you, but who can not submit to be re-baptized. You lay greater stress on baptism, than St. Paul. . . . If we are to exclude all from the Lamb's supper in heaven, who have not submitted to be plunged, there will be but very few guests indeed. From such sentiment, good Lord deliver me" (154-5).

Length of Relevant Material: 1 para.

Hard Copy (pages): 154-5

Date When Photocopying Was completed:
"Therefore, Jesus, with an eye to the law covenant, which could not give life, calls up the attention of the Jews to what had been done under it, by that wicked nation, and in spite of all its influence, their wicked will had been more powerful than the influence of the law, even Christ himself could not gather them by the law, for they would not. . . . As much as though he had said, All there is in your law, has been faithfully tried, yet ye are not saved . . . there is nothing in all the house of Moses, can save one guilty soul. . . .

"Now the day of God's power is the gospel day of grace, it extends over two worlds, this and that to come, this life in the morning, that to come the evening of the gospel day; so that either in the forenoon of afternoon of the day of God's power, all shall be willing through grace, some earlier and others later.

"And yet the terrors of the law . . . will never make one soul willing, these means may frighten many, but bring none to love God supremely and their neighbor as themselves, but grace is all-sufficient" (1).
Comment: Within the context of a sermon on the parables of Matthew 25, this passage interprets the parabolic judgments of the foolish virgins, the unprofitable servants, and the goats on the left hand of the shepherd in the parable of the sheep and the goats as the destruction of the Jerusalem attendant to Christ's closing of the Mosaic dispensation. It also draws some parallels between the destructions attending the closing of the Mosaic dispensation and those attending the day of "general retribution" (38).

Researcher: Timothy Robinson

Excerpt (pages): "The language of our Lord, in the 31st verse, appears to be perfectly applicable to those calamitous and afflicting occurrences which would precede the final close of the Mosaic dispensation; it is precisely the same as that used professedly in reference to them; 'When the Son of Man shall come in the glory of his Father, with his angels,' or messengers, 'and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son or man coming in his kingdom.' The apostle John, and most likely others of our Lord's disciples, survived the destruction of Jerusalem, the consequent subversion of the Jewish state, and the termination of the Mosaic dispensation, but not the day of general retribution. . . . This passage [Matt. 24:30] is expressly applied by our Lord to the destruction of the Jewish dispensation and nation" (38).

Length of Relevant Material: 1 para.

Hard Copy (pages): 38

Date When Photocopying Was completed:
Topics: covenant
Author: "Monitor"
Title of Book:
Title of Article: "Faith and Hope"
Title of Periodical: The Candid Examiner (Vol. 2, No. 9)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Oct. 9, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: The author is extolling the virtues of Universalists in general as observing sound doctrine.
Researcher: Timothy Robinson
Excerpt (pages): "They have faith in the restoration of the human family. . . . They have hope in the new covenant, 'This is the covenant that I will make with them after those days, saith the Lord, I will put my law into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more'" (66).
Length of Relevant Material: 1 para.
Hard Copy (pages): 
Date When Photocopying Was completed:

Topics: dispensations; religion and government
Author: Hosea Ballou, 2d.
Title of Book:
Title of Article: "A Dissertation on the Phrase, Kingdom of Heaven, as used in the New Testament"
Title of Periodical: The Universalist Expositor (Vol. 1)
Place of Publication: Boston
Publisher: Marsh, Capen & Lyon, and Waitt & Dow
Date of Publication: Jul. 1830
Nature of Source: This scholarly religious magazine explored in depth various religious topics from the Universalist point of view. Contents included dissertations on points of Biblical literature, explanations of scriptural phrases ad subjects, doctrinal discussions, sermons, occasional reviews of religious books, and some poetry. It was publised bi-monthly and edited by H. Ballou and Son. Rev. Ballou is perhaps the most noted Universalist in early nineteenth century America. His sermon on the atonement is looked upon by most religious historians as the founding document of American Universalism.
Comment: This is an extended, scholarly consideration of the use of the phrase, 'Kingdom of God' by Jesus and the apostles in the New Testament. Ballou first examines
Old Testament prophecies concerning the kingdom to establish what the historically contextual expectations might have been, then he examines passage after passage in the New Testament and makes astute connections between them and the parables ("the kingdom of heaven is like. . ."). His interpretation hinges on the liberal translation of the Greek terms often translated as "kingdom" and "world" as meaning "reign" and "age"--a shift from spatial orientation of the kingdom to a temporal one. He examines some of the political implications of the terms, pointing out how the Jews were disappointed when Jesus came as a religious leader and not a political one, but, although he insists that Jesus's reign is a "purely religious" one, he implicates the destruction of Jerusalem and of the Temple as proof of the Lord's subjection of the worldly government to his religious one. Further, Ballou allows for some plurality in the use of the phrase, conceding that "Sometimes [it] seems to relate to the administration, without including spiritual principles" (11), sometimes to the people themselves who will be gathered out of the earth. It is an impressive treatment, however he fails to extrapolate meanings and implications to the present day, leaving us instead with Paul and the early Christians.

Researcher: Timothy Robinson

Excerpt (pages): "It [the phrase 'Kingdom of Heaven'] denoted, in general, a new religious economy, instituted by God, and by his special care established and extended in the world, breaking down every opposing power, and assimilating all things to its own peculiar character. This economy we now call, by a name rather vague, the gospel dispensation; but by the ancient Jews it would have been more properly denominated the reign of the Messiah. Its fundamental principle was pure religion, both theoretical and practical; and accordingly, St. Paul says that 'The kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost [Rom. 14:17]. . . . In every case, the primary idea is still the same: that of a religious dominion exercised by Heaven over individuals or communities" (10-11).

Length of Relevant Material: 20 pp.

Hard Copy (pages):

Date When Photocopying Was completed: ________________________________

Topics: dispensations; religion and government

Author: Hosea Ballou, 2d.

Title of Book:

Title of Article: "A Dissertation on the Phrase, Kingdom of Heaven, as used in the New Testament"

Title of Periodical: The Universalist Expositor (Vol. 1)

Place of Publication: Boston

Publisher: Marsh, Capen & Lyon, and Waitt & Dow

Date of Publication: Jul. 1830

Nature of Source: This scholarly religious magazine explored in depth various religious topics from the Universalist point of view. Contents included dissertations on points of Biblical literature, explanations of scriptural phrases ad subjects, doctrinal discussions, sermons, occasional reviews of religious books, and some poetry. It was publised bi-
monthly and edited by H. Ballou and Son. Rev. Ballou is perhaps the most noted
Universalist in early nineteenth century America. His sermon on the atonement is looked
upon by most religious historians as the founding document of American Universalism.

Comment: This is an extended, scholarly consideration of the use of the phrase,
'Kingdom of God' by Jesus and the apostles in the New Testament. Ballou first examines
Old Testament prophecies concerning the kingdom to establish what the historically
contextual expectations might have been, then he examines passage after passage in the
New Testament and makes astute connections between them and the parables ("the
kingdom of heaven is like. . .

). His interpretation hinges on the liberal translation of the Greek terms often translated
as "kingdom" and "world" as meaning "reign" and "age"--a shift from spatial orientation
of the kingdom to a temporal one. He examines some of the political implications of the
terms, pointing out how the Jews were disappointed when Jesus came as a religious
leader and not a political one, but, although he insists that Jesus's reign is a "purely
religious" one, he implicates the destruction of Jerusalem and of the Temple as proof of
the Lord's subjection of the worldly government to his religious one. Further, Ballou
allows for some plurality in the use of the phrase, conceding that "Sometimes [it] seems
to relate to the administration, without including spiritual principles" (11), sometimes to
the people themselves who will be gathered out of the earth. It is an impressive
treatment, however he fails to extrapolate meanings and implications to the present day,
leaving us instead with Paul and the early Christians.

Researcher: Timothy Robinson

Excerpt (pages): "It [the phrase 'Kingdom of Heaven'] denoted, in general, a new
religious economy, instituted by God, and by his special care established and extended in
the world, breaking down every opposing power, and assimilating all things to its own
peculiar character. This economy we now call, by a name rather vague, the gospel
dispensation; but by the ancient Jews it would have been more properly denominated the
reign of the Messiah. Its fundamental principle was pure religion, both theoretical and
practical; and accordingly, St. Paul says that 'The kingdom of God is not meat and drink,
but righteousness, and peace and joy in the Holy Ghost [Rom. 14:17]. . . . In every case,
the primary idea is still the same: that of a religious dominion exercised by Heaven over
individuals or communities" (10-11).

Length of Relevant Material: 20 pp.

Hard Copy (pages):

Date When Photocopying Was completed:

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Topics: endless punishment

Author: Rev. Russel Scott

Title of Book:

Title of Article: "Rev. Russel Scott's Application of the Parable of the 'Sheep and the
Goats'

Title of Periodical: The Candid Examiner (Vol. 2, No. 5)

Place of Publication: Montrose, PA

Publisher:
Comment: These two entries constitute a reader's argument and editor's rebuttal. The discussion of endless punishment is couched in an extended debate about the nature of grace. Essentially, the "observer" contends that for the saved to be rewarded or punished at all on the basis of individual deeds in life is a denial of the saving power of Jesus. He contends that reward or punishment are solely contingent upon the acceptance or rejection of Jesus as mediator. The editor contends that such a view precludes punishment for any sin save the sin of rejecting Christ, and that, in stead, "every transgression receives a just recompense, but severer punishment awaits those who add to their other sins that or rejecting a mediator" (9). The editor cites David and other errant prophets as examples of men who, though Godly, were still made to suffer for their transgressions.

I have listed as relevant material only a small selection which bears most directly upon the doctrine of endless punishment, however the entire surrounding discussion (pp. 9-14
and see below) is well worth examining as a fine example of early nineteenth century conceptions of the quality and scope of the Lord's atoning mediation and subsequent discussion of such doctrinal categories as justification before the law and individual agency.


Researcher: Timothy Robinson

Excerpt (pages): "But he [the editor] proceeds to make the following objection or our doctrine, 'if sinners are punished endlessly for their sins committed in this world, how and when will they be punished for the sins they commit during this eternity of punishment?' . . . For the scriptures have given us no information with regard to sins committed after death.--The doctrine of eternal punishment for sins committed in this life is a matter of revelation, and as such we receive it, but as to sins committed in another state, we know nothing of them. He might as well ask if the righteous were endlessly rewarded for their righteousness in this world, how and when will they be rewarded for their righteousness during that eternity of happiness? Or we might retort his argument thus, if the sinner is punished a limited time, after his transgression, when will he be punished for the sins he commits during this limited punishment: If it be answered, at some time still subsequent, ; we might them repeat the same enquiry; where it he to be punished for the sins he commits during this time of punishment also? and so on ad in finitum! But should it be said, that when he begins to receive his punishment he ceases to sin, this will apply as well to our system as to his, and as effectually relive it from his objection as it will his from the same objection retorted" (10).

[Editor's reply]
"The statement that 'eternal punishment for sins committed in this life, is a matter of revelation,' is easier asserted than proved, and as the scriptures speak of punishment only for sinners and never for holy beings, it would be as easy to prove that sin extends into another [sic] state and through eternity, as that punishment does. Observer and all others who believe in endless punishment for sins committed in this life, must acknowledge, either that an eternity of mental sin and alienation go unpunished or that an eternity of punishment, is inflicted on beings after they have become perfectly holy. Either of these suppositions would be the grossest absurdity which is sufficient of itself to explode the doctrine of endless punishment for sins committed in this life. . . . Universalists do not believe, that 'the righteous are endlessly rewarded for their righteousness in this world;' neither do they believe in precise allotments of time to punish men for particular periods of their committing sins; neither do they believe in the manifest absurdity 'that when he begins to receive his punishment he ceases to sin.' But universalists believe as we have stated before, that sin and misery are inseparably connected as cause and effect, and that God is not governed by any rules of arbitrary jurisprudence in the punishments he inflicts, which might sometimes clash with his will and mercy, but is dictated by his goodness and wisdom, according to the circumstances of the case" (12).

Length of Relevant Material: 2 pp.

Hard Copy (pages): 10, 12

Date When Photocopying Was completed:
Topics: endless punishment  
Author: Hosea Ballou  
Title of Book:  
Title of Article: "Examination of the Doctrine of Endless Punishment"  
Title of Periodical: The Universalist Expositor (Vol. 1)  
Place of Publication: Boston  
Publisher: Marsh, Capen & Lyon, and Waitt & Dow  
Date of Publication: Jul. 1830  
Nature of Source: This scholarly religious magazine explored in depth various religious topics from the Universalist point of view. Contents included dissertations on points of Biblical literature, explanations of scriptural phrases ad subjects, doctrinal discussions, sermons, occasional reviews of religious books, and some poetry. It was published bi-monthly and edited by H. Ballou and Son. Rev. Ballou is perhaps the most noted Universalist in early nineteenth century America. His sermon on the atonement is looked upon by most religious historians as the founding document of American Universalism.  
Comment: This is the standard Universalist rhetoric on "endless punishment" which bears such a resemblance to D&C 19.  
Researcher: Timothy Robinson  
Excerpt (pages): "It is not proposed in this examination, to enter into the subject by arguments founded altogether on scripture testimony, as this kind of investigation seems to be rendered almost unnecessary, by the general consent even of those who continue to maintain the doctrine to be examined; as they are compelled to allow that those scripture phrases which indicate unlimited time, do not always necessarily prove endless duration" (55).  
"The nature of just punishment must have a salutary tendency, and the quantity can be no more than the good designed requires. . . . [N]othing can exceed in absurdity the supposition that God can design endless punishment for the good of the punished" (56-7).  
Length of Relevant Material: 7 pp.  
Hard Copy (pages):  
Date When Photocopying Was completed: 

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Topics: endless punishment  
Author:  
Title of Book:  
Title of Article: "Eternal Punishment"  
Title of Periodical: The Candid Examiner (Vol. 2, No. 11)  
Place of Publication: Montrose, PA  
Publisher:  
Date of Publication: Nov. 6, 1826  
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: This article is a reprint of a sermon given by a Unitarian minister, Rev. F.W.P. Greenwood, a colleague of the Rev. Dr. Freeman in Boston, MA, which is billed as a vindication of Universalism. The discussion of eternal punishment can be contrasted to Joseph Smith's definition of it in DC 19. Among other things, note the pious capitalization of the 'E' in "Eternal" as in reference to deity.

Researcher: Timothy Robinson

Excerpt (pages): "The doctrine of Eternal punishment . . . becomes if possible more revolting, when connected with the doctrines of natural depravity and election. . . . In its simplest form it is shocking enough; for in its simplest form it supposes that there are human beings, who, within the round of a few earthly years, can commit sin enough to render themselves worthy of ceaseless torment through the countless ages of eternity and that no remorse, no repentance, no desire to return to God and goodness will ever entitle them to the least remission or suspension of this inconceivable woe, no to the slightest hope that it will ever be mitigated of come to an end" (81).

Length of Relevant Material: 1 para.

Hard Copy (pages): 81

Date When Photocopying Was completed:

Topics: eternity of matter

Author:

Title of Book: "What is Truth"

Title of Article: "The Candid Examiner" (Vol. 2, No. 11)

Place of Publication: Montrose, PA

Publisher: Nov. 6, 1826

Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.

Comment: This article is composed of twelve sundry precepts listed by number which are linked only as purported tenets of "Jehova's plan of infinite grace." The conception of gospel precepts as parts of a grand narrative called a "plan" (see source) seems noteable in reference to Joseph Smith, as does the (albeit sketchy) reasoning below that God's temporal creations must in some sense be without beginning or end.

Researcher: Timothy Robinson

Excerpt (pages): "We may safely believe in one God and spiritual father, denominated the father of the spirits of all flesh, and that he is infinite and unchangeable in all his attributes, and that he did create all things by Jesus Christ and for him: but we are not bound to believe that all things were created out of nothing lest this should presuppose that all will return to nothing again in the final end, as we may safely believe that any thing which has a beginning of existence in the most strict and essential sense, can never have eternity connected with such existence, as eternity has no beginning" (86).
Comment: The following is a brief discussion of the fate of those who die without having heard the good word. The single quote marks represent the author quoting a previous entry by the editor. The broader context is an argument concerning the nature of grace. The "observer" contends that for the saved to be rewarded or punished at all on the basis of individual deeds in life is a denial of the saving power of Jesus. He contends that reward or punishment are solely contingent upon the acceptance or rejection of Jesus as mediator. The editor contends that such a view precludes punishment for any sin save the sin of rejecting Christ, and that, in stead, "every transgression receives a just recompense, but severer punishment awaits those who add to their other sins that of rejecting a mediator" (9). Contrast this discussion with the Book of Mormon doctrine that the grace of the atonement provides for those who sin in ignorance.

Researcher: Timothy Robinson

Excerpt (pages): "As to those who never heard of the mediator, it will doubtless 'be accepted of them according to what they have, and not according to what they have not.' It must be through the mediator that they are accepted on the improvement of their talent, for 'none cometh to the father but by him,' he is emphatically 'the way.' But if they abuse the light accepted through Christ,--this is, in some sense rejecting the mediator and they are justly punished in proportion to the light they have sinned against" (9).

Length of Relevant Material: 1 p.
**Title of Periodical:** The Candid Examiner (Vol. 2, No. 18)  
**Place of Publication:** Montrose, PA  
**Publisher:**  
**Date of Publication:** Feb. 19, 1827  
**Nature of Source:** A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.  
**Comment:** Compare Moroni 8.  
**Researcher:** Timothy Robinson  
**Excerpt (pages):** "God is Love; and hath commended his love towards us, in that while we were yet sinners in due time Christ died for us. Nor did he die for us alone. He gave himself a ransom for all, to be testified in due time. He died to redeem us from all iniquity; he was propitiation for the sins of the whole world, and we, being sinners, and numbered among transgressors, feel for ourselves, that we have an interest in our Redeemer. But those little innocents,' she said, 'who know no law, are are consequently incapable of wilfully violating any, whther human or divine, ar not exposed to the penalty of any moral rule" ([1]42).  
**Length of Relevant Material:** 1 para.  
**Hard Copy (pages):** 42  
**Date When Photocopying Was completed:**  

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**Topics:** God; Eternity; Afterlife  
**Author:** Hosea Ballou  
**Title of Book:**  
**Title of Article:** "Omnipresence, Eternity, and Love of God"  
**Title of Periodical:** The Universalist Expositor (Vol. 1)  
**Place of Publication:** Boston  
**Publisher:** Marsh, Capen & Lyon, and Waitt & Dow  
**Date of Publication:** Jul. 1830  
**Nature of Source:** This scholarly religious magazine explored in depth various religious topics from the Universalist point of view. Contents included dissertations on points of Biblical literature, explanations of scriptural phrases ad subjects, doctrinal discussions, sermons, occasional reviews of religious books, and some poetry. It was published bi-monthly and edited by H. Ballou and Son. Rev. Ballou is perhaps the most noted Universalist in early nineteenth century America. His sermon on the atonement is looked upon by most religious historians as the founding document of American Universalism.  
**Comment:** Commentary on Isaiah 57:15-6: "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place. . . ." The author interprets the eternal nature of God's presence and existence as being qualitatively eternal, not durationally eternal. The author seems to suggest that God does not exist in time at all, and hence his unchangeableness requires that he not waver in his pleasure or displeasure towards us according to our righteous or wicked acts in time. Compare discussions of God's time and habitation in Abraham 3 and elsewhere.
"It seems to be the general opinion of people, that the divine Ruler of the universe has located his throne in some particular place, far above the globe we inhabit. This vulgar, but unphilosophical notion seems to be favored by the word place. . . But . . . the true sense of the prophet is better expressed, and more easily understood, by leaving the word place out of the text. . . (24)

"Not high and holy place; but in high and holy minds or beings. God dwells in all hearts which are pure. . . " (25). The eternity which God inhabiteth could no more have had a beginning, than it can have an end. . . (26).

"It was always impossible for God to know any more, or any less, than he always knew. . . If our deductions are allowed to stand, it is very clear that the divine favor can neither be gained nor lost. And as to the displeasure of the Almighty, there can be no more displeasure in him, than did always there exist. . . " (28).


Hard Copy (pages):

Date When Photocopying Was completed:

Topics: God's purpose in creation; happiness as God's purpose for man
Author: T. Southwood Smith, M.D.
Title of Book: "Endless Misery"
Title of Periodical: The Candid Examiner (Vol. 2, No. 1)
Place of Publication: Montrose, PA
Publisher: Date of Publication: Jun. 19, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.

Comment: Excerpted from "Illustrations of the Divine Government," this Universalist consideration of the Calvinistic doctrine of election casts it as anathema to a benevolent God.

Researcher: Timothy Robinson

Excerpt (pages): "Were it possible for benevolence to reside in the bosom of a being, who could decree the intolerable and unending anguish of millions and millions and millions of his creatures, it might, indeed, be inferred that the God of election is good to the elect; but to the non-elect he is not good; he never was, and he never intended to be. He gave them existence with a determination to make it an everlasting curse....Can any person look into his own heart, and read the proofs which are registered there of his most excellent and lovely character, without feeling disgust and horror at a doctrine, which thus enshrouds him in the deep and awful gloom of cruelty and malevolence?" (2-4)

Length of Relevant Material: 2 pp.
Hard Copy (pages): 2-4
Topics: happiness as God's purpose for man
Author:
Title of Book:
Title of Article: "Eternal Punishment"
Title of Periodical: The Candid Examiner (Vol. 2, No. 11)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Nov. 6, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: This article is a reprint of a sermon given by a Unitarian minister, Rev. F.W.P. Greenwood, a colleague of the Rev. Dr. Freeman in Boston, MA, which is billed as a vindication of Universalism. The reverend's discussion of God's beneficence is comparable to the discussion of God's purposes for man in 2Nephi 2:25.
Researcher: Timothy Robinson
Excerpt (pages): "And if he intends the happiness of every creature, and yet that happiness is not at least affected, he must be deficient [sic] in wisdom and power; deficient in wisdom to plan the means, and in power to produce the end.--Should it be asked, why there is any pain or suffering whatever in the world; why all men are not to be always and entirely happy without any liability to sin or misery; the answer is, that the scheme of providence is evidently progressive, and we are bound to believe it the best which could have been adopted; that we see pain followed in many instances by the most beneficial consequences, and should conclude that under the administration of Omniscience this will be its final and invariable result; and so long as there is a great and ever increasing preponderance of happiness in the existence of every individual, the gift of existence must be to every one an inestimable blessing" (81).
Length of Relevant Material: 1 para.
Hard Copy (pages): 81
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.

Comment: This incidental discussion of agency and happiness in context of a broader defense of the doctrine of universal grace seems comparable to 2Nephi 2: 25 in its implication that God's purpose in giving man agency is that he might be happy.

Researcher: Timothy Robinson

Excerpt (pages): "That man is a moral agent, is self-evident, that his agency is limited I know, not as any den; and that his moral agent is endowed with an endless desire after happiness; but we read that man or the creature was made subject to vanity, not willingly . . . therefore we find man through folly, or vanity, seeking, where it is not to be found, and by so doing, bringing on himself misery and subjecting himself to punishment, for not seeking happiness in the way pointed out by his Creator. . . ." (83).

Length of Relevant Material: 1 para.

Hard Copy (pages):

Date When Photocopying Was completed:

Topics: Hell; spirit world; eternal life; fate of those without gospel

Author:

Title of Book: 

Title of Article: "Star of the South"

Title of Periodical: The Candid Examiner (Vol. 2, No. 2)

Place of Publication: Montrose, PA

Publisher: 

Date of Publication: Jul. 3, 1826

Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.

Comment: This article is reprinted from Star of the South, a periodical published in Milledgeville Georgia. The editor of that periodical is here quoting Addison as part of his argument that God, being benevolent, cannot condemn any soul to Hell, but that all souls will "flourish" eternally.

Researcher: Timothy Robinson

Excerpt (pages): "How can it enter into the thoughts of man, that the soul, which is capable of immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing, (and we will add, into hellfire and eternal torments, where its existence, must be worse than no existence,) as soon as it is created? . . . How can we find that wisdom which shines through all his works, in the formation of man, without looking on this world as only a nursery for the next, without believing that the several generations of rational creatures which rise up and disappear in quick succession, are only to receive their first rudiments of existence here, and afterward to be transplanted
into a more friendly climate, where they may flourish to all eternity" (Addison as qtd. in "Star" 15).

Length of Relevant Material: 1 p.
Hard Copy (pages): 14-15
Date When Photocopying Was completed:

Topics: infant baptism
Author: Elder Dimock
Title of Book: "Open Communion Unscriptoral"
Title of Periodical: The Candid Examiner (Vol. 2, No. 24)
Place of Publication: Montrose, PA
Publisher: May 14, 1827
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: Here, a reader of the Examiner writes in to challenge a letter published earlier by way of debate expounding Baptist doctrine.
Researcher: Timothy Robinson
Excerpt (pages): "[They say that] All who have children must have them baptized. If you can find in Mr. Fuller's letter, one passage of scripture, which expressly says, that no person shall partake of the Lord's Supper, until he has been plunged or sprinkled, or had water pured uponj im, or them--you have more penetration than I have. . . ." (190).

Length of Relevant Material: Hard Copy (pages):
Date When Photocopying Was completed:

Topics: Intelligence
Author: Hosea Ballou
Title of Book: "God Manifest in Nature"
Title of Periodical: The Universalist Expositor (Vol. 1)
Place of Publication: Boston
Publisher: Marsh, Capen & Lyon, and Waitt & Dow
Date of Publication: Sep. 1830
Nature of Source: This scholarly religious magazine explored in depth various religious topics from the Universalist point of view. Contents included dissertations on points of Biblical literature, explanations of scriptural phrases ad subjects, doctrinal discussions, sermons, occasional reviews of religious books, and some poetry. It was published bi-monthly and edited by H. Ballou and Son. Rev. Ballou is perhaps the most noted
Universalist in early nineteenth century America. His sermon on the atonement is looked upon by most religious historians as the founding document of American Universalism.

Comment:
Researcher: Timothy Robinson
Excerpt (pages): "Q. Does this argument, though evident to the understanding, prove that one, capable of design, was the author of God himself? "A. By no means: because no sound reasoning can possibly prove an absurdity. But this reasoning does prove that the intelligence, which exists in, and directs the system of the universe, is underived and truly infinite" (116).

Length of Relevant Material: 1 para.

Hard Copy (pages):
Date When Photocopying Was completed:

Topics: Israel; Abraham

Author:
Title of Book: "To Our Readers"
Title of Article: The Candid Examiner (Vol. 2, No. 26)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Jun. 18, 1827
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.

Comment: This is the final issue of The Candid Examiner. The editor, attempting here to draw some conclusions about the journal's run, extols the success of Universalism in the area. It is worth note that he calls Universalism "the Abrahamic faith" in light of Joseph Smith's eventual concern for the lineage and covenant of Abraham, although there is no justification of substantiation of the term given by the editor here or elsewhere in the periodical.

Researcher: Timothy Robinson
Excerpt (pages): "Whatever have been the means or instruments in the hand of God, yet liberal sentiments have continued on a rapid march in this region, and the increase of believers in the Abrahamic faith is beyond what has been our most sanguine hopes" (206).

Length of Relevant Material: 1 sent.

Hard Copy (pages):
Date When Photocopying Was completed:

Topics: Jews; covenants with Israel; Gentiles; religion and government; dispensations

Author: Hosea Ballou, 2d.
The king himself was present, selecting his subjects; and to borrow a figure from one of his parables, his kingdom was then like a grain of mustard-seed planted in the earth. All things, however, were fast disposing to quicken and to bring forth its germ; in a short time it would spring into view, feeble indeed in appearance, but with its proper lights and proportions; and before the close of that generation, it would become as a great tree, spreading out its branches to the four quarters of heaven.
"... It [the phrase 'Kingdom of Heaven'] denoted, in general, a new religious economy, instituted by God, and by his special care established and extended in the world, breaking down every opposing power, and assimilating all things to its own peculiar character. This economy we now call, by a name rather vague, the gospel dispensation; but by the ancient Jews it would have been more properly denominated the reign of the Messiah. Its fundamental principle was pure religion, both theoretical and practical; and accordingly, St. Paul says that 'The kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost [Rom. 14:17]. ... In every case, the primary idea is still the same: that of a religious dominion exercised by Heaven over individuals or communities" (10-11).

"But still more often did [Jesus] allude to the tremendous revolution that was to take place in the end of that age; when his kingdom should come with power, overthrowing the Jewish polity, closing the national existence of his implacable enemies, and opening on his religion a long prospect of repose and unobstructed diffusion. 'The kingdom of heaven,' said he, 'is like unto a net, that was cast into the sea, and gathered the good into vessels but cast the bad away. So shall it be at the end of the world [literally, age:] the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.' It is scarcely necessary to remark, that the event verified the parable: the kingdom of heaven, or the external system of its administration, originally included the Hews, as it was first preached to them, and as Christ was born their king; but as they refused to yield to its requisitions, they were warned that they who were then its children, should be cast out of it, and that it should be given to a nation bringing forth its fruits. After long forbearance, the threatening was put into actual execution in the end of that age. They were rejected; their prescribed mode of worship effectually abolished, by the destruction of their temple and city. ..." (18, brackets his).

"But although the apostles, from the day of Pentecost forwards, spoke of the kingdom of God as being already present, and of themselves as being already in it, we should nevertheless remember that it had as yet come only in its doctrinal and moral principles,—only in that respect in which St. Paul described it, as 'righteousness, peace, and joy in the Holy Ghost.' Within a very few years, however, it was, according to Christ's promise, to be far more openly and signally manifested, in the entire suppression of the Mosaic economy, and in the accompanying scene of providential retribution, when the Christians would be delivered from persecution, and established in prosperity, by the terrible ruin of their implacable enemies" (22-3).

Hard Copy (pages):
Date When Photocopying Was completed:

Topics: Last Days; destruction
Author: Hosea Ballou
Title of Book:
Title of Article: "The Final Judgment Anticipated"
Title of Periodical: The Universalist Expositor (Vol. 1)
Place of Publication: Boston
Publisher: Marsh, Capen & Lyon, and Waitt & Dow
Date of Publication: Sep. 1830
Nature of Source: This scholarly religious magazine explored in depth various religious topics from the Universalist point of view. Contents included dissertations on points of Biblical literature, explanations of scriptural phrases and subjects, doctrinal discussions, sermons, occasional reviews of religious books, and some poetry. It was published bi-monthly and edited by H. Ballou and Son. Rev. Ballou is perhaps the most noted Universalist in early nineteenth century America. His sermon on the atonement is looked upon by most religious historians as the founding document of American Universalism.
Comment: This is written in response to an article called "Disappointment in the Last Day," first printed in what is apparently a Unitarian publication, *Spirit of the Pilgrim* (Vol. 3, No. 7), and reprinted here for purposes of discussion. "Disappointment" outlines six types of people who will be "surprised" in the Day of Judgment and urges the "beloved reader" not to procrastinate his repentance. Ballou's retort is, as ever, quite involved and directed to the various points of doctrine established in "Disappointment," and hence is difficult to represent here in excerpted form. The following excerpt is representative of the basic thesis and tenor of the piece, but interested researchers are encouraged to check the source material on microfilm. Ballou's reasoned repudiation of the doctrine of a "Last Day" hinges upon apparent inconsistencies in that doctrine (the problem of delayed judgment since people have been dying for thousands of years, the seemingly arbitrary grounds for judging all people as one) as well as general Universalist arguments against judgment given God's beneficence and close interpretation of New Testament prooftexts.

Contrast the apocalyptic tone so prevalent in the Doctrine and Covenants: "prepare the saints for the hour of judgment which is to come" (D&C 88:84); "For the day of my visitation cometh speedily" (D&C 124:10); "And behold, and lo, I com quickly to judgment, to convince all of their ungodly deeds. . . ." (D&C 99:5).

Researcher: Timothy Robinson
Excerpt (pages): "This subject, which divines are in the habit of denominating the last day, the judgement day, the last great day, the last judgement, &c, &c, must be allowed, by all reasonable, reflecting people, to have a claim on their serious consideration, scarcely inferior to the most momentous subjects in the whole system of theology. In all respects but one, it cannot be considered of less moment than the most essential. This one exception to the claims of this subject, rests with the question, whether it be in fact a doctrine taught in the scriptures" (65).

Length of Relevant Material: 17 pp.
Hard Copy (pages):
Date When Photocopying Was completed:

Topics: last days; dispensations
Author: Hosea Ballou, 2d.
Title of Book:
Title of Article: "A Dissertation on the Phrases, End of the World, Last Days, Last Time, &c. as used in the New Testament"
Ballou takes exception to Biblical scholars who translate the Greek word [Greek approximated]Üíwv according to Hebrew idiom to mean this material world. He maintains that standard, if not invariant, usage of the term implied "a period of time, a duration, of greater or less extent" (98). Taking "age" as his interpretation, Ballou attempts to show how all Messianic prophecies about the "last days" or "end of the world" have fulfillment in Jesus Christ at the meridian of time. His reasoning proceeds from the Talmudic texts and the writings of Targums of Onkelos and Jonathan Ben Uzziel to establish the Jewish tradition of dividing time between the present age, and the age of the Messiah which was to come.

Ballou considers such texts as

Researcher: Timothy Robinson

Excerpt (pages): "There are many passages in the New Testament, which seem plainly to intimate, and indeed expressly to assert, that the age in which the apostles lived, was the last time, or the end of the world. How difficult soever it may be, to account for the circumstance, the fact itself is unquestionable, as the reader will perceive by the following instances. . . ." (95).

[see source material for Ballou's citations and examples]

"But how shall we account for their having used such phrasology? We know that, according to our modern acception of the terms, theirs were not the last days, nor that period the end of the world; and why did they call them such? Several eminent christians, among whom are Grotius, Locke, Whiston, Priestley, and some of the German divines, have felt themselves driven to the conclusion, that the apostles, if not Christ himself, absolutely mistook so egregiously, as to think that the material wrold would be actually destroyed, about the close of their own age. Other commentators, again, have passed in marked silence over part of the passages now before us; and then, taking a sudden leap, with the utmost gravity, over all the obstacles of common sense and manifest fact, they have applied the rest, on their own authority, to a period yet future. But a very common course with Orthodox, as well as Liberal critics, has been, to explain the subject by the consideration, that the prominent expression ought to have been translated, not 'end of the world,' but 'end of the age, or dispensation'" (97).
Topics: lay priesthood and preaching, call to preach, educated ministry
Author:
Title of Book:
Title of Article: "Minutes of the Conventional Association"
Title of Periodical: The Candid Examiner (Vol. 2, No. 12)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Nov. 20, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: An anecdotal reference to the manner of ordination among this congregation of Universalists. To be compared to DC 4 and other sections discussing the doctrine of lay ministry where the only precondition to ministry is desire.
Researcher: Timothy Robinson
Excerpt (pages): "Br. Charles S. Brown having expressed his desire of entering into the sacred ministry, the Association voted, that said Brother be presented with a letter recommending his moral character and thereby opening his way to improvement, by preparatory exercises for that important office to which he aspires" (95).
Length of Relevant Material: 1 para.
Hard Copy (pages):
Date When Photocopying Was completed:

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Topics: missionary work
Author:
Title of Book:
Title of Article: "What is Truth"
Title of Periodical: The Candid Examiner (Vol. 2, No. 19)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Mar. 2, 1827
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: A notice on the occasion of 13 Baptist congregations in North Carolina producing a declaration repudiating "modern missionary speculations."
Researcher: Timothy Robinson
Excerpt (pages): "It appears that the missionary beggars who like the frogs of Egypt, penetrate every department of human society, and even crawl into the very 'kneading troughs' of the people, robbing the poor of their daily bread, have at length worn out the patience of the above mentioned baptism brethren" (151).
Topics: Native American history and religion
Author:
Title of Book: 
Title of Article: 
Title of Periodical: The Candid Examiner (Vol. 2, No. 18)
Place of Publication: Montrose, PA
Publisher: 
Date of Publication: Feb. 19, 1827
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: Coincident with Universalist anti-institutional concern for the freedom of all individuals to pursue truth on their own terms and their anti-sectarian sentiment, we find this Rousseauian reference to the noble savage and his "simple" faith in God.
Researcher: Timothy Robinson
Excerpt (pages): "Of all the 'dwellers upon earth,' none have evinced so rational a conception of the great Creator and his attributes of goodness, as the native wanderer of the forest--son of nature, and child of simplicity! for the improvement of whose moral condition in a word over which we have no jurisdiction. . . ." ([1]41).

Topics: New Jerusalem; Zion; sacralization of America
Author: Gatchel, Samuel, of Marblehead
Title of Book: The Signs of the Times
Title of Article: 
Title of Periodical: 
Place of Publication: Danvers, MA
Publisher: E. Russell
Date of Publication: 1781
Nature of Source: A pamphlet "printed and sold by E. Russell, at his printing-office near the Bell Tavern" on "the remarkable phenomenon, or dark-day, which appeared in New England on the nineteenth of May, 1780: by which it appears that New England is the place that the Prophet Joel calls Zion and Jerusalem" (1). Samuel Gatchel was a Deacon in the Second Congregational Church of Marblehead, MA.
**Comment:** A millennialist tract which uses numerology in conjunction with Daniel 8:14 and Daniel 12:12 to determine that the Jews will be converted to Christ by 1782—"then shall the sanctuary be cleansed" (Dan. 8:14) and "the Lord will be the hope of his people and the strength of Israel" (Joel 3:16). It further interprets Joel 3:15 ("the sun and moon shall be darkened, and the stars withdraw their shining") to be in direct reference to a solar eclipse witnessed in New England on May 19, 1780, implicating New England as the "Zion" and "New Jerusalem" spoken of in Joel (see Joel 3:16). New England is "the wilderness" where the Church fled in Revelations 12:6.

**Researcher:** Timothy Robinson

**Excerpt (pages):** "But blessed be God he hath prepared America, for her [the Church of Christ's] reception; Rev. xii 14. And to the Woman were given two wings of a great eagle: (This first paragraph shews that the Woman, that is the Church, should have shiping prepared that she should wing away over the Atlantic to America, for as an eagle flies by the force of air, so is a ship carried to her port by the force of air;) that she might fly into the wilderness into her place. No greater wilderness at the days of our Fore-fathers than North-America; it was like a new found world, and our Fathers left their native Country that they might worship God in truth agreeable [sic] to the Scripture: And as the church of Rome is predominant in most places in Europe, and the church of England is predominant [sic] in Great-Britain and Ireland; and both of these churches are of an antichristian faith, for the former confesseth that the Pope is head of the church of Rome, while the latter confess that the reigning King of Great-Britain is their head. But the New-England Churches believe and confess Jesus Christ to be the Head, King and High-priest of the Congregational Churches, and these Churches are predominant in New-England: Therefore I do conclude that it is the place the Prophet Joel calls Zion and Jerusalem, where the Lord shall utter his voice; and if the Phenomenon of the nineteenth of May, 1780 was mostly confined to New-England, you need no greater evidence, for it is the voice of God" (5-7).

**Length of Relevant Material:** 16 pp.

**Hard Copy (pages):**

**Date When Photocopying Was completed:**

**Topics:** Old Testament as historical context for modern doctrines; Christianization of the Old Testament; dispensations

**Author:** Hosea Ballou, 2d.

**Title of Book:**

**Title of Article:** "Observance of Sunday among the Primitive Christians"

**Title of Periodical:** The Universalist Expositor (Vol. 1)

**Place of Publication:** Boston

**Publisher:** Marsh, Capen & Lyon, and Waitt & Dow

**Date of Publication:** Jul. 1830

**Nature of Source:** This scholarly religious magazine explored in depth various religious topics from the Universalist point of view. Contents included dissertations on points of Biblical literature, explanations of scriptural phrases ad subjects, doctrinal discussions, sermons, occasional reviews of religious books, and some poetry. It was published bi-
Comment: The author endeavors to demonstrate with a thorough consideration of references to early apostolic practice in the New Testament and in Roman historical records dating from the 1st and 2nd century A.D. that the practice of worshiping the Lord on Sunday was never construed to be a continuation of the Mosaic law of the Sabbath. Calling attention to discrepancies in practice, purpose, and appellation, the author suggests that the Sabbath was fulfilled in Christ and that modern Christians should disabuse themselves of false notions concerning the prohibitive nature of the Lord's day which have their root in Mosaic prohibitions.

This exercise can be directly contrasted with revelations concerning the Sabbath in the Doctrine and Covenants (59:9-15; 68:29) and more generally contrasted with Joseph Smith's conception of doctrinal continuity between the Old and New Testaments. While Joseph Smith did acknowledge that certain laws were expedient only to the Jews (such as circumcision), he also taught that the entirety of the gospel of Christ (including the baptismal covenant) was preached to the patriarchs from the time of Adam (see D&C 29:42; Moses 5,6 particularly 6:64-5).

Researcher: Timothy Robinson

Excerpt (pages): "The apostles seem to have thought that the sabbath, instead of being transferred to another day, was abolished with the rest of the Mosaic institutions" (48). "[A search of the New Testament, specifically Rev. 1:10 here] throws no light whatever on the practice of the first Christians with regard to the observance of Sunday, except that they sometimes distinguished it by the appellation, not of the Sabbath, but of the Lord's day, perhaps in honor of their Lord's resurrection. Of the two former passages [Acts 20:7 & 1 Cor. 26:2], one shows that they were accustomed to meet together on that day, and to break bread; and the other, that it was judged peculiarly convenient for them to prepare, at that time, their donations for their poor brethren. That they abstained from their ordinary employments through the whole of the day, we have no evidence; and the want of such proof, renders it rather probable that they did not. For it is by no means reasonable to suppose that they would all spontaneously consecrate the season to rest, and to a rigorous exclusion of labor, without a general concert among themselves, or an express requirement from the Apostles, of which we must have found some traces in the New Testament" (50).

Length of Relevant Material: 10 pp.

Hard Copy (pages):

Date When Photocopying Was completed:

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Topics: one true church

Author: Caleb Rich

Title of Book:

Title of Article:

Title of Periodical: The Candid Examiner (Vol. 2, No. 23)

Place of Publication: Montrose, PA
Publisher:  
Date of Publication: Apr. 30, 1827  
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.

Comment: This is the personal account of Caleb Rich's conversion to Universalism. In the headnote to the narrative, Rich is described as "the first American born Preacher who dared, or did bear open testimony . . . That it was God's Eternal and unchangeable will that all men should be saved from sin, and come to a knowledge of the truth . . ."

Note also the stylistic similarity to Joseph Smith's First Vision account in places. He eventually retires to a secret place to pray and is answered by a "still small voice." The other installments of this serial are in Vol. 2, No. 24, pp. 185-189; Vol. 2, No. 25, pp. 193-7; and Vol. 2, No. 26, pp. 201-2.

Researcher: Timothy Robinson

Excerpt (pages): "One of them observed that he wished he know which was right, the Baptists or the Congregationalists, for if we did not embrace the true Religion in this world we never could be saved. I seconded him, and it was the settled opinion of us all, but one who replied as follows: 'How do you know that either of them are right? there [sic] are more than an hundred different denominations of christians, who all take their Religon from the Bible, and we have never heard but two, and there can be but one right way among them all . . . Now I believe there is on right way and only one, for od has not left himself without a witness, and must we certainly conclude that either the Baptists or the Congregationalists are that one.' These words were louder to me than thunder; never in all my life had I heard any thing from the lips of man that had such a deep and lasting impression on my mind. I was so stunned at these words, I could say no more, my mind was so swallowed up in comtemplation, that I gave but little hed to what any body said: few indeed thought I , will ever find the strait [sic] gate" (179-80).

Length of Relevant Material: 1 para.

Hard Copy (pages): 
Date When Photocopying Was completed: 

Topics: one true church  
Author: "Monitor"

Title of Book:  
Title of Article: "Faith and Hope"

Title of Periodical: The Candid Examiner (Vol. 2, No. 9)

Place of Publication: Montrose, PA

Publisher:  
Date of Publication: Oct. 9, 1826  
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment:
Researcher: Timothy Robinson
Excerpt (pages): "There is but one way, and that way is Jesus Christ, he is the way the truth and the light. All christians profess to follow this way and light; now is it reasonable to suppose that any denomination of christians have adopted the true way free from error? If so, which is the one?--if so all would claim it. Are they all right? If not so, is it not a violation of charity, an usurpation of right, a deviation from christianity, to pretend to this infallibility that they are right and denounce others. . . . Is it not a mark of an unchristian spirit to stir up dissentions [sic] and oppositions between Churches, to strenuously advocate ordinances, thereby causing hardness of heart, and it prevents them from uniting together. . . ." (65).

Length of Relevant Material: 1 para.
Hard Copy (pages):
Date When Photocopying Was completed: ________________________________

Topics: one true church
Author:
Title of Book: "What is Truth"
Title of Article: The Candid Examiner (Vol. 2, No. 11)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Nov. 6, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: This article is composed of twelve sundry precepts listed by number which are linked only as purported tenets of "Jehova's plan of infinite grace." The conception of gospel precepts as parts of a grand narrative called a "plan" seems notable in reference to Joseph Smith (see source), as does the repudiation of an outwardly organized religion below. Also, note the interesting use of the "new name" doctrine from Revelations to denote the secret Church of Christ.

Researcher: Timothy Robinson
Excerpt (pages): "We may believe that as Chirst the head is invisible so also is his true church as to the outward, it cannot be known by any outward ordinances, for every member of Christ's church received a new name, which none knows but himself, and Chirst in God: He knows his church and is known of his. We may therefore reasonably infer that there may be many who are outwardly connected with the different visible churches which are remonstrating against each other, who possess the spirit of Chirst and are connected to his true invisible circh by a spiritual communion; and also there may be some or many in each of these outward churches who are hypocrites, or deceived and do not belong to the true church of Christ" (86).
This article is reprinted from The Religious Inquirer. The author argues against a coldness of mind and disrespect manifested by many who contend concerning religious doctrine or say that their church is the only true church. The author also makes general comments about contention and haughtiness as opposed to the felicity of Christ.

Excerpt (pages): 
"...what excessive folly and injustice does that person manifest, whose unreasonable intolerance would compel every one to bow to his standard, & fall down & worship the God which his fancy has created. ... Such are the different constitutions of the mind of man, that it is as impossible for all to believe alike, as it is for all to feel alike. And that man who reproaches his neighbor for thinking differently from what he does, manifests just as much understanding as he, who quarrels with his neighbor for not dreaming as he does" (6-7).
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.

Comment: The editor has here reprinted the Constitution of the Conventional Association of the Universalist Convention of the State of New York. It outlines the organization and duties of the leadership as well as the major doctrines. Note the emphasis on majority, democracy, and due-process coming out the enlightenment/rationalist orientation that so permeates Universalist thought.

Researcher: Timothy Robinson

Excerpt (pages): "Article 2. This Association shall convene annually on the third Wednesday of June, each member will be entitled to one vote, and all ordinary matter determined by a majority.

"Article 3. Every church in fellowship and under no restriction on account of laxity in discipline, shall have the right of sending two delegates, who, on presenting suitable testimonials of their appointment, will be admitted members of the council.

. . . . .

"Article 5. The business of this association, when assembled, shall be to choose a moderator and clerk, appoint delegates to the convention, examine the state of churches duly represented, and to grant or withdraw fellowship as may be necessary; to appoint committees and hear their reports, and adopt all such measures, from time to time, as may tend to promote general order, instruction, and harmony.

"Article 6. This association shall appoint, annually, three of its ministers a committee of discipline, who shall have the power of hearing complaints, and of suspending from fellowship the labors of ministers, when necessary, until the next meeting of the state convention.

"Article 7. No request of any candidate for the ministry can be granted otherwise than in accordance with the requisitions of the state convention; and ordination will be granted only to such ministers as have been approved laborers, in fellowship, for at least one year; and said ordination must be conferred by the committee of discipline, or the annual meetings of the association.

. . . . .

". . . no alteration or amendment shall be made, unless proposed at a previous annual meeting, and supported by two-thirds of the council" (95-6).

Length of Relevant Material: 1 p.

Hard Copy (pages): 95-6

Date When Photocopying Was completed:

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Topics: priestcraft
Author:
Title of Book:
Title of Article: "Declaration of Independence"
Title of Periodical: The Candid Examiner (Vol. 2, No. 6)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Aug. 28, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: This is an example of the contemporary use of the term priestcraft in Joseph Smith's day, the historical setting into which the Book of Mormon and its discussions of priestcraft would come forth. The article is a discussion of how the religious freedoms in the Declaration of Independence make it difficult for priests to thrive financially.
Researcher: Timothy Robinson
Excerpt (pages): "But thank heaven a free country is poor soil for priestcraft to grow upon; though it struggles hard to send forth its noxious and deleterious branches. Nothing is more wanted in this day than the general consent of the community, expressed in a determination to discountenance this class of aspiring ambitious men. . . . They have no authority for their mission from the court of heaven, and therefore we have a perfect right to pronounce them real impostors. Cease to pay them a farthing for preaching, and they will leave their flocks as they did in Virginia when they lost their salaries there" (44-5).
Length of Relevant Material: 1 para.
Hard Copy (pages):
Date When Photocopying Was completed:

Topics: Primitive Church; apostasy
Author: T. R. Gates
Title of Book:
Title of Article: "Remarks on the Present Day by T. R. Gates"
Title of Periodical: The Candid Examiner (Vol. 2, No. 3)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Jul. 17, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: There seems to be a qualified sense of the apostasy here since Universalists place no emphasis on line of authority, but the reference to a "pure church" being lost seems to imply that such a church did exist at one time, presumably at the time of Christ. There is certainly no sense, however, that the restoration of such a church would require a unilateral act of God.
The author goes on to suggest as an instructive that individual seekers should not rely too much on societies but should judge and act for themselves.
Researcher: Timothy Robinson
Excerpt (pages): "But now, where shall a society be found that can inspire confidence
that they are a pure church, and are acting conformable to the requirements of the gospel;
it may be truly said, no where. In this respect all religious societies seem to fail and
indeed they have become so much alike, that they begin to unite with each other, to
esteem, honour and love one another, as the world esteems, honours and loves its own.--
From religious societies or sects, therefore, all hope or encouragement seems to be cut
off, and there is no ground to expect that they will get any better or promote the cause of
righteousness in the world. The prophets prophecy falsely, the priests bear rule, and the
people love to have it so" (22-3).

Length of Relevant Material: 1 p.
Hard Copy (pages): 22-23
Date When Photocopying Was completed:

Topics: Primitive Church; apostasy and restoration; basis of authority
Author: "Herald of Salvation"
Title of Book:
Title of Article: "Primitive Christianity"
Title of Periodical: The Candid Examiner (Vol. 2, No. 9)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Oct. 9, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist
doctrine. In addition to articles on religion and on the activities of Universalist societies,
it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected
material, especially from Universalist magazines.
Comment: The author of this entry attempts to prove on the basis of a single passage
from Origen, that the early fathers, and hence the apostles themselves, were
Universalists; and then to fend off any objection to this generalization by proving that the
apostasy of the "religion of the Roman empire" could not have occurred as early as the
third century. It is an interesting attempt at historical revision to claim a primitive basis
of authority for the Universalist's fundamental doctrine.
The author's use of the scriptural phrase "restitution of all things" to mean the universal
salvation of all souls is also noteworthy.
Researcher: Timothy Robinson
Excerpt (pages): "ORIGEN, who was born near the close of the second century, and
flourished about A.D. 230, was of opinion that 'after long periods of time, the damned
shall be released from their torments, and restored to a new state of probation;' . . . It
follows of consequence that the contemporaries of Origen were Universalists. But these
were taught by the disciples of the apostles; the disciples of the apostles must therefore
have taught the same doctrine, or Origen and his fellow believers must have apostatized
from the faith. That no such apostasy took place, is manifest, from the fact, that they are
no where charged with any deviation from the faith, before the fifth century; nor is there
a single intimation that the restoration was a novel opinion. If the disciples of the
apostles taught the doctrine of the restitution, (and it is plain they did) then the apostles
must have taught the same . . . no evidence can be given . . . that the apostles themselves
did not preach the 'restitution of all things.' . . . If it be objected, that possibly the whole
church had become corrupted; it may be asked whether this corruption took place in the
time of Origen, or the preceding age? If before his time, it supposes the apostolic
disciples guilty. . . . The notion of any great and sudden change in the public mind, in
regard to religion is wholly preposterous . . . . A retrospect of these facts, should inspire
us with confidence, that the primitive doctrine of the restitution, will, with the progress of
research, arise from the obscurity into which it has fallen, and in which the interests and
prejudices of men have so long held it. . . ." (67-8)

Length of Relevant Material: 2 pp.
Hard Copy (pages): 66-68
Date When Photocopying Was completed: ________________________________________________________________________

Topics: proselyting, taking the gospel to all the world
Author:
Title of Book:
Title of Article: "Shorter Catechism"
Title of Periodical: The Candid Examiner (Vol. 2, No. 18)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Feb. 19, 1827
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist
doctrine. In addition to articles on religion and on the activities of Universalist societies,
it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected
material, especially from Universalist magazines.
Comment: A good example of Universalist anti-proselyting sentiment, reprinted here
from the Universalist Magazine. (See also p. 146.)
Researcher: Timothy Robinson
Excerpt (pages): "Question. Who were the Scribes and Pharisees?
"Answer. They who disfigured their faces, and were of a sad countenance,--who thought
htmeselves righteous, and despised others,--who loved to pray, standig in the synagogues,
and in the corners of the streets,--and who compassed sea and land to make one
proselyte" ([1]43).
Length of Relevant Material: 1 para.
Hard Copy (pages):
Date When Photocopying Was completed: ________________________________________________________________________

Topics: religion and civilization
Author:
Title of Book:
Title of Article: "Church and State"
Title of Periodical: The Candid Examiner (Vol. 2, No. 22)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Apr. 16, 1827
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: Consistant with the Universalist rationalist belief in the right of every individual to pursue the word of truth according to their own conscience and the Universalist enthusiasm for the separation of Church and state, The Candid Examiner seems to be acting as watchdog here and publicizing this infraction by a government official in Vermont.
Researcher: Timothy Robinson
Excerpt (pages): "The Reverend Ezra Butler, Captain General, and Commander in Chief in and over the State of Vermont, has issued his proclamation, appointing the 4th of April a day of humiliation, fasting and prayer" (176).
Length of Relevant Material: 1 sent.
Hard Copy (pages):
Date When Photocopying Was completed: ________________________________
Topics: religion and civilization; divine mission of the United States
Author: Rev. Hosea Ballou
Title of Book: "Lecture Sermon"
Title of Article: The Reverend Ezra Butler, Captain General, and Commander in Chief in and over the State of Vermont, has issued his proclamation, appointing the 4th of April a day of humiliation, fasting and prayer" (176).
Title of Periodical: The Candid Examiner (Vol. 2, No. 19)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Mar. 2, 1827
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: The Rev. Ballou is credited with defining American Universalism in his sermon A Treatise on Atonement (1805). Here he outlines a symbolic interpretation of the doctrine of being "born again" by considering how democracy was born out of monarchy and the nation of the United States was "born again." It is a fascinating sacrifical history of secular history which is paired in the sermon with a consideration of ecclesiastical history--how Protestantism was "born again" out of Catholocism in the days of Luther (see source, I have not excerpted this passage).
Compare the divine mission of the United States as described out in DC 101 and 1 Nephi 13.
Researcher: Timothy Robinson
Excerpt (pages): "If we cast our minds back to the time when these states were under the British government, we find a people, who notwithstanding they had a strong sense
and love of liberty, were educated in the monarchial system, and had many predilections in favor of a kingly government. And when the full time had come for a new system to be introduced, and a few enlightened politicians boldly stepped forward to point out the corruption of monarchy, and the oppressions it was meditating to fix on the people in all future time, and to call the attention of Americans to the true system of political liberty, and a representative government, the times presented may features [sic] similar to those when the gospel was first propagated in the world.

"In one view of the great subject, the Savior said, 'Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother. . . .' So was it in the trying day when a nation was to be born again, politically speaking. Such were the views of many, and such their love for the distinctions of monarchy, for the difference of the high and low, that they had rather part with anything else, than to part with their notions of king, of lord, and the trappings of monarchy. To such it might have been said, that unless they were born again they could not enter into the system of liberty, and the rights of man" (149).

Length of Relevant Material: 2 pp.
Hard Copy (pages): 145-51
Date When Photocopying Was completed: ________________________________

Topics: religion and government
Author: 
Title of Book: 
Title of Article: 
Title of Periodical: The Candid Examiner (Vol. 2, No. 26)
Place of Publication: Montrose, PA
Publisher: 
Date of Publication: Jun. 18, 1827
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: Seemingly running counter to the Universalist defence of the disestablishment language in the Constitution as being necessary for the preservation of religious liberty, this anecdotal reference suggests the dependency of secular governments on religion and can be compared to Joseph Smith's conception of "Sacred Cosmos" and the union of political and religious powers in the kingdom of Zion.
Researcher: Timothy Robinson
Excerpt (pages): "It was an admirable and true saying of Plutarch, 'That a city mas as well be built in the air, as a commonwealth or kingdom be either constituted or preserved without the support of religion" (208).
Length of Relevant Material: 1 sent.
Hard Copy (pages): 
Date When Photocopying Was completed: ________________________________
Topics: spirit of Christ
Author: E. Ferris
Title of Book:
Title of Article: "Examination by E. Ferris"
Title of Periodical: The Candid Examiner (Vol. 2, No. 4)
Place of Publication: Montrose, PA
Publisher: 
Date of Publication: Jul. 31, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: The question and answer format is a convention of the author. This is part of a longer treatment of many theological points of doctrine.
Researcher: Timothy Robinson
Excerpt (pages): "Q. Is it God in Christ that effects this change in men [from the love of sin to the love of holiness], or is it the light of our own reason under some outward influence?
"A. It is both; for God in Christ is the only spiritual light of human reason, 'For, there is a spirit in man & the inspiration of the Almighty giveth it understanding.' 'That was the true light that lighteth every man that cometh into the world.' 'Therefore by grace are ye saved.'" (23)
Length of Relevant Material: 1 para.
Hard Copy (pages):
Date When Photocopying Was completed:

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Topics: spirit prison; fate of those without gospel
Author: E. Ferris
Title of Book:
Title of Article: "Examination of St. John 11:25"
Title of Periodical: The Candid Examiner (Vol. 2, No. 6)
Place of Publication: Montrose, PA
Publisher: 
Date of Publication: Aug. 28, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: This allegorical explication of Jesus's raising of Lazarus from the dead is notable in that, on the basis of Christ's power to redeem even those who die in their unbelief, it implies a purgatorial state after death where the wicked go in their lack of
understanding and unbelief to await the word of Christ, and so implies the necessary work of declaring the word in the spirit to unbelievers who die in the flesh. Compare *Scriptural Teachings of the Prophet Joseph Smith* pp. 248, 251 and 356 (the doctrine is also laid out, of course, by Joseph F. Smith in DC 138).

**Researcher:** Timothy Robinson

**Excerpt (pages):**

"1. Sick Lazarus, notwithstanding the earnest prayers of his sisters and others was not restored in health to the society of his friends, before death, but after. Which allegorically represents any one, who is diseased with sin and unbelief, and who, notwithstanding the most earnest solicitations and prayers of the church for the conversion of sinners, is not converted and restored to a union in the household of faith, before death, but dies unreconciled to God.

"2. The body of Lazarus, was shut from mortal view in a gloomy cave; which may represent any one in the invisible world, who is shut out of the enjoyment of happy communion with the saints in glory.

"3. A stone was laid at the mouth or door of the cave, which is a figure of a stony heart of unbelief at the door of conscience, in the hour of death.

"4. The napkin which was bound about the head, was an emblem of the veil remaining after death untaken away, whereby the eyes of the understanding of one who dies in sin, is darkened in that state, till the veil is taken away.

"5. The body after death, being bound hand and foot with grave clothes, is a sign of one in the spiritual world, so fettered with his own wickedness and unbelief that he cannot extricate himself from his state of bondage, so as to come to Christ in his own strength, but Jesus must come to him, if he is ever delivered.

"6. As Jesus said concerning dead Lazarus, with a divine voice, 'Let us go to him.' This signifies the will of him, who said ('Let there be light and there was light,') and that it is his pleasure, that Christ should go and deliver those, in a condition after death, as already described by the body of Lazarus.

"7. By the prayer of Jesus at the cave, it is implied that he intercedes for the dead also, as truly as for the living.

"8. As Jesus Christ next turned and addressed him who had been in his grave four days, 'Lazarus come forth.' We may learn that he, but the word of his power, speaks deliverance to the captives after death.

"9. As Lazarus obeyed and came forth; it signifies the obedience of faith wrought in the soul after death through Jesus Christ our Lord.

"10. And as Jesus next said, 'loose him and let him go.' Two things are implied by this part; first, that no captive in that state is able to loose himself and go free, second, that such sinners shall, by the word of Christ's power, be loose and set free. Yea, 'delivered from the bondage of corruption, into the glorious liberty of the children of God.' Such is the voice of that miracle.

"... Then it is no wonder Jesus should say, 'I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live.' Which supposes one to become a believer after death.

"From the very nature of the subject, we may reasonably infer, that the death expressed by our Lord, in the text, is natural death, such as Lazarus died by a fit of sickness. To say it means carnal mindedness, or in other words spiritual death, would be to make nonsense of the text.
"For it is very clear from the mode of every expression in it, that both the death and the exercise of belief are said to exist both at the same time. For, 'Though he were dead,' is not a form of expression to imply the past tense, because the verb is in the subjunctive mode, and is the same as though it had been thus expressed; He that believeth in men, though he be dead, yet shall he live. Now I would ask, How can a man be carnally minded, and exercise true faith at the same time; can he thus serve two masters at once? Again, how can a man be spiritually dead in sin, and at the same time be alive in God? Kind reader, these things cannot be. However, I will inform you what can be, according to the text. Even on condition that a man be naturally dead, as was Lazarus, he can be in spirit, at the same time, a true believer; and though one should remain any limited time in unbelief, while thus dead;--Yet, if Christ shall make him believe, he shall as certainly live, spiritually, although naturally dead. . . ." (42-3).

Length of Relevant Material: 2 pp.
Hard Copy (pages): 42-4
Date When Photocopying Was completed:

Topics: spirit prison; fate of those without gospel
Author: E. Ferris
Title of Book:
Title of Article: "Examination by E. Ferris"
Title of Periodical: The Candid Examiner (Vol. 2, No. 8)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Sep. 25, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: The significant phrase in the following excerpt is, of course, "either in this world or that to come." This Universalist conception of agency following us into the grave and of the time for conversion and repentance extending beyond the grave is preminiscent of Joseph Smith doctrines concerning the same.
Researcher: Timothy Robinson
Excerpt (pages): "It is true that, even under the gospel dispensation, his will is not executed all at once, but in succession one after another. For as we are not all born into this world at the same moment, even so we are not all born of the spirit into the kingdom of grace at the same instant. Yet just as certain as it is the will of God that man should be born of a woman, it is his will that we should be all born again of the spirit, either in this world or that to come. And as God's will is not executed in our natural birth, until it takes place, even so, though it always was his will that we should all experience the new birth, yet his will in this respect, is never executed in an individual till that person is born again of the holy spirit" (58-59).
Length of Relevant Material: 1 para.
Hard Copy (pages): 58-59
Topics: spirit world, fate of those without gospel
Author: E. Ferris
Title of Book: 
Title of Article: "By E. Ferris"
Title of Periodical: The Candid Examiner (Vol. 2, No. 17)
Place of Publication: Montrose, PA
Publisher: 
Date of Publication: Jan. 22, 1826 [sic] (1827)
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: Consequent to frequent exception made to the doctrine of universal grace on the basis of Old Testament scriptures which speak of God's condemnation of the earth at the time of Noah, Mr. Ferris here invokes 1Peter 4:6 and gives reason for accepting that Christ literally went to preach to the wicked and disobedient who were destroyed by the flood after their death. Compare Scriptural Teachings of the Prophet Joseph Smith pp. 248, 251, and 356 (the doctrine is also laid out, of course, with reference to this same passage in 1Peter by Joseph F. Smith in DC138).
Researcher: Timothy Robinson
Excerpt (pages): "But what is meant by their being judged according to men in the flesh? Answer, as they had been men in the flesh, living in all manner of wickedness, even so after death, being spirits in prison, they must first be judged according to what kind of men they had been in the flesh, in order to save them from all their former sins in the flesh. . . . Then, what is meant by living according [sic] to God in the spirit? Ans. To live godly in Christ Jesus, is living according to God. And to live so in the spirit, implies they were not men in the flesh, but in the spirit, as God is a spirit. . . . "Ques. What kind of prison were those spirits in; before they were liberated?--Was it like a located, dark dungeon, a particular place of confinement? "Ans. I do not think it is so to be understood; but it refers to the state of mind they were in; contracted, and shut up in their understanding, they were confined as to a knowledge of God and his righteousness. . . . "Ques. What time after the flood was the gospel preached to the spirits in prison. . . . "Ans. It is impossible for us at present, to precisely know. Some think it must be during the three days, the body of Christ lay in the tomb. But for my own part . . . I conceive that the merits of Christ's sufferings for sin, might, through the eternal spirit, reach the case of those spirits in prison, as well before his death, as after" (126).
Length of Relevant Material: 4 pp.
Hard Copy (pages): 124-8
Date When Photocopying Was completed:
Topics: spirit world; fate of those without the gospel
Author: "Montagu"
Title of Book: 
Title of Article: "What is Truth"
Title of Periodical: The Candid Examiner (Vol. 2, No. 22)
Place of Publication: Montrose, PA
Publisher: 
Date of Publication: Apr. 16, 1827
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: Here is another incidental reference to the Universalist belief in the work of preaching the gospel after death to those who die in disobedience. The article is presented in the form of a dialogue between a Calvinist, a Restitutionist, and a Universalist. Curiously, the traditional Universalist doctrine is presented here by the Restitutionist.
Researcher: Timothy Robinson
Excerpt (pages): "If there is no trouble after death, why was any reserved in chains of darkness to the judgment of the great day? Or why was the gospel preached to spirits in prison?
"U. It is useless to ring forward that passage: The meaning is, that the spirit preached through Noah, to spirits imprisoned in houses of clay.
"R. The wisdom of God has carefully guarded this scripture from the assaults of error and misconception . . . you say that the spirit remains pure, and undefiled with sin: but here the SPIRIT, charges those spirits, with a long time of disobedience" (174).
Length of Relevant Material: 2 paras.
Hard Copy (pages): 
Date When Photocopying Was completed: 

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Topics: spiritual gifts, Pentecost
Author: Bancroft
Title of Book: 
Title of Article: "Bancroft's Sermons"
Title of Periodical: The Candid Examiner (Vol. 2, No. 3)
Place of Publication: Montrose, PA
Publisher: 
Date of Publication: Jul. 17, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: This passage emphasizes the Universalist's rationalist prejudice against miraculous manifestations of the spirit which were so common among Protestant denominations and among Mormonism.

Researcher: Timothy Robinson

Excerpt (pages): "In many places the multiplication of religious meetings during the week has been productive of a high degree of enthusiasm. Religion, in such cases, has degenerated into mere passion. The understanding of a man has thereby been darkened, and he, in the highest concerns of religions, subjected to all the fluctuations of animal feelings. This hour, in imagination, he is elevated to the very mont of communion with heaven; the next, he is depressed to the very depths of despair. At one time he is loud in his pious ejaculations; and at another he is noisy in the expression of a widely different affection. . . . and it not unfrequently happens, that with this period, his religious principles pass away; and he not only forgets his zealous professions, but also appears to have lost all sense of religious obligation" (20).

Length of Relevant Material: 1 p.

Hard Copy (pages):

Date When Photocopying Was completed:

Topics: three degrees of glory

Author:

Title of Book: "Gill Measures of Heaven"

Title of Article: "Gill Measures of Heaven"

Title of Periodical: The Candid Examiner (Vol. 2, No. 8)

Place of Publication: Montrose, PA

Publisher:

Date of Publication: Sep. 25, 1826

Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.

Comment: Here reprinted from the Christian Intelligencer, the contextual article is a satirical commentary on a pamphlet called A sermon for the Rich to buy, that they may benefit Themselves and the Poor written by one Rev. Ezra Styles Ely which uses scriptural exegesis to support its request for the donation of money "for the salvation of perishing immortal souls" (63). The excerpted portion is purportedly taken from Rev. Ely's pamphlet. Those referred to as having a lesser portion in heaven are the wealthy who are stingy with the distribution of their wealth.

Researcher: Timothy Robinson

Excerpt (pages): "If they are found in heaven, you will find them among a company scarcely saved: among the vessels of small size, which contain but little grace. They are the GILL MEASURES of heaven.

"There is a higher and a lower seat in heaven; but although it would be bliss to abide forever on the threshold of glory, yet he is a mean spirited believer, who would not humble aspire to eminence among the luminaries that surround the throne of God" (64).
Comment: The editor is here taking occasion to comment on a sermon given by a Methodist minister called "Mr. S" who used Heb. 3:2,3 to try to refute the doctrine of universal salvation. Mr. S. had preached that "eternal" punishment was indeed without end but that it would differ in degree according to the righteousness or wickedness of the individual. The editor of the Examiner rejects this doctrine on the grounds that any judgment of men by their works denies the grace of Christ. (Compare Joseph Smith's doctrine of heavenly degrees in D&C 76.)

Researcher: Timothy Robinson

Excerpt (pages): "There is another singular sentiment that Mr. S. advanced which merits inspection. From what he called an objection of 'some that sinners will be delivered from punishment when they have suffered to the full amount of their wickedness, and consequently punishment will not be endless,' he observed that, 'this argument would also go to prove that the happiness of the saints in heaven will have an end also; for when they are rewarded to the amount of their good works, they will have no right to a further continuance in heaven.' Therefore concluded 'that rewards and punishments in a future state will be proportioned by degrees of happiness and misery, and not by periods of time.' This indeed is a very curious picture of the world. If this be true degrees of happiness and misery, move by almost imperceptible steps from the lowest hell, to the highest heaven. . . . Although this picture looks perfectly visionary and fabulous, yet it irresistibly involves itself in the doctrine for which so many contend, that man will be punished and rewarded in a future state according to the deeds done in the body: For none will dispute that there are different and a vast variety of degrees of righteousness and wickedness.--But what surprises us in the supporters of this doctrine, who expect to go to heaven themselves, is, their frequent confessions that, if justice was done to them, they would long ago, have been in hell among the damned. . . . If misery and happiness in a future state, are in exact proportion to their evil and good deeds in the body, grace is out of the question" (156, italics his).


**Topics:** tree of life  
**Author:**  
**Title of Book:**  
**Title of Article:** "Scripture Illustrated"  
**Title of Periodical:** *The Candid Examiner* (Vol. 2, No. 3)  
**Place of Publication:** Montrose, PA  
**Publisher:**  
**Date of Publication:** Jul. 17, 1826  
**Nature of Source:** A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.  
**Comment:** This excerpt is set in a broader discussion of the corruption of the Bible by the "deception" of its translators which likens the Bible to a tree. The deceiving "husbandmen" have grafted false branches into the tree but their deception is discerned by observing the fruit of the branches for the trunk of the tree is love. Although the scriptures-as-tree metaphor dominates the discussion, there is a marked shift here at the end of the article where the author begins to equate the love of God with what he calls the "tree of life."

The "pure river of the waters of life" comes from Rev. 22:1, where the image of the "tree of life" is used in a more generalized, symbolic way than in the Book of Genesis ("the leaves of the tree were for the healing of the nations"--Rev. 22:2), however this author's usage of the "tree of life" to represent the love of God seems preminiscent of Lehi's conception of the "tree of life" in the 1Nephi 8.  
**Researcher:** Timothy Robinson  
**Excerpt (pages):** "Thus of God's revelation to man. Love made it. Love is the object of it. And as it commenced in Love, it will end in Love; when it shall be fulfilled in every heart, and God's universal benificence live and reign triumphant in every bosom. For the 'tree of life' bears fruit for the healing of the nations, and its roots are continually wet and fructified by 'the pure river of the waters of life, clear as crystal, proceeding out of the throne of God and the Lamb'" (22).  
**Length of Relevant Material:** 1 para.

**Topics:** visions, dreams, revelations  
**Author:** Caleb Rich  
**Title of Book:**  
**Title of Article:** "Memoir of Elder Riche [sic]"
Accordingly I went to a secret place, & began my secret prayer. I continued I should say not much more than one hour, when I was broken off by a still, small voice, the words were plainly articulated and realized, and were as follows: 'Your motive is from selfish principles, for fear of future and endless misery; you always have been and now are excited to pray from the same false motives.' Believing without a shadow of a doubt that this was the voice of God to me, I took great encouragement, thinking I had now learned my mistake and how to pray in future acceptably. I instantly renewed my petition (which was) that God would grant me to pray with a good and holy motive that might be heard. By this time I was interrupted again with the same voice which said, 'what are you doing noew better than before? Your motives are the same as before--you wish for holy motives to escape the torments of hell.' Then for the first time I was thoroughly convicted that I could do nothing towards regenerating myself not so much as to think one good thought. Here I entirely gave myself up seeking any more, but found I lay at the mercy of God to dispose of as he say fit. But a great alm overspread my mind and my passions all subsided. Instantly I say a vision, as it appeared to me. I was alking a straight road with a celestial guide at my right hand. The sun appeared to be about thow hours high in the morning, shining thfough a hazy cloud, cast a beautiful red and yellow color on the ground. I say a sone wall on the right hand not quite findished; and I saw a stone lying on the ground near the wall suitable to help finsh the wall, here we stopt [sic]; my guide said to me, 'by what means will this sone ever get placed into this wall?' I answered, 'if the owner of the premises judged the stone fit for the building and is self-moved to put it into the wall, it will be done; otherwise it never will.' My guide said that I had answered discreetly, and then said to me, 'thou art as that stone & you can do no more toward influencing God to put you into his building, than this stone can the owner to aly it into this wall; and you (said he) was [sic] placed by unerring wisdom into God's uilding before the foundation of the world.' . . .
importance to me was in a vision of the night when deep sleep had fallen upon me. It appeared to me that I was suddenly awaked [sic] at the west end of a straight path, in a very thick wilderness where the trees were so thick behind me and at my right and left hand that I could see but a few steps any way, except to the east where the light shone in its usual brightness as far as my eyes could reach. The ground was almost level where I stood, and kept a gradual ascent until near the east end of the road where growing steeper it readen to the top of a mountain, over which the clear sky appeared. The road through the wilderness was as straight as a line, not a single branch from the forest hung over the strait [sic] and arrow way which was about twenty feet wide and filled with small bushes; except in the middle of the road was a foot path just wide enough for one person to walk in. In this was neither briars nor bushes, nor any thing to stumble over, not the least crook in it from one end to the other. At the west end of this road, I found myself as one just brought into existence with a celestial friend holding me erect on my feet by the right arm. . . . He informed me that it was the straight and narrow way that led to mount zion; and that I had no strength only what I received when I was brought into it: then putting a staff into my right hand which he called faith, without which, said he, 'you can neither stand nor go.' Then letting go my right arm bid me walk, saying 'we walk by faith and not by sight.' . . . Then casting my eyes to the ground I discovered new tracks of travellers; I knew whose they were, and they were all Baptists. Then I was careful to step into their tracks. My guide soon admonished me for it . . . 'you must follow no man any further (said he) tho' they follow Christ, if you continue so doing you will soon get out of this way, and will again be lost in the wilderness. Now (said he) I will shew you the mark, on which if you keep your eyes you will never lose the way,' and pointing to the east he shewed me a bright light directly over the middle of the top of Mount Zion, resembling the sun through a foggy cloud. . . . Thus fixing my eyes on the mark I travelled with great delight and more speed for a considerable distance although the ascent gained, yet I arose more in advancing one step now, than in many when I first set out. . . . I then cast my eyes on the ground to see whether I could discover any [sic] new tracks . . . as I was then fast ascending the hill of Zion. And I saw no sign of any recent traveller. Then I said to my guide (which had kept at my right hand to give my all the information necessary for the journey and guide me into all truth) 'I see no footsteps of the Baptists thus far advanced. He replied no, the Baptists have never travelled so far as this. They are all at present in wilderness between this and the place where we first set out. Their carcasses have fallen in the wilderness as many of the children of Israel did.' . . . I arrived at the summit of the mountain. Here we stopped when I viewed with great transport and delight the sun which ad lighted me all the way, and the beautiful situation of the mountain for delights, when my guide exclaimed with an Emphasis 'this is o less than the house of God and the Gate of Heaven.' At this I instantly awoke with joyful surprise the words still sounding in my ears for a long time" (185-7).

"In a vision of the night when deep sleep had fallen upon me, it appeared to me I was walking out alone where I met a beautiful personage, and as he drew night to me, he made himself known that he was Jesus the Christ of God; and unspeakable grace, mercy, meekness, mildness, loving kindness, gentleness and compassion, beamed in his countenance; and his voice to me was that of a charmer" (Vol. 2, No. 25, p. 197).

"I expected at least he would reprove me for some remissness [sic] or fault, but not the least reproof did I hear. But with the sociability of an equal, and all the tenderness and
pity of a tender mother to a young child did he converse with me. He took two small portions of food resembling corn and gave me, eat sufficiently of it thyself; and of it feed my sheep and lambs, and it will never exhaust, it will be sufficient for thee at all times.--I took it nothing doubting that he had sent me to preach his gospel. . . ." (Vol. 2, No. 26. p. 201).

Length of Relevant Material: 5 pp.
Hard Copy (pages):
Date When Photocopying Was completed:

Topics: visions, dreams; Hell, judgment; proselyting; Ancient of Days
Author: "Mentor"
Title of Book:
Title of Article:
Title of Periodical: The Candid Examiner (Vol. 2, No. 2)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Jul. 17, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: A colorful account of a dream/vision of Hell, the judgment of the wicked by God, and God's freeing of the captive souls and shutting of the gates of Hell. Learned ministers of other faiths are condemned to misery for having preached a doctrine of punishment and woe instead of the gospel of mercy ("by that judgment ye judge, so ye shall be judged"). Anti-proselytism sentiment is expressed: those who "refused to become promoters of their several creeds." There is an incidental reference to Zion.
Researcher: Timothy Robinson
Excerpt (pages): "... the slumbers of the night came over my soul and I fell into the following dream. . . . I beheld a lake which in prophetic days might have been denominated Tophet, but in modern times it is called the lake which burneth with fire and brimstone. . . . From the centre of this lake there arose a mighty image to such a height that its head appeared to occupy a middle space between heaven and earth. Endless misery was engraved upon his forehead--mystery was written upon its breast--damnation on the right arm and everlasting punishment on the left. . . . Over this gloomiest of regions there reigned a prince. . . . called Diabolus--the Devil. . . . It hath been asserted by one who is a professed watchman upon the walls of Zion that the parent of mercies, the giver of every good and perfect gift would spit fire and brimstone from his mouth to kindle the flames of hell. . . . I heard a voice so loud and terrible that it crept into the farthest recesses of the mountains and shook the pillars of creation. The mandate was, come to judgment. At the sound I turned and saw one like unto the son of man seated upon a throne wearing a crown upon the sides of which were written justice, judgment and mercy. Upon the front was engraved the following I am Jesus the root and offspring of David--the bright and morning star. . . . And I looked again and beheld a very great
company coming from the east and west--the north and south and from going to and fro in the earth. . . . The following are a specimen of the characters placed at the commencement and termination of their names. Rt. Hon. Rev.--D.D.--A.B.P.--B.D.--S.S.P. &c. . . . On investigation it was found that without regard to age or sex, they had dealt damnation round the land and threatened with an endless expulsion from the mansions of heaven all who would not conform to certain prescribed rules, or refused to become promoters of their several creeds and confessions of faith. . . . And as they had adjudged many as deserving everlasting misery and had measured out fire and brimstone to the inhabitants of the earth, so the like measure was to be meted to them again. . . . Again I beheld until one like unto the ancient of days came near and smote the Prince that Old Serpent and Satan, and the Image that arose out of the midst of the Lake fell. The Lake was dried up, and the seat of Satan's kingdom was annihilated. . . . The captives were delivered, and after being washed in that inexhaustible fountain that is open for Judah and Jerusalem, they were clothed in robes of linen, clean and white" (18-19).

Length of Relevant Material: 2 pp.
Hard Copy (pages): 17-19
Date When Photocopying Was completed:

Topics: Zion
Author:
Title of Book:
Title of Article: "What is Truth"
Title of Periodical: The Candid Examiner (Vol. 2, No. 1)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Jun. 19, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: The editor(s?) of the Candid Examiner proclaim the mission and timeliness of Universalist doctrine in general and their particular publishing endeavor in specific. They perceive that a "time of refreshing" has come and exhort their readers to put on the "whole armor of God" in defense of Zion.
Researcher: Timothy Robinson
Excerpt (pages): "The doctrine had burst upon the people in a day of light. It appeared to be scattered down as from the hand of its Divine Author, as good seed sown in a remote wilderness. The doctrine sprang up and flourished in a time of refreshing from the presence of the Lord...yet much remains to be accomplished before Zion's peace is established among us. . . . Your steadfastness and perseverance in the work of the Lord is requisite for the bringing about that good which we desire." (4-6)
Length of Relevant Material: 2 pp.
Hard Copy (pages): 4-6
Date When Photocopying Was completed:
Topics: Zion
Author:
Title of Book:
Title of Article: "Universalism in the West"
Title of Periodical: The Candid Examiner (Vol. 2, No. 9)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Oct. 9, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: This passage is excerpted and reprinted here from the Religious Inquirer.
Researcher: Timothy Robinson
Excerpt (pages): "Truly pleasant are a few green spots, in the west, where the sun of righteousness shines, and the dews of Zion cause the wilderness to blossom like the garden" (69).
Length of Relevant Material: 1 sent.
Hard Copy (pages):
Date When Photocopying Was completed:

Topics: Zion, gathering, apostasy and restoration
Author: N. Doolittle
Title of Book:
Title of Article: "Circular"
Title of Periodical: The Candid Examiner (Vol. 2, No. 8)
Place of Publication: Montrose, PA
Publisher:
Date of Publication: Sep. 25, 1826
Nature of Source: A religious bi-weekly publication mainly promoting the Universalist doctrine. In addition to articles on religion and on the activities of Universalist societies, it included sermons, Bible studies, poetry, anecdotes, and a good deal of selected material, especially from Universalist magazines.
Comment: A commencement sermon given at a gathering of "The Ministers and Delegates composing the Chenango Branch association of the Universalists." It is notable for its conception of Zion and for its sense of messianic timeliness.
Researcher: Timothy Robinson
Excerpt (pages): "Beloved Brethren through the blessing of heaven under the cheering smiles of divine providence we have once more been permitted to congregate in annual association, to take sweet counsel together for the welfare of Zion. . . . Although Zion has been in some measure lost in the waste and howling wilderness of sin and
superstition, and enveloped in clouds of moral darkness, yet now all glorious in her majesty she begins to arise from the dust as streams of light shooting up the eastern horizon indicates the near approach of day, so do the streams of light now shooting up the moral horizon betoken the near approach of that day when the sun of righteousness shall arise and shine with resplendent lustre and all moral darkness be made to vanish away before his unparalleled glory & splendor, yet a little while & Zion's children will no longer be clothed in mourning. . . . Yes, the Lord will build up Zion a glorious church throughout the wide world" (61-3).

Length of Relevant Material: 1 p.
Hard Copy (pages): 61-63
Date When Photocopying Was completed:  

Topics: Atonement
Author: Elias Smith
Title of Book: New Testament Dictionary
Title of Article: 
Title of Periodical: 
Place of Publication: Portsmouth, N.H.
Publisher: Christian Herald Office
Date of Publication: 1832 (2nd ed.) Originally publ. 1812.
Library Location: American Periodicals Series Microfilm B. No. 135
Nature of Source: Smith wrote a New Testament Dictionary for the purpose of showing the original meanings of words so he could disavow every un-Christian tradition (as he saw it) that had been imported into primitive Christianity.

Comments: After giving a straightforward definition of the word atonement, Smith comments on what he thinks Christ's atonement means.
Researcher: Carl Sederholm
Excerpt (pages): "Much is now said of a special and particular atonement, general atonement, universal atonement, with many such things not mentioned in the Scriptures. Some say Christ has atoned the deity, paid a debt for the Elect, or all the world, appeased the wrath of God,--and some--, that Christ died to reconcile God to man, with many such unscriptural things. The fact is, God is the same now as before Christ came. God was love, or he had never given his Son, that men might believe in him, and be saved. The atonement is as extensive as men are reconciled to God, and no more so. The propitiation, or medium of reconciliation, is as extensive as the whole world, or the gospel could not be preached to every creature, nor could all men be justly commanded to repent. As much as we are reconciled to God, so much we share in the fulness of Christ, and no more. In this way, men are saved, and all who remain unreconciled, remain unsaved, and so must forever remain." (64-65).

Length of Relevant Material: .
Hard Copy (pages): 
Date When Photocopying Was Completed:
Topics: Bishop; Elder; paid clergy  
Author: Elias Smith  
Title of Book: New Testament Dictionary  
Title of Article:  
Title of Periodical:  
Place of Publication: Portsmouth, N. H.  
Publisher: Christian Herald Office  
Date of Publication: 1832 (2nd ed) originally published 1812  
Library Location: American Periodicals Series Microfilm B. No. 135  
Nature of Source: Smith wrote a New Testament Dictionary for the purpose of showing the original meanings of words so he could disavow every un-Christian tradition (as he saw it) that had been imported into primitive Christianity.  
Comments: Smith explains the etymology of the word Bishop and explains that the office of Bishop must be one of service and not one of financial remuneration. He explains that the offices of Bishop and Elder are the same.  
Researcher: Carl Sederholm  
Excerpt (pages): "This word is from the Saxon word Bishop, and that from a Greek word which means an Overseer, or Inspector. Before the time of the Apostles, the word was used by the Athenians, to mean such as they sent into the provinces to subject them, and to see whether every thing was kept in order. The Romans gave the same title to those who were inspectors and visitors of the bread and provision. In the New Testament it means one who has the oversight and care of that which belongs to himself or another. It is something very different from that which the Catholics, Episcopalians, and Methodists mean when they say The Bishop." (88-89).  
"The New Testament speaks of two orders of Bishops, one above the other, or one having the whole care and command of all the others."  
"1. Jesus Christ is the first, or the Bishop over all his Bishops"  
"2. All the faithful ministers of Christ who are ordained to take the oversight of the flock of God, are Bishops, or Elders, which is the same. Christ told the Apostles they were all brethren and their office was equal: no one was above another. The law concerning the ministers of Christ stands the same now as then." (89).  
"Men who preach for hire. . . do not deserve the name of bishops" (89).  
Length of Relevant Material: 2pp.  
Hard Copy (pages):  
Date When Photocopying Was Completed:  

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Topics: Bishops, Elders  
Author: Elias Smith  
Title of Book: Articles of Faith and Church Building  
Title of Article:  
Title of Periodical:  
Place of Publication: Portsmouth, N. H.
Publisher: N. S. and W. Peirce  
Date of Publication: 1802  
Library Location: Early American Imprints Series microfiche number 3076  
Nature of Source: This text is a statement on the New Testament church presented to the "Elders and brethren, who compose the Christian Conference."  
Comments: The contents of this short work detail various beliefs and practices found in the New Testament church. Because Smith and his associates were primitivists, this book attempts to describe the tenets of their Christian faith. In this book they also articulate their desire to go by the name of Christian; all other denominational names, they argue, are unscriptural.  
Researcher: Carl Sederholm  
Excerpt (pages): "The officers in the church are two: 1st. Bishops or Elders, these are to attend to spiritual things" (13).  
"No man can be a bishop, unless he is a spiritual man; because his office is spiritual: and the natural man doth not understand the things of the spirit of God, for they are foolishness to him. . . He must have experience--not a novice. His work is to preach the word--to feed the flock of God over which the Holy Ghost has made him an overseer" (13).  
"As Elders are required to give themselves wholly to the service of the church, it is required by the laws of Christ that the church support them, that they be not entangled with the affairs of this life, that their profiting may appear to all" (13).  
Length of Relevant Material:  
Hard Copy (pages):  
Date When Photocopying Was Completed:  

Topics: Conferences; Millennial Conditions  
Author: Elias Smith  
Title of Book: Sermons, Containing an Illustration of the Prophecies to be Accomplished from the Present Time, Until the New Heavens and Earth are Created, when all the Prophecies will be Fulfilled.  
Title of Article:  
Title of Periodical:  
Place of Publication: Exeter, N.H.  
Publisher: Norris and Sawyer  
Date of Publication: 1808  
Library Location: American Periodicals Series Microfilm B no. 135 or Shaw and Shoemaker microfiche number 16200, Early American Imprints Series  
Nature of Source: This collection of sermons represents ten years of Elias Smith's thinking on the subject of the fulfillment of Biblical prophecy respective to the millennium  
Comments: Elias Smith, in his twelfth sermon, argues that there will be an annual conference of most of the nations of the world during Christ's millennial reign. He compares the necessity of this conference with the Presbyterian and Methodist conferences of his own day.
This by some may be thought a thing incredible; but the situation of the nations of the earth at that time, will require that all nations, or at least that some of all nations, I behalf of the rest, should meet at the seat of government for the benefit of the whole" (154).

"At the time when there shall be one Lord and his NAME one; all those party distinguishing names and meetings will be overpowered by the glorious name christian" (155).

"This annual meeting, like the sun which overpowers all other lights, will overpower all the little annual meetings of the different religious denominations, and all the annual meetings of states, kingdoms, and Empires in the world" (155).

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Topics: Covenant; Jews
Author: Elias Smith
Title of Book: New Testament Dictionary
Title of Article: 
Title of Periodical: 
Place of Publication: 
Publisher: Christian Herald Office
Date of Publication: 1832 (2nd ed) originally published 1812
Library Location: American Periodicals Series Microfilm B. No. 135
Nature of Source: Smith wrote a New Testament Dictionary for the purpose of showing the original meanings of words so he could disavow every un-Christian tradition (as he saw it) that had been imported into primitive Christianity.
Comments: Smith goes through the standard definition of covenant as an agreement between two or more persons, then he turns to discussion of the covenant with Abraham and the Law of Moses as a covenant with the Jews. He also mentions that the gospel of the New Testament is a covenant. When he talks about the future of the Jews he also mentions a future covenant to be established.
Researcher: Carl Sederholm
Excerpt (pages): "The word covenant means that which shall in a future day be done with, in, and for the Jews, which will ever after secure to them al which God promised to Abraham, ad his seed."

"This [covenant] is to be made with the Jews at the last day, and with no others; this covenant is not yet made" (146-47).
Length of Relevant Material: 2pp
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: Covenants with Israel; Restoration of Israel to their lands; Ten Tribes; Gathering
Author: Elias Smith
Title of Book: *Sermons, Containing an Illustration of the Prophecies to be Accomplished from the Present Time, Until the New Heavens and Earth are Created, when all the Prophecies will be Fulfilled.*
Title of Article:
Title of Periodical:
Place of Publication: Exeter, N.H.
Publisher: Norris and Sawyer
Date of Publication: 1808
Library Location: American Periodicals Series Microfilm B no. 135 or Shaw and Shoemaker microfiche number 16200, Early American Imprints Series.
Nature of Source: This collection of sermons represents ten years of Elias Smith's thinking on the subject of the fulfillment of Biblical prophecy respective to the millennium.
Comments: In his tenth sermon, Elias Smith goes into detail about the return of all twelve tribes to the land of Israel where the Lord will establish his new covenant with them. He argues against skeptics who claim there are no lost ten tribes because nobody can locate them precisely.
Researcher: Carl Sederholm
Excerpt (pages): "At that time the twelve tribes will be restored. It is thought by many, that this will never be; because we do not know where the twelve tribes are. That the twelve tribes will be gathered out of all lands and resettled in Canaan, is evident from substantial witnesses" (138). There will be "a general gathering of the posterity of Abraham as never has been" (139).
Length of Relevant Material: 2pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

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Topics: Divine Mission of the United States
Author: Elias Smith
Title of Book: *The Whole World Governed by a Jew*
Title of Article:
Title of Periodical:
Place of Publication: Exeter, N.H.
Publisher: Henry Ranlet
Date of Publication: March 4, 1805 The day after the Election of President Thomas Jefferson

Library Location: Early American Imprints Series, Evans number 9373
Nature of Source: printed sermon
Comments: A sermon concerning the Government of Christ, based on Isaiah 9:6 "And the Government shall be upon his shoulder." Smith discusses several Biblical passages to establish the nature of Christ's reign on earth. When he discusses the terms liberty,
equality, unity, peace he searches (rhetorically) other kingdoms on earth to find a pattern in them. He argues that the government of the United States is the only government on earth to exhibit the qualities expected in Christ's kingdom. In this excerpt, Smith extols the virtues of Presidents Washington and Jefferson, noting that they are men of God.

Researcher: Carl Sederholm

Excerpt (pages): "When the first President was placed in the chair, it was considered of God, that such a government should be adopted and such a man as GEORGE WASHINGTON appointed to preside as chief magistrate in the union. (31)

The nature of the constitution and articles of confederation and perpetual union, and the manner in which it was adopted is a striking proof of its being of God. (32)

It appears to me that George Washington was a Magistrate appointed by Christ, to be a praise to them who do well, and that he meant to do justly as a magistrate... John Adams, I consider, as a four years scourge to the United States; who, by his retrograde motion, taught the Americans that they had something to do in order to enjoy the blessings of the righteous government which the second Adam had given them. By his administration, the people found that the third Adam's notion of government was very different from that of the second Adam.

Our present President, Thomas Jefferson, was raised up by the King of kings to fill the most important place in the world; and though Christ took Washington away; yet he spared Jefferson, whose name will ever be held in high esteem by all who love liberty, equality, unity, and peace.

I do not thing there ever was a chief magistrate so qualified as he is. Is ideas of government and religion accord with the laws of the King of kings. (34-35)

The present situation of our affairs, as to the chief magistrate in our government, is worthy of notice. I think Mr. Jefferson is the first magistrate that has ever come forward and not only told the world that magistrates had no right to interfere in the priestly government of Christ; but in four years administration, he had proved that he did not wish to bind men's souls. In that time they have found that he has no thought of destroying religion.

I believe that God has raised up Mr. Jefferson for the Americans as he raised up Cyrus for the Jews..." (75).

I may be called enthusiastic by the present generation when I say, I believe Thomas Jefferson is the angel who poured out his vial upon the river Euphrates, that the way of the kings of the east might be prepared; but future generations will see that this is true. (77).

Length of Relevant Material:.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Divine Mission of the United States
Author: Elias Smith
Title of Book: The Whole World Governed by a Jew
Title of Article:
Title of Periodical:
The question is, what is righteousness in a government? I answer it is 1. Liberty, 2. Equality, 3. Unity, 4. Peace. The government which Christ set up in this world, when he was here, had these four things in it. These four things he preached, and called men to attend to them. He said his kingdom was not of this world; it was not founded nor governed upon unrighteous principles. He told his hearers that the kingdom or government of God had righteousness in it. (23).
Where shall we find a people under such a government as this? all the churches, in the days of the apostles, were under this heavenly government: they appeared one vast republic on earth! all free, all equal, all united, all at peace among themselves, and striving for peace among those with whom they lived. The apostles were servants in the churches; so were the other ministers. No one had dominion over the faith of another. Where shall we find this government now? . . . In the United States of America.

The constitution of the United States, is founded on that righteousness which consists in Liberty, Equality, Unity, and Peace. This is the first and only government on earth of the kind. This begun first in Providence (Rhode island) and has now become the general government of this country.
I suppose that some may be unwilling to own that the government of this country is the kingly government of Christ; and it is likely that the idea will be new to many; but it is a fact. . ." (26-27).

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**Topics:** Divine Mission of the United States  
**Author:** Elias Smith  
**Title of Book:** The Whole World Governed by a Jew  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Exeter, N.H.
A sermon concerning the Government of Christ, based on Isaiah 9:6 "And the Government shall be upon his shoulder." Smith discusses several Biblical passages to establish the nature of Christ's reign on earth. When he discusses the terms liberty, equality, unity, peace he searches (rhetorically) other kingdoms on earth to find a pattern in them. He argues that the government of the United States is the only government on earth to exhibit the qualities expected in Christ's kingdom.

**Excerpt (pages):**

"I am to prove the government of this country to be the kingly government of Christ, from the constitution and articles of confederation, which are adopted in this country by a majority of people" (27).

"Liberty, is the first thing in the government of Christ. This is one thing peculiar to the constitution of the United States" (28).

"Equality, is another thing peculiar to the kingly government of Christ. This part of it is in the constitution of this country. We have no lords spiritual, nor lords temporal: such a class of men as the nobility, are not known here, but all these unrighteous distinctions are swallowed up in the term fellow citizens. Privileged classes, who do nothing, and live idly on the hard earnings of others, are not found here. (29)

Unity is another part of Christ's government. This is peculiar to the government of this country. On this account, the stile of our confederacy is this "the United States of America" (29).

Peace is another thing peculiar to the government of Christ. This is found in the government of this country. As righteousness is the nature of the government; so peace is the certain attendant of it" (30).

"This government, considered in the nature of the constitution, and the articles of confederation between the States, is the wonder of the world! This is a government different from all others on earth: it is from heaven." (30-31).

"When the first President was placed in the chair, it was considered of God, that such a government should be adopted, and such a man as George Washington appointed to preside..." (31).

**Length of Relevant Material:** 4pp.

**Topics:** Elder

**Author:** Elias Smith

**Title of Book:** New Testament Dictionary

**Title of Article:**

**Title of Periodical:**
Nature of Source: Smith wrote a New Testament Dictionary for the purpose of showing the original meanings of words so he could disavow every un-Christian tradition (as he saw it) that had been imported into primitive Christianity.

Comments: Smith gives a very basic definition of the word Elder, but suggests that Elder's care for the temporal needs of those whom they serve.

Excerpt (pages): Elders "were employed in preaching to the people" (186) They "had the oversight or care of the temporal affairs of the church" (186) "The word is used in the New Testament to describe the public men or officers in the church of Christ, who preach, or act for and in behalf of the church. It is a name which belongs to all the faithful ministers of the Christ, who are ordained to that office, and one is not allowed a pre-eminence above another." (186).

Length of Relevant Material: 1p.

Hard Copy (pages):

Elders "were employed in preaching to the people" (186)
They "had the oversight or care of the temporal affairs of the church" (186)
"The word is used in the New Testament to describe the public men or officers in the church of Christ, who preach, or act for and in behalf of the church. It is a name which belongs to all the faithful ministers of the Christ, who are ordained to that office, and one is not allowed a pre-eminence above another." (186).

Length of Relevant Material: 1p.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Elders; deacons; high council; Descent of Authority; order; primitive church; apostacy

Author: Elias Smith

Title of Book: "Liberty No. 20"

Title of Periodical: Herald of Gospel Liberty

Place of Publication: Portsmouth, N.H.

Publisher: Elias Smith

Date of Publication: June 9, 1809

Library Location: APS film 051 no. 19

Nature of Source: The Herald of Gospel Liberty is probably America's first religious newspaper. In this biweekly periodical, edited by Elias Smith, articles typically focus on the nature of religious freedom in America, the quest for the primitive church, the signs of the times, and the millennium.

Comments: The "Liberty" series addresses several aspects of what Liberty means to a Christian. In this article, Smith begins by discussing that the liberty of the primitive church was short lived because there was a falling away. He does not wish to see a similar falling away in his own time, thus the constant emphasis on liberty in his newspaper.

Researcher: Carl Sederholm

Excerpt (pages): "The liberty which the primitive church enjoyed in the days of the Apostles, though glorious, was not of long continuance, by reason of the falling away from the doctrine of the Apostles, according to the prophecy of the Apostle Paul" (80).

"After the death of the apostles, the spirit which began to work in the day of John and Paul, shewed itself openly in the alterations that were made. In their day, the Presbyters, or Elders, laboured in the churches, in perfect harmony, nor did they stand in need of a President or Superior, to maintain concord and order where no dissentions were known. But the number of Elders and Deacons increasing with that of the churches, they appointed an assembly of Presbyters, over which they appointed a presbyter to preside, in order to distribute among his colleagues their several tasks. . . and to be as was supposed a centre of union to the whole society. This was the first departure from the order left by the apostles" (80).

"There was another thing which took place, after they departed from the faith, which took away the liberty of the people. These bishops told the people that the ministers of the christian church, succeeded to the character, rights, and privileges of the Jewish priesthood, and this was a new source of honour and profit to this order of men. The Patriarchs considered themselves as invested with a rank and character similar to those of the high priests among the Jews, which the Presbyters represented the priests; and the deacons the levites. This notion once introuced, produced pernicious effects, which have been felt by the people to this day, as it has established in the minds of the people a greater difference between the ministers and people, than the law of Christ allows" (80).

Length of Relevant Material: 1p.
Topics: Endless Punishment
Author: Editor
Title of Book: 
Title of Article: "The Doctrine of Endless Misery Invetigated"
Title of Periodical: The Alethian Critic; or Error Exposed by an Exhibition of Truth Vol 1 no. 1
Place of Publication: Lexington, Kentucky.
Publisher: D. Bradford
Date of Publication: April, 1804
Nature of Source: Religious periodical of the Halcyon Church of Christ in Columbia, also called the Millennium Church. This radical protestant religion has a strict belief in monotheism and millennialism, and believes the Urim and Thummim central to their religion.
Comment: This article refutes the immortality of the devil, death, and hell, arguing that the doctrine of endless misery is blasphemous, because God is the source of salvation, not damnation. It explains that God cannot become all in all unless the devil, death, and damnation, are only temporary conditions.
Researcher: Carl Sederholm
Excerpt (pages): "The terms everlasting punishment, in the Greek, are rendered 'AIONIAN PUNISHMENT.' That is the punishment of the ages. Now this cannot be expressive of endless duration, BECAUSE there are no periods, or ages, in eternity. Eternity is one eternal now..." (15)
"the idea of immortal death--immortal misery and of an immortal devil, appear as contradictory in themselves, when we call into view the true nature of things..." (16)
"It is a privation of immortality that gives birth to misery and death..."(16)
"The devil, disorder, misery, death, or hell, are not EFFECTS proceeding from or supported by an eternal cause, and therefore, cannot in the nature of things be ENDLESS in their existence..."(17).
"There is not one word of endless misery in all the law. No! nor one moment's future misery!!" (23)
"The doctrine of endless misery, in its nature, is repugnant to both law and gospel" (25).
"...The doctrine of endless misery tends to vilify the character of God and his dear son, to invalidate and scandalize the sacred writings, to render the christian name contemptible, to defame all revealed religion, and to set up a false religion in place of the true..." (29)
Length of Relevant Material: 6p.
Hard Copy (pages):
Date When Photocopying Was Completed:
The cause of the punishment of the wicked at the last days in this; disobeying the gospel of Jesus Christ.

All men are in one situation by nature. . . As it is written, there is none righteous, no, not one. . . "For all have sinned, and come short of the glory of God. These verses show that all nations are in one situation; all sinners. What sin have they committed? They have hated the light which God hath given them. . . Their sin is unbelief.

All those places which speak of Christ's giving himself a ransom for all; being a propitiation for the sins of the whole world; being the Saviour of the world, have reference to the atonement, which is of such a nature as to open a way to proclaim peace and pardon to all the guilty, which is all the world; and to proclaim to them the acceptable year of our God; and to all who refuse to obey, the day of vengeance is declared, in the most solemn manner." (9-10).
Nature of Source: This collection of sermons represents ten years of Elias Smith's thinking on the subject of the fulfillment of Biblical prophecy respective to the millennium.

Comments: Smith's fifteenth sermon relates all the various meanings of hell at the time. He discusses in particular the hell of the pagans, the "Mahometans," the "Papists," the Protestants, and the scriptural hell.

Researcher: Carl Sederholm

Excerpt (pages): "Whenever there are a variety of opinions concerning any matter, there is always some truth at the bottom. All these different notions concerning hell, is an evidence that there is something true about it: that truth is in the scriptures" (193).

Hell: "1. It is described as a place of confinement and torment"

2. "Hell is described as a place of torment before the last day"

3. "Hell is described as a place where the souls and bodies of the wicked will be destroyed, and where the angels which sinned will be destroyed with them" (193-194).

The scriptures "speak plainly of the soul and body being destroyed in hell" (194).

Length of Relevant Material: 2pp.

Hard Copy (pages):

Date When Photocopying Was Completed:

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Topics: Infant baptism
Author: Elias Smith
Title of Book: "Baptism No. 2"
Title of Article: "Herald of Gospel Liberty No. 9, Vol. 1"
Place of Publication: Portsmouth, N.H.
Publisher: Elias Smith
Date of Publication: December 22, 1808
Library Location: APS film 051 no. 19

Nature of Source: The Herald of Gospel Liberty is probably America's first religious newspaper. In this biweekly periodical, edited by Elias Smith, articles typically focus on the nature of religious freedom in America, the quest for the primitive church, the signs of the times, and the millennium.

Comments: Smith refutes infant baptism because it makes no distinction between the world and the church. He compares lack of uniformity in baptism to lack of uniformity in a company of soldiers.

Researcher: Carl Sederholm

Excerpt (pages): "The design of Scripture baptism is to make a distinction between the world and the church, infant baptism makes no distinction. Therefore infant baptism is not the one baptism designed to make the distinction between the world and the church. These propositions must stand unless some person can prove that infant baptism makes a distinction between the world and the church, and is a command given by the head of the Church" (36).

Length of Relevant Material: 1p

Hard Copy (pages):
Nature of Source: This sermon details Elias Smith's belief in baptism. He believed in baptism by immersion and found infant baptism unscriptural. At the end of his sermon, he provides a brief history of infant baptism to show how it developed in the church. As is typical of Smith, he traces the subject of infant baptism as far back as he could so he could prove it unscriptural.

Comments: Much of Smith's history of infant baptism seems to be researched, though he certainly argues his own point of view with all of his evidence. Toward the end of his history he details the condition of baptism in his own time, lamenting that infant baptism was not only on the rise among the religious of his day, but that there were so many accepted ways of doing it.

Excerpt (pages): "In this century baptism has almost as many shapes as imagination can paint; particularly, what they call infant baptism. The clergy have worked it something as the Boy did his ice, when he undertook to warm it. Just at the time when he thought it was warm, it had turned to hot water: so it is with infant baptism, it is almost warmed out of sight."

"When I was in New Bedford last May, it was said that one who had been sprinkled in infancy, wished to be sprinkled again. The first sprinkling was nothing, the second was like it; nothing and nothing from nothing.--nothing remains three naughts [o, o, o]." (34)

Length of Relevant Material: 1p.

Hard Copy (pages):

Date When Photocopying Was Completed:
Library Location: APS film 051 no. 19
Nature of Source: The Herald of Gospel Liberty is probably America's first religious newspaper. In this biweekly periodical, edited by Elias Smith, articles typically focus on the nature of religious freedom in America, the quest for the primitive church, the signs of the times, and the millennium.
Comments: Smith is reporting on Napoleon's gathering of a body of Jews in Paris and speculates on some of the reasons for this gathering and what this might mean in light of Christianity and the last days.
Researcher: Carl Sederholm
Excerpt (pages):"It is belived by those who have attended to the prophesies, that the Jews will be gathered and re-established in their ancient possession: and whatever may be the particular designs of Bonaparte, he may, like Cyrus, be the instrument of their restoration; and it is not impossible but that he may have take Cyrus for his modle [sic] in this respect--if he sould gather them into the land of Canaan, the attentive Christian will see, in this age, a rapid fulfillment of Scripture prophecy, and that things are in a train of preparation for the introduction of the Millennium" (22).
Length of Relevant Material: 1p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Judgement Day
Author: Elias Smith
Title of Book: The Day of Judgment, Revealed by the King of Glory and His Servants
Title of Article: 
Title of Periodical: 
Place of Publication: Exeter, N.H.
Publisher: Henry Ranlet
Date of Publication: 1805
Library Location: Early American Imprints Evans microfiche 9367
Nature of Source: This is one of Elias Smith's many published sermons on the subject of the millennium.
Comments: In this excerpt, Elias Smith discusses the punishment of the wicked at the day of judgment. He believed that the wicked would be annihilated at the last day and suggest his readers will correct him if the extent of this destruction is something less than such, "If this is not the meaning, I hope some one will shew me to the contrary" (30). He also provides a warning to the wicked.
Researcher: Carl Sederholm
Excerpt (pages): "Another circumstance peculiar to the day of judgment is this, the punishment of the wicked; for, "though hand join in hand, they shall not go unpunished." The punishment of the wicked will be after they have had their trial at the day of judgment. . . the everlasting punishment of the wicked is expressed in such strong, and plain terms, that there is no room left to dispute it, unless we dispute the plain declarations of the word of God. This punishment of the ungodly is called "the second death."
It is proper now to describe the nature of the punishment which the ungodly will receive at the last day.
It must be one of three things;--either a state of miserable existence without end;--or a state of punishment for a certain period, and then to be delivered from it and made happy;--or, such a punishment as will destroy their existence, so that they will cease to be. (25).

[After discussing the different sides of these three beliefs in how the wicked will be punished] "These are only a few of the many places which speak of the destruction of the wicked. This destruction is called the second death. When the body dies, it has an end as to this world; and Christ speaks of the souls being killed, and of the soul and body being destroyed in hell. "The soul that sins shall die."
I do not publish this as my belief; but as the thoughts which have passed through my mind while reading these places of scripture." (26-28)

Length of Relevant Material:
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Judgement Day; Destruction; Places of Refuge
Author: Elias Smith
Title of Book: The Day of Judgment, Revealed by the King of Glory and His Servants
Title of Article:
Title of Periodical:
Place of Publication: Exeter, N.H.
Publisher: Henry Ranlet
Date of Publication: 1805
Library Location: Early American Imprints Evans microfiche 9367
Nature of Source: This is one of Elias Smith's many published sermons on the subject of the millennium.
Comments: Though this excerpt doesn't suggest a physical place of refuge against the destruction of the wicked at the last day, it does suggest how Elias Smith considered the only means of refuge: repentance. He had no plans to prepare his followers for the calamity of the last days to speak of beyond this.
Researcher: Carl Sederholm
Excerpt (pages): "Permit me, my friends, to address you in a few words on this important and solemn subject. Those of you who have heard this description of the last day, and those who may read after it is printed, are by this called upon to attend now to the things which belong to your peace, before they are hid from your eyes. Remember, O unbeliever, that you are condemned already, and the wrath of God abides on you. Think O sinner! what an awful scene is before you--death you cannot avoid--you must rise at the last day. If you do such an evil as to live impenitent, and reject the Saviour, you will then rise to the resurrection of damnation. You cannot stand in the judgment, but must go away into everlasting punishment, even everlasting destruction from the presence of the Lord and the glory of his power. Christless souls, seek the Lord while he
may be found. "Repent ye, and turn yourselves from all your transgressions, and so
iniquity shall not prove your ruin." (34).

**Length of Relevant Material:**
**Hard Copy (pages):**
**Date When Photocopying Was Completed:**

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**Topics:** Last Days; Destruction; preparation of the earth and preceding events;
restoration of Israel to their lands

**Author:** Elias Smith

**Title of Book:** Sermons, Containing an Illustration of the Prophecies to be
Accomplished from the Present Time, Until the New Heavens and Earth are Created,
when all the Prophecies will be Fulfilled.
This collection of sermons represents ten years of Elias Smith's thinking on the subject of the fulfillment of Biblical prophecy respective to the millennium.

Smith devotes several of his sermons to the subject of the return of the Jews to their native land as part of God's fulfillment of his covenant with Abraham, Isaac, and Jacob. In this selection from Smith's fourth sermon, he explains the conditions of the world at the time the Jews will be restored. He explains that the Jews will be safely gathered to their homeland.

**Researcher:** Carl Sederholm

**Excerpt (pages):** "1. At the time when the Jews shall return to their land, it is mentioned that the nations of the earth will bee in a distressed, dark situation, and that the Jews shall have prosperity, which will cause the Gentiles to come to the Jews and their prosperity" (45).

"2. It is mentioned that the Gentiles will assist the Jews in returning to their land" (45).

"3. That when they return, the wealth of the nations will be gathered to that land" (45).

"4. It is said that the other nations shall come to help in building the walls of their cities". . . (45).

"We are told how the Jews will return to their land, it will be in a manner as miraculous as when they went out of Egypt into Canaan" (46).

**Length of Relevant Material:** 2pp

**Date When Photocopying Was Completed:**

**Topics:** Last Days; Jews; Restoration of Israel to their lands; Millennium--preceding events

**Author:** Elias Smith

**Title of Book:** *Sermons, Containing an Illustration of the Prophecies to be Accomplished from the Present Time, Until the New Heavens and Earth are Created, when all the Prophecies will be Fulfilled.*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Exeter, N.H.

**Publisher:** Norris and Sawyer

**Date of Publication:** 1808

**Library Location:** American Periodicals Series Microfilm B no. 135 or Shaw and Shoemaker microfiche number 16200, Early American Imprint Series
Nature of Source: This collection of sermons represents ten years of Elias Smith's thinking on the subject of the fulfillment of Biblical prophecy respective to the millennium

Comments: Elias Smith was very much a literalist in his readings of Biblical prophecy. In this excerpt from his fifth sermon, he explains the conditions of Jerusalem in his day and speculates that Napoleon may be the one to restore the Jews to the promised land.

Researcher: Carl Sederholm

Excerpt (pages): "It appears to me from the present situation of things among the Turks, and Jews, that the nation of France and some leader will lead the Jews into the promised land. It is possible that Bonaparte may be the man. He has been engaged in war against the Turks in Egypt, he has assembled the Jews in Paris, and showed them such favours as no other king has since Titus led them away captive. I think it altogether likely that as a Gentile led them out of their land, (Titus the Roman) so a Gentile will be their head to lead them back. They may think the man who leads them into their land to be the Messiah. The Jews have of late endeavored to prove that the Emperor of France is a descendant of David" (66).

Length of Relevant Material:

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Last Days; Jews; Restoration of Israel to their lands; Millennium--preceding events

Author: Elias Smith

Title of Book: *Sermons, Containing an Illustration of the Prophecies to be Accomplished from the Present Time, Until the New Heavens and Earth are Created, when all the Prophecies will be Fulfilled.*

Title of Article:

Title of Periodical:

Place of Publication: Exeter, N.H.

Publisher: Norris and Sawyer

Date of Publication: 1808

Library Location: American Periodicals Series Microfilm B no. 135 or Shaw and Shoemaker microfiche number 16200, Early American Imprints Series

Nature of Source: This collection of sermons represents ten years of Elias Smith's thinking on the subject of the fulfillment of Biblical prophecy respective to the millennium

Comments: These excerpts from Smith's eighth sermon illustrate Smith's position on the work Christ will come to do. He explains that he once believed the governments of the earth would be destroyed before the coming of Christ, but that now he believes that part of Christ's work on the earth will be to destroy human governments and human religions.

Researcher: Carl Sederholm
Excerpt (pages): "I once thought that all the government on earth, contrary to Christ's, would be overthrown, before Christ came to reign on the earth; but a better knowledge of the scriptures constrains me to give up the belief as unscriptural" (99). "I believe it will not be done until he comes and dwells on this earth, where he once came and did the work no other man could do. The work he then had to do, could not have been done, had he not appeared in flesh, for if it could have been done he would have remained in glory; the work he says, he will do hereafter requires him here in person. When this great army of all the kings of the earth are destroyed, then, and not till then, will all human governments, and human religions come to nothing" (99).

Length of Relevant Material: 1p.

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Melchizedek
Author: Elias Smith
Title of Book: *The Whole World Governed by a Jew*
Title of Article:
Title of Periodical:
Place of Publication: Exeter, N.H.
Publisher: Henry Ranlet
Date of Publication: 1805
Library Location: Early American Imprints Series, Evans number 9373
Nature of Source: Printed Sermon
Comments: Elias Smith debates some of the current beliefs about Melchizedek
Researcher: Carl Sederholm
Excerpt (pages): "The question is often asked, Who was Melchizedek? He was a man, who lived in Salem, now called Jerusalem. According to Paul's explanation, the word Melchizedek signifies righteousness, and the word Salem means peace. Christ is said to be a priest after the order of Melchizedek, who was a righteous, peacable king; and at the same time while he ruled on the throne, he was a priest of the most high God, to offer sacrifices, and pray for the people. There is no other man mentioned in the scriptures, who was king and priest at the same time. It is thought by many that Melchizedek was not a man. It is as certain that he was a man, as it is certain that Aaron was a man. The account of him in Genesis is proof of it. . . He set forth bread and wine before Abraham. . . this proves him a man. . . Paul calls him a great man. There are several things mentioned in Hebrews, which lead many people to conclude Melchizedek was not a man. It is said, Chap viii, verse 3, that he was "without father, without mother, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. This is easily reconciled. Paul is not speaking of Melchizedek as a man, but as a priest: as a man he had a father, mother, descent, beginning of days, and end of life. The priests under the law all descended from Aaron, who was a priest. If they could not prove that their father and mother were both of the
tribe of Levi, they had no right to the priesthood. Melchizedek had no father who was
priest before him: his being without descent, means that he did not descend from priests
or from the tribe of Levi.
It is said he was without beginning of days, or end of life. The meaning of this is, that
there was no particular time in his life when he should enter into his priestly office or go
out of it. The priests under the law entered into their office at a certain age, and went out
at a certain age. This was a limited priesthood; Melchizedek had an unlimited priesthood,
which pointed to Christ, whose priesthood is unlimited and unchangeable. Christ is said
to be after the order of melchizedek; but if Melchizedek means Christ, then he is a priest
after the order or similitude of himself; this would be nonsense." (60-61).

Length of Relevant Material:

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Melchizedek
Author: Elias Smith
Title of Book: New Testament Dictionary
Title of Article:
Title of Periodical:
Place of Publication: Portsmouth, N.H.
Publisher: Christian Herald Office
Date of Publication: 1832 (2nd ed) originally published 1812
Library Location: American Periodicals Series Microfilm B. No. 135
Nature of Source: Smith wrote a New Testament Dictionary for the purpose of showing
the original meanings of words so he could disavow every un-Christian tradition (as he
saw it) that had been imported into primitive Christianity.
Comments: This entry is similar to other writings Smith wrote on the subject of
Melchizedek. Smith contends against those who argue that Melchizedek is not a man
because the scriptures suggest that he is without beginning of days or end of years. Smith
explains that this refers to Melchizedek's priesthood which is unlimited and is, therefore,
a type of Christ's priesthood.
It should be mentioned that Smith makes some discussion about Christ being after the
order of Melchizedek; he argues that Christ cannot be after the order of Melchizedek
because Melchizedek is a type of Christ and Christ cannot be a type of himself. Smith
never seems to reconcile this conflict any further.
Researcher: Carl Sederholm
Excerpt (pages): "This is what is meant by his [Melchizedek] being without descent. It
is said he was without beginning of days, or end of life. The meaning of this is, that there
was no particular time in his life, when he should enter into his priestly office, or go out
of it. The priests under the law entered into their office at a certain age, and went out at a
certain age. This was a limited priesthood. Melchizedek had an unlimited priesthood,
which pointed to Christ, whose priesthood is unlimited and unchangeable." (263).
"Christ is said to be after the order and after the similitude of Melchizedek; but if Melchizedek means Christ, then he is a priest after the order or similitude of himself" (263).

Length of Relevant Material:
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Melchizedek; Priesthood; Jesus Christ
Author: Elias Smith
Title of Book: The Whole World Governed by a Jew
Title of Article:
Title of Periodical:
Place of Publication: Exeter, N.H.
Publisher: Henry Ranlet
Date of Publication: 1805
Library Location: Early American Imprints Series, Evans number 9373
Nature of Source: Printed Sermon
Comments: Smith argues that Christ will reign as king and priest after the order of Melchizedek.
Researcher: Carl Sederholm
Excerpt (pages): "Christ is said to be a priest after the order of Melchizedek, who was as righteous, peaceable kind; and at the same time while he ruled on the throne, he was a priest of the most high God, to offer sacrifices, and pray for the people. There is no other man mentioned in the scriptures, who was king and priest at the same time." (60).
"Melchizedek had an unlimited priesthood, which pointed to Christ, whose priesthood is unlimited and unchangeable" (61).
"I here mention a few particulars in which Christ is a priest after the order of Melchizedek.
1. Melchizedek was a king of righteousness and king of peace. So is Christ. Isaiah xxxii.2.
2. Melchizedek was king and priest; so is Christ a priest upon his throne, and a great high priest on the right hand of God.
3. Melchizedek had no relation before him, nor any after him that were priests; he did not receive his priesthood from man, nor leave it to any man, it begun and continued with him; so it is with Christ"
4. Melchizedek was a great man and a great priest; greater than Abraham whom he blest. So Christ the high priest is great. . . greater than Melchizedek.
5. Melchizedek set bread and wine before Abraham when he was returning from the slaughter; so Christ the high priest does; he set bread and wine before his disciples with his own hands the night in which he was betrayed, and now in that ordinance he does it by his ministers, to all who eat the bread and drink the wine discerning the Lord's body.
7. Melchizedek received tithes of Abraham; this showed that Abraham belonged to his kingdom. Christ receives a tribute of praise from all who submit to him, and their giving to him the glory due to his name, shews that they are entitled to his protection. (61-62).

**Length of Relevant Material:**

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Millennial Conditions

**Author:** Elias Smith

**Title of Book:** *The Day of Judgment, Revealed by the King of Glory and His Servants*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Exeter, N.H.

**Publisher:** Henry Ranlet

**Date of Publication:** 1805

**Library Location:** Early American Imprints Evans microfiche 9367

**Nature of Source:** This is one of Elias Smith's many published sermons on the subject of the millennium.

**Comments:** In this excerpt, Elias Smith mentions the state of the righteous at the day of judgment.

**Researcher:** Carl Sederholm

**Excerpt (pages):** "The wicked will share in the second death, which cannot be unless there is a first death, and the righteous in a second life, which is without end. All who confessed Christ before men who believed on him here, obeyed him, and left all for him, will enjoy all that God can bestow, in one eternal state of glory and joy. These will enjoy the new heaven and the new earth, wherein dwelleth righteousness. The world to come will be theirs; thses being accounted "worthy to obtain that world, and the resurrection of the dead; will neither marry nor be given in marriage, but will be equal to the angels; being the sons of God and the children of the resurrection." In this pure state they will enjoy the company of the Patriarchs, Prophets, Apostles, Martyrs, and all the redeemed forever. Angels will be their equals, Jesus will ever be their delight, God their glory and light forever. Mortality will put on immortality. . . satan will cease to tempt. . . sin will be no more. . . pains, groans, tears, and death will be at an end forever. Their robes will be forever white. . . their harps ever tuned. . . their song will be ever new, and their deathless tongues will be eternally employed in praising him "who loved them, and washed them from their sins in his own blood." Time and changes will then be over forever, and one uninterrupted scene of glory and joy will be the portion of the followers of the Lamb world without end, Amen. (31).

When we realize the evidences of a judgment to come, every earthly object disappears, as candles cease to shine when their faint light is overpowered by the bright shining of the sun. Ah! what are all these momentary trifles of time, when the great day is described to a thinking mind! they are like the vanished shadow--like the faded flower--like the visions of the night when we awake; they are viewed no more. (31)
The reward of the righteous at the resurrection of the just, will be unspeakably great. At that day, their bodies being raised incorruptible, they will reign with Christ the second Adam forever." (34).

Length of Relevant Material: 
Hard Copy (pages): 
Date When Photocopying Was Completed: 

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Topics: Millennial Conditions; Destruction 
Author: Elias Smith 
Title of Book: The Day of Judgment, Revealed by the King of Glory and His Servants 
Title of Article: 
Title of Periodical: 
Place of Publication: Exeter, N.H. 
Publisher: Henry Ranlet 
Date of Publication: 1805 
Library Location: Early American Imprints Evans microfiche 9367 
Nature of Source: This is one of Elias Smith's many published sermons on the subject of the millennium. 
Comments: In this excerpt, Elias Smith discusses the manner, and the extent, of the world's destruction. 
Researcher: Carl Sederholm 
Excerpt (pages): "Before the day of judgment, every earthly kingdom will be destroyed and be no more." (16) 
"All the works of men in this world will be burnt up; but the earth will be brought into a new and pure state, called a new earth." (24). 
"It appears to me, that the earth will be set on fire by a comet. An astronomer in Vermont, who is a congregational minister, has said (I am told) that the great comet which appeared in Newton's day, is several million times larger than this earth, and that every revolution it performs, it comes nearer to the earth, and that at this rate, it will at last come exactly in contact with the earth, and that the earth will pass through it, and melt as it passes through. This looks rational to me. Whether it will be so or not, we are certain that the body of fire must be very great which shall melt the elements, and dissolve all these things which we see! After this fire the earth will be in a suitable situation for the SECOND ADAM and his children to dwell in; being the new heaven and new earth, wherein dwelleth righteousness. This the saints according to his promise look for." (24). 
Length of Relevant Material: 
Hard Copy (pages): 
Date When Photocopying Was Completed: 

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Topics: Millennium; Preparation of the earth and preceding events 
Author: Elias Smith
Title of Book: The Day of Judgment, Revealed by the King of Glory and His Servants
Title of Article:
Title of Periodical:
Place of Publication: Exeter, N.H.
Publisher: Henry Ranlet
Date of Publication: 1805
Library Location: Early American Imprints Evans microfiche 9367
Nature of Source: This is one of Elias Smith's many published sermons on the subject of the millennium.
Comments: Elias Smith discourses on some of the events that must take place before the second coming and the millennium. I will list these events rather than include the full excerpts.
Researcher: Carl Sederholm
Excerpt (pages): 1. The Jews must be carried captive and "sifted as with a sieve among all nations to this day, and they are "without a king, and without a prince, and without a sacrifice. . .
2. The prince of darkness. . . would endeavor to overthrow Christ's kingdom or church and that all their exertion would be in vain
3. Early Christianity will fall away into "old heathen practices" and the "man of sin," whom Elias Smith believes to be the Pope will come to power, believing himself to be God.
"This, which was to take place before the second coming of Christ, is already accomplished. Every kind of wickedness which the scriptures say should be done by the son of perdition has been done."
4. There will be signs in the heavens--Smith documents the signs appearing in New England, pointing specifically to appearances of the northern lights.
5. The Jews will return to their native land and come to believe in Christ. (10-13)
6. The final destruction of antichrist
7. The day of judgment
Length of Relevant Material:.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Mode of Baptism
Author: Elias Smith
Title of Book: New Testament Dictionary
Title of Article:
Title of Periodical:
Place of Publication: Portsmouth, N.H.
Publisher: Christian Herald Office
Date of Publication: 1832 (2nd ed) originally published 1812
Library Location: American Periodicals Series Microfilm B. No. 135
**Nature of Source:** Smith wrote a New Testament Dictionary for the purpose of showing the original meanings of words so he could disavow every un-Christian tradition (as he saw it) that had been imported into primitive Christianity.

**Comments:** Elias Smith frequently attacked both child baptism and baptism by sprinkling. Though he tends to be repetitive on these issues, he is a consistent source of insight on the subject of immersion.

**Researcher:** Carl Sederholm

**Excerpt (pages):** "Baptism, is a word peculiar to the New Testament, and is from Heaven. The first and original meaning of the word is, an overwhelming, dipping, immersing, or burying. The word never means pouring or sprinkling." (71)
"The English translators did not translate the word baptize, and they acted wisely, for there is no one word in the English language, which is an exact counterpart of the Greek word, as the New Testament uses it..." (72)
"The difficulty, or rather the excellence of the word is, that it contains two ideas inclusive of the whole doctrine of baptism" (72).
"The word then conveys two ideas, the one literal dipping; the other figurative, colouring; a figure however expressive of a real fact; meaning that by bathing persons in the river Jordan, conferred a character, as dyers, by dipping in a dying vat set a tinct or colour" (72)

**Length of Relevant Material:** 1p.

**Topics:** Mode of Baptism; Primitive Church

**Author:** Elias Smith

**Title of Book:**

**Title of Article:** "Baptism in Greenland"

**Title of Periodical:** Herald of Gospel Liberty

**Place of Publication:** Portsmouth, N.H.

**Publisher:** Elias Smith

**Date of Publication:** September 15, 1808

**Library Location:** APS film 051 no. 19

**Nature of Source:** The Herald of Gospel Liberty is probably America's first religious newspaper. In this biweekly periodical, edited by Elias Smith, articles typically focus on the nature of religious freedom in America, the quest for the primitive church, the signs of the times, and the millennium.

**Comments:** Smith reports a baptism (by immersion) in Greenland

**Researcher:** Carl Sederholm

**Excerpt (pages):** "After a short address to the people by the Administrator, he led them one at a time into the water, and buried them in baptism, according to the ancient practice of the Apostles."
"[This was] the first time baptism was ever administered in that place according to the New Testament" (8)

**Length of Relevant Material:** 1p.
There are some at the present day, who prove by their conduct that they are ignorant of the real meaning of baptism, and yet conclude there is some meaning, and to be certain of the right way, practice in all the variety of fancy invented by those of ancient and modern times. They sprinkle infants, sprinkle adults; pour in a meeting house--pour at the brink of the river--pour with the subject kneeling in the water--pour three times--dip them backwards, dip them forwards, &c. One of these ways must be the right; but ask them which, and they cannot tell" (30).

"Every man acquainted with the Greek language knows, that the original meaning of the word [baptism] is to dip, immerse, bury, or overwhelm in water." (31).

"Native Greeks must understand their language better than foreigners, and that they have always understood the word baptism to signify dipping; and therefore from their first embracing christianity to this day, they have always baptized, and do yet baptize by immersion. This is an authority for the meaning of the word baptize, infinitely preferable to that of European lexicographers" (31).

"The proper answer to the question, how did the Apostles administer baptism, is, by immersion" (31).
This is, in effect, a catechism that instructs readers in all of the doctrines unique to Elias Smith's Christian Connection movement. It is written in question and answer form, the dialogue between "Enquirer" and "Christian."

Comments: The first segment of this catechism is a discussion on what the followers of Christ should be called. Smith believes that all denominational names besides that of Christian are antichristian. Though he is not so much naming a church as he is a movement, his discussion of names is significant.

Researcher: Carl Sederholm

Excerpt (pages): "Enquirer--What will you do with all the different names by which professors of religion are called, in the present day, such as Roman Catholic, Episcopalian. . . etc"
"Christian--I will leave them to those who love such antichristian names more than the name of Christ and consider them the name of the beast instead of the Lamb" (13).
"Enquirer--What is the meaning of the word church, in the New Testament?"
"Christian--The word signifies a company of believers in Christ, whether male or female, who are born again of the spirit.

Length of Relevant Material: 3pp.

Hard Copy (pages):

Date When Photocopying Was Completed: 

Topics: Ordination
Author: Elias Smith
Title of Book: The Age of Inquiry
Title of Article:
Title of Periodical:
Place of Publication: Exeter, N.H.
Publisher: Ranlet and Norris
Date of Publication: 1807
Library Location: Early American Imprints Evans microfiche 13603
Nature of Source: This is, in effect, a catechism that instructs readers in all of the doctrines unique to Elias Smith's Christian Connection movement. It is written in question and answer form, the dialogue between "Enquirer" and "Christian."
Comments: This excerpt, from the sixth enquiry, discusses the significance of ordination by the laying on of hands. It does not relate who has the authority to lay on hands, other than the "church" itself.
Researcher: Carl Sederholm
Excerpt (pages): "Christian--The right of ordaining belongs to the church, and every minister whom the church appoints to ordain others."
"Enquirer--In what manner were elders ordained according to the New Testament?"
"Christian--It was done in a church meeting, by fasting, prayer, and laying hands on them, with giving them the hand of fellowship. . . . This is the simple account of ordaining elders in the New Testament, which is as different from common ordination as Christ is from Antichrist."
"Enquirer--What do you think of the manner of ministers being ordained among the different denominations at the present day?
"Christian--I think and know it to be a part of the man of sin, which belongs to mystery Babylon"
"Enquirer--How are the deacons ordained, or appointed to their work?
"Christian--The deacons were ordained by prayer and laying on of hands" (37-39).
"Enquirer--I wish you to state to me the New Testament form of ordaining an elder, to the work of the minister"
"Christian--This I will do in the following particulars: 1. The church agree that Christ has called him to the work. 2. In a church meeting the elder, or elders, in behalf of the church, lay their hands on him and pray, according to Acts 8:3." (48-49).

**Length of Relevant Material:** 3pp.

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Priest; High Priest; Jesus Christ; Atonement

**Author:** Elias Smith

**Title of Book:** The Whole World Governed by a Jew

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Exeter, N.H.

**Publisher:** Henry Ranlet

**Date of Publication:** 1805

**Library Location:** Early American Imprints Series, Evans number 9373

**Nature of Source:** Printed Sermon

**Comments:** Elias Smith discusses how Jesus Christ is a great high priest.

**Researcher:** Carl Sederholm

**Excerpt (pages):** The sacrifice which the high priest made under the law, was for the whole nation. The design of it was to make atonement, so that any person among the Jews, might have an opportunity to come to the high priest, and confess his sins and be forgiven, and share in the intercession of the priest.

The sacrifice whih Christ the great high priest has made, was for the whole world: "He gave himself a ransom for all." The atonement extends as far as the kingly government of Christ; and now on that account, as a priest, he is able to save to the utmost, all who come unto God through him. . . . If any refuse to submit to him, they must die in their sins, and never enter into the holiest where this high priest is gone. This priest intercedes continually in heaven; so that all who come to God through him have the promise of salvation; but those who refuse to believe in him, and to plead his blood for acceptance, must certainly die in their sins" (65).

**Length of Relevant Material:**
Nature of Source: This is, in effect, a catechism that instructs readers in all of the doctrines unique to Elias Smith's Christian Connection movement. It is written in question and answer form, the dialogue between "Enquirer" and "Christian."

Comments: This selection, from the sixth enquiry, focuses on the officers found in the Christian church. Smith explains that several of the offices in the New Testament are not, at present, in the church.

Researcher: Carl Sederholm

Excerpt (pages): "Enquirer--What officers has Christ appointed in his church? "Christian--At the first building of the church there were in it, Apostles, Prophets, Evangelists, Pastors, and Teachers, there were in office for the good of the whole. . . . At the present, there are no apostles, nor prophets in the church. Evangelists and pastors are still in the church. . . . Besides these, there is an office which respects the temporal affairs of the church, these are called Deacons, or church treasurers" (34-35).

Length of Relevant Material: 2pp.

Topics: Revelation; Visions
Author: Elias Smith
Title of Book: The Life, Conversion, Preaching, Travels, and Sufferings of Elias Smith, Vol. 1
Title of Article: 
Title of Periodical: 
Place of Publication: Portsmouth, N.H.
Publisher: Beck and Foster
Date of Publication: 1816
Library Location: Early American Imprints Microfiche number 38947, Evans Collection
Nature of Source: Elias Smith's spiritual autobiography; there is, by the way, no volume two.
Comments: Elias Smith was a man who claimed several prophetic dreams in his lifetime. The account of his conversion to Christ is interesting in that it came to him powerfully in the form of a vision from heaven in midday. Though the Savior did not speak to Elias Smith, the impressions Smith received from his experience were deep and profound; however, it must be noted that over the weeks following this vision, Smith wavered and began doubting it ever happened.

Researcher: Carl Sederholm
Excerpt (pages): "While in this situation, a light appeared to shine from heaven, not only into my head, but into my heart. This was something very strange to me, and what I had never experienced before. My mind seemed to rise in that light to the throne of God and the Lamb, and while thus gloriously led, what appeared to my understanding was expressed in Rev. 14:1 . . . The Lamb once slain appeared to my understanding, and while viewing him, I felt such love to him as I never felt to any thing earthly. My mind was calm and at peace with God through the Lamb of God. . . . The view of the Lamb on mount Sion gave me joy unspeakable and full of glory. . . . After admiring the glory of the Lamb for some time, I began to think of the situation my body was in, and rose up to return home. Looking around me, every object was changed, and a bright glory appeared on every thing around me. . " (55-60).
Length of Relevant Material: .5 pp.

Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Revelation; Visions; Dreams
Author: Elias Smith
Title of Book: The Life, Conversion, Preaching, Travels, and Sufferings of Elias Smith, Vol. 1
Title of Article:
Title of Periodical:
Place of Publication: Portsmouth, N.H.
Publisher: Beck and Foster
Date of Publication: 1816
Library Location: Early American Imprints Microfiche number 38947, Evans Collection
Nature of Source: Elias Smith's spiritual autobiography; there is, by the way, no volume two.
Comments: This excerpt describes one of Elias Smith's many dreams. This dream, which followed shortly after Smith's vision of the Savior, features an angel who comes down, tests Smith, and informs him that God had a great work for him to do. As with his earlier vision, this dream influenced Smith, but it didn't sustain him in this quest for salvation.

Researcher: Carl Sederholm
Excerpt (pages): About this time, I dreamed that an angel came to me, and said, "you often doubt whether you have passed from death to life, and think if you were as certain of your own conversion as you are of others, you should doubt no more. I am sent to try
you and the other two young men, that you may know what your situation is. You and
they are to be tried by fire, and those who endure the trial are right, and those who do not
will not stand." This gave my mind a shock; yet in my dream told the angel, my wish was
to be right, and if I was not so, it was best to know it now. I dreamed that he put two
sticks into the ground, and laid a pole across the top of the two, and made a fire under the
pole he laid across. After doing this, he took three long pieces of bark, that would go
over the pole and each end lie on the ground; when he had done this, he made a fire under
one of the pieces which reached it and burnt it off. As it fell he said, such an one is gone,
he will fall away. This was one of the young men which gave me such an evidence of
being converted. After this he put a fire under the second, which was the way the other
young man was to be tried. This soon burnt off, and as it fell he said, the other one would
not endure long. This in my dream filled me with great trouble, as I concluded, if these
two failed, there was no hope for me; and that I was gone forever. He then put the fire
under the third; I stood and saw the blaze touch the bark, so that it was considerable
scorched; but before it burnt the angel threw water on, which kept it in that situation till
the fire was gone out. When the fire was done, I was in my dream so affected with what
had taken place, that I rose from the place where I sat, and wept much at the thought of
being the only one of the three that should endure. While in this weeping situation, I
dreamed that the angel came to me as I sat weeping, and putting his right hand on my
shoulder, he mildly said, "Weep not at this, the Lord has appeared for you, and will
preserve you, for he has a great work for you to do in the world." This affected me more
than all I had seen before. Being much agitated with what was said and done, I awoke,
and was in the same situation that I dreamed of being in. My face was bathed in tears, and
my pillow was wet with my weeping" (75-77).

**Length of Relevant Material:**

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Revelation; Visions; Dreams

**Author:** Elias Smith

**Title of Book:** The Life, Conversion, Preaching, Travels, and Sufferings of Elias Smith, Vol. 1

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Portsmouth, N.H.

**Publisher:** Beck and Foster

**Date of Publication:** 1816

**Library Location:** Early American Imprints Microfiche number 38947, Evans Collection

**Nature of Source:** Elias Smith's spiritual autobiography; there is, by the way, no volume
two.

**Comments:** In this excerpt, Elias Smith describes the time he heard a voice command
him to drop his endless debating between the tenets of Calvinism and Universalism and
study the scriptures for himself. This experience had a profound impact on Smith and led to the foundation of his Christian movement.

**Researcher:** Carl Sederholm

**Excerpt (pages):** "My mind was ensnared, and I felt myself in a situation from which it was not in my power to extricate myself. I found that my mind was still entangled with the old *calvinistic doctrine*, and that about all the difference between *calvinism* and *universalism* was in the number. As he struggled with this, he heard a voice tell him 'Drop them both and search the scriptures'"

**Length of Relevant Material:**

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** Revelation; Visions; Dreams

**Author:** Elias Smith

**Title of Book:** The Life, Conversion, Preaching, Travels, and Sufferings of Elias Smith, Vol. 1

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Portsmouth, N.H.

**Publisher:** Beck and Foster

**Date of Publication:** 1816

**Library Location:** Early American Imprints Microfiche number 38947, Evans Collection

**Nature of Source:** Elias Smith's spiritual autobiography; there is, by the way, no volume two.

**Comments:** Shortly after preaching a sermon on the story of Jacob's ladder, Smith has a dream in which he sees the ladder covering the whole earth, suggesting to him that Christ's atonement is far more vast than he originally believed.

**Researcher:** Carl Sederholm

**Excerpt (pages):** "After returning home, being wearied with my journey, I lay down in the afternoon and slept. In my sleep, I dreamed that an angel came and asked me if I meant to preach upon Jacob's ladder the next day. I said, yes. Well, said he, what do you mean to tell the people that ladder is? I said Christ, and to prove it, shall quote them John 1.51. That is right, said he. What more? I shall tell them the length of the ladder, which is so long as to reach from earth to heaven, which describes Christ the Mediator among men, and at the same time with his father. That is right added the angel. He then said, I will ask you one question more. How wide do you think that ladder is? My reply in the dream was: I do not know. It is what never before entered my mind; tell me the width. He answered, it is as wide as the world. When he had said this, I dreamed that he quoted the following places of scripture to prove what he said: John 3.16, Luke 2.30-31.

That part concerning the width of the ladder was new to me, and meditating on it, and the scriptures which the angel mentioned, I concluded that my dream about a dream was true. The next day, in the pulpit, I told the people of Jacob's dream and my own, and was happy in having an whole Saviour to preach to every creature."
Topics: Revelations
Author: Elias Smith
Title of Book: *Sermons, Containing an Illustration of the Prophecies to be Accomplished from the Present Time, Until the New Heavens and Earth are Created, when all the Prophecies will be Fulfilled.*
Title of Article:
Place of Publication: Exeter, N.H.
Publisher: Norris and Sawyer
Date of Publication: 1808
Library Location: American Periodicals Series Microfilm B no. 135 or Shaw and Shoemaker Early American Imprints microfiche number 16200.
Nature of Source: This collection of sermons represents ten years of Elias Smith's thinking on the subject of the fulfillment of Biblical prophecy respective to the millennium.
Comments: This excerpt is from Smith's introduction to this collection of his sermons on Biblical prophecy. He explains that he believes this collection to be in harmony with what the Holy Ghost would have us understand on the subject. To explain how he achieved this level of insight, Smith shares an account of a revelation he had commanding him to search the scriptures on his own instead of relying on the writings of learned divines.
Researcher: Carl Sederholm
Excerpt (pages): "Being convinced that both [Calvinism and Universalism] were in error, I stood like a man who was honestly searching the way to pursue his intended journey, but found two ways he had tried had run out. While I stood, thinking on my situation, and saying, what shall I do? there seemed to be a gentle whisper to my understanding, in these words, "Drop them both and search the scriptures." I considered this the voice of the spirit of God, which I was determined to obey. . . " (vi, vii).
Length of Relevant Material: 2pp.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Sanctification
Author: Elias Smith
Title of Book: New Testament Dictionary
Title of Article:
Title of Periodical:
Place of Publication: Portsmouth, N.H.
Publisher: Christian Herald Office
Date of Publication: 1832 (2nd ed) originally published 1812
Library Location: American Periodicals Series Microfilm B. No. 135
Nature of Source: Smith wrote a New Testament Dictionary for the purpose of showing the original meanings of words so he could disavow every un-Christian tradition (as he saw it) that had been imported into primitive Christianity.
Comments: Smith takes up the age-old problem of sanctification vs. justification.
Researcher: Carl Sederholm
Excerpt (pages): "Sanctification, signifies 1. Separating, and setting apart to an holy use, entirely devoted to the service of God" (306)
"When the saints are commanded to sanctify themselves, it is meant that they should devote themselves to God who has cleansed them from sin, and made them accepted in Christ" (306).
Much is said by some, of being justified before we are sanctified, and that men may be justified and go to hell, unless they are sanctified afterwards. There is no such thing mentioned in the scriptures; it is an invention. Men are sanctified first; the moment a man is cleansed from sin, that moment God approves of him, or justifies him. . . . We are justified in proportion as we are sanctified, or cleansed from sin and devoted to God."
(306)
Length of Relevant Material: 1p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Sectarian strife; Corruption of the Churches
Author: Elias Smith
Title of Book: The Whole World Governed by a Jew
Title of Article:
Title of Periodical:
Place of Publication: Exeter, N.H.
Publisher: Henry Ranlet
Date of Publication: 1805
Library Location: Early American Imprints Series, Evans number 9373
Nature of Source: Printed Sermon
Comments: On the subject of the corruption of the churches, Elias Smith was a true believer. His comments on the dismal state of Christianity in his day are often quite cutting and humorous. In this excerpt, he cries down the corruptions of sectarian religion. I include this selection because it is fairly typical of Smith's thinking on the subject.
Researcher: Carl Sederholm
Excerpt (pages): It is a happy circumstance that in this country, the magistrates have taken up only the kingly government of Christ; and they have only to deal with men as good citizens, or bad men. Had they undertook to do something about Christ's family government, or to make laws about religion, the quakers and baptists before this time
would either had their necks stretched, or their backs made sore to gratify an ungodly set of anti-christian priests.

Some of the clergy are now crying, alas! because I have as much liberty to write and preach the truth concerning Christ's kingly and priestly government, as they have to write in favor of anti-christ's kingly and priestly government, which is drawing its last breath, dying in a consumption [they have seen their best days.]

I expect it will not be long before the clergy will be ashamed of their priesthood, their holy places, or sacred desks, their infant sprinkling, their covenants, their gay attire, and their carrying people to jail, or ordering the collectors to do it. (68).

**Length of Relevant Material:**

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topics:** Sectarian Strife; Corruption of the Churches

**Author:** Elias Smith

**Title of Book:** *The Doctrine of the Prince of Peace*

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Boston

**Publisher:** Macanulty

**Date of Publication:** 1805

**Library Location:** Early American Imprints, Evans microfiche, 9368

**Nature of Source:** This is a collection of printed sermons in which Elias Smith contends with the beliefs of the Calvinists and the Universalists.

**Comments:** Smith's refutations of the Calvinists and the Universalists are very representative of his thinking. He was constantly involving himself in the discussions on the nature of salvation and, even after he founded the Christian Connection, wavered from time to time into Universalist beliefs. He couldn't come out from under the cloud of Calvinism his whole life; although this collection of sermons is one of his many attempts. I classify this entry under Sectarian Strife because that is probably how Smith would have classified this topic.

**Researcher:** Carl Sederholm

**Excerpt (pages):** "All nations allow that there will be some punishment after death; this is allowing there is a crime. All who profess to believe the bible, believe this, excepting some of those called Universalists. Mr. Winchester says, we may as well deny any other part of the bible, as future punishment. What he contended for was, that the punishment after the day of judgment was limited, and would end in the deliverance of the ungodly. Had the bible read exactly opposite to what it does, he might have proved it; but unhappily for him, to make out his system he was obliged to contradict the word of God. Mr. Murray and Dr. Huntington deny future punishment in any sense; and to do this, they are obliged to turn the truth of God into a lie, and thus strengthen the hands of the wicked by promising him life.

Universalism is founded on Calvinism and Arminianism. It is a three-headed monster, the bastard child of it mother Calvinism, and father Arminianism. These two systems are
as opposite to each other as a father and mother are, and on this account they have produced this child, which is as different from the scriptures as they are; and they are as different from the scriptures as light is from darkness. When Calvinism and Arminianism are dead, Universalism will be left in the world, a poor orphan monster, and will die for want of friends.

Length of Relevant Material:

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: Urim and Thummim

Author: Editor

Title of Book:

Title of Article: "Further explanations of the Urim and Thummim"

Title of Periodical: The Halcyon Itinerary and True Millennium Messenger

Place of Publication: Marietta, Ohio.

Publisher: Samuel Fairlamb

Date of Publication: August 1807

Nature of Source: Religious periodical of the Halcyon Church of Christ in Columbia, also known as the Millennium Church.

Comments: This article focuses differently on the Urim and Thummim than other publications by the same group; this time, they seem to be looking into commentaries on the ancient, Biblical, usage of these terms to explain more deeply their own position. Earlier publications focus more on the numerological aspect of the Urim and Thummim, though this article does articulate some of the more numerological aspects. The editors recognize little is known about the Urim and Thummim. This publication places great importance on the subject, but the religion does not claim to have a physical Urim and Thummim, it appears to be only spiritual/numerological.

Researcher: Carl Sederholm

Excerpt (pages): "urim signifies lights or explanations; which, as some say, were the ancient teraphims or little human figures; which the priest carried hid in the fold of his robe or gown, and by which he answered the questions of the Jews" (59).

"The Thummim signifies perfections, and is by the septuagint translated Truth" (59).

"There was, as Diodorus Siculus says, a like ceremony much in use with the Egyptians; whose principal minister of Justice carried an image of precious stones about his neck, which was called Truth." (59).

"We know nothing concerning them, but that they were sort of ornaments belonging to the habit of the High-priest by which he gave oracular answers to the people" (59).

"The high-priests of the Jews...received answers by the urim" (60).

"Others take them to be the twelve precious stones in the breast-plate of the High-priest which shone like a flame of fire" (60).

"The Urim and Thummim must be restored and exhibited to the true Israel, before the new and spiritual TEMPLE can be built; because it is the foundation and top stone of the same" (61).
The Urim and Thummim "together make the real SIGN of he son of man in the church and the true breast-plate of every genuine subject of the invincible empire" (61).

Length of Relevant Material: 3p
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Urim and Thummim
Author: Editor
Title of Book:
Title of Article: "Explanation of the Urim and Thummim by various authors"
Title of Periodical: The Halcyon Itinerary and True Millennium Messenger
Place of Publication: Marietta, Ohio.
Publisher: Samuel Fairlamb
Date of Publication: August 1807
Nature of Source: Religious periodical of the Halcyon Church of Christ in Columbia, also known as the Millennium Church.
Comments: This article focuses differently on the Urim and Thummim than other publications by the same group; this time, they seem to be looking into commentaries on the ancient, Biblical, usage of these terms to explain more deeply their own position. Earlier publications focus more on the numerological aspect of the Urim and Thummim. The editors recognize little is known about the Urim and Thummim. This publication follows Josephus in linking the Urim and Thummim to the "precious stones...of the High-priest's Breast-plate, which made known the will of GOD by casting an extraordinary lustre" (21). This religion never claims to have a physical Urim and Thummim.
Researcher: Carl Sederholm
Excerpt (pages): "The literal signification according to the Hebrew, agreeably to the opinions of the most learned, is light and perfection, or in the plural, lights and perfections; or the shining and the perfect. (20).
"There is also a great diversity of opinions concerning the manner in which God was consulted by urim and thummim. It is agreed (1) that this way of consultation was never used but in affairs of great consequence. (2) The high-priest was the only officiating Minister in this ceremony...particularly, he was to have on his Pectoral., or Rational, the breast-plate to which the Urim and Thummim were affixed (3) that he was not allowed to perform this solemn consultation for a private person; but only for the king, for the president of the sanhedrin, for the general of the army of Israel and for other public persons, and only for things that related to the public welfare of church and state, and common interest of the twelve tribes " (21).
Length of Relevant Material: 4p.
Hard Copy (pages):
Date When Photocopying Was Completed:
Topics: Urim and Thummim
Author: Editor
Title of Book: "Circular Letter: An Address to the Human Family at Large"
Title of Periodical: The Alethian Critic; or Error Exposed
Place of Publication: Lexington, KY
Publisher: D. Bradford
Date of Publication: Nov, 1804
Nature of Source: Religious periodical of the Halcyon Church of Christ in Columbia, also known as the Millennium Church.
Comment: This religion places great importance on the Urim and Thummim, considering it a sign of the restoration of Israel and the only means of knowing God and Christ. This article discusses the Urim and Thummim from the point of view of numerology wherein the Urim contains 7 points and the Thummim 5 points. When added to 12, these numbers represent "the substance of the character of Emmanuel." It must be noted that other publications by this group place a different emphasis on the significance of the Urim and Thummim.
Researcher: Carl Sederholm
Excerpt (pages): "A true and experimental acquaintance with this URIM and THUMMIM, is to know the only true God and Jesus Christ whom he hath sent: whom to know is life eternal" (65).
"...the spirit of those writings [the scriptures] can never be truly and rightly understood without a proper knowledge of this Urim and Thummim." (65).
"The Urim always works by the Thummim" (66).
"In this Urim and Thummim is contained the whole system of the Millennial doctrines; which heavenly science, has long lain entirely concealed from all our most learned divines" (66).
Length of Relevant Material: 4p.
Hard Copy (pages):
Date When Photocopying Was Completed:

Topics: Abraham; Gentiles; Infant baptism
Author: Ethan Smith
Title of Book: A Sermon, Delivered at Bolton, N.Y.: The Blessing of Abraham Come on the Gentiles
Title of Article:
Title of Periodical:
Place of Publication: Ballston Spa, New York
Publisher: Comstock
Date of Publication: 1819
Library Location: Microfiche 080 Sh64a no. 49435
Nature of Source: This sermon was written with the intention of clarifying contested points of doctrine concerning baptism. Its author, Ethan Smith, also wrote The View of the Hebrews, which has often been compared by critics to the Book of Mormon. Smith at
this time was pastor of the Presbyterian Church in Hebron and was on a mission in Warren County, New York. This sermon was published at the request of the Baptists.

**Comment:** The sermon takes as its text Galatians 3:14, "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Smith describes the Abrahamic covenant, and the blessings now bestowed upon the Gentiles. He also argues in favor of infant baptism.

**Researcher:** Traci Thomas

**Excerpt (pages):**

"What then, was the blessing of Abraham? Let the history of the fact, and the inspired illustrations of it, decide. In about 400 years after the flood, the world of mankind were found going off to gross idolatry. God then saw fit to adopt the following method to support his holy religion on earth. He selected one man, Abram, and called him to separate himself from his kindred, and to live as a pilgrim on earth. In his natural line Christ should come. And in the family of his natural descendants the true knowledge of God, and true religion, should be maintained. Here should be found the true church of God on earth. Here God would come, and would have a succession of true saints, walking in his ordinances; while all other nations were given up to idolatry. And from this family of Abram, true religion, after Christ should appear, should be propagated over the face of the world." (4)

"Having thus far illustrated the subject, I shall now attend more particularly to the question; - Are the infant seed of believers under the gospel to be dedicated to God in baptism? Is this involved in the blessing of Abraham, which has come on the Gentiles? This we affirm; while many deny. And it is not a point of minor importance. If this rich mercy be excluded from the blessing of Abraham, which has come on us, it should by all means be clearly ascertained. And the gentile church ought, in such a case, to be humble in the dust before the God of Abraham, that their seed are excluded from the ark of the gospel covenant, in which the natural seed of our father Abraham were expressly included. But if our children be not excluded, this should be clearly ascertained; and this precious branch of the blessing of Abraham should be most diligently improved for the salvation of the rising generation. (14)

**Length of Relevant Material:** 34 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Afterlife

**Author:** Ezra Sampson

**Title of Book:** Sermon on the death of Miss Olive Soule, Daughter of Mr. Asaph Soule, of Plympton, Who departed this life January 30th, 1795, in the 19th year of her age.

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** New Bedford

**Publisher:** John Spooner

**Date of Publication:** 1797

**Library Location:** Microfiche 080 Sh64 Evans no. 32802
Nature of Source: A funeral sermon given by Ezra Sampson, described on the title page as pastor of the Church in Plympton. Originally published in pamphlet form.

Comment: The discourse focuses on Isaiah xl: 6 and 7: "The voice said cry; and he said, What shall I cry? All flesh is grass, and all the goodliness thereof is of the flower of the field: the grass withereth, the flower fadeth." Sampson suggests that the death of this young girl should remind all mourners that "all flesh is grass" and death can strike at any moment. Directly contradicts the LDS doctrine that relationships will continue beyond the grave, with suggestions that "there is no continuing city" in the afterlife.

Researcher: Traci Thomas

Excerpt (pages):
"Secondly, since life is so frail, and we have no continuing city here, let the thought be improved to wean us from the world. Why should we set our hearts upon that which is not? This is not our rest: it is not our home. There is no earthly comfort, which we may promise ourselves that we shall enjoy tomorrow. Cease ye from man, whose breath is in his nostrils. Set not your affections principally on things below: the time is short, the grass withereth, the flower of life fadeth. Let those then who have husbands, wives, children, brothers, and sisters, be as if they had none: for soon these endearing connections will be dissolved. And let those who weep, be as if they wept not, and those who rejoice, as if they rejoiced not: for the fashion of this world passeth away."

Length of Relevant Material:

Hard Copy:

Date when Photocopying was Completed:

Topics: Afterlife; Intelligence and intelligences; Eternal life; Endless punishment; Judgment; Happiness as God's purpose for man

Author: Jonathan Edwards

Title of Book: Sermons on Important Subject; Collected from a number of ministers, in some of the northern states of America

Title of Article: "A future State of Existence and the Immortality of the Soul, illustrated from the Light of Scripture and reason."

Title of Periodical:

Place of Publication: Hartford

Publisher: Hudson & Goodwin

Date of Publication: 1797

Library Location: Microfiche Sh 64 EVANS 32820

Nature of Source: This collection of sermons was compiled by the Reverend Ephraim Judson at the request of the Litchfield North Association of Ministers. The Jonathon Edwards sermon focuses on judgment and the afterlife and takes 2 Timothy 1:10 as its text, "Our Saviour Jesus Christ hath abolished death and brought life and immortality to light through the gospel." Edwards was pastor of the Church in Colebrook, Connecticut.

Comment: This sermon suggests that God's purpose in creation was the happiness of man, a happiness that will be perfect only in a future state. Edwards also suggests that man's reward or punishment will be endless and eternal in nature. Edwards emphasizes
the importance of divine revelation to his argument, and generally contests the "Eat, drink and be merry for tomorrow we die" attitude he sees in many around him.

**Researcher:** Traci Thomas

**Excerpt (pages):**

"One argument of this kind is, that without such a state, it does not appear that this world was made for any very valuable end. As the Deity is possessed of infinite perfection, infinite wisdom and goodness, doubtless all his works are designed to answer some most valuable and important end. But if there be not a future state, the creation of this world, and of the human race, does not appear to answer any such end." (112)

"I have now exhibited what appears to me the principal evidence, from the light of nature, of a future state of existence, and of the immortality of the soul. This evidence may be briefly summed up thus; - Men were made for some important end, either their own happiness or the divine glory. But neither of these ends appears to be, in this life, obtained, in a degree correspondent to the divine goodness, power and wisdom.-- Therefore, there is a future state, in which, one or other, or both these ends will be properly obtained. We have reason, from the goodness of God, to suppose that mankind will exist in a future state, and be happy; since goodness, especially infinite goodness, delights in the existence and happiness of intelligent beings. We may, therefore, believe that it will establish, both their existence and happiness, unless they be inconsistent with the greater happiness of some other being or beings... Lastly. Man is a rational creature, capable of virtue and vice, and actually practicing either the one or the other. He is, therefore, accountable to God; and God, as a friend to virtue and an enemy to vice, must properly reward the former and punish the latter. And, as this is not done in the present life, it must be done in a future state." (123)

"How important is time! It is the only opportunity we have to prepare for eternity. As our conduct is in time, so our eternal state will be. If we be wise and virtuous; if we walk in the narrow way of holiness, our eternity will be blessed. But if not; if we cast off fear and restrain prayer; if we love not God supremely and our neighbour sincerely; if we live without God and without Christ in the world; we must expect to be rejected by our final judge, saying 'Depart, ye cursed, into everlasting fire prepared for the devil and his angels.'" (125)

**Length of Relevant Material:** 15 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

**Topics:** Afterlife; Judgment

**Author:** Daniel Clark Sanders

**Title of Book:**

**Title of Article:** "A Discourse at the Funeral of Mrs. Emily Jewett"

**Title of Periodical:**

**Place of Publication:** Burlington, VT

**Publisher:** Samuel Mills, republished by F.L. Newell

**Date of Publication:** 1824

**Library Location:** Microfiche 080 Sh64a no.18568
Nature of Source: Given June 4, 1809 by Daniel Clark Sanders at the funeral of Mrs. Emily Jewett, this discourse asks the questions, "What is death?" and "What does preparation to die consist of?"

Comment: Subtitled "Preparation for Death A Reasonable Concern" this sermon focuses on Paul's declaration in 2 Timothy 4:6, "I am now ready to be offered." A detailed description is given of the physical nature of death, and it is suggested that one best prepares for death by showing charity to all men and developing characteristics that resemble Christ and God. The sermon argues against a reliance on "the religion of nature" or the philosophies of man, and suggests instead a turning of the mind to the Gospel of Christ. It is suggested that the guilty separate themselves from the goodness of God in this life and the hereafter, and that God will judge individuals based on their internal natures, not external actions.

Researcher: Traci Thomas

Excerpt (pages): Many points covered in this sermon bear striking resemblance to Mormon doctrine regarding the afterlife, including the eternal nature of familial relationships, and the idea that the same forces that govern individuals in this life will have power over them in the afterlife as well.

"The regions beyond the grave are no longer solitary. The greater part of our friends and endearred relations are already there. The thousand millions of men now on the earth leave it but a desert. Eternity only is truly populous. Call the grave no longer solitary. If multitudes were any thing, it were already full. Eternity can hardly be a word of horror, but conveying emotions of the tenderest kind, since more than one half of your friends are there, your venerable parents, your beloved child, your tender sister, your manly brother, the snow-white virgin, your kind neighbors and your intimate, once the half of your own soul." (6)

"In other words, a readiness to die consists in having a relish of heaven formed within the soul. God has boundless stores of glory sufficient for all his creatures. He is more ready to bestow them than we are to receive them aright. We can, therefore, judge of our fitness for the kingdom of God from our possessing a taste for what takes place there. If excluded from the abodes of the blessed, we shall exclude ourselves by our own capacity of relishing the enjoyments there. The kingdom of God is within every man, if intended any where to be his portion." (12)

Length of Relevant Material: 23 pages

Hard Copy:

Date when Photocopying was Completed:

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Topics: Agency
Author: David Nelson
Title of Book: Infidelity: Its Cause and Cure
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: George Routledge and Sons
Date of Publication: 1854
Nature of Source: This book was written by a man who intended, at one point in his life, to prove the truthfulness of infidelity. His extensive studies, however, convinced him instead of the truthfulness of Christianity. Nelson then turned from his occupation as a physician to ministry, hoping to convince others to discover truth for themselves. A copy of this book (New York: J. S. Taylor, 1837) was held by the Manchester (New York) Library.

Comment: Nelson's primary intent in this book seems to be to urge people to read the Bible (and other books) to determine what is true, trusting that a sincere study of the Bible will help readers to be convinced of the truthfulness of Christianity.

Excerpt (pages):

"Infidelity is produced by two causes, acting conjointly. The primary, or more remote cause, is man's depravity; the second, or approximate cause, is man's want of knowledge. As it regards the first or original cause, man's wicked nature, we can readily see how it would bend his belief towards the side of falsehood. It must incline him to reject the sacred volume, which enjoins everything that is righteous, self-denying, pure, and holy. Again, we can easily understand how this first cause of unbelief, man's sinfulness, must tend towards the production of the second cause, his lack of information. It retards his labours [sic] in searching after truth; it aids in continuing his want of knowledge; it prevents his activity in search after facts which sustain the truth. As it regards the secondary, or proximate cause, want of knowledge, it sounds strange to speak of the ignorance of the learned. This seeming contradiction will be fully explained after a time." (1)

"Rejecters of the gospel are exceedingly credulous; and in support of a false system, receive that which is harder to believe than the truth." (52)

Length of Relevant Material: 234 pages

Date when Photocopying was Completed:

Topics: Agency; Judgement
Author: Charles Upham
Title of Book: Lectures on Witchcraft: Comprising a History of the Delusion in Salem, in 1692
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Carter and Hendee
Date of Publication: 1832
Library Location: BYU Stacks BF 1576 .U66
Nature of Source: Charles Upham wrote extensively on the topic of the Salem witch trials. This book consists of a series of lectures that were originally delivered in the Salem Lyceum. The preface maintains that the book is published "In the hope that they may contribute, in combination with the great variety of other means now employed, to
diffuse the blessings of knowledge, to check the prevalence of fanaticism, to accelerate
the decay of superstition, to prevent an unrestrained exercise of imagination and passion
in the individual or in societies of men." A copy of this book was donated to the Nauvoo
Library and Literary Institute by John Gray.

**Comment:** This book defines a witch as one who has made a formal agreement with the
Devil to do his will. This type of alliance implies the agency of the individual in
choosing to side with Satan, for which the individual is then said to receive supernatural
abilities. Interestingly, Upham describes a common belief that Satan marked the bodies
of those who were in alliance with him (see page 40). This idea of a physical mark upon
followers of Satan contrasts nicely with the Book of Mormon idea of a physical
distinction placed upon those from whom the spirit of the Lord had withdrawn.

**Researcher:** Traci Thomas

**Excerpt (pages):**

**Definition of a Witch:**

"A witch was regarded by our fathers, as a person who had made an actual,
deliberate and formal compact with Satan; by which compact, it was agreed that she
should become his faithful subject, and do what she could in promoting his cause, and in
consideration of this allegiance and service, he on his part agreed to exercise his
supernatural powers in her favor, and communicate to her a portion of those powers.
Thus a witch was considered in the light of a person who had transferred
allegiance and worship from God to the Devil." (18)

**Physical mark on followers of Satan:**

"It was believed that Satan affixed his mark to the bodies of those in alliance with
him, and that the point where this mark was made became callous and dead." (40)

**Division between powers of good and powers of evil:**

"Early observers of nature in the East, were led to the conclusion that the world
was a divided empire, and that it was ruled by the alternate or simultaneous energy of two
great antagonist principles or beings, one perfectly good, and the other perfectly bad. It
has been for a long time, as it probably is at this day, the prevailing faith among
Christians that the Bible teaches a similar doctrine, and that it presents to our adoration
and obedience a being of infinite perfections, in the Deity; and to our abhorrence and our
fears, a being infinitely wicked, and of great power in the devil." (153)

The book concludes with this quote from the Hon. Joseph Story, associate Justice of the
Supreme Court, concerning judgment:

"Let Witch-Hill remain forever memorable by this sad catastrophe, not to
perpetuate our dishonor, but as an affecting, enduring proof of human infirmity, a proof,
that perfect justice belongs to one judgment seat only - that which is linked to the throne
of God." (280)

**Length of Relevant Material:** as most of the book contains historical details of the
trials themselves, see primarily the pages indicated above

**Hard Copy:**

**Date when Photocopying was Completed:**
Topics: Corruption of biblical texts; Eternity of matter; Happiness as God's purpose for man  

Author: George Combe  
Title of Book: The Constitution of Man Considered in Relation to External Objects  
Title of Article:  
Title of Periodical:  
Place of Publication: New York  
Publisher: Fowler and Wells  
Date of Publication: 1880  
Library Location: BYU Stacks BF 870 C6 1880  
Nature of Source: A copy of this book was held by the Manchester (New York) Library. This book is an extensive discourse on phrenology. It includes interesting chapters on conditions required for maintaining happiness, natural laws, punishment, and the relationship between science and scripture. The Manchester Library held the 1836 (New York: Collins, Keese and Co.) edition.  

Comment: One chapter of this book explores the topic of science and scripture, suggesting that God's power is in harmony with laws of organization. It also repeatedly implies that much of scripture has been misinterpreted and mistranslated, and suggests that observable, scientific evidence should be relied upon to illuminate and eliminate these errors.  
Researcher: Traci Thomas  
Excerpt (pages):  
"My inference, therefore, is, that the Divine Spirit, revealed in Scripture as a power influencing the human mind, invariably acts in harmony with the laws of organization, because the latter, as emanating from the same source, can never be in contradiction with the former; and because a well-constituted brain is a condition essential to the existence of Christian dispositions. If this be really the fact, and if the constitution of the brain be in any degree regulated by the laws of physiology, it is impossible to doubt that a knowledge of the natural laws is destined to exercise a vast influence in rendering men capable of appreciating and practising [sic] Christianity." (353)  

"Nothing can afford a more convincing proof of the necessity of using all the lights in our power, by which to ascertain the true meaning of Scripture and the soundness of our interpretations of it, than the wide diversity of the opinions which even the most learned and pious divines have based upon the Bible. Another fact of some importance in relation to this matter is, that the manuscripts which handed down the sacred writings to us from ancient times vary in many important passages, sometimes through the ignorance and carelessness of transcribers, and sometimes in consequence of wilful corruption and interpolations by contending sects." (361)  

"The folly of setting up any isolated passage of Scripture against truths brought to light by experiment and observation, is rendered still more obvious by what Bishop Taylor says respecting the extreme difficulty of discovering the real meaning of many parts of the Bible, even where there are sufficient grounds for believing the text to be genuine..." (363)  

Length of Relevant Material: 436 pages
Nature of Source: This collection of sermons was compiled by the Reverend Ephraim Judson at the request of the Litchfield North Association of Ministers. This sermon by Peter Starr, pastor of the Church in Warren, Connecticut, takes Jeremiah 1:5 as its text, "Come and let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten."

Comment: Starr contends that all men fell under condemnation because of the fall, and that men must join in a covenant with Christ in order to receive of His grace. The sermon attempts to encourage listeners to "join in this covenant" by uniting themselves visibly to the church.

Excerpt (pages):

"Covenanting with God has long been in use, in the Jewish church. Never was a time more proper for this, than when they were about to set up their temple worship, and attend upon the instituted rites of their religion. It was now their devout and ardent wish, to bind themselves unto the Lord in a perpetual covenant. God hath still a church in the world which will be continued to the end of time. He is unchangeably the same, yesterday, to day, and forever. Mankind are the same they always were. They stand in the same relation to God, as their Creator, Preserver and Redeemer. - Hence they are under special obligations to come and join themselves to the Lord in a perpetual covenant." (366)

"We may be sure, therefore, that he who is joined unto the Lord, is a person of a very different character, from what he once was, and from what all are still, whose hearts are unreconciled to God. He really loves a crucified Saviour, and the humbling terms of the gospel." (370)

"It is worthy of notice, that the covenant relation between Christ and believers shall never be dissolved. - It is called in the text a perpetual covenant which shall not be forgotten. Hence it is called an everlasting covenant. (374)
Topics: Creation; Millennial conditions
Author: Bishop Thomas Burnett
Title of Book: The Sacred Theory of the Earth
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: T. Kinnersley
Date of Publication: 1816
Library Location: BYU Stacks BL 224 B82 1816
Nature of Source: Subtitled "The Wisdom of God Displayed in the Works of the
Creation, Salvation, and Consummation of all Things, until the Destruction of the World
by fire: Including the Blessed Millennium, or, the Reign of Christ with His Saints Upon
Earth," this is an extensive volume concerning the physical history of the earth. The
book contains many illustrations.
Comment: Discusses in great detail natural phenomena such as the flood and
earthquakes, along with relevant theories and explanations of the earth's state before
human inhabitants and as paradise. Argues that the intricate and perfect designs of both
the earth and human bodies are evidences of a divine intelligence.
Researcher: Traci Thomas
Excerpt (pages):
"In the last place: having thus prepared your mind, and the subject, for the
contemplation of natural providence, do not content yourself to consider only the present
face of nature, but look back into the first sources of things, into their more simple and
original states, and observe the progress of nature from one form to another, through
various modes and compositions. For there is no single effect, nor any single state of
nature, how perfect soever, that can be such an argument and demonstration of
providence, as a period of nature, or a revolution of several states consequential to one
another; and in such an order and dependance, that as they flow and succeed, they shall
still be adjusted to the periods of the moral world; so as to be ready always to be
ministers of the Divine justice or beneficence to mankind. This shews the manifold
riches of the wisdom and power of God in nature." (360)
"We have clearly discovered many final causes and characters of wisdom and
contrivance in the frame of the inanimate world, as well as in the organical fabric of the
bodies of animals. - Now from hence ariseth a new and invincible argument, that the
present frame of the world hath not existed from all eternity. For such an usefulness of
things, or a fitness of means to ends, as neither proceeds from the necessity of their
beings, nor can happen to them by chance, doth necessarily infer that there was an
intelligent Being, which was the author and contriver of that usefulness." (716)
Length of Relevant Material: 716 pages
Hard Copy:
Date when Photocopying was Completed:
The sermon discusses the destructions of Tyre, Sodom and Gomorrah, Babylon, Ninevah, and Jerusalem in terms of the pride of the world. The sermon emphasizes God's omnipotence, but also touches on the Book of Mormon idea that God uses the wicked to destroy the wicked.

Researcher: Traci Thomas

Excerpt (pages):

"Whoever acknowledges these truths, must grant, that God may make use of men as instruments of bringing about his purposes, when, at the same time, they may be exceedingly wicked in his sight. The instance now brought up for illustration contains all the real difficulty, which could be stated in any other case. God may make use of instruments which are accountable, to execute his purposes on earth, as well as those which are not accountable. It is a fact, that he now does, and ever has. He raises up an army from the brutal creation, such as insects and reptiles, to scourge one nation, and he sendeth waiting pestilence to punish another. Some cities and populous places are destroyed by earthquakes, and others by the sword. Human blood is caused to run in the streets of some cities, by the sword of foreign enemies, and in the streets of others it flows with equal abundance, by the deadly weapons, which they carry in their own bosom." (275)

"If we believe there is a God, and that his providence is universal, let us adopt language, which will be consistent with such a belief. Our conversation at all times, and in all places, should correspond with the truths we embrace. This is one way for us to manifest light and truth to others." (285)
Title of Book: Sermons on Important Subjects; Collected from a number of ministers in some of the northern states of America

Title of Article: "The Church of Christ essentially the same, in all Ages."

Title of Periodical:

Place of Publication: Hartford

Publisher: Hudson & Goodwin

Date of Publication: 1797

Library Location: Microfiche 080 Sh64 EVANS 32820

Nature of Source: This collection of sermons was compiled by the Reverend Ephraim Judson at the request of the Litchfield North Association of Ministers. The John Stevens sermon, entitled "The Church of Christ essentially the same, in all Ages" takes Ephesians 1: 22-23 as its text, "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Stevens was pastor of a church in New Marlborough, Massachusetts.

Comment: This sermon puts forth the argument that there has only ever been one Church of Christ, and that the modern Christian church is "a continuance and extension of the Jewish church" (62). Stevens looks at parallels between Abraham and Peter, and further suggests that the ordinance of baptism in the second dispensation is similar to that of circumcision in the first. Stevens argues for the practice of infant baptism, and concludes that, in both dispensations, Christ has been the head of his church.

Researcher: Traci Thomas

Excerpt (pages):

Jewish and Christian church the same: "Again; when I say, that the church of Christ is continued, from the old to the new dispensation, I mean to be understood that the Jewish church and the christian, [sic] as to essentials, are the same. The believing Jews, who held fast their integrity in God, and belief in the Messiah to come, continued to be his church, until and after the coming of Christ. And the Gentiles, who embraced christianity, [sic] were grafted into the Jewish church, as an old stock; and so Jews and Gentiles became one body, called the Christian church. This church has continued ever since its first formation, and will continue, essentially the same, until time shall be no more. All the difference which can be found, between God's church of old, and the Christian church, consists in external modes and forms, arising wholly from the different dispensations." (63-4)

The idea of covenant: "It is said by some, that it is not consistent for God to enter into covenant with men; and the reason urged is, that it would degrade the divine character, and exalt the creature too high - it would put man upon a par with God. But this arises, entirely, from a wrong apprehension of the covenant of grace. According to the above definition of this covenant, and God's establishing it with men, there is not the least appearance of degrading the divine character, or raising man to a par with God. Covenant transactions, by no means, necessarily imply equality in the parties covenenting. All that is necessarily implied is, the consent and engagement of the parties." (65-6)

Summary of points of argument: "The sum of the arguments, in proof of this doctrine, is that the church of God ever was, and is built upon the plan of the covenant of grace, having Christ for the unchangeable foundation - The qualification for visible membership, under
the old and new dispensations, is the same - The Scriptures declare the moral character of
the Jewish and Christian churches to be the same - The familiarity of the sacraments,
under both dispensations - The natural body, a similitude, to which the church is
compared - Under both dispensations, the church is said to be purchased and redeemed
by Christ - The great designs of Christ, in all that he has done, in his mediatorial office;
and finally; plain, express scripture testimony, both respecting the line, in which the
church descended from Abraham, and the particular engrafting of the Gentiles into the
old stock, in the days of the Apostles." (81-2)

Infant Baptism: "It being so demonstrably clear, from the holy scriptures, that the
church of
Christ is essentially the same in all ages, in the fullest manner establishes the doctrine of
infant baptism. "(103)

"And thus we see, that, as the church of Christ is the same, essentially, under
every dispensation, it is not only a privilege, but an incumbent duty on all believing
parents, who visibly belong to the body of Christ, to dedicate their children, in baptism,
to him. Therefore, my Christian brethren, it will exculpate us no more to say, that we
cannot see the scripture evidence to support this duty, than it did those spoken of in the
gospel." (106)

Length of Relevant Material: 48 pages

Hard Copy:

Date when Photocopying was Completed: ________________________________

Topics: Egypt; Israel

Author: John L. Stephens

Title of Book: Incidents of Travel in Egypt, Arabia, Petraea, and the Holy Land

Title of Article: 

Title of Periodical: 

Place of Publication: New York

Publisher: James C. Derby

Date of Publication: 1854 (8th edition)

Library Location: BYU Stacks  DT 53 .S83x 1854

Nature of Source: This book was written by Stephens as he traveled through Egypt,
Arabia, Petraea, and Israel. A copy of this book (New York: Harper and Brothers, 1838)
was held by the Manchester (New York) Library.

Comment: Written in a journal-like or anecdotal style, this book contains little (if any)
reference to doctrine, but would still be valuable for someone interested in an
Englishman's view of Egypt and Israel in the late 1830s. Mentions visits to several
temples and tombs, along with descriptions of Bethlehem, Jerusalem, the Dead Sea etc.

Researcher: Traci Thomas

Excerpt (pages):

Egypt: "I was curious to see the form of modern burial in Egypt, but I hesitated in
following. Some of the Arabs had looked rudely at me in passing, and I did not know
whether the bigoted Musulmans [sic] would tolerate the intrusion of a stranger and a
Christian. I followed on, however, looking out for Paul, and fortunately met him at the
gate of the burying-ground. The sheik was standing outside, ordering and arranging; and I went up to him with Paul, and asked if there was any objection to my entering; he not only permitted it, but, telling me to follow him, with a good deal of noise and an unceremonious use of the scabbard of his sword, he cleared a way through the crowd, and even roughly breaking through the ranks of women, so as materially to disturb their business of mourning, and putting back friends and relations, gave me a place at the head of the tomb. It was square, with a round top, built of Nile mud, and whitewashed; two men were engaged in opening it, which was done simply by pulling away a few stones and scooping out the sand with their hands... A few stones remained to be rolled away, and the door, or rather the hole, was opened; the two men crawled in, remained a minute or two, came out, and went for the corpse." (71-2)

At Mount Sinai: "The rock was covered with inscriptions; but I could not read them. I walked round and round it with Paul at my elbows, looking eagerly for some small scrap, a single line, in a language we could read; but all were strange, and at length we gave up the search. In several places in the wilderness of Sinai the rocks are filled with inscriptions, supposed to have been made by the Jews; and finding those before me utterly beyond my comprehension, I resolved to carry them back to a respectable antiquity, and in many of the worn and faded characters to recognise [sic] the work of some wandering Israelite. I meditated, also, a desperate but noble deed. Those who had written before me were long since dead; but in this lonely desert they had left a record of themselves and of their language. I resolved to add one of my country's also." (201)

Length of Relevant Material: 522 pages

Hard Copy:

Date when Photocopying was Completed:
possibility that there may be other worlds populated with other forms of intelligence. The book concludes with a discussion of the Jews.

Researcher: Traci Thomas

Excerpt (pages):

"You will find it to be suggested by several able men, that the word 'day' in the brief account of the Creation, in Genesis, was not meant to be restricted to our duration of twenty-four hours; but was rather used as a term to express an indefinite period of time: and that Six days of creation express only so many successive stages; and that each of these may be construed to be a thousand years... yet, after the most patient comparison and consideration of their facts and reasonings, I cannot but feel that they have not at all advanced beyond plausible conjectures, as I also perceive that they are mostly at variance with each other; and that, as fast as one theory of this sort is set up, it has been found to be wrong by a succeeding inquirer, who attempts, in his turn, to establish a different one, of the same tendency, in its stead." (29;31; vol. 1)

"I will not enter into a metaphysical description of the nature of the human soul in this Letter. We all see and feel its difference from the Animal mind, and its great, unapproachable, and ever-increasing superiority. Its progressive, and as yet unlimited, improveability, is quite sufficient to distinguish it, permanently and specifically, from all other classes of life or mind that are known upon our Earth. Its origin was the Divine breath. It is therefore an emanation from the Divine Spirit, and in this sacred source of its existence, its similitude to its Creator began. Its intellectual and moral powers and qualities may be assumed to have a proportioned resemblance in essential nature, tho but in remote miniature, and infinitely inferior. We feel and think in some respect and degree like our Great Author, however diminutive the proportion may be - We are addressed by Him, throughout all His revelations, as if we did so - He has therefore made our intelligent Spirit in such a likeness to His own, that there can be intercourse and communion, and sympathy, affection, and affinity between Man and God. His sacred mind can at all times, from this similarity, make itself intelligible to us and perceptible by us. He can at all times impress our sensibilities, and communicate His influences. We are essentially His Image and likeness in our original nature and capacities; and the more steadily and successfully we advance to all the attainable perfections of our being, the more complete the actual assimilation will become." (536-7; vol. 1)

"Another World will open a new scene of His Creations, and in them afford us new displays of His intellect, and new materials of sensation, perception, thought, and feeling. But in the present, we can only obtain what is before us and about us. Of this, we may take and acquire as much or as little knowlege [sic] as we please. The more we imbibe, the more we shall be in this respect His Image and His likeness." (541; vol. 1)

"We have no personal knowlege [sic] that there are any Beings in existence besides ourselves: but there is no reason for our denying or disbelieving that there are any." (546; vol. 1)

Length of Relevant Material: three volumes; 1755 pages

Hard Copy:

Date when Photocopying was Completed:
Topics: Happiness as God's purpose for man

Author: Timothy Flint, editor and translator. From the French of Droz.

Title of Book: The Art of Being Happy

Title of Article: The Philosophy of Happiness

Place of Publication: Boston

Publisher: Carter and Hendee

Date of Publication: 1832

Library Location: BYU Stacks BJ 1482.D7 1832

Nature of Source: This book was originally written by Droz as a series of letters to his children on the topic of happiness. In this edition, Timothy Flint has translated The Art of Happiness from French to English, adding editorial comments at the end of the book and choosing to omit certain passages that he felt might have led readers to suspect the author of Epicurean tendencies. A copy of this book was held by the Manchester (New York) Library.

Comment: The chapter of this book entitled "Religious Sentiments" includes many ideas that have implications for LDS readers. The author claims that religious hopes for immortality lead to happiness, and that choosing good over evil is the way to feel at peace in this life. Notably missing from these pages, however, is what seems to be a link between these two ideas: the Book of Mormon idea that "Men are that they might have joy." (2 Nephi 2:25) The author also argues against fatalist tendencies and states his opposition to the view of God as a vengeful executor of justice.

Researcher: Traci Thomas

Excerpt (pages):

"The philosophy of happiness must find its ultimate requisite in the hopes of religion. Man must be persuaded that his present life has relation to a never ending future, and that an eternal providence watches over the universe, before he will abandon himself with a tranquil confidence to those irresistible laws by which he is borne along. He then marches towards the future, as he would confidently follow a guide of tried prudence and fidelity in a dark path." (154)

"In another life, the measure of our felicity in the mansions of the just, will be the happiness we have created for the beings around us in this fleeting existence. A religious man constantly strives to render this, our terrestrial sojourn, more like the abode towards which his thoughts are elevated. His constant occupation is to mitigate suffering, banish prejudice and hatred, and calm the fury of party. All his relations are those of peace and love. Intolerant men! Who, of your number, will hope to hear it said of him in the retribution of the just, 'much has been forgiven him, because he has loved much?' " (163)

Length of Relevant Material: 10 pages

Hard Copy:

Date when Photocopying was Completed: ______________________________
"To Protestant Christians the events of Texas are further deeply interesting, as an indication of Providence in relation to the propagation of divine truth in other parts of the Mexican dominions. They do not expect, nor even wish to plant among the millions of nominal Romanists in that country the true gospel by either the sword or legislative enactment; but they do desire and expect to see the time not long hence, when constitutional and legal obstructions to the gospel will even in Mexico be removed."
(xviii)

"It is a pleasure to observe, that christians [sic] in the United States are not forgetful of these dwellers in the wilderness, but send to them, by the hands of faithful men, the precious words of eternal life. Though no deep toned bell called together the solemn assembly, yet even here the solemnity of the sabbath could awe the heart, and call from their rustic dwellings these tenants of the wild, and bid them remember the Lord."
(39)

"While we trace the westward march of the star of empire, may we not expect that with equal speed the beams of the star of Bethlehem will delightfully illuminate the path of the heralds of worldly power? and that wherever the temples of political power ascend, there too will be found the gospel to consecrate the dome and regulate the influence of authority?"
(66)

"What inducements are here given to the skilful [sic] cultivator of the soil; what prospects of wealth to the industrious mechanic, and what a wide and endless field for speculation to the man of foresight and business! If he would carve out his own fortune at the expense of temporary sacrifices, in preference to fretting away his existence in the
slavish occupancy of an overstrained competition, let him turn his eyes and footsteps to
the illimitable west." (112)

"It has already been shown that wild horses, or as they are called by the Mexicans,
mustangs, exist in considerable numbers among the prairies. They are descendants from
European sires, but have become fully established as tenants of the prairies." (184)

"The question is asked with earnestness, cannot they be reclaimed, and would not
the labors of missionaries among them be productive of great good? Though it is
admitted that the influence of the gospel is mighty even to the pulling down of the strong
holds of iniquity, it is believed that till the savage has ceased to be a mere stroller over
the face of the desert, the labors of the missionary is likely to be of very little avail.
When once the native commences his field, erects his house, and begins to aim at some
degree of improvement, there is hope for the success of the missionary, and the
advancement of the savage in all that pertains to moral and intellectual culture. Till this
is begun, strong doubt exists whether the savage ear will be open to the law that forbids
to steal and requires love to all men. It is no doubt exceedingly desirable to the heart of
christian [sic] philanthropy to reclaim these wanderers of the prairie from their wild and
savage courses; and full freely no doubt would many a zealous minister cast his lot
among them for their good were the way open, but at present no pleasing prospect of
rendering them spiritual aid appears. (255)

Length of Relevant Material: 275 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Intelligence and intelligences; Salvation through knowledge; Eternity of matter
Author: William Duncan
Title of Book: The Elements of Logic
Title of Article:
Title of Periodical:
Place of Publication: Menston, England
Publisher: The Scolar Press Limited
Date of Publication: 1970
Library Location: BYU Stacks BC 101 .D7 1748a
(Albany: Whiting, Backus, Whiting, 1804) The copy held by the BYU library is a
reproduction of the original 1748 edition, edited by R. C. Alston.
Comment: This book is an early study in the science of logic. While it insists on logic
as a scientific principle and does not refer in any way to the divine, its analysis of
progression and knowledge does have relevance to LDS doctrine, particularly the idea
that knowledge is added to 'line upon line.' Provides a good contrast to LDS thought.
Researcher: Traci Thomas
Excerpt (pages): capitalization is as in original
"It is in the various Comparisons of these Ideas, according to such Combinations
of them as seem best to suit its Ends, that the Understanding exerts itself in the Acts of
Judging and Reasoning, by which the capacious Mind of Man pushes on its Views of
Things, adds Discovery to Discovery, and often extends its Thoughts beyond the utmost Bounds of the Universe. Thus we see as it were at one Glance, the whole Progress of the Soul, from the very first Dawnings of Perception, till it reaches the Perfection of human Knowledge;" (19)

"This Idea of the Infinity of Number, imperfect as it may seem, is nevertheless that, by which the Mind ascends to the Conception of Eternity and Immensity. For when we consider Duration, either as past, or to come, we find nothing to stop the Progress of our Thoughts, in the Repetition of Years, or Millions of Years: the farther we proceed, the more the Idea grows upon us, and when we have wearied ourselves with vain Efforts, we must own at last, that we can no more arrive at the End of Duration, than at the End of Number. It is true, the several Generations of Men, rise and disappear in very quick Successions; Earth itself may decay, and those bright Luminaries that adorn the Firmament of Heaven, be extinguished. But the Course of Time, will not thereby disturbed; that flows uniform and invariable, nor is bounded by the Period of their Existence." (58-9)

"In this Way of putting together our Thoughts, it is evident at first sight, that however far we carry our Researches, Science and Certainty will still attend us. But what is particularly elegant and happy in the Method now explained: we hereby see Knowledge rising out of its first Elements, and discern distinctly how those Elements are combined and interwoven, in order to the erecting of a goodly Structure of Truth." (362)

Length of Relevant Material: 363 pages

Hard Copy:
Date when Photocopying was Completed:

Topics: Jesus Christ; Jehovah
Author: Isaac Watts
Title of Book: The Glory of Christ as God - Man: Displayed in Three Discourses
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Manning and Loring
Date of Publication: 1795
Library Location: Microfiche 080 Sh64 EVANS 29844 Three microfiche.
Nature of Source: The three separate discourses included in this book are titled:
  1. A survey of the visible appearances of Christ, as God, before his Incarnation; with some
     Observations on the Texts of the Old Testament applied to CHRIST.
  2. An Inquiry into the extensive Powers of the Human Nature of Christ in its present glorified
     State, with several Testimonies annexed.
  3. An Argument tracing out the early Existence of the Human Soul of Christ, even before the
     Creation of the World.
Also included is an appendix which contains, "An Abridgment of Dr. Thomas Goodwin's Discourse of the Glories and Royalties of CHRIST."

**Comment:** This text focuses heavily on Old and New Testament scripture, explicated by Watts. The author acknowledges in the preface that the nature of the Trinity is uncertain and unknown to human understanding, and does not attempt to explain its properties. The focus is entirely on Christ and his distinct nature as both God and Man.

**Researcher:** Traci Thomas

**Excerpt (pages):**

"The glories of Christ, both in his divine and human nature, which are here unfolded, are not necessarily confined to any particular schemes or hypothesis of the Trinity. All that I pretend to maintain here is, that our blessed Saviour must be God and he must be Man; God and Man in two distinct natures, and one person, i.e. one complex personal agent." (v)

"It has been a common practice with us, because we know that Jesus Christ is true God, and that his human nature is united to the divine; therefore, whencesoever we read any glorious and sublime attributions to our blessed Redeemer in scripture, we content ourselves immediately to refer them all to his divine nature, as being all-sufficient to support them; not considering that we may perhaps by this means swallow up and bury some of the most illustrious excellencies and honours of the Man Christ Jesus, nor suffer his human nature to receive that due share of glory and dignity to which the Father has advanced it." (102)

**Length of Relevant Material:** 287 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Jesus Christ; Jehovah; Three Separate Beings

**Author:** Charles Upham

**Title of Book:** Letters on the Logos

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** Boston

**Publisher:** Bowles and Dearborn

**Date of Publication:** 1828

**Library Location:** BYU Stacks BT 210 .U6

**Nature of Source:** A collection of letters written by Charles Upham, Associate Minister of the First Church in Salem, to Henry Ware, Hollis Professor of Divinity at Harvard University. Upham acknowledges that much of his argument was suggested by his reading of Lowman's Three Tracts. This book was donated to the Nauvoo Library and Literary Institute by John Gray.

**Comment:** These letters are concerned with the characteristics and nature of Jesus Christ. Many questions of contemporary importance are raised: What is Christ's precise relationship with the Father? What are Christ's divine attributes, and which of his characteristics are associated with humanity? Was Christ involved in the creation? Upham's argument relies extensively on scriptures from both the Old and New
Testament, and involves ideas regarding the nature of language itself, particularly in its relationship to images.

**Researcher:** Traci Thomas  
**Excerpt (pages):**

"It must appear to an observing mind, that for some time past, the Trinitarian and Unitarian forces have been gradually retiring from every other position, and concentrating upon this very ground. The question which at the present day engages attention, is this; What was the meaning of John when he said, 'The Word was in the beginning;’ 'It was with God;’ 'It was God;’ 'It created all things; and It became flesh?’ A satisfactory answer to this question would impart relief and joy to innumerable minds. It is in waiting for this answer, that christian [sic] truth delays her progress of triumph..."  

(vii)

"Christ I think to have been 'The Word of God,' because he was the instrument or agent, which conveyed the will and purposes of God to man. He was 'The Word of God' in as much as he was the image of the moral attributes and principles of God. And his gospel was 'The Word of God,' in the same manner in which we speak of words, understanding, thereby, the meaning and sense which they convey... and finally, in a few words, I pointed out the glorious dignity and exaltation which it ascribes to Jesus Christ, as the chosen organ of communication between the Creator and the creature, as the mediator, through whom all the truths, and precepts, and promises of religions have come down to us, and as the continual intercessor, through whom all prayer and spiritual service, if it would be acceptable, must go up to the Father."  

(141-2)

"You will have remarked that the leading peculiarity of my theory is, that Logos was originally derived from the name applied by the Jews to the Divine appearances, and that its true meaning is to be found by investigating the views which they entertained of these Divine appearances. The correspondency between 'Logos' and "Mimra," the title of those appearances, has frequently been observed, and it is to me a cause of surprise that scholars have not thought it important to detect the several meanings of "Mimra," with the view of discovering the source, and the original meaning of Logos."  

(212)

**Length of Relevant Material:** 215 pages  
**Hard Copy:**  
**Date when Photocopying was Completed:**

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**Topics:** Jews; Temple  
**Author:** Richard Watson  
**Title of Book:** A Biblical and Theological Dictionary  
**Title of Article:** "Temple"  
**Title of Periodical:**  
**Place of Publication:** New York  
**Publisher:** B. Waugh and T. Mason  
**Date of Publication:** 1832  
**Library Location:** BYU Stacks BR 95 .W45 1832  
**Nature of Source:** This biblical dictionary deals specifically with Jewish practices. The title page reads, "Explanatory of the History, Manners, and Customs of the Jews, and
Neighboring Nations. With an account of the most remarkable places and persons mentioned in sacred scripture; in exposition of the principal doctrines of Christianity; and notices of Jewish and Christian sects and heresies." The author's preface explains that many of the entries draw on explanations from previous compilations, often with corrections and clarifications. A copy of this book was donated to the Nauvoo Library and Literary Institute by Josiah Ellis.

**Comment:** The entry for "Temple" defines a temple as the house of God; properly the temple of Solomon. Solomon's temple, the temple erected by Zerubbabel and Joshua, and Herod's rebuilding of this temple are discussed both historically and in terms of their structural appearances.

**Researcher:** Traci Thomas

**Excerpt (pages):** "The temple erected by Solomon was more splendid and magnificent than the second temple, which was deficient in five remarkable things that constituted the chief glory of the first; these were, the ark and the mercy seat; the shechinah, or manifestation of the divine presence, in the holy of holies; the sacred fire on the altar, which had been first kindled from heaven; the urim and thummim; and the spirit of prophecy. But the second temple surpassed the first in glory; being honoured by the frequent presence of our divine Savior." (905)

**Length of Relevant Material:** 4 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Jews; Urim and Thummim; High priests

**Author:** Richard Watson

**Title of Book:** A Biblical and Theological Dictionary

**Title of Article:** "Urim and Thummim"

**Title of Periodical:**

**Place of Publication:** New York

**Publisher:** B. Waugh and T. Mason

**Date of Publication:** 1832

**Library Location:** BYU Stacks BR 95 .W45 1832

**Nature of Source:** This biblical dictionary deals specifically with Jewish practices. The title page reads, "Explanatory of the History, Manners, and Customs of the Jews, and Neighboring Nations. With an account of the most remarkable places and persons mentioned in sacred scripture; in exposition of the principal doctrines of Christianity; and notices of Jewish and Christian sects and heresies." The author's preface explains that many of the entries draw on explanations from previous compilations, often with corrections and clarifications. A copy of this book was donated to the Nauvoo Library and Literary Institute by Josiah Ellis.

**Comment:** The "Urim and Thummim" entry describes several different theories that attempt to explain the nature of the answers high priests received when they consulted God on important matters. Answers are described as possibly coming from the stones of a breastplate or from something enclosed between the folding of a breastplate. Also
describes the possibility of an audible voice from the mercy seat, heard by the high priest when clothed in the breastplate.

Researcher: Traci Thomas

Excerpt (pages): "The more common opinion among Christians concerning the oracle by Urim and Thummim and which Dr. Prideaux espouses, is, that when the high priest appeared before the veil, clothed with his ephod and breastplate, to ask counsel of God, the answer was given with an audible voice from the mercy seat, within the veil; but it has been observed, that this account will by no means agree with the history of David's consulting of the oracle by Abiathar..." (940)

Length of Relevant Material: 2 pages

Hard Copy:

Date when Photocopying was Completed:

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Topics: Judgment; Child of God; Sacrament of the Lord's Supper

Author: Israel Loring

Title of Book: Three Discourses on Several Subjects

Title of Article: (2) "A Religious Conversation excited and assisted. From, Mal. 3.16"

(3) "The great Duty of Self-Examination urged on the Professors of Religion; and Signs of Grace laid down, whereby to Prove themselves. From 2 Cor. 13.5"

Title of Periodical:

Place of Publication: Boston

Publisher: D. Henchman

Date of Publication: 1731

Library Location: Microfiche 080 Sh 64 EVANS 3437

Nature of Source: This is a collection of three discourses:

1. The Glories of the heavenly World displayed and improved. From, Psal. 73. 24.
2. A Religious Conversation excited and assisted. From, Mal. 3. 16.
3. The great Duty of Self-Examination urged on the Professors of Religion; and Signs of Grace laid down, whereby to Prove themselves. From 2 Cor. 13. 5.

These sermons were written by Israel Loring, pastor of a church in Sudbury, Boston. This entry focuses on the second and third discourses.

Comment: Discourse number two is interested in motivating people to speak about religious subjects in their day-to-day lives, and invites them to encourage and uplift one another through their speech. It also condemns idle talk or slander. Discourse number three encourages people to consider often their own spiritual state, particularly before the Sacrament, and includes an interesting discussion on the concept of grace.

Researcher: Traci Thomas

Excerpt (pages): spelling and capitalization as in original

"And when the great and last Day of Judgment comes, (of which the Destruction of Jerusalem has been look'd upon as a Type) The Day that shall burn as an Oven, when all the Proud, yea, and all that do wickedly, shall be Stubble: when the Day comes, that shall burn them up, saith the Lord of hosts; and it shall leave them neither Root nor
Branch. I say, when this Day comes (and it may come sooner than a great many think for) will not our glorious LORD send his holy Angels to find out such as fear the Lord, and speak often to one another, by whom they will be caught up to meet the Lord in the Air?” (98-9)

"Consider, it is a most dangerous thing to be mistaken. If godly Ones be mistaken in judging their State to be worse than it is; the Consequents of this Mistake would be sad; but if the Ungodly be mistaken, the Danger, the Mischief, the Misery which follow, are unspeakably great. This will confirm them in the Service of Satan, and fix in their present way of Death and Destruction; thinking they are whole, they will not seek after the Physician. The Opinion that they have CHRIST already, will keep them out of Him." (125)

"It will make a Child of GOD strong, lively & vigorous in the Work of the LORD, since he knows that his Labour shall not be in vain in the LORD, that when he rests from his Labours his Works will follow Him. And how sweet is the Word of GOD to such an one, and the precious Promises scattered up and down therein, when he is assured they are his own! Sweeter than Honey, or dropping Honey-Comb. And with what holy Boldness and Comfort may such an one go to God by Prayer, when he can look up to GOD and say in full Assurance, my Father; and know that he is heartily welcome to the Throne of Grace thro' CHRIST, and has a Promise of gracious Audience." (129)

"Once more, It is a peculiar season to Examine our selves before the Sacrament, and when we are speedily to approach the Lord's Table, 1 Cor. 11. 28. But let a Man Examine himself, and so let him Eat of that Bread, and Drink of that Cup." (137-8)

Length of Relevant Material: 61 pages
Hard Copy:
Date when Photocopying was Completed: ____________________________

Topics: Last Days; Preparation of the earth and preceding events; Millennial conditions; Divine mission of the United States
Author: Ethan Smith
Title of Book: A Dissertation on the Prophecies Relative to Antichrist and the Last Times
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Samuel T. Armstrong
Date of Publication: 1814 (2nd edition)
Library Location: BYU Stacks BS 830 .S65x 1814
Nature of Source: Subtitled, "Exhibiting the rise, character, and overthrow of that terrible power: and a treatise on the seven apocalyptic vials," this book focuses on the last days, the prophecies of Revelations, and Christ's kingdom in the Millennium. Discusses the Roman popery as an agent of Antichrist, though not Antichrist in its entirety. Also includes an analysis of the French Revolution, suggesting that it spread a spirit of atheism, and discusses the current spiritual state of the United States. The book is a call
to repentance. Notably, this book was written by the author of View of the Hebrews, to which the Book of Mormon has commonly been compared.

**Comment:** Smith notes the following specific blessings of the Millennium, beginning on page 539: God will then be glorified on earth; Jesus Christ will then be honored; A day of salvation; The influence of Satan among men will be utterly restrained; Pure religion will then every where prevail; Sabbaths will be sanctified; It will be a season of civil peace; A season of great health, longevity, and outward prosperity; Civil governments will then be perfectly subordinate to the interests of Zion; A time of great knowledge; A season of eminent holiness; of intense benevolence; A season of great religious and spiritual enjoyment; The systems of cavilling [sic], error, schism and heresy, which now infest and disfigure the Church, will then be no more; That millennial Kingdom will be a time when the characters and conduct of men, in the times preceding that kingdom will be duly estimated; and the wicked will be held in their merited abhorrence.

**Researcher:** Traci Thomas

**Excerpt (pages):**

"The American revolutionary war was on our part just and necessary. And the revolution, which gave the Americans a national existence, was among the great events of Providence, which were to prepare the way for the millennial glory of the Church." (206)

On religious revivals: "In the view of the preceding remarks, and of the dangerous process of fanaticism and false religion, we must believe that many false teachers are among the agents of Antichrist, and are the most successful promoters of Infidelity. Open propagators of Atheism would not be so successful. People would be more likely to be alarmed, and would shun them. But let the same principles be really taught in gradual process; and let it be done under the notion of religion, and a pious zeal, and it is far more fatal." (212)

"Upon the same principle it is, that the Millennium is abundantly predicted as the coming of the Kingdom of Christ. Not because it will be a new Kingdom; but a new advancement (and to a far greater degree than ever) of the Kingdom of grace and salvation." (527)

"It might reasonably be expected, that God would make his gospel eventually to become prevalent through the world; that it should finally produce its proper effect, in governing the hearts and lives of mankind on earth. It would be unaccountable, if this should not be the case... God will make the world to know what his Gospel and religion can do, for the happiness of man, temporal, as well as eternal." (529)

**Length of Relevant Material:** 588 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Learning

**Author:** Maria Edgeworth

**Title of Book:** Moral Tales

**Title of Article:**

**Title of Periodical:**
Place of Publication: New York
Publisher: Garland Publishing
Date of Publication: 1974
Library Location: BYU Stacks PR 4644 .M6 1974  v.1-3
Nature of Source: A two volume set of Moral Tales was held by the Manchester (New York) Library. There has been much speculation as to whether or not members of the Smith family were patrons of this library, and if Joseph Smith may have been influenced by the books there. Moral Tales is a collection of short stories written particularly for youth, which was originally published in 1802. The Manchester Library held an 1819 (New York, W. B. Gilley) edition of this work.
Comment: While the substance of these stories has little to do with the Restoration, Moral Tales would be interesting to compare in narrative structure and technique to the Book of Mormon if it could be shown with any degree of certainty that Joseph Smith may have read them as a youth.
Researcher: Traci Thomas
Excerpt (pages):
"It has been said somewhere by Johnson, that merely to invent a story is no small effort of the human understanding. How much more difficult is it to construct stories suited to the early years of youth, and, at the same time, conformable to the complicate relations of modern society - fictions, that shall display examples of virtue, without initiating the young reader into the way of vice - narratives, written in a style level to his capacity, without tedious detail, or vulgar idiom!" (iii)
Length of Relevant Material: 4 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Light of Christ; Agency; Intelligence and intelligences; Happiness as God's purpose for man
Author: Francis Wayland
Title of Book: The Elements of Moral Science
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Gould and Lincoln
Date of Publication: 1859
Library Location: BYU Stacks BJ 1251 .W3
(Note: The Manchester Library held the 1843 revised edition of this book, published in Boston by Gould, Kendall and Lincoln.)
Nature of Source: This book began as a series of lectures given by the author, a professor of moral philosophy and president of Brown University. It was originally published in 1835, but later revised and republished with hints on how to use the book in a classroom. The Manchester (New York) Library held a copy of the 1843 revised edition of this book.
Comment: The Elements of Moral Science centers around the idea that man was created by God, and endowed with intellectual powers of reason and conscience, though still completely dependent on the Creator. Similarities to LDS doctrine seen in this book include ideas relating to accountability, to the ability to judge between right and wrong, and to one's happiness being dependent upon one's actions as they are in accordance with God's laws.

Researcher: Traci Thomas

Excerpt (pages):

Accountability:

"6. And hence we see that two things are necessary, in order to constitute any being a moral agent. They are, first, that he possess an intellectual power by which he can understand the relation in which he stands to the beings by whom he is surrounded; secondly, that he possess a moral power, by which the feeling of obligation is suggested to him as soon as the relation in which he stands is understood. This is sufficient to render him a moral agent. He is accountable, just in proportion to the opportunity which he has enjoyed, for acquiring a knowledge of the relations in which he stands, and of the manner in which his obligations are to be discharged." (48)

Discerning right from wrong:

"It seems then, from what has been remarked, that we are all endowed with conscience, or a faculty for discerning a moral quality in human actions, impelling us towards right, and dissuading us from wrong; and that the dictates of this faculty are felt and known to be of supreme authority. The possession of this faculty renders us accountable creatures. Without it, we should not be specially distinguished from the brutes. With it, we are brought into moral relations with God, and all the moral intelligences in the universe. It is an ever-present faculty. It always admonishes us, if we will listen to its voice, and frequently does so, even when we wish to silence its warnings. Hence, we may always know our duty, if we will but inquire for it." (83)

Happiness in obeying God's laws:

"Hence, while it is the truth, that human happiness consists in the gratification of our desires, it is not the whole truth. It consists in the gratification of our desires within the limits assigned to them by our Creator. And, the happiness of that man will be the most perfect, who regulates his desires most perfectly in accordance with the laws under which he has been created. And, hence, the greatest happiness of which man is, in his present state, capable, is to be attained by conforming his whole conduct to the laws of virtue, that is, to the will of God." (103)

Length of Relevant Material: 396 pages

Hard Copy:

Date when Photocopying was Completed:

Topics: Light of Christ; Corruption of the churches
Author: William Ward
Title of Book: The Religions and Religious Ceremonies of All Nations at the Present Day
Title of Article:
Title of Periodical: Hartford
Place of Publication: Hartford
Publisher: Oliver D. Cooke & Sons
Date of Publication: 1824
Library Location: BYU Special Collections. Americana collection. BL 80 .R6 1824
Nature of Source: This book is divided into four primary sections, focusing on Christianity, Judaism, Mahometanism, and Paganism. Also includes a lengthy essay by Ward on the "Idolatry of the Hindoos [sic]." A copy of this book was donated to the Nauvoo Library and Literary Institute by Joseph Bates.
Comment: This book begins with an introduction that defines religion for the reader and sets up the premises that the rest of the book is based upon. In its survey of what the author views to be the major religions of the world, this book emphasizes the importance of revelation, and of Christianity as "the true religion of God." Looks specifically at different branches of Catholicism and Protestantism.
Researcher: Traci Thomas
Excerpt (pages):
"The true LIGHT (the Lord Jesus) lighteth every man that cometh into the world. The knowledge of the divine character, and the fundamental principles of moral truth, early made known to the ancient patriarchs, can never be wholly obliterated from the minds of their posterity." (ix)
"While it is probable there is no religious community wholly destitute of errors, still, as all religion had its origin in the revealed will of God, we may hope there is no religious system without some mixture of truth." (x)
"The Reformation was one of the greatest achievements ever accomplished by human effort, and the greatest blessing that the grace of God has bestowed upon the church since the Apostolic age. (107)
Length of Relevant Material: 438 pages
Hard Copy: 
Date when Photocopying was Completed:

Topics: Miracles to confirm revelation; Plurality of Gods; Three Separate Beings; Atonement
Author: Otis A. Skinner
Title of Book: Universalism Illustrated and Defended
Title of Article: 
Title of Periodical: 
Place of Publication: Boston
Publisher: A. Tompkins
Date of Publication: 1839
Library Location: BYU Stacks BX 9941 .S56x 1839
Nature of Source: Universalism Illustrated and Defended began as a series of lectures delivered by Otis Skinner, pastor of the Fifth Universality Society in Boston. It is subtitled, "Being a System of Doctrinal and Practical Divinity, deduced from Reason and
Revelation." This book was donated to the Nauvoo Library and Literary Institute by Miles and Balls.

**Comment:** This book discusses the authority of the Bible as a complete and divine text, suggests that there is but one God, and refutes the idea of the Trinity by suggesting that God would not give a religion to his people in which the central tenant was an unexplainable mystery. Additionally, it describes beliefs that are unique to Universalism, including views on the nature of the atonement, the character of Christ, and doctrines pertaining to election and salvation. This would be a good source for anyone wishing to compare contemporary Universalist ideas with doctrines of the emerging LDS Church.

**Researcher:** Traci Thomas

**Excerpt (pages):**

On miracles as evidence of revelation: (Inserted quotation identified in footnote as coming from Rev. O. Dewey's Dudleian Lecture delivered before Harvard University, May 14th, 1836.)

"I have dwelt longer upon the miracles, and their inseparable connection with the evidences of Christianity [sic] than I should have done, had not much been written of late, to show that miracles are not legitimate proof of the divine authority of the person who performs them; and that if they were, we have not sufficient evidence that the miracles recorded in the four gospels took place, to make them the ground of faith. The first of these propositions is in direct opposition to the Scriptures; for they declare that Christ was approved of God by signs and wonders; and that we ought to believe the Father sent him, because he performed miraculous works. In what other way could Jesus have demonstrated the divinity of his mission? 'Suppose a man to stand before you and to say, 'I am the bearer of a special communication from God.' What would you - what must you ask of him, as the credentials of his mission? His air might be noble, his doctrine excellent, his speech divine. His communication might thrill you with awe, or with rapture. Would that satisfy you? If you were an enthusiast, if might; but if you were a philosopher, I am sure it would not... What could make you believe it? I can conceive of but one thing, - a miracle. If he came from an earthly monarch, you would demand his credentials, - the signet ring, or the sign manual. The chosen seal of the Almighty Monarch is miracle!" (14)

Directly contradicts the idea of plurality of Gods:

"The self-existence of God proves his unity. God must exist necessarily, or by the will of another. If by the will of another, his existence is derived, he is dependent, not all-wise and all-controlling, and, therefore, not God. Hence the Author of all existence, the great Cause of all causes, must exist necessarily, and have every perfection; and if so, it is impossible that there should be two Gods. For instance, there cannot be two infinite powers; for infinite power must be above all, and control all. But if there be two infinite powers, one can neither be above nor controlled by the other. Hence there is but one God." (51)

Arguing against the idea of a vicarious atonement:

"The system of vicarious atonement abounds with contradictions and absurdities. For instance, it represents the sinner as owing God an infinite debt, which he insists upon being paid; but the sinner is finite, and has no means of answering the demand. What shall be done? Shall the sinner be sacrificed? God cannot discharge the debt, for his law and authority have been dishonored, and he must vindicate his claims as a righteous
Governor. What plan does he adopt? According to this system, he pays the demand himself!! Yes, God appeases his own wrath; and pours upon himself his own vengeance! A strange method this to vindicate his honor! How idle, how unnecessary does this make the atonement. (116)

On election:

"Nothing is more distinctly taught in the Bible than that some are elected to certain peculiar privileges. The words elect, elected, election, chose, and chosen, are of very frequent occurrence... The question, therefore, to be discussed in this chapter, is, what is the scripture doctrine of election? There can be no fairer way of answering this, than by referring to the cases of election mentioned in the Bible. On considering these, let us keep in mind the fact, that the elect are chosen, not for their own good exclusively, but also for the good of the non-elect; that they are instruments in the divine hand, to aid in accomplishing the designs of grace and love." (156)

Length of Relevant Material: 356 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Native American history and religion
Author: Henry A. Homes
Title of Book: An Account of the Manuscripts of Gen. Dearborn, as Massachusetts Commissioner in 1838 and 1839 for the sale of the Seneca Indian lands in the State of New York
Title of Article:
Title of Periodical:
Place of Publication: Albany
Publisher: Weed, Parsons and Company, Printers
Date of Publication: 1881
Library Location: Microfiche E 203 P36x I No. 935
Nature of Source: An address given by Henry A. Homes, librarian of the State Library, to the Albany Institute on October 12th, 1880. Later published in book form, along with the manuscripts of General Dearborn, who supervised the purchase of the Seneca Indian lands for the state of Massachusetts. (The microfiche held by the BYU library does not include these manuscripts.) Homes' address describes the process by which he acquired the manuscripts, and provides a short history of the interactions of the Seneca Indians and the United States government.
Comment: This source is perhaps most useful for the account it provides of the terms of sale of the lands of the Seneca Indians, and for its description of the numerous treaties and negotiations between the state of New York and the state of Massachusetts for the land of the Seneca Indians. Interesting to consider in terms of the loss of "Lamanite" land, to the "Gentiles."
Researcher: Traci Thomas
Excerpt (pages): Includes a quote from General Dearborn's journal explaining his feelings regarding the terms of sale for lands of the Seneca tribe.
"Gen. Dearborn observes in his journal that if the same offers were made to any
laboring whites which were made by the United States Government to these Indians, they
were so liberal that men would abandon any homes to avail themselves of them.
He writes thus upon this branch of the subject:
'To reason with the ignorant, and attempt to do good to the prejudiced, suspicious
and most debased of the human species, is to labor without results either gratifying to us
or beneficial to them. Here has been a boon offered which would depopulate any country
town in New England; and hurry them to the West with glad and grateful hearts; but the
miserable savages are incapable of appreciating the generous humanity of the
Government.'

As evidence that the Indians were most bountifully dealt with by the United
States, the following figures are presented by Gen. Dearborn as the money value of what
was offered in exchange for the 119,000 acres of land by the parties interested. They
were offered 1,824,000 acres of land at Green Bay, which, at $1.25 an acre, was worth
$2,280,000. The amount to be given them in money was $433,500; the amount to be paid
them by the Ogden Company was $211,600; the amount for exploration of the new
territory was $16,000. This made a total sum of about $3,000,000 to the two tribes." (8)

Length of Relevant Material: 11 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Native American history and religion
Author: John Lloyd Stephens. Victor Wolfgang von Hagen, ed.
Title of Book: Incidents of Travel in Yucatán
Title of Article:
Title of Periodical:
Place of Publication: Norman, Oklahoma
Publisher: University of Oklahoma Press
Date of Publication: 1962
Library Location: BYU Stacks F 1376 .S842 v.1-2
Nature of Source: A copy of this book (New York: Harper and Brothers, 1843. 2 vols.)
was held by the Manchester Library. The 1962 edition includes an editor's introduction
by Victor Wolfgang von Hagen, with maps and engravings by Frederick Catherwood.
Comment: Stephens and Catherwood collaborated on several popular volumes of
Incidents of Travel, describing their travel to various locations. Their exploration in
Yucatan has been described as the beginnings of American archaeology (see editor's
introduction) and this easy-to-read travel narrative posits several interesting theories
regarding the ruins of Yucatan and the Mayan people. Additionally, this book describes
many ruined churches and temples in great detail.
Researcher: Traci Thomas
Excerpt (pages):
"So when the historian describes the mound as "El grande de los Kú el ador-
ratorio de los idolos," he means to say that it was the great one, or the greatest among the
places of worship of the Indians, or the temples of their idols.
It is called the "great one" of their places of worship, in contradistinction to the smaller ones around, among which was that now occupied by the Franciscan convent. In my opinion, the solitary arch found in this convent is very strong, if not conclusive, evidence that all the ruined buildings scattered over Yucatán were erected by the very Indians who occupied the country at the time of the Spanish conquest, or, to fall back upon my old ground, that they were the work 'of the same race of people' or 'their not very distant progenitors.'

Who these races were, when they came, or who were their progenitors, I did not undertake to say, nor do I now." (64; vol. 1)

"On the walls of this desolate edifice were prints of the mano colorada, or red hand. Often as I saw this print, it never failed to interest me. It was the stamp of the living hand; it always brought me nearer to the builders of these cities, and at times, amid stillness, desolation, and ruin, it seemed as if from behind the curtain that concealed them from view was extended the hand of greeting. These prints were larger than any I had seen. In several places I measured them with my own, opening the fingers to correspond with those on the wall. The Indians said it was the hand of the master of the building.

The mysterious interest which, in my eyes, always attached to this red hand, has assumed a more definite shape. I have been advised that in Mr. Catlin's collection of Indian curiosities, made during a long residence among our North American tribes, was a tent presented to him by the chief of the powerful but now extinct race of Mandans which exhibits, among other marks, two prints of the red hand; and I have been farther advised that the red hand is seen constantly upon the buffalo robes and skins of wild animals brought in by the hunters of the Rocky Mountains, and, in fact, that it is a symbol recognized and in common use by the North American Indians of the present day. I do not mention these as facts within my own knowledge, but with the hope of attracting the attention of those who have opportunities and facilities for investigation; and I suggest the interesting consideration that, if true, the red hand on the tent and the buffalo robes points back from the wandering tribes in our country to the comparatively polished people who erected the great cities at the south; and if true that it is at this day used as a sign or symbol by our North American Indians, its meaning can be ascertained from living witnesses, and through ages of intervening darkness a ray of light may be thrown back upon the now mysterious and incomprehensible characters which perplex the stranger on the walls of the desolate southern buildings." (27-28; vol. 2)

Contradictions over the idea of Christianity:

"But I have a particular reason for presenting to the reader this ruined church. It is a notion, or, rather, a principle, pervading all the old Spanish writers that at some early day Christianity had been preached to the Indians, and connected with this is the belief that the cross was found by the first conquerors in the province of Yucatán as a symbol of the Christian worship. Prophecies are recorded supposed to show a traditionary knowledge of its former existence and foretelling that from the rising of the sun should come a bearded people and white, who should carry aloft the sign of the cross, which their gods could not reach and from which they should fly away. The same vague idea exists to this day, and, in general when the padres pay any attention to the antiquities of the country, they are always quick in discovering some real or imaginary resemblance to the cross." (243-244; vol. 2)
"...For myself, I have no doubt of the fact; and I regard it as important, for, even though crosses may have been found in Yucatán, the connecting of the 'Cozumel Cross,' with the ruined church on the island completely invalidates the strongest proof offered at this day that the cross was ever recognized by the Indians as a symbol of worship." (245; vol. 2)

Length of Relevant Material: 315 pages (vol. 1); 327 pages (vol. 2)
Hard Copy:
Date when Photocopying was Completed:

Topics: Native American history and religion
Author: James E. Seaver
Title of Book: A Narrative of the Life of Mrs. Mary Jemison: Who was taken by the Indians in the year 1755, when only about twelve years of age, and has continued to reside amongst them to the present time
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: Random House
Date of Publication: 1929
Library Location: BYU Stacks E 87 .J46 1929
Nature of Source: The author of this biography spoke extensively with Mrs. Mary Jemison, and the story is told primarily "in her words." This book was originally published in 1824 by J.D. Bemis and Co., Canandaigua. The BYU library holds a copy of the 23rd edition. A copy of this book (1826: no additional publication information available) was held by the Manchester Library.
Comment: This book recounts the life of Mrs. Mary Jemison, Her family was killed by Indians and she was taken captive in 1755. She was later adopted into a Seneca tribe, with whom she spent the rest of her life. The narrative provides an interesting look at contemporary New York from a variety of perspectives, along with descriptions of Native American customs and traditions.
Researcher: Traci Thomas
Excerpt (pages):

"Her ideas of religion, correspond in every respect with those of the great mass of the Senecas. She applauds virtue, and despises vice. She believes in a future state, in which the good will be happy, and the bad miserable; and that the acquisition of that happiness, depends primarily upon human volition, and the consequent good deeds of the happy recipient of blessedness. The doctrines taught in the Christian religion, she is a stranger to." (Introduction, xxii)

"No people can live more happy than the Indians did in times of peace, before the introduction of spirituous liquors amongst them. Their lives were a continual round of pleasures. Their wants were few, and easily satisfied; and their cares were only for to-day; the bounds of their calculations for future comfort not extending to the incalculable uncertainties of to-morrow. If peace ever dwelt with men, it was in former times, in the recesses from war, amongst what are now termed barbarians. The moral character of the
Indians was (if I may be allowed the expression) uncontaminated. Their fidelity was perfect, and became proverbial; they were strictly honest; they despised deception and falsehood; and chastity was held in high veneration, and a violation of it was considered sacrilege. They were temperate in their desires, moderate in their passions, and candid and honorable in the expression of their sentiments on every subject of importance." (72)

Length of Relevant Material: 191 pages
Date when Photocopying was Completed: 

Topics: Native American history and religion; Divine mission of the United States
Author: Benjamin Franklin
Title of Book: The Works of Dr. Benjamin Franklin; consisting of essays, humorous, moral and literary: with his life, written by himself
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: Leavitt, Trow & Co
Date of Publication: 1847
Library Location: BYU Stacks PS 745 .A2 1847
Nature of Source: The 1847 edition of this book includes a brief introduction by Richard Price. A copy of this book (Boston, 1840. 6 vols.) was held by the Manchester Library in New York.
Comment: This popular book includes essays on topics such as the American Indians, the ancient Jews, and the United States of America, that are important to the restored Gospel.
Researcher: Traci Thomas
Excerpt (pages):
"The politeness of these savages in conversation is indeed carried to excess; since it does not permit them to contradict or deny the truth of what is asserted in their presence. By this means, they, indeed, avoid disputes; but then it becomes difficult to know their minds, or what impression you make upon them. The missionaries, who have attempted to convert them to Christianity, all complain of this as one of the great difficulties of their mission. The Indians hear with patience the truths of the gospel explained to them, and give their usual tokens of assent and approbation: you would think they were convinced. No such matter - it is mere civility." (219-20)

"On the whole, it appears that the Israelites were a people jealous of their newly acquired liberty, which jealousy was in itself no fault: but that, when they suffered it to be worked upon by artful men, pretending public good, with nothing really in view but private interest, they were led to oppose the establishment of the new constitution, whereby they brought upon themselves much inconvenience and misfortune...

To conclude, I beg I may not be understood to infer, that our general convention was divinely inspired when it formed the new federal constitution, merely because that constitution has been unreasonably and vehemently opposed; yet, I must own, I have so much faith in the general government of the world by Providence, that I can hardly
conceive a transaction of such momentous importance to the welfare of millions now
existing, and to exist in the posterity of a great nation, should be suffered to pass without
being in some degree influenced, guided, and governed by that omnipotent, omnipresent,
and beneficent Ruler, in whom all inferior spirits live, and move, and have their being.
(228-9)

"Much less is it adviseable [sic] for a person to go thither, who has no other
quality to recommend him than his birth. In Europe it has indeed its value; but it is a
commodity that cannot be carried to a worse market than to that of America, where
people do not inquire concerning a stranger What is he? but What can he do? If he has
any useful art he is welcome; and if he exercises it, and behaves well, he will be
respected by all that know him: but a mere man of quality, who on that account wants to
live upon the public by some office or salary, will be despised and disregarded. The
husbandman is in honour there and even the mechanic, because their employments are
useful. The people have a saying, that God Almighty is himself a mechanic, the greatest
in the universe; and he is respected more for the variety, ingenuity, and utility of his
handicraft works, than for the antiquity of his family." (253)

Length of Relevant Material: 288 pages
Hard Copy:
Date when Photocopying was Completed:

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Topics: Native American history and religion; Native Americans as Israel
Author: Joshua V.H. Clark
Title of Book: Onondaga; Or Reminiscences of Earlier and Later Times
Title of Article:
Title of Periodical:
Place of Publication: Syracuse, New York
Publisher: Stoddard and Babcock
Date of Publication: 1849
Library Location: Microfiche CS 43 .G46x  LH 3100
Nature of Source: Subtitled "A Series of Historical Sketches Relative to Onondaga;
With Notes on the Several Towns in the County and Oswego," this book is an extensive
history of the central New York region, focusing primarily on the Onondaga Indians.
Provides a folk history and descriptions of religious beliefs, along with the traditions of
the Onondaga tribe. Based on the author's research and observations. Also includes a
contemporary map of the area.
Comment: This book includes interesting chapters entitled "Indians; Traditions of the
Onondagas" and "Pagan Rites and Ceremonies." The author compares the rites and
ceremonies of the Onondagas to the rites and ceremonies of the Jews, Egyptians, Greeks
and Romans, eventually arguing against the claim that the origin of the Indians is from
the Jews.
Researcher: Traci Thomas
Excerpt (pages):
"There is an opinion prevalent among them, that the evil spirit can be kept at a
distance by the application of ashes to the body. As an instance in point, an Indian
woman came into the house of a white neighbor one day terribly frightened; she ran to
the hearth, spat upon her hands, dipped them in the ashes and with her finger made a
cross upon her face; then turning suddenly round exclaimed, "there, I defy you." If we
mistake not, here is a relic of ancient Roman Catholic teaching, two hundred years ago -
repent in ashes. - remember the cross." (48)

"It is not at all surprising, that a people as wise, warlike, and sagacious, as were
the Iroquois, should be marked by peculiar religious institutions. From time immemorial,
having been shut out from the lights of civilization and the influences of pure religion,
with the traditinary faith of their forefathers always orally transmitted; it is not to be
wondered at, that their religious opinions are implicitly believed, most scrupulously
adhered to, and practiced with a zeal and fidelity worthy of all commendation. Among
the Pagan portion, there is no difference of opinion in religious matters. They are agreed
in sentiment; their aim is the public good. Individual virtues are cultivated, and these are
explained and illustrated in their pagan ceremonies.

They believe in one Great and Good Spirit, styled in the language of the
Onondagas, Ha-wah-ne-u, who is the Creator of the World; the Holder of the Heavens;
the Master of Breath; the maker of men and useful animals. He is the controller of
events; He rules the destinies of men; supplies them with the comforts and conveniences
of life; makes abundance of game in the hunting grounds, and supplies the streams with
fish and the air with birds. He is believed to be the peculiar Deity of the red man, and
they are his peculiar people." (53)

"Having in a foregoing chapter alluded to the subject of the origin of the Indian
nations from the Jews, through Charlevoix, and other authors having affirmed this
opinion, it may not be considered improper in this place to note briefly some of the
coincidences which may by some be supposed to exist between the rites and observances
of the aborigines of our land, (particularly the Onondagas) and those of the Jews,
Egyptians, Greeks and Romans." (69)

"We have endeavored to point out a few of the coincidences that may be supposed
to exist between some of the ceremonies of the Jews, and those of the Indians, as
practiced at Onondaga. We are satisfied that they prove nothing positively as to their
origin from that peculiar people. If anything, they may illustrate the common origin of
all men, and the high origin of all religious institutions, which at first must have
emanated from the same source." (73)

Length of Relevant Material: 78 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Native American history and religion; Plural marriage
Author: Washington Irving
Title of Book: Astoria: or Anecdotes of an Enterprise Beyond the Rocky Mountains
Title of Article:
Title of Periodical:
Place of Publication: Norman, Oklahoma
Publisher: University of Oklahoma Press
Date of Publication: 1964
Library Location: BYU Stacks F 880 .I75 1964
Nature of Source: Written at the request of John Jacob Astor, a personal acquaintance of Washington Irving, this book describes the settlement of Astoria. It includes several maps and descriptions of many Native American tribes and their customs. A copy of this book (Philadelphia: Carey, Lee, and Blanchard, 1836. 2 volumes) was held by the Manchester Library.
Comment: Much of the material in this book is taken from the journals and letters of various "adventurers" and from the travels of Irving personally. It thus describes the west and its people in a rather eclectic way, but provides an interesting look at its development nevertheless.
Researcher: Traci Thomas
Excerpt (pages):
"The religious belief of these people was extremely limited and confined; or rather, in all probability, their explanations were but little understood by their visitors. They had an idea of a benevolent and omnipotent spirit, the creator of all things. They represent him as assuming various shapes at pleasure, but generally that of an immense bird. He usually inhabits the sun, but occasionally wings his way through the aerial regions, and sees all that is doing upon earth. Should anything displease him, he vents his wrath in terrific storms and tempests, the lightning being the flashes of his eyes, and the thunder the clapping of his wings. To propitiate his favor they offer to him annual sacrifices of salmon and venison, the first fruits of their fishing and hunting." (334)
"Polygamy is not only allowed, but considered honorable, and the greater number of wives a man can maintain, the more important is he in the eyes of the tribe. The first wife, however, takes rank of all the others, and is considered mistress of the house. Still the domestic establishment is liable to jealousies and cabals, and the lord and master has much difficulty in maintaining harmony in his jangling household." (335)
Length of Relevant Material: 4 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Native American history; Race
Author: anonymous
Title of Book: Remarkable Shipwrecks; or a Collection of Interesting Accounts of Naval Disasters
Title of Article:
Title of Periodical:
Place of Publication: Hartford
Publisher: Andrus and Starr
Date of Publication: 1813
Library Location: Microfiche 080 Sh64a no. 29640 (five microfiche)
Nature of Source: The title page of this book reads, "Remarkable shipwrecks, or a collection of interesting accounts of naval disasters. With many particulars of the extraordinary adventures and sufferings of the crews of vessels wrecked at sea, and of
their treatment on distant shores. Together with an account of the deliverance of survivors. Selected from authentic sources." The book discusses several shipwrecks, paying particular attention to methods of survival. A copy of this book was held by the Manchester Library in New York.

**Comment:** While there is little of doctrinal importance in this book, it does provide a detailed look at interactions between shipwrecked sailors and people who were native to the land. Often, the natives are described as non-Christians. Perhaps the most notable thing about this book, however, is its lack of references to Providence or the Almighty. Interestingly, I did not discover any passages that referred to prayer or to any sense of dependence upon God for survival.

**Researcher:** Traci Thomas

**Excerpt (pages):**

"The barbarians assembled in the hut where the three captives were, to deliberate upon their fate. Some, conformably with a principle of their religion, advised that they should be put to death, conceiving that the sacrifice of these Christians would insure them the joys of Mahomet's paradise. Others from a principle of interest, and the hope of a great ransom, were of the contrary opinion: thus the assembly broke up without coming to any determination." (19)

"Towards evening they reached a deep gully, which they entered, in the hope of meeting with fresh water. Here they found another of the Grosvenor's crew lying dead, with his right hand cut off at the wrist. A circumstance so singular could not fail to attract the notice of his companions, especially as they recollected that it had been the common assertion of the deceased; - *May the devil cut my right arm off if it be not true!* It had a sensible effect upon his comrades for a time, as they superstitiously imagined that Providence had interfered, by a miracle, to show its indignation against his profaneness." (81-2)

"These reflections have been extended by considering the circumstances in which the shipwrecked people were placed; from all which it may fairly be concluded, that the greater part might have effected a return to their native land, had they been guided by any idea of the advantages of discipline and subordination. It is to be hoped, then, that the fatal consequences attending disorderly conduct on these calamitous occasions, will impress on the minds of seamen this incontrovertible truth, that their only hope of safety must depend upon obedience." (93)

**Length of Relevant Material:** 384 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Plural marriage; Adam; Eve; Women's Role

**Author:** Patrick Delany (Phileleutherus Dubliniensis - pseudonym)

**Title of Book:** Reflections Upon Polygamy: and the Encouragement Given to that Practice in the Scriptures of the Old Testament. 2nd edition.

**Title of Article:**

**Title of Periodical:**

**Place of Publication:** London
Publisher: C. Rivington, J. Walthoe, T. Woodward
Date of Publication: 1739
Library Location: BYU Special Collections Amer/Rare HQ 991 .D3 1739
Nature of Source: This book argues against the practice of polygamy, supporting its claims by the author's comments on scriptural passages. The second edition includes an explanation of the author's reasons for publishing a book concerning the "unlawfulness" of polygamy. These reasons include a desire to show the insufficiency of man's reason, to vindicate the Scriptures of the Old Testament that have been used to support polygamy, and to show the advantages and blessings that would be brought about by the abolition of polygamy. (See preface.)

Comment: Published in 1739, this book may be a little early for the context of Joseph Smith, but its argument is certainly one that early Saints would have encountered repeatedly. Delany argues that divine law prohibits polygamy, as evidenced by the creation of Adam and Eve. He also suggests that polygamy was not permitted by the law of Moses, and that the Savior's words were against polygamy, which he supports with several passages from Matthew. Discusses the cases of Abraham, Jacob, and David in great detail.

Researcher: Traci Thomas

Excerpt (pages): Delany believes that God's law excludes polygamy:

"It is also equally certain, that God might as easily have created twenty women for Adam as one; and yet he created Eve only: altho' as the prophet Malachi observeth, he had the residue of the Spirit; the same spirit that empowered him to create one, was equally sufficient for any greater number. A plain demonstration that he never intended more than one woman for one man. And this is fully confirmed by our Saviour.

[Reference in side margin to Matt. 19]" (8)

Delany suggests that polygamy places women in a position of servitude:

"Another argument against polygamy is, that miserable state of servitude to which the whole female world are reduced, where-ever it obtaineth... To this it may be objected, that women are doomed to subjection by God himself. I answer, To subjection, but not to slavery. And God forbid, this distinction should ever cease, any more in the married, than in the civil society." (24)

Seems to support the idea of continuing revelation from God

"All then that can be inferred from this practice of the patriarchs and prophets, to the disadvantage of the Scriptures, is this; that God Almighty did not think fit to reveal his will, as clearly and fully upon this head, either before, or under the dispensation of the Old testament, as under that of the New... And will any man of candour and consideration say, that God is obliged to prevent such corruptions? Or, that he is obliged to reveal his will equally at all times, and in all places, to all mankind? (39)

Abraham:

"God's promise to Abraham must be made good: this was the only natural and probable way, in which it could be made good; she only had a right to her husband; she desireth to transfer that right; and it was transferred no longer than she desired it. I will not take upon me, strictly to justify this conduct: if we are to speak to this point as Christians, Sarai must be owned guilty of a wrong desire; and Abraham criminal, in complying with it: (and each of then had very soon to repent); but this I will say, that Polygamy cannot derive any advantage, or encouragement from this example; and yet,
this is the only imputation of licentiousness, that resteth upon the character of Abraham.

Length of Relevant Material: 188 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Plural marriage; New Jerusalem, City of Zion
Author: Josiah Gregg
Title of Book: The Commerce of the Prairies
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: H. B. Langley
Date of Publication: 1844
Library Location: BYU Stacks F 800 .G84 1967
(Nota: the BYU library holds a 1967 edition of The Commerce of the Prairies, edited by Milo Milton Quaife and published by the University of Nebraska Press.)
Nature of Source: This popular book was written by explorer Josiah Gregg, who originally traveled the Santa Fe trail in the hopes of improving his failing health. The 1844 edition was subtitled, "The journal of a Santa Fe trader during eight expeditions across the Great Western Prairies, and a residence of nearly nine years in Northern Mexico." It includes a first-hand narrative concerning the Santa Fe trail, along with several maps and illustrations. A copy of this book, in two volumes, was held by the Manchester (New York) Library.
Comment: Pages 163-170 of this book deal specifically with Latter-day Saints in Missouri. Gregg provides an interesting perspective on events that occurred in Independence, Clay County, and Nauvoo. His primary complaints about Mormonism seem to stem from the practice of plural marriage and the refusal to sell property in Missouri.
Researcher: Traci Thomas
Excerpt (pages):
Footnote added by the editor to Gregg's discussion of Mormonism:
"The sketch of early Mormonism which follows is animated by the prejudice entertained by Gregg's fellow-gentile Missourians toward the obnoxious sect. It is in many respects inadequate, viewed as a history of Mormonism in Missouri, yet it is valuable from the viewpoint of reflecting contemporary gentile opinion on the subject."
(Pg. 163, note 65)
"The new-comers also drew upon themselves much animadversion in consequence of the immorality of their lives, and in particular their disregard for the sacred rites of marriage. Still they continued to spread and multiply, not by conversion but by immigration, to an alarming extent; and in proportion as they grew strong in numbers they also became more exacting and bold in their pretensions. In a little paper printed at Independence under their immediate auspices everything was said that could provoke hostility between the Saints and their worldly neighbors, until at last they
became so emboldened by impunity as openly to boast of their determination to be the sole proprietors of the Land of Zion; a revelation to that effect having been made to their prophet." (164-5)

"They appear to have set the laws of the state at defiance, and to have acted so turbulently throughout that Governor Boggs deemed it necessary to order out a large force of state militia to subject them: which was easily accomplished without bloodshed. From that time the Mormons have harbored a mortal enmity towards the Governor: and the attempt which was afterwards made to assassinate him at Independence is generally believed to have been instigated, if not absolutely perpetrated, by that deluded sect." (169)

"Before concluding this chapter it may be proper to remark that the Mormons have invariably refused to sell any of the property they had acquired in Missouri, but have on the contrary expressed a firm determination to reconquer their lost purchases. Of these, a large lot, situated on an elevated point at Independence, known as the Temple Lot, upon which the Temple of Zion was to have been raised, has lately been profaned by cultivation, having been converted into a corn-field." (170)
and deleterious nature, are noticed, and the blood of the martyrs is seen to be the seed of the church." (Preface)

**Length of Relevant Material:** 744 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Religion and government; Divine mission of the United States; Revelation

**Author:** Andrew W. Young

**Title of Book:** Introduction to the Science of Government

**Title of Article:**

**Place of Publication:** Albany

**Publisher:** C. Van Benthuysen

**Date of Publication:** 1841

**Library Location:** BYU Stacks JK 221 .Y68x 1841

Note: The Manchester library held an 1842 edition of this text, published in Rochester by Wm. Alling.

**Nature of Source:** This book is subtitled "Compend of the Constitutional and Civil Jurisprudence of the United States; With a Brief Treatise on Political Economy. Designed for the use of families and schools." It was originally published in 1839; the 1841 edition held by the BYU library is the fifth edition. A copy of this book (published in 1842) was held by the Manchester New York Library.

**Comment:** The stated intent of this book is to educate citizens of the United States about their rights and responsibilities. It discusses and defines principles of government -- such as natural, civil, political and religious rights and liberties -- along with more specific functions of the U.S. government. The section on principles of government seems most relevant to ideas of "government" and the divine mission of the United States in LDS doctrine. Also includes a definition of "quorum" (see item 243, page 94) and a copy of the Declaration of Independence.

**Researcher:** Traci Thomas

**Excerpt (pages):**

"It is the peculiar fortune of the people of the United States, to live under a government that secures them, in an extraordinary degree, the blessings of civil and religious liberty. It is believed that no other form of government is capable of conferring upon its citizens an equal amount of happiness." (3)

"20. The law of nature, as applied to man, is a rule of action arising out of the natural relations which he sustains to his Creator and to his fellow men. As a creature, he must be subject to the laws of his Creator, on whom he is dependent. The will of the Creator is his law, and is called the law of nature. This law is founded in those relations of justice which existed in the nature of things prior to any positive precept; that is, it is a perfect rule for all rational and moral beings, and is right in itself, without depending on any positive command to make it so. It is that eternal law of right to which God himself conforms. Man, as a social being, is subject to the same law. He is in a measure dependent on his fellow beings..."
21. The law of revelation is that which is found in the Holy Scriptures, in which Divine Providence has directly revealed his will to mankind. This law is designed to aid man, in his present imperfect state, in acquiring a knowledge of his duty to his Maker, and to his fellow men. This revealed or divine law agrees with the original law of nature. Both originate from the same source, are equally binding, and tend alike to promote the good of mankind. All human laws derive their force from the laws of nature and revelation; and so far as they are contrary to the natural or divine law, they are not morally binding upon men." (19-20)

**Length of Relevant Material:** 336 pages

**Hard Copy:**

**Date when Photocopying was Completed:**

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**Topics:** Religion and government; plural marriage  
**Author:** Thomas Ford  
**Title of Book:** Ford's History of Illinois from its Commencement as a State in 1818 to 1847  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Chicago  
**Publisher:** The Lakeside Press: R.R. Donnelley and Sons Co.  
**Date of Publication:** Reprinted 1945 (vol. 1) and 1946 (vol. 2). Both volumes originally published in 1854.  
**Library Location:** BYU Stacks F 545 .F68 1945  
**Nature of Source:** A history of Illinois from 1818 to 1847, written from the perspective of former governor, Thomas Ford (1800-1850). Contains contemporary maps and pictures, including a frontispiece of the Nauvoo Temple and an illustration of Joseph and Hyrum Smith.  
**Comment:** Extensive treatment of the Mormons in Illinois, particularly interesting as the history is written by the man who was governor at the time of the martyrdom of Joseph Smith. Ford discusses Mormon history and doctrine from his personal position as a politician, and is interested in Joseph Smith as the mayor of Nauvoo, in the voting tendencies of the Mormons, and in what he views as an attempt at self-government by the Mormons. Contains chapters entitled, "Civil and Religious Discord, 1841-1842," "Politics and Mormonism, 1843-1844," "The Downfall of Joseph Smith, 1844-1845," and "Expulsion of the Mormons, 1845-1846."  
**Researcher:** Traci Thomas  
**Excerpt (pages):**

"The Book of Mormon pretended to reveal the fulness of the Gospel of Jesus Christ as he delivered it to his people in America. It was to be brought forth by the power of God and carried to the Gentiles, of whom many were to receive it; and after this the seed of Israel were to be brought into the fold also. It was pretended that pristine Christianity was to be restored, with the gift of prophecy and the gift of tongues, with the laying on of hands to cure all manner of diseases. Many were the pretended prophets which this sect brought forth. (53)"
"Here [Independence], by pretending that the Lord had given them all that country, and in fact the whole world, they being his saints, and by some petty offences, and by their general tone of arrogance, the neighboring people became much excited against them. Some of them were ducked in the river; some were tarred and feathered and others killed... (54)

Ford consistently maintains that he interested in the politics, rather than the religion, of the Mormons.

"However, in this history I have nothing to do with the religious, but only the political considerations connected with this people." (60)

Ford's description of the practice of plural marriage:

"A doctrine was now revealed that no woman could get to heaven except as the wife of a Mormon elder. The elders were allowed to have as many of these wives as they could maintain; and it was a doctrine of the church, that any female could be 'sealed up to eternal life' by uniting herself as wife or concubine to the elder of her choice." (160)

Ford's reaction to the martyrdom of Joseph and Hyrum Smith:

"A short time before sundown we departed on our return to Carthage. When we had proceeded two miles we met two individuals, one of them a Mormon, who informed us that the Smiths had been assassinated in jail, about five or six o'clock of that day. The intelligence seemed to strike everyone with a kind of dumbness. As to myself, it was perfectly astounding; and I anticipated the very worst consequences from it. The Mormons had been represented to me as a lawless, infatuated, and fanatical people, not governed by the ordinary motives which influence the rest of mankind. If so, most likely an exterminating war would ensue and the whole land wold be covered with desolation." (203)

Length of Relevant Material: 192

Hard Copy:

Date when Photocopying was Completed:

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**Topics:** Salvation through knowledge; Judgment; Agency; Second Coming  
**Author:** Ashael Hook  
**Title of Book:** Sermons on Important Subjects; Collected from a number of ministers in some of the northern states of America  
**Title of Article:** "The Divine Sincerity, in the free and indiscriminate Offer of Salvation to Sinners, together with their moral Liberty and Accountableness, consistent with distinguishing, efficacious Grace"  
**Title of Periodical:**  
**Place of Publication:** Hartford  
**Publisher:** Hudson & Goodwin  
**Date of Publication:** 1797  
**Library Location:** Microfiche 080 Sh 64 EVANS 32820  
**Nature of Source:** This collection of sermons was compiled by the Reverend Ephraim Judson at the request of the Litchfield North Association of Ministers. The Ashael Hook sermon includes a discussion of liberty and accountability, within the context of grace and election. Hook takes as his texts Revelations 22:17 ("Whosoever will, let him take
the water of life freely.") and Romans 9:16 ("So then, it is not of him that willeth, nor of him that runneth but of God, that sheweth mercy.") and attempts to explain the apparent contradictions between them.

Comment: This sermon focuses on man's ability to make choices, and stresses the importance of missionary work, that those who would make righteous choices might have the opportunity to do so. It refers repeatedly to "those who hear the Gospel" and are then able to accept or reject it, but a significant omission is the state of those who are not presented with the gospel in this life.

Researcher: Traci Thomas

Excerpt (pages):
"The holy scriptures being given by inspiration of God, the passages here selected, though apparently contradictory, are perfectly harmonious and consistent, in their real meaning. The former of them expresses the universal and indiscriminate freeness, with which salvation is offered to sinners. Whosoever will, let him take the water of life freely. The latter most explicitly declares men's dependence on God, for salvation. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. - From the two passages, thus briefly explained, we derive the following sentiments: That the salvation of the gospel is freely offered to fallen men; - That, nevertheless, their acceptation and final enjoyment of it depends essentially on God; - That such dependence is consistent with their moral liberty and accountableness; and with sincerity in the offer." (291-2)

"Men's choice is the turning point, between receiving, and not receiving, the blessings of the gospel. The awful question, therefore, respecting the salvation of the soul, has their decision, according as they approve, or disapprove, the gracious terms of forgiveness and life. Accordingly, the gospel makes a free offer of eternal mercy, to all who hear it." (294)

"ELECTION, in the sense of the scriptures, is not an arbitrary act of will, by which the Divine Disposer, without good and sufficient reasons for so doing, predestinated some of mankind to salvation, when he might, as well, have saved their whole number. But, it is the infinite goodness of JEHOVAH, determining, for the best possible reasons, to save so many of fallen men, as may consist with a most glorious display of his perfections, and the highest happiness of his moral kingdom." (309)

"Ere long, the Son of God will be revealed, to avenge the contempt of his gospel, on all the finally impenitent. The brightness of his appearing will disclose the falacy [sic] of all excuses. Every mouth will be stopped. And when the judgment is set and the books are opened, every man will receive according to his works." (314)

Length of Relevant Material: 23 pages

Hard Copy:

Date when Photocopying was Completed:

Topics: Salvation through knowledge; Learning

Author: Ezra Sampson
The Brief Remarker on the Ways of Man: Or Compendious Dissertations, Respecting Social and Domestic Relations and Concerns, and the various Economy of Life

"Of excessive and indiscriminate Novel Reading"

Hudson, New York

Stone & Cross

1818

Microfiche 080 Sh64a no. 45630

"The Brief Remarker" was originally published as a series of columns in the Connecticut Courant. The essays were then collected by the author and published in book form. The book was published in Hudson, New York, in 1818, notable in its proximity to the Prophet Joseph Smith. "Of excessive and indiscriminate Novel reading" is essay number XCVIII in the series. Though not directly religious in nature, Sampson's comments are concerned with the moral implications of reading and the process of gaining knowledge.

Comment: Sampson expresses concern that the novels being read by American youth in what he calls "the age of Novels and of Novelists" have the potential to be morally dangerous. He describes six major harms of novel reading: 1. Novels do not encourage pure Christian morals, but morals of a much baser sort. 2. There is danger in cultivating the imagination too much. 3. Novels paint a picture of high, and not common life, providing no practical use for most readers. 4. Readers develop extravagant expectations, causing them to be dissatisfied with things they can actually attain. 5. Excessive novel reading decreases the reader's energy for other labors, and decreases interest in sober history. 6. Novel reading encourages the development of a "nauseously sweet" sensibility.

Researcher: Traci Thomas

Excerpt (pages): Published shortly before Moroni's first visit to Joseph Smith, this essay addresses the reading habits of youth and the tendencies of contemporary writers; Sampson's arguments are interesting to consider in light of the Book of Mormon.

"We have the highest of all authorities for the use of Parables: they have been made the vehicle for conveying moral truth in the most cogent and captivating, and at the same time the most inoffensive manner. Apologues and fables are worthy of praise rather than blame, if framed with ingenuity, and made of manifest tendency to promote good morals." (345)

"Those novels which paint the manners and character of the body and mankind, and affect the reader with the relation of misfortunes which may befal [sic] himself, may be perused, now and then, not only as an amusement, but as a profitable study; - yet, after all, it is real life with which we must chiefly have to do." (348)

Length of Relevant Material: 5 pages

Hard Copy:

Date when Photocopying was Completed:

Topics: Salvation through knowledge; Learning
Author: Ezra Sampson
Title of Book: The Brief Remarker on the Ways of Man: Or Compendious Dissertations, Respecting Social and Domestic Relations and Concerns, and the various Economy of Life
Title of Article: "Of the misuse, and the proper use, of reading."
Title of Periodical: A selection is necessary, and much depends upon making it judiciously."
Place of Publication: Hudson, New York
Publisher: Stone & Cross
Date of Publication: 1818
Library Location: Microfiche 080 Sh64a no. 45630 (five microfiche)
Nature of Source: "The Brief Remarker" was originally published as a series of columns in the Connecticut Courant. The essays were then collected by the author and published in book form. The book was published in Hudson, New York, in 1818, notable in its proximity to the Prophet Joseph Smith. "Of the misuse, and the proper use, of reading" is essay number XCVII in the series. Though not directly religious in nature, Sampson's comments are concerned with the moral implications of reading and the process of gaining knowledge.
Comment: The essay begins with this quote from Lord Bacon, "Read not to contradict or confute, nor to believe and take for granted, but to weigh and consider." Sampson comments on the increase of reading seen in the previous century, suggesting both that reading is one of the principal keys of knowledge, and that a super-abundance of books has led to a practices of superficial reading. He criticizes readers for treating books as idle amusements and not as objects of serious study, arguing that readers should be cautious in the books they read and the ways they read them. Compare D&C 88: 118.
Researcher: Traci Thomas
Excerpt (pages): Sampson suggests that the object of reading is to develop wisdom and virtue, rather than to become learned.

"The use of reading, is to render one more wise and virtuous, rather than more learned; and that point is to be gained not so much from the quantity, as the quality of the books we peruse. No single individual has leisure enough, nor is any life long enough for a thorough perusal of even the tenth part of the books now extant in the English language. A selection is therefore necessary, and much depends upon making it judiciously." (343)

"The proper object of reading is not merely to inform us of what others think, but also to furnish us with materials for thinking ourselves, or for the employ and exercise of our judgments and understandings, and of the whole of our intellectual and moral faculties. It is not enough that it supplies us with a multitude of facts; for the knowledge of facts is valuable to us chiefly for the inferences that we ourselves may draw from them, or because they furnish us with the means of exercising and exerting our own powers in the way of comparing, reasoning, and judging, and of drawing sound conclusions of the future from the past." (343)
Length of Relevant Material: 3 pages
Hard Copy: Date when Photocopying was Completed:
This pamphlet describes in great detail a "field-meeting" held near the Connecticut river in the town of Haddam, on September 25, 1803. The gathering is thought by the author to be the first such meeting held in the state. While many are described as newly converted and sanctified by the gospel of Christ, the story focuses on the conversion of Miss Nabby Frothington (Middletown, Connecticut; 1785-1808) who had recently passed away and was apparently the author's daughter. Includes a letter written by Nabby Frothington shortly before her death that describes her feelings about Christ and heaven.

Comment: An interesting look at God's grace and the process of forgiveness, written from a Methodist perspective. Also describes the domestic life of one converted to Christ.

Researcher: Traci Thomas

Excerpt (pages): This story of conversion shows similarities with two Book of Mormon incidents, the "wrestle" Enos has before God prior to the forgiveness of his sins, and occasions when converts are physically overcome and fall to the ground.

Enos: "...thinking she should never find mercy; consequently rose from her knees and left the room, went out into the solitary field alone, spent some time contemplating and bemoaning her case before the Lord, thought she would once more kneel down and supplicate the throne of grace for the healing of her sin-sick soul, when a gleam of encouragement seemed to spring up in her mind, that in persevering she might obtain pardon." (6)

"If in the course of the day any clouds or gloom rested on her mind, she would retire to her closet, and there pour out her complaints, and especially at class-meetings (which she seldom failed to attend) would wrestle till she obtained a blessing, and then she would frequently burst out in floods of joy, till overwhelmed with the spirit of God." (10)

Converts falling to the ground: "Numbers more were brought into liberty - and some lay prostrate, being so overcome with the power of God that they were unable to rise." (6)

"...and although some had not their bodily strength taken from them, yet they were on their knees, crying to God for the pardon of their sins; and the Lord, in condescending mercy, heard and answered their prayers, by letting down his holy spirit in an extraordinary manner; and such cries, groans and tears, prayers and shouts, perhaps never was heard amongst so small a number, consisting of so many different denominations." (8)

Length of Relevant Material: 10 pages
Topics: Sanctification; Afterlife; Resurrection; Eternal life; Spirit, soul and body; Temple
Author: Israel Loring
Title of Book: Three Discourses on Several Subjects
Title of Article: "The Glories of the heavenly World displayed and improved. From, Psalm 73:24."
Title of Periodical:
Place of Publication: Boston
Publisher: D. Henchman
Date of Publication: 1731
Library Location: Microfiche 080 Sh 64 EVANS 3437
Nature of Source: This is a collection of three discourses:
1. The Glories of the heavenly World displayed and improved. From, Psal. 73. 24.
2. A Religious Conversation excited and assisted. From, Mal. 3. 16.
3. The great Duty of Self-Examination urged on the Professors of Religion; and
   Signs of
       Grace laid down, whereby to Prove themselves. From 2 Cor. 13. 5.
   The sermons were written by Israel Loring, pastor of a church in Sudbury, Boston. This
   entry focuses on the first discourse.
Comment: Loring's discourse on "The Glories of the Heavenly World" speaks in detail
   of the body putting on incorruption and becoming perfected, a change made possible
   through the Atonement of Christ. Loring describes heaven as a place of perfect love,
   where saints will love and serve one another and the God they have come to resemble.
   He also speaks of different "degrees of glory" although his use of this phrase is different
   from an LDS connotation. Loring's picture of heaven is very interesting to consider and
   compare with LDS notions of eternal life and of temple ordinances. This discourse also
   includes a conversion story that is reminiscent of Alma the younger.
Researcher: Traci Thomas
Excerpt (pages): spelling and capitalization as in original
   "In this World, good Men lose their dear Friends, and nearest Relatives, which
   proves an Heart-piercing Affliction to them. For Grace, tho' it moderates and regulates
   the Passions, yet it does not extirpate and root them up. Such sad Occasions, will
   naturally excite in them distressing and deep Sorrow of heart... But in heaven there will
   be nothing of all this. That's truly the Land of the Living; there's no Death, no Crying, no
   parting of Friends there, 1 Thes. 4.17." (14-5)
   "But in Heaven, the Saints will for ever rest from this sore Travel, which God
   hath given to the Sons of Men to be exercised therewith. They rest from their Labours,
   and their works follow them, Rev. 14.13. Not that the heavenly State is a State of
   Sluggishness and Inactivity. No, Blessed Souls above, Serve GOD Day and Night in his
   Temple; but this is a Service which they will never be weary in, nor of." (16)
"Here CHRIST looks thro' the Windows of the Ordinances of the Gospel; and gives his People sometimes a View of himself by them. He shews himself thro' the Lattesses. By the 'Promises of the Gospel as they are explained in the Ministry of the Word, in them are represented the desirable Beauties and Glories of CHRIST. However this Discovery of CHRIST, thro' the Windows and Lattesses, is but Imperfect, the more clear, full and perfect Discovery of CHRIST is reserved for Heaven." (19)

"(2.) They will have an entire Love to each other, and hence they will mutually rejoice in each others Happiness. Altho' the Saints in Heaven will shine with different Degrees of Glory; yet those that are lower will not in the least Envy those that are above them; for Charity, or Love, envieth not." (35)

Length of Relevant Material: 78 pages
Hard Copy: 
Date when Photocopying was Completed: 

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Topics: Spirit and matter; Intelligence and intelligences; Creation; Resurrection
Author: John Mason Good
Title of Book: The Book of Nature
Title of Article: 
Title of Periodical: 
Place of Article: Hartford
Publisher: Belknap and Hamersley
Date of Publication: 1844
Library Location: BYU Stacks QH 81 .G64 1844
Comment: The first lecture in this volume, "Of matter, and a material world," explicates verses from Genesis about the creation. Good maintains that it was, in fact, possible for the Creator to create something from nothing and refutes three main oppositions to this argument: an absolute and independent eternity of matter, its emanation from the essence of the Creator, and the non-existence of a material world. Other lectures focus on the idea of the soul, animal life, voice and language, human happiness, and free-agency of the mind.
Researcher: Traci Thomas
Excerpt (pages):

"One of the first inquiries that can ever press upon the mind must relate to the nature of MATTER, and the origin of the world around us: what is this common substance from which every thing visible has proceeded, and to which every thing visible is reducible? has it existed from all eternity? or has it been called into being by the voice of an Omnipotent Creator? and in any case, has it uniformly exhibited its present harmony and arrangement, or has there been a period in which it was destitute of form and order, a waste and shapeless chaos?" (26)
"Words are not invented for an exclusive expression of solitary facts, but for general use. The creation of the world, or any thing whatever, out of nothing, is a fact of this kind; and no language ever had or ever will have a term precisely struck out for the purpose of representing such an idea, and exclusively appropriated to it: and assuredly there could be no such word at the time Moses first spoke of the fact, and communicated the doctrine; as, antecedently to this, it could not have been called for." (28)

"It tells us, in words that cannot lie, that the soul is immortal from its birth; that the strong and inextinguishable desire we feel of future being is the true and natural impulse of a high-born and inextinguishable principle: and that the blow which prostrates the body and imprisons it in the grave, gives pinions to the soaring spirit, and crowns it with freedom and triumph. But this is not all: it tells us, too, that gross matter itself is not necessarily corruptible: that the freedom and triumph of the soul shall hereafter be extended to the body; that this corruptible shall put on incorruption, this mortal immortality, and a glorious and beatified reunion succeed. By what means such reunion is to be accomplished, or why such separation should be necessary, we know not, - for we know not how the union was produced at first. They are mysteries that yet remain locked up in the bosom of the great Creator, and are as inscrutable to the sage as to the savage, to the philosopher as to the schoolboy; - they are left, and perhaps purposely, to make a mock at all human science; and while they form the groundwork of man's future happiness, forcibly to point out to him that his proper path to it is through the gate of humility." (342)

Length of Relevant Material: 467 pages

Hard Copy:

Date when Photocopying was Completed:

Topics: Spirit child of God; Corruption of the churches
Author: William Hurd
Title of Book: A Universal History of Religious Rites, Ceremonies and Customs of the Whole World
Title of Article:
Title of Periodical:
Place of Publication: Delhi, India
Publisher: Sri Satgura Publications
Date of Publication: 1988 (originally published in 1800)
Library Location: BYU Stacks BL 75 .H87x 1988 v.1-2

Nature of Source: The lofty title of this book suggests its scope and intent. The author looks closely at, the Jews, and the religions of Rome, China, England, Greece, Africa, the coast of Guinea, and of several Native American tribes. Provides a history of Protestantism, and pays particular attention to popular contemporary American religions such as the Methodist and Lutheran churches. This book was originally published in 1800 (London: A. Hogg).
Comment: Written from the perspective of a Christian who condemns the heresies of religions that are not his own, yet continues to claim, "Upon the whole there can remain no doubt but God has appointed a time when these people will embrace the gospel, and fly into his temple as doves do into their windows, and for that happy period we wait with longing expectation." (350)

Researcher: Traci Thomas

Excerpt (pages):
Idea that men are made in the image of God:

"God made man after his own image, but he has sought out many inventions; there is a strange propensity in the human mind to deviate from the truth, and to the divine simplicity of holy ordinances mankind are too apt to join something very pleasing to their own imperfect ideas; to captivate the mind, without tending either to improve the morals in this life, or to make the soul wise for happiness hereafter. The more we know of all the religions of different nations, the more we are led to enquire, what could induce some men to act so inconsistent with the dignity of their nature?" (Preface iii)

Length of Relevant Material: 703 pages

Hard Copy:

Date when Photocopying was Completed:

Topics: Temple; Keys; Washings and anointings;

Author: Ethan Smith

Title of Book: A Key to the Figurative Language Found in the Sacred Scriptures

Title of Article:

Title of Periodical:

Place of Publication: Exeter, New Hampshire

Publisher: C. Norris & Co.

Date of Publication: 1814

Library Location: Microfiche 080 Sh64a no. 32791

Nature of Source: This book was written by Ethan Smith, also the author of View of the Hebrews, to which the Book of Mormon has often been compared by critics. A Key to the Figurative Language Found in the Sacred Scriptures is written in the form of questions and answers, and includes some introductory remarks. The book also includes an alphabetical index of symbols that are explained by Smith, as well as an initial list of questions that is helpful in locating specific symbols. This book was sold by C. Norris and Co. at their bookstore, and also by E. Little & Co.

Comment: Smith begins by explaining the importance of figurative or symbolic language to the scriptures, and goes on to discuss and define many specific symbols that relate to the earth, the heavens (sun, moon, stars), temples, the body, domestic relations, and animals etc. The final "questions" deal primarily with issues relating to the book of Revelations, while earlier passages on trees and vineyards might be valuably compared to Jacob chapter 5.

Researcher: Traci Thomas

Excerpt (pages):
"Q. 115. What is imported by God's planting in the wilderness the cedar, the myrtle and the oil tree; and setting in the desert other kinds of trees, of different natures, together; that they may see and know, and understand together, that God has done this: Isai. xli. 19.20?
A. These things denote the propagation of christianity [sic] through pagan lands: or the bringing of the different heathen nations to the knowledge and obedience of the Christian faith." (44)
"Q. 137. What is symbolized by a temple?
A. The residing tokens of the divine presence; heaven...
"Q. 149. Who are symbolized by oxen?
A. The ministers of the gospel... Oxen then, in that passage of the law, were symbols of the ministers of God's sanctuary. The twelve brazen oxen, bearing the great layer in the ancient Jewish temple, are thought to have been symbols of the ministers of Christ, bearing (under divine commissions) the blessed apparatus of Gospel Grace." (67-68)
"Q. 209. What is symbolized by a key?
A. A power to do an important thing: as Christ has power to save and to destroy; - to kill, and to raise from the dead...." (73)

Length of Relevant Material: 106 pages
Hard Copy:
Date when Photocopying was Completed: __________________________

Topics: Temple; Washings and anointings; Jews
Author: John Toland
Title of Book: The Agreement of the Customs of the East-Indians With Those of the Jews
Title of Article:
Title of Periodical:
Place of Publication: New York (originally published in London)
Publisher: AMS Press, Inc.
Date of Publication: 1999 (originally published in 1705)
Library Location: BYU Stacks BT 89.L1913 1997
Nature of Source: This essay was originally published in 1705. It was republished in book form in 1999, along with Daniel DeFoe's "Essay Upon Literature" and an introduction by Joel Reid. Toland's essay is based upon his travels and observations in India. It compares East-Indian customs with certain customs of the Jews, including circumcision, sacrifices, temples, and the general manner of living.
Comment: Toland remarks that he is interested only in explaining the similarities between the customs of the East Indians and the customs of the Jews, and not in explaining how those similarities came to be. He does, however, suggest two possible explanations: 1) a group of people whose travels took them close enough to the Indies that they were able to communicate with the people there; 2) God providing similar commandments to different groups of people. (See preface vi-vii.)
Researcher: Traci Thomas
Excerpt (pages):
"Moreover if one would give some natural Reason, why almost all Nations took so much care to find out shady Places for the Worship of the Gods, I think it may be said, that Darkness is the most proper place for that recollection of Modesty which ought to be observ'd [sic] in the Temples, and generally when we place our selves in the Presence of God, because Sight is the Sense which is the chief cause of Distraction..." (36)

"Whether they interr [sic] the Bodies or burn them, they never fail to wash them well before-hand, and afterwards to rub them with Oil.." (82)

"The Jews had Reason to look upon the Temple of Jerusalem as the House of the LORD, and a Place truly Holy, where GOD would be especially Worshipped [sic]. The Mahometans do falsly [sic] imagine the same thing of Mecca, and the Indian Pagans of the Pagod of Jaguernat, which is a great Structure built by the Seaside, and near to Balassor; which is said to be very Rich, and among other things, to have a large Statue, which has two great Eyes of Emeralds: But since I was never there, and never met with any Europeans who knew the certainty of it, I can say nothing positively about it, whether it be so, or no." (136)

Length of Relevant Material: 149 pages

Hard Copy:

Date when Photocopying was Completed:

Topics: Visions, dreams, revelations

Author:

Title of Book: The Spirit of the Farmer's Museum and Lay Preacher's Gazette

Title of Article:

Title of Periodical:

Place of Publication: Walpole, New Hampshire

Publisher: Thomas & Thomas

Date of Publication: 1801

Library Location: BYU Stacks PS 530 .F3 1801

Nature of Source: This book is a collection of pieces originally published in The Farmer's Museum newspaper. Selected by an unnamed editor as being "favorites," the collection includes several essays written by the Lay Preacher, along with various other essays, biographies, and works of poetry. Entries are without original publication dates.

Comment: Attributed to the Lay Preacher, the short essay, "Wot ye not that such a man as I can certainly divine?" asserts a claim of seership and seems to position the author as a sort of prophet, with the ability to warn others of danger. With its emphasis on seers, visions, and predictions, the essay could be described as anti-Enlightenment. See pages 20-24.

Researcher: Traci Thomas

Excerpt (pages): The author claims to have visionary experiences, but insists that he despises sorcery and uses his powers only for good.

"Of one species of Highland lore I fairly inherit a small portion. I allude to the gift of SECOND SIGHT. I am sometimes favoured with a partial glimpse of futurity, and through the mists and fog of present time can see a little beyond. One of my
forefathers was a seer... I have, in a moderate degree, the prescience of my progenitors." (21)

"I utterly disclaim all pretensions to sorcery, and exercise my gift of second
sight, and my knowledge of natural causes and events, solely for the benefits of
mankind... My objects are higher, and of a character more useful; to warn the
thoughtless, to rouse the lazy, to discover merit, and detect danger." (22)

"I have strained my second sight upon one of our highest mountains, and find no
diminution of my Scottish perspicacity; and next week, after an invocation to the benign
powers, and drawing a circle or two, by way of flourish, I will publish my first
prediction." (24)

Length of Relevant Material: 4 pages
Hard Copy:
Date when Photocopying was Completed:

Topics: Visions, dreams, revelations; Angels; Afterlife; Resurrection; Happiness as
God's purpose for man
Author: John Bunyan
Title of Book: The Visions of John Bunyan: being his last remains, giving an account of
the Glories of Heaven, the Terrors of Hell, and of the world to come

Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Solomon Wyate
Date of Publication: 1805
Library Location: Microfiche 080 Sha64a no. 11084
Nature of Source: Written by Bunyan (1628-1688) after he had contemplated suicide
and was visited by an angel. Bunyan is shown extensive visions of heaven and of hell,
and talks at length with Elijah, an earthly friend, and his own mother.
Comment: The beginning of this narrative is somewhat similar to the Joseph Smith
story, with John Bunyan going into a wood and seeing a heavenly messenger. Bunyan's
vision of heaven, however, differs significantly from LDS doctrine, as all worldly
relations and the differences between males and females are described as ceasing in the
afterlife.
Researcher: Traci Thomas
Excerpt (pages):

"Now, whilst my thoughts were taken up with these meditations, as I sat upon the
bank, I was suddenly surrounded with a glorious light, the exceeding brightness whereof
was such as I had never seen any thing like it before This both surprised and amazed me,
and while I was wondering from whence it came, I saw towards me a glorious
appearance, representing the person of a man, but circled round about with lucid beams
of inexpressible light and glory, which streamed from him all the way he came... I soon
found I had no more strength in me, and so fell flat down upon my face; but by the kind
assistance of his arm, I was soon set upon my feet again, and new strength was put into
me..." (13-14)
"And can you think (said the prophet [Elijah]) that the divine goodness will deal so differently with them, that the soul should be everlastingly happy, and the body be lost in forgetfulness? the one glorified in heaven, the other remain in the dust? From the first setting out in the world below to the grave, they both ran the same race, and therefore shall enjoy the same reward." (50)

"But in this happy place, worldly relations cease. Nor is there male and female here, but all are like the angels; for souls cannot be distinguished into sexes; and therefore all relations here are swallowed up in God." (104)

"What is there more delightful to the soul than knowledge? And you may soon think how vast a field we have to trace in it. And as our knowledge does increase, so do the adorations we pay to the divine author of it: For this is our peculiar happiness, that all our disquisitions here, of whatsoever kind, tend to illustrate the high praise and adoration of the ineffable Three-One." (115)

Length of Relevant Material: 176 pages
Hard Copy:
Date when Photocopying was Completed:

Sarah Wegener
"What do Christians have to do with that antiquated volume?":
Nineteenth Century Protestant Views of Christ in the Old Testament

In the first half of the nineteenth century Parson Weems stated, "...this is the very season and age of the Bible. Bible Dictionaries, Bible tales, Bible stories-bibles plan or paraphrased, Carey's Bibles, Collin's Bibles, Clarke's Bibles, Kimptor's Bibles, no matter what or whose, all, all will go down-so wide is the crater of public appetite at this time."1 As Parson Weems suggested, there were dozens of commentators, each presenting different angles on controversial issues of interpretation. One of the biggest of these issues was determining how Old Testament Judaism related to Christianity. Earlier Americans had seen themselves as part of the Old Testament narrative, but nineteenth century religious movements were more focused on the New Testament. Because of this changed focus their interpretations tended to limit the use of the Old Testament, singling out only Christian aspects. The early LDS Church was very involved with these debates. Their new records (the Book of Mormon, the books of Abraham and Moses, and Joseph Smith's retranslations of the bible) made Old Testament world very Christian. This was not just an appearance, in their accounts Adam was baptized in Christ's name, Moses talked with Christ face to face, and the God of the Old Testament was revealed as Jesus Christ. How different was this from what LDS converts had understood prior to their conversion about Christ's role in the Old Testament? Did Christ play an important role in Protestant's interpretation of the Old Testament? The answer to these questions is complex. The long-standing tradition of Christ pervading all scripture seems to make Mormon's focus on Christianity in the Old Testament less startling. But when compared to contemporary biblical interpretations, such as typology, premillennialism,
postmillennialism, and scientific criticism, Mormon's understanding of Christ in the Old Testament was not only radically different, but also counter to prevailing trends.

Early nineteenth century Protestant's focus on an emotional Christianity, drawn from the New Testament, led to the development of interpretive strategies bringing the Old Testament in line with their religious understanding. This limited the use of traditional methods, such as typology, for viewing Christ in the Old Testament. Typology had been the primary Protestant method of biblical interpretation, since the Reformation. But while typology lost its prominence, aspects of it remained in nineteenth century conceptions of Christ in the Old Testament. Its roots were in the New Testament, where Paul commented "...death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." This scripture illustrates a typological relationship, with Adam and Moses, the types, representing and prefiguring Christ, the fulfiller of the type or the anti-type. The connection between an object, person, or event in the Old Testament, and Christ or something in the future was the fundamental basis of typology. Types were shadows or signs of things to come, given as examples and instruction to mankind in the Old Testament.

Protestants viewed typology as necessary because of their concept of time as a progression of dispensations, or epochs. According to their beliefs, people in dispensations shadowed by the Fall were of limited intellectual or spiritual capacity, and had to be taught like children. As a result God developed types to teach the Hebrews religion, to make up for their inability to understand the full glory of Christ. It was only through these "...represensations (sic) of absent objects by sensible signs and tokens," that they could learn about Christ because, "All the types of the holy Scriptures relate to Jesus Christ, in his whole character and work, as their grand object." Types were only shadows of the real thing, the anti-type, and so they were viewed as "... a rough draught, or less accurate model, from which a more perfect image is made." These typological models tied Christ to the Old Testament, a connection that was traced through whole bible dictionaries, commentaries, and companions illustrating and listing the myriad types of Christ. It was not only people who were types, they believed "every religious rite, every noted person and event, observable therein (the Old Testament), may justly be considered...as a TYPE, A FIGURE, a SUBSTANTIAL PREDICTION, of good things to come." This same author lists people, such as Adam and Boaz, who pre-figure Christ by their holiness, objects, such as Noah's Ark, whose saving of mankind prefigures Christ's, and events, like the Hebrew's travels in the wilderness.

Typological interpreters saw Christ throughout the Old Testament. As one writer declared: "It is evident, that JESUS CHRIST is the great subject of the scriptures of the Old and New Testament; particularly of the Psalms." However, this view of Christ's presence is primarily the result of their consciously reading Christ into the Old Testament. As William Jones, a respected Anglican cleric, stated "If a man hears the Bible all his life with a Jewish mind, he will know no more of it at last than the Jews do. The son of Adam will be left as ignorant as the son of Abraham, unless his heart and understanding are opened to admit the principles of the Christian Revelation." Typological interpreters saw Christ in the Old Testament because they were Christian, not necessarily because He was there in ancient times. Because they founded their study of the Old Testament on the assumption that "Christ Jesus being the great subject and end
of scripture revelation, we ought every where to search if we can find him..."\textsuperscript{10} they ended finding examples of His presence throughout the scriptures.

This understanding of Christ's position in the Old Testament was quite different from Mormon views. For while both perspectives saw Christ as important in the Old Testament, Mormons understood Christ to be present in a much broader sense. They saw His presence as more than just an allegory or type, but as a historical reality as well. In Moses chapter five, Adam learns not only that his sacrifice is "a similitude" of Christ's, which is a typological understanding, but he is also taught its significance by Jesus Christ, Himself.\textsuperscript{11} This account is profoundly different from traditional typological views, which held that Adam was the unknowing representation of Christ, possessed of Christian aspects only obvious to believers in Christ. The broad view of traditional typology, encompassing the prophetic role and the idea of gradual revelation, became less prominent in the early nineteenth century. However, its use as a tool to see Christ in the Old Testament remained important.

Typology traditionally connected the Old and New Testaments by linking prophetic types of Christ in the Old with their fulfillment in the New. However, in the early nineteenth century, some individuals limited the use of traditional typology by focusing on its prophetic aspect. Like Mormons, these premillennial theorists, focused on prophecies that had yet to be fulfilled. But while they both dwelt on "... signs and figures of things not seen as yet...(of which) many...are in force as such, at this hour,"\textsuperscript{12} Mormons did not limit their focus on Christ to prophecy, as other interpretations did. To clarify, The term premillennialist was adopted, by its proponents, because of their belief "...that Christ will actually, and personally, and visibly, be revealed from heaven, at the commencement of the Millennium (which we further believe to be very near at hand), to take possession of the promised land...." \textsuperscript{13} These interpreters observed that "...prophecy is sometimes typical; that is, partly fulfilled in the type, but completely only in the antitype."\textsuperscript{14} "Antitypes" were the fulfillment of the typological predictions of the Old Testament. Many antitypes were found in the New Testament, because Christ was the fulfillment of much of what types prophesied. Not all types, however, had an antitype, indicating to interpreters that they had not all come to pass. Looking for events and ideas pointing towards His imminent return, they focused more on Christ's future, than His presence in scriptural times. Their attitude had a significant impact on their view of Christ in the Old Testament, focusing attention on prophecy in scripture and its present fulfillment.

While premillennialists used typology to look for present antitypes of the types in the bible, they did not view scripture solely as a series of types. Instead they saw both the Old and New Testaments as possessing a continual stream of prophecy foretelling the second coming of Christ. Types were just one way prophecy was expressed. Using types and traditional apocalyptic prophecy from the Bible, they decided the end of the world, and Christ's return, was imminent. They observed, that as a result,"... prophecies... should be more diligently studied, and better understood."\textsuperscript{15}

Since premillennialists read the Old and New Testaments very literally as sources for prophecy, they needed to see both as equally valid. In order to justify the two testament's equality they abandoned dispensational ideas of a gradual progression of mankind from a fallen state. Instead, they conceived of biblical history, and world history, as one long continuous story, where Christ is revealed to man in the Old
Testament as in the New. They claimed that, "in contemplating the scriptures of the Old
and New Testaments, a careful observer will necessarily remark, not only on an
uniformity of design, but also one continued well organized system of conduct,
established from the beginning of the world, and predicted to continue to the end of it."16
The majority of premillennialists believed revelation did not continue after Christ, because
all of the instructions they needed were in the prophecies contained in the Bible. They
saw these applying to themselves because they were Christian, justifying that
"...although the Israelites had certainly an interest in the promise...they were not the Seed
to whom that promise was especially made. ...Christ was the Seed to whom the promise
(of an inheritance) was especially made; and not either Isaac or Jacob...or to their
descendants the Jews."17

Mormons also drew a connection between the promises of the Old Testament and
themselves. Additionally, Joseph Smith believed, as the premillennialists, in a very literal
reading of scripture, observing that it should be "understood precisely as it reads."18 Early
Mormons were also anxious for the second coming of Christ, and looked avidly for
"signs of the times." There were, however, fundamental differences between the majority
of premillennialists and Mormons. One was the LDS view of continuing revelation,
which effected the way they looked for Christ's second coming. When William Miller
claimed Christ would be returning in 1843, Joseph Smith confidently denied it, stating
"...the Lord hath not shown me any such sign...."19

Another significant difference was that Mormon's saw Christ as having a much
larger active role in the Old Testament: He was not just spoken of in prophecy, He was
frequently the one speaking. Premillennialist's study of scripture focused on Christ, but
more specifically prophecy, as they identified "...two important points to which all
prophecy seems to centre...the first and second coming of Christ."20 This quote illustrates
how the premillennialists limited their focus on Christ, throughout the whole scriptures,
to prophecy. They saw Christ when they studied the Old Testament, but in a limited
capacity as the object of prophecy.

While Premillennialists were a little respected minority in the first half of the
nineteenth century, they were not the only ones using limited aspects of typology to focus
on Christ in the Old Testament. The majority of biblical interpretation focused around
dispensational typology, which, unlike Mormon concepts of dispensations, limited
Christ's presence in the scriptural narrative. Their theory of dispensations held that
humanity has "...gradually increased from very small beginnings, till through the
successive labors of above four thousand years it reached its finished state."21 While
advancing towards perfection, the world went through a series of three or four periods,
called dispensations. These were: the Patriarchic, the Mosaic, and the Christian. In the
earliest dispensations man was under the shadow of the fall, and so was taught in types
Looking upon the present advanced state of humanity, they saw the pinnacle of perfection
within reach. But it was not just humanity becoming more advanced. They saw
"progressive evolution [as] a distinguishing feature of all the plans of God... This
unchanging trait of universal nature is known to pervade the religion of the Bible."22
Dispensational thought saw Christ as the fulfillment not necessarily of prophecy, but of
years of preparation. He came to earth as the perfected anti-type that the dispensations
of the Old Testament were not ready to see or know. Because they could only receive Him
in shadow, or in simplified terms, the Old Testament was less important because it
contained less truth, and Christ had a lesser role in it. Although dispensational theology did not consider the Old Testament terribly important, they still studied it. They claimed that, "the Law of Moses, though not absolutely perfect, had a perfection suited to its kind and design. It was at the same time ordained to pre-signify good things to come, and to bear a strong attestation to the truth of the Christian Religion." These dispensationalists continued studying Old Testament scriptures because they helped support the truths they already knew as Christians. However, much of their religious focus was on action and feeling rather than thought.

Mormons also spoke of dispensations, but their understanding of them, and of Christ's role in them, was profoundly different. L. Tom Perry explained the Mormon understanding, defining a dispensation as "a period of time in which the Lord has at least one authorized servant on the earth who bears the keys of the holy priesthood." In each of these dispensations, as understood by Mormons, "the gospel is revealed anew so that the people of that dispensation do not have to depend on past dispensations for knowledge." This is a profoundly different conception, contrasting with the Protestant majority's view of a series of dispensations in which humanity is improving towards perfection.

The difference between the majority of Protestant's and Mormon's conceptions of dispensations in Biblical history, is key to understanding both the position they give Christ and their understanding of His second coming. The form of progressive typology used in Protestant dispensational thought lent itself to millennial theory, but of a very different form then pre-millennialism or of Mormon millenarianism. Post-millennialism, as dispensational millennial thought was called, focused on the progress of perfection that was taking place in society. They were, as one contemporary observer described, "a system which holds out the prospect...of a gradual spread of religion by the instrumentality of human means... previous to his second coming...to work wonderful changes, and to bring on a kind of millennium of science and knowledge and intellectual refinement... to produce (the) ... reign of universal happiness, peace, and glory." Like the premillenialists, postmillenialist's focus on events that must occur before Christ's return overshadowed other aspects of the scriptures. The postmillennialists, however, were committed to improving the world, preparing it for Christ's second coming. In order to hasten His return, they needed to create a New Testament form of Christianity, which involved an emotional conversion and beneficial social action. They worried about what they did and felt, rather than worrying over what they should think. As a result, most of their writings were dedicated to their plans for improving the world, or their emotional conversions, with relatively little intellectual or biblical justification. When they did talk about the bible, they were interested only in those aspects that they considered Christian. They believed there were lessons supporting Christianity, and Christ's mission in all of the scriptures. However, the religious structure they were trying to emulate was the perfected one given by Christ in the New Testament, which made it more important in their minds. The Old Testament was retained because of the moral lessons, and its attestation of Christianity.

Postmillennial thought was concerned with improving humanity through faith in Christ, knowledge, and service. Unfortunately some found that more knowledge equaled less faith. To reconcile the new science and learning with faith, typological and literal interpretations of the Old Testament were sometimes abandoned. Instead individuals
developed spiritual interpretations by denying the literal meaning of the text. They saw the Old Testament "...freed from the shackles of superstition--as the chart of the SOUL, a history of the PATH TO HEAVEN." This view does not actually take Christ from the Old Testament; it allows Him to be there even more, because it is connected less to what the text says and more to the interpreter's thoughts about it.

A spiritual interpretation made it possible to keep the Old Testament, while changing its meaning. By questioning the inspiration of certain parts, they could reject whole sections that contradicted what they thought Christian scriptures should say. As one writer claimed, "It is therefore a most erroneous, though a very general idea... that every word, and every sentence, in the bible are either divine revelation, or written by divine inspiration...." Individual postmillennialists developed these theories to bring Christianity, science, and logic together. By playing down non-Christian aspects of the Old Testament, they brought it in line with their New Testament view of religion. The early LDS church similarly reinterpreted the Old Testament, through the retranslations and supplementary revelations, to validate their views. However, while both groups were trying to discover the truth in the scriptures, the LDS church did this by expanding their conception of scripture, and others did it by contracting and limiting their view to one aspect or interpretive strategy.

While Postmillenism was very much a popular movement, spread through revivals and benevolent societies, it was not the only movement facing questions of Christ, the Old Testament, and science. In the first half of the nineteenth century biblical criticism, as an academic pursuit using scientific techniques, took off in Germany. It extended to America as young scholars, like George Bancroft returned from studying there with the hope to "[raise] among us [in America] a degraded and neglected branch of study, which in itself is so noble, and to aid in establishing a thorough school of Theological Critics." Though American theological schools did not adhere all of the radical theories set forth by Schleiermacher and other German theologians, they did adopt many of their critical tools for studying the scriptures. These tools limited the amount they could project Christ onto the Old Testament, requiring them to redefine themselves as Christians in relationship with it.

Through careful application of reason and the scientific method, they hoped to obtain truth about the scriptures. Leonard Woods observed that when studying the bible, "the only mode of reasoning, which can be relied upon to lead us to right conclusions, is that which is pursued in the science of Physics. Regulating ourselves by the maxims of BACON & NEWTON, we inquire... 'What is fact?'" While it is difficult to imagine that everyone used physics to study the Old Testament, most agreed that "the same modes of criticism and explanation are to be applied to these Scriptures as to all other ancient writings," because "(Jesus) authorizes the exercise of reason in the case of revelation." This desire to understand what the scriptures say, and what they mean, was one of the crucial motivators in the Mormon's new interpretations. However, unlike the scholarly biblical critics, the Mormon's obtained divine reason through revelation in order to understand the Bible.

The American schools of biblical criticism, like the post-millennialists, focused most of their attentions on the New Testament. Like other scientists of their day, they saw humanity as a progression from savagery to civilization, and they saw religion as following the same pattern. They "[found] the same proofs of a wise providence, in the
order and successive perfection of the different dispensations of religion, that we find in the natural growth and intellectual progress of individuals."31 Despite the outward similarity in belief to dispensational thought, biblical critics embraced scientific methods, not emotion or faith, to determine truth in scriptures.

Early Mormon scriptural thought, while outwardly very different from the schools of biblical criticism, did share some similarities. Both were particularly concerned with the text of the Old Testament. Mormons wanted a correct translation, to reveal its original meaning. And their new scriptures found Christ in the Old Testament, which is what the Biblical critics found so hard to do. Instead of reason and textual analysis, to cut through tradition, they found Christ in the Old Testament context through revelation.

The majority of biblical critics, while remaining Christian, were fairly negative to the Old Testament and the traditions that surrounded its interpretation. They believed that "...many of these errors belong to an earlier age than Christianity itself; and that their sources are to be found in the superstitions, and still more in the philosophy, which existed before our religion was preached to men."32 While this does partially refer to pagan traditions, one of the sources for error they refer to is the Old Testament and its interpretation. Christianity had long projected the scriptures onto themselves, interpreting them in ways that supported their beliefs. The Biblical critics were opposed to this, warning that in interpreting scripture "we are constantly in danger of extending to all times and places what was of temporary and local application."33 Without traditional interpretation strategies, they began to see how little Christ actually does appear in the Old Testament. Christ became less important in their interpretation of the Old Testament, because of this desire to read the text in the context it was created.

Early LDS converts were introduced to a view of the Old Testament world in which Christ's role was expanding, contrasting with prevailing trends. However, it is doubtful that they were shocked by the idea that Christ was in the Old Testament. Traditional interpretations and post-millennial conceptions attempted to discover those parts that were particularly Christian, and they consistently found Christ in the Old Testament because in seeking Him they projected Him onto scripture. What the Mormon scriptures claimed was that what these Protestants had seen in the Old Testament to support Christian belief was not just a projection onto it, but was really Christianity. While Mormons were not alone in their concerns over Christ's place in the Bible, they used different tools to understand it, revelation instead of reason. This allowed them to expand their conceptions of Christ in the Old Testament, counter to prevailing trends which limited Christ's presence to one aspect or one interpretive strategy.

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3 3 Romans 5:14

4 4 Aaron Kinne, *An explanation of the principal types, the prophecies of Daniel and Hosea, the Revelation, and other symbological passages of the Holy Scriptures*, (Boston, Samuel T. Armstrong, 1814)


7 7 ibid., pp. 60, 68, 71

8 8 Ibid.


10 10 John Brown, p.32

11 11 Moses 5:7-9

12 12 Elias Boudinot, *The Second Advent, or coming of the Messiah in glory, showing to be a scripture doctrine, and taught by divine revelation, from the beginning of the world*(Trenton, D. Fenton & S. Hutchinson, 1815) p. 2.

13 13 Isaac Labagh Christ's Kingdom on Earth *American Millenarian and Prophetic Review*, pg 3

14 14 William Miller, *Evidence from Scripture and History of the Second Coming of Christ about the Year 1843; Exhibited in a course of lectures*, (Boston: B.B. Mussey, 1840) p. 7
15 Thomas Andros, *The place of the church on the grand chart of scripture prophecy, or the great battle of Armageddon in four lectures* (Boston, S.T. Armstrong, 1814) p. 3
16 Boudinot, p. 1
17 Labagh, p. 20-1
19 Ibid.
20 Miller, p. 5
21 James M'Chord, *A Last Appeal to the Market Street Presbyterian Church and Congregation: in a series of seven sermons, predicted on sketches of the dispensations of God toward his people*, (Lexington, T.T. Skillman, 1818)
22 Ibid.
23 Horne, p. 48
24 L. Tom Perry, *Accept the Challenge, Ensign*, August 2002
25 Labagh, p. 40
29 Ibid., p. 83
30 Ibid. p. 18 and 23

**Topic(s):** Millennial conditions, Second Coming, Judgment day, covenants with Israel, 
**Author:** unlisted, perhaps the editor
**Title of Book:**
**Title of Article:** "Christ's Kingdom on Earth"
**Title of Periodical:** *American Millenarian and Prophetic Review*
**Place of Publication:** New York City 
**Publisher:** Isaac Labagh 
**Date of Publication:** June 1, 1843, July 1, 1843, August 1, 1843 
**Library Location:** APS Film 051 B #1093
**Nature of Source:** From a pre-millennialist periodical published between 1842 to April 1, 1844. Not clearly denominational, it presented excerpts from lectures by various clergy, as well as articles, sections of books, and letters to the editor. While there is mention, not condemnation of William Miller, the periodical does not adhere to his
timeline. Though it does hold that the millennium, and Christ's return, is imminent. There is a tone of great urgency throughout all of the writings. Its focus is on personal preparation and study, rather than going out and converting others. The message is that the end is at hand, and that this is so obvious because of the evil of everyone else.

Comment: This article is divided into three parts, each published in a different month. The first section deals with the way that prophecy is fulfilled literally. It lists prophecies about Christ and their fulfillments in the scriptures. This sections conclusion is that, if that prophecy was fulfilled literally how can other unfulfilled prophecy be fulfilled any other way. The next section illustrates that there is still prophecy to be fulfilled. Using the Abrahamic Covent as an example of prophecy yet to be fulfilled. It takes an interesting slant on it though, in the next section, focusing on how Abraham will inherit it in his person, and spending a considerable amount of time defending against attackers of this premise. Apparently there were people maintaining that the inheritance was a "spiritual Canaan." One of the main focuses of the paper is that this prophecy will be fulfilled on this earth, literally. I was particularly interested by the author's discussion of how after Christ's arrival the inherited land will be renewed and so the inheritance will be a spiritual as well as a physical Canaan. Another interesting aspect is the way they tie themselves in as co-inheritors of this covenant through Christ. In the end of the last section there is a defense of pre-millennialism, and an attack against "progressivism."

Researcher: Sarah Wegener

Excerpt (pages): "...heaven will only receive Jesus only till the times of the restitution of all things (i.e. not the destruction, but the restoration of all things to their original order and primal perfection)" [pg3] "We believe...that Christ will actually, and personally, and visibly, be revealed from heaven, at the commencement of the Millennium (which we further believe to be very near at hand), to take possession of the promised land..." [pg3] "Christians in general receive Jesus, indeed, as a suffering and crucified Saviour; but, except in what is called a spiritual sense, they reject him in his character of a glorious King." [pg4] "...we perceive that God spake beforehand the very things, and no other, which He intended should be done; and that the minutest particulars detailed in them were fulfilled to the very letter. Now as we see this so plainly to be the case in every prophecy that has been fulfilled, what good and valid reason can be given why the prophecies...[which are in the future] should not be accomplished in precisely the same manner." [pg 6] "the question is not concerning the fact of the personal coming of our Lord—which no Christian doubts—but concerning the purpose and effect of it. Those who oppose the doctrine of the Personal Reign on Earth, imagine that Christ will come to destroy the present habitable globe, and to carry array his saints with him to some abode of blessedness in another part of the creation. We, on the contrary, maintain, that He will come to remain in it, to restore it, to establish it, to cause to inherit its desolate heritages, to sit upon the throne of David and upon his kingdom, and to order it with judgment and with justice forever.

With the purpose of establishing this latter view, we shall, in what follows, examine closely the promises made by God to Abraham, to give to him, and to his seed after him, the land of Canaan for an inheritance. If it can be proved that these promises are yet unfulfilled, there is but one conclusion to which a believer in the word of God can come; namely, that they shall yet receive, in every particular, a literal and exact fulfillment." [pg17]
"For I assert, on the authority if St. Paul (Gal. iii. 16) that (although the Israelites had certainly an interest in the promise) they were not the Seed to whom that promise was especially made. ...Christ was the Seed to whom the promise (of an inheritance) was especially made; and not either Isaac or Jacob (although in was also renewed to them personally), or to their descendants the Jews." [pgs20-21]

"...but what has this to do with us? How can it affect us, if they all should appear on earth again to receive it? I answer, "Much every way." The promise which is made to the seed, is made to us, if we are true believers in Christ Jesus. "Christ hath redeemed us from the curse of the law, being made a curse for us...that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith... 'if ye be Christ's; then are ye Abraham's seed, and heirs according to the promise"' [pg 38]

"...the minds of most turn with more complacency to a system which holds out the prospect of a gradual improvement of the world-of a gradual spread of religion by the instrumentality of human means-a gradual conversion of mankind to the knowledge and love of our Lord and Saviour, previous to his second coming..."[ pg 40] "...these expect...to work wonderful changes, and to bring on a kind of millennium of science and knowledge and intellectual refinement; which being varnished over with a sort of spurious Christianity, are to produce (as they think) the reign of universal happiness, peace, and glory." [pg 40]

"It is true, that for now nearly eighteen hundred years God has not shown himself in a visible form to mortal sight, or interfered in a visible manner in the concerns of men: but does this make it a thing too hard to be believed that the time may be coming when he shall again do so?" [pg 40]

Length of Relevant Material: 14 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topic(s): Prophets, revelation, corruption of biblical texts
Author: Isaac Labagh
Title of Book:
Title of Article: "The Study of Prophecy, a Question of Degree."
Title of Periodical: American Millenarian and Prophetic Review
Place of Publication: New York City
Publisher: Isaac Labagh
Date of Publication: June 1, 1843
Library Location: APS Film 051 B #1093
Nature of Source: From a pre-millennialist periodical published between 1842 to April 1, 1844. Not clearly denominational, it presented excerpts from lectures by various clergy, as well as articles, sections of books, and letters to the editor. While there is mention, not condemnation of William Miller, the periodical does not adhere to his timeline. Though it does hold that the millennium, and Christ's return, is imminent. There is a tone of great urgency throughout all of the writings. Its focus is on personal preparation and study, rather then going out and converting others. The message is that the end is at hand, and that this is so obvious because of the evil of everyone else.
Comment: This is a short article about biblical interpretation, addressing the issue of comparative importance. The author begins with explaining the argument about the validity of the bible as a whole, and asks if certain parts are of more or less importance or validity. After this, however, he mainly focuses on the importance of studying prophecy as opposed to any other portion. He promotes the relevance of prophecy to the present day, particularly in judging the nearness of the return of Christ.

Researcher: Sarah Wegener

Excerpt (pages): "It is not merely the Gospel, but the Gospel of the Kingdom, which is everywhere announced in Scripture..."[pg. 1] "...ample revelation of the latter-day glory with which every prophecy in the bible finishes" [pg. 1] "In a crisis like this, which is approaching-so full of peril, and so pregnant with mistake-we need all the support and direction which the revelation of God can supply." [pg. 2] List of events to occur in latter days "1. the Papacy shall be broken down; 2. the people of Israel shall be restored; 3. all the enemies of Christ shall be destroyed; 4. the second advent of our Lord shall take place; 5. his millennial reign shall commence; 6. ...the first resurrection shall take place." [pg. 2]

Length of Relevant Material: 2 pages

Hard Copy (pages):

Date When Photocopying was Completed:

Topic(s): Second Coming, dispensations, missionary work, Restoration of Israel to knowledge, to their lands, to favor with God

Author: Rev. Francis Good

Title of Book:

Title of Article: "Evangelical Conversion of the World"

Title of Periodical: American Millenarian and Prophetic Review

Place of Publication: New York City

Publisher: Isaac Labagh

Date of Publication: June 1, 1843

Library Location: APS Film 051 B #1093

Nature of Source: From a pre-millennialist periodical published between 1842 to April 1, 1844. Not clearly denominational, it presented excerpts from lectures by various clergy, as well as articles, sections of books, and letters to the editor. While there is mention, not condemnation of William Miller, the periodical does not adhere to his timeline. Though it does hold that the millennium, and Christ's return, is imminent. There is a tone of great urgency throughout all of the writings. Its focus is on personal preparation and study, rather than going out and converting others. The message is that the end is at hand, and that this is so obvious because of the evil of everyone else.

Comment: This is an excerpt from a sermon given in England to the Church Missionary Society (presumably Church of England). It presents the pre-millennialist's view of missionary work, as a hopeless task. He isn't quite as definitive as some, but he does present the idea that only Christ's return can bring about the type of conversion sought. That the Christian's effort should be as a light in the darkness, but with the knowledge that only Christ can conquer the dark. One interesting aspect is his comments on gentile
nations, and the impossibility of creating a holy nation. He remarks that the first holy nation will be the restored Jewish nation.

Researcher: Sarah Wegener

Excerpt (pages): "I am aware, that there are those, who look for the universal establishment of the gospel in the earth, the promised enlargement and triumph of the church, in the later day, as the result of [missionary] efforts... By these they trust that the present, twilight of Christian principle will, gradually, and imperceptibly, increase into the brightness of that day of glory...I have no such expectations... The times of the Gentiles (Luke 21; 24) which are now fast running out, are times (as I conceive) in which God...is visiting the Gentiles, to take out of them a people unto his name." [pg 14] "Then shall be seen in the restored Jewish nation, the first example of a truly righteous nation..." [pg 14] "Thus, ten the triumph, the full establishment of his gospel in the earth, is reserved to Jesus himself." [pg 14]

Length of Relevant Material: 1.5 pages

Hard Copy (pages):

Date When Photocopying Was Completed: ________________________________

Topic(s): Last days, Christianization of the Old Testament

Author: Elias Boudinot

Title of Book: The Second Advent, or Coming of the Messiah in Glory, Shown to be A Scripture Doctrine, and Taught by Divine Revelation, From the Beginning of the World

Title of Article:

Title of Periodical:

Place of Publication: Trenton

Publisher: D. Fenton & S. Hutchinson

Date of Publication: 1815

Library Location: BT 885 .B75

Nature of Source: This work is one of many such published yearly in America and England by clergy and laymen to discuss and debate various religious issues. Frequently these are sermons reprinted, print-ups of public debates, or written on a specific subject of interest which are published by request. They likely did not have a large circulation, but probably reflect ideas held by many. Their popularity probably had more to do with how well known the writer was, then how accepted the idea was by people. This particular author was popular enough to get his name mentioned in other contemporaries works. The author cites many other writers of this type, indicating that he was an avid reader of these kinds of publications.

Comment: This is a good example of the type of thing being published during the first quarter of the 19th century on this subject. It consolidates many of the main themes dealing with Christ, the bible, and the end of the world. These ideas are also seen quite strongly in early Mormonism, though expressed in different ways with different answers. The author feels that good things are yet in store for humanity, but is not clear what. He still reads a typological view of the Old Testament, but is starting to shift this into a prophecy oriented view of the bible. The idea that the gospel is one continuous stream, revealed to each prophet is one that is strong in Mormonism. In this book the author
seems to be spanning the changing chasm of biblical interpretation. He sticks with typological ideas, focuses on millenarian passages, and maintains the validity of the gospel throughout biblical ages. How he maintains these contradicting views is through a prophetic typology, which focuses on the fulfillment and not the inferiority of the original.

**Researcher:** Sarah Wegener

**Excerpt (pages):** "References to the second coming of the Messiah, in almost every book of the Old Testament" "In contemplating the scriptures of the Old and New Testaments, a careful observer will necessarily remark, not only on an uniformity or design, but also one continued well organized system of conduct, established from the beginning of the world, and predicted to continue to the end of it." [p. 1]

"Its great events, are signs and figures of things not seen as yet, and many of them are in force as such, at this hour. --Great things are still to be expected, of which we can form no conception, but as they are set before us in the figures of sacred history." [p. 2]

Abraham--"To him the plan of salvation by the mediator, was further opened, by showing in the Messiah, his humiliation or state of suffering, and his coming in glory. Thus Abraham saw his day," pg 6

"There are particular and express references to the Messiah, as well to his incarnation, sufferings, death and resurrection, as to his second coming in glory, in almost every book of the Old Testament." [p 7]

"God therefore has in great mercy left us on record, an account of his dealings with...his peculiar people...This was done for the advantage and improvement of the Christian church..."pg 75

"This has been a regular system from the beginning of time, to which all the prophets and apostles bear witness; and to which alone we are to look in considering the prophecies of the scriptures." [p 76]

"...the natural conclusion, that Jesus Christ, the same yesterday, to day and forever, has been the great subject of all the revelations, made by God to his people from the beginning of the world" [p 143]

"to shut up a book and to seal it, is the same with concealing the sense of it...because there would be a long interval of time between the date of the prophecy and the final accomplishment--but the nearer that time approached, the more light should men have for understanding the prophecy itself. " [p 144-5]

**Length of Relevant Material:** 100 pgs

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

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**Topic(s):** Last Days, Restoration of the ten tribes to their lands, Old Jerusalem, Temple

**Author:**

**Title of Book:**


**Title of Periodical:** *American Millenarian and Prophetic Review, Vo. 2*

**Place of Publication:** New York City

**Publisher:** Rev. Isaac P. Lablagh
Date of Publication: Jun 1, 1843
Library Location: APS Film 051 B #1093

Nature of Source: From a pre-millennialist periodical published between 1842 and April 1, 1844. Not clearly denominational, it presented excerpts from lectures by various clergy, as well as articles, sections of books, and letters to the editor. While there is mention, not condemnation of William Miller, the periodical does not adhere to his timeline. Though it does hold that the millennium, and Christ's return, is imminent. There is a tone of great urgency throughout all of the writings. Its focus is on personal preparation and study, rather then going out and converting others. The message is that the end is at hand, and that this is so obvious because of the evil of everyone else.

Comment: These are actually diagrams, which were placed at the beginning of the first volume of the periodical. There are two maps representing the holy land; one as it was divided in Joshua in the bible, and the other as it will be divided by the twelve tribes when they are restored to Israel. The diagram depicts the temple sanctuary which is to be reconstructed. The explanatory part is a key to the diagram, describing what each part is. These either were meant to stand alone, or were referred to in the edition prior to this one, which is not available on microfilm or any other medium. The January edition talks about the temple and the restoration of the Jews, but doesn't make reference to these maps. They do not include a lot of explanation, mostly just lists drawn from the scriptures.

Researcher: Sarah Wegener

Excerpt (pages): "A View of the Ground Work of the Sanctuary. Which shall hereafter be built for divine worship by the Twelve Tribes of Israel: with notes explanatory of the same." "Map of the Holy Land. As it shall be divided among the Twelve Tribes after their Restoration, according to the Prophecy of Ezekiel, chaps. XLV-XLVIII." (No page numbers, on four pages between title page and table of contents)

Length of Relevant Material: 4 pages

Topic(s): Last Days, Missionary Work, Sectarian Strife

Author: 

Title of Book: 

Title of Article: "Millenarianism Neither Indifferent Nor Opposed to Christian Missions"

Title of Periodical: American Millenarian and Prophetic Review, Vo. 2

Place of Publication: New York City

Publisher: Rev. Isaac P. Lablagh

Date of Publication: Nov. 1, 1843

Library Location: APS Film 051 B #1093

Nature of Source: From a pre-millennialist periodical published between 1842 to April 1, 1844. Not clearly denominational, it presented excerpts from lectures by various clergy, as well as articles, sections of books, and letters to the editor. While there is mention, not condemnation of William Miller, the periodical does not adhere to his timeline. Though it does hold that the millennium, and Christ's return, is imminent. There is a tone of great urgency throughout all of the writings. Its focus is on personal
preparation and study, rather than going out and converting others. The message is that the end is at hand, and that this is so obvious because of the evil of everyone else.

Comment: This is an interesting article, which takes a rather different approach to pre-millennial missionary work than earlier articles had. It is actually an extract from "Anderson's Apology for Millenarian Doctrine," which I've seen cited elsewhere as being very popular. As the title indicates it appears to be an apologetic response to critics of pre-millennial beliefs. This excerpt is focused particularly on justifying and explaining their position on social work, like missions. It explains the general notion of their relation to this, then clarifies it and qualifies it. One particularly interesting point it makes is that while they do not believe that they can convert the world, and they condemn this view as not paying attention to prophecy, they believe that missionary work is part of the work that must come before Christ does. This missionary work will have limited success, but it will convert a chosen people out of all of the nations. They also mention missions to the Jews in this context. Of course they have to qualify their support in missions even further, and the author concludes in the excerpt with a section on the coming end of the world. So the over all feeling that this excerpt gives is that they believe in going on missions, but, at the same time, they think they are pointless.

Researcher: Sarah Wegener

Excerpt (pages): "It is frequently charged against those who receive [premillennialism], that they must, on this account, not only become gloomy misanthropes, but that they must necessarily take delight in whatever of political, or physical, or moral evil, gives countenance to their views, and reflects credit on their wisdom." [pg 93] "...those who raise a warning voice of the wrath to come, may be actuated by the fear of God, an reverence for his word. As justly might be said, that Noah trembled at a sunny day, and hailed the passing cloud, lest his prediction should fail..." [pg 93] "What then is our duty as Christians? To lie down in apathy and helplessness, and because God will execute his purpose in his own time and way, to surrender our own efforts as presumptuous and useless? God forbid that we should inculcate such a doctrine: the blessing indeed is his, but the instrumentality is outs. We believe that those who expect the peaceful and progressive conversion of the world...not only labor under a delusion, but we put it to their serious consideration, whether they are not chargeable with a culpable inattention to the revelation they profess to follow..., with exalting the work of man above the word of God. The scriptures represent, not the conversion of the world before the coming of Christ, but its growth in apostasy and wickedness till ripe for the judgments of that time." [pg 93] "Having no promise that he will convert the nations by out agency, we pray for that which he has promised-his speedy coming and kingdom, and the salvation of all the ends of the earth in his own time...the calling of a people out of every nation, and people, and tongue, to swell the glories of his kingdom; and for this his work yet in progress, he has made us the honored instruments." [pg 94]

Length of Relevant Material: 4 pages
Hard Copy (pages):
Date When Photocopying was Completed:
Topic(s): Last Days, Restoration of the ten tribes to their lands, Old Jerusalem, Temple, seeing God,

Author:

Title of Book: 
Title of Article: "The Tabernacle of God with Men"

Title of Periodical: American Millenarian and Prophetic Review, Vo. 2

Place of Publication: New York City

Publisher: Rev. Isaac P. Lablagh

Date of Publication: Nov. 1, 1843

Library Location: APS Film 051 B #1093

Nature of Source: From a pre-millennialist periodical published between 1842 to April 1, 1844. Not clearly denominational, it presented excerpts from lectures by various clergy, as well as articles, sections of books, and letters to the editor. While there is mention, not condemnation of William Miller, the periodical does not adhere to his timeline. Though it does hold that the millennium, and Christ's return, is imminent. There is a tone of great urgency throughout all of the writings. Its focus is on personal preparation and study, rather then going out and converting others. The message is that the end is at hand, and that this is so obvious because of the evil of everyone else.

Comment: This is a short article about God dwelling with mankind in a tabernacle, on this earth. It was particularly interesting to me because of the lack of differentiation I noted in them talking about Moses and Solomon and their speculation about themselves. The author looks at the accounts of Moses building a tabernacle, and Solomon a temple, and he sees himself doing the same thing with the same results. This article is trying to prove, through this, that it is possible for Christ, Jehovah, to live with man. Rather then using prophecies which say this will happen, events like it are related to show it already happened, and so can again. There is also an interesting notion that the events in the Old Testament are a mirror of what will happen at Christ's return. As the world was created in Genesis, it will be created again, as prophesied in Revelation, the last book of the bible.

Researcher: Sarah Wegener

Excerpt (pages): "It has been well remarked, that 'the Bible is a history of Paradise lost, and of Paradise regained.' It begins with an account of the first creation, and ends with an account of the second creation." [pg 81] After this new creation "The tabernacle of God shall then be with men." "Let us examine particularly this expression and compare it with the same in other parts of the sacred scriptures, to determine, if possible, its meaning." "The first place in which we have any account of a tabernacle of God with men, is in Exodus XXV....If we would know what kind of dwelling this was, we may pass on to the 40th chapter..." [pg 81] "Moses here addressed the inhabitant of the cloud, and feared not to call him Lord, or Jehovah. Now can anyone deny, that the expression 'tabernacle of God,' and 'God dwelling with them,' under the Old Testament, meant a personal and visible manifestation and abode? If any further confirmation were wanting of this truth, we might pass on to the dedication of the temple of Solomon." [pg 82]

Length of Relevant Material: 2 pages

Hard Copy (pages): 

Date When Photocopying was Completed:
Topic(s): Last Days, Restoration of the ten tribes to their lands, Old Jerusalem, Temple

Title of Book:  

Title of Article: "The New Temple to be Erected in Jerusalem"

Title of Periodical: *American Millenarian and Prophetic Review, Vo. 2*

Place of Publication: New York City

Publisher: Rev. Isaac P. Lablagh

Date of Publication: Jan 1, 1844

Library Location: APS Film 051 B #1093

Nature of Source: From a pre-millennialist periodical published between 1842 to April 1, 1844. Not clearly denominational, it presented excerpts from lectures by various clergy, as well as articles, sections of books, and letters to the editor. While there is mention, not condemnation of William Miller, the periodical does not adhere to his timeline. Though it does hold that the millennium, and Christ's return, is imminent. There is a tone of great urgency throughout all of the writings. Its focus is on personal preparation and study, rather then going out and converting others. The message is that the end is at hand, and that this is so obvious because of the evil of everyone else.

Comment: This is a short article about the temple which is to be rebuilt in Jerusalem prior to Christ's return. It mentions many scriptures in the old testament referring to the temple and Christ's return. The article states that this new temple will be the sanctuary where Christ will live and reign in, when he returns in Glory. This temple will be the seat of power for the whole earth. The article is almost entirely scripture references, just tied together by subject.

Researcher: Sarah Wegener

Excerpt (pages): "A separate feature attendant upon the restoration of the Jews to the land of their fathers is, --that a temple shall be erected in Jerusalem, exceeding in Glory and splendor those which have preceded it." [pg 124] "Amos ix. 11," "compare Micah iv. 11"

Length of Relevant Material: 2 pages

Hard Copy (pages):

Date When Photocopying was Completed:

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Topic(s): Last Days, Restoration of the ten tribes to their lands, Old Jerusalem, Temple

Title of Book:  

Title of Article: "The New Temple Ceremonial Service"

Title of Periodical: *American Millenarian and Prophetic Review, Vo. 2*

Place of Publication: New York City

Publisher: Rev. Isaac P. Lablagh

Date of Publication: Jan 1, 1844

Library Location: APS Film 051 B #1093

Nature of Source: From a pre-millennialist periodical published between 1842 to April 1, 1844. Not clearly denominational, it presented excerpts from lectures by various
clergy, as well as articles, sections of books, and letters to the editor. While there is mention, not condemnation of William Miller, the periodical does not adhere to his timeline. Though it does hold that the millennium, and Christ's return, is imminent. There is a tone of great urgency throughout all of the writings. Its focus is on personal preparation and study, rather then going out and converting others. The message is that the end is at hand, and that this is so obvious because of the evil of everyone else.

Comment: This is a short article about the services to be performed in the temple which is to be rebuilt in Jerusalem prior to Christ's return. It mentions many scriptures in the old testament referring to the temple and Christ's return, as well as about sacrifices to be performed in the temple. The article talks about restoration of the temple rituals, as they were performed in the Old Testament, but makes it clear that this will be a new temple, much better then the older ones.

Researcher: Sarah Wegener

Excerpt (pages): "In this new temple many of the ancient ordinances, sacrifices, rites and ceremonies will be restored..." [pg 126] "I would just observe, that however some, through unbelief, may take offence at these ceremonial observances, yet to be restored in the new temple service. The Holy Ghost has said, thus it shall be, and verily it will be; for this temple has never yet been erected, nor have these services been administered..." [pg 126] "Surely it cannot be derogatory to him who condescended to become the very sacrifice itself, and the very curse for us, to be present at the typical representations of the same glorious fact, which is here ordained to be everlastingly commemorated: formerly they had a prospective, now they will have a retrospective view of the blessed atoning Sacrifice." [pg 126] "...these said offerings, and ceremonial observances, shall yet be restored as in the days of old, and as in former years..." [pg 127]

Length of Relevant Material: 2 pages

Hard Copy (pages):

Date When Photocopying was Completed: ________________________________

Topic(s): Christianization of the Old Testament, Last Days
Author: William Jones
Title of Book: A Course of Lectures on the figurative language of the Holy Scripture...to which are added four lectures on the relation between the Old and New Testaments...
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: G.G.J and J Robinson
Date of Publication: 1789
Library Location: Microfiche
Nature of Source: This collection of pamphlets is one of many such published yearly in America and England by clergy and laymen to discuss and debate various religious issues. Frequently these are sermons reprinted, or print-ups of public debates, which are published by request. They likely did not have a large circulation, but probably reflect ideas held by many. Their popularity probably had more to do with how well known the writer was, then how accepted the idea was by people. This particular one was very
popular, and was reprinted a number of times in England and in the United States. It is cited by contemporaries, in other sources, as a reputable source by a distinguished author.

Comment: This is a longer work, a combination of shorter pamphlets and sermons, republished together on request. It covers many topics, dealing primarily with the traditional typological interpretation. However, in one section entitled "Four lectures on the relation between the Old and New Testaments..." Jones details his view about the way the Gospel has always been on the earth, which is somewhat different from the view that the ancient Hebrews lived in darkness. He describes his purpose as "1st, to the Person of the Son of God, as it had been described in the OT. 2nd, to the Religion of the gospel, as being the same under both Testaments. 3rd, to the Church of Israel, as a figure of the church of Christ" [pg 239]

Researcher: Sarah Wegener

Excerpt (pages): "If a man hears the Bible all his life with a Jewish mind, he will know no more of it at last than the Jews do. The son of Adam will be left as ignorant as the son of Abraham, unless his heart and understanding are opened to admit the principles of the Christian Revelation" "But now with respect to us Christians, who see the glorious spirit of the NT under the letter of the old, ... Just such is the effect of the spirit of the Old Testament on those who are converted and look towards it, through faith in Jesus Christ, who is the spirit and glory of the law" [pg 205] "...there was a glory on the face of Moses underneath his veil, and there is a glorious spirit under the letter of his law." [pg 205-6] "The nature of man being the same now as from the beginning of the world, and the nature of God being unchangeable; it must follow, that the great object of the dispensations of God to man must be the same in every age." [pg 239] "...though he spoke in divers manners, as occasion might require at sundry times" pg 239 "...the apostle, speaking of those who were under the teaching of God in the wilderness, says unto us was the gospel preached as well as unto them; making the religion, delivered to us in the New Testament, but a repetition of what had always been delivered to the Church." [pg 240]

Length of Relevant Material: 10 pages

Hard Copy (pages):
Date When Photocopying Was Completed:

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Topic(s): Second Coming, Melchizedek (high) Priesthood, Priesthood and lineage, Jesus Christ, Sacrament of the Lord's Supper
Author: not listed probably the Editor
Title of Book:
Title of Article: "On the Priesthood of Christ, as it Shall be Exercised During and After the Millennium"
Title of Periodical: American Millenarian and Prophetic Review
Place of Publication: New York City
Publisher: Isaac Labagh
Date of Publication: July 1, 1843
Library Location: APS Film 051 B #1093
**Nature of Source:** From a pre-millennialist periodical published between 1842 to April 1, 1844. Not clearly denominational, it presented excerpts from lectures by various clergy, as well as articles, sections of books, and letters to the editor. While there is mention, not condemnation of William Miller, the periodical does not adhere to his timeline. Though it does hold that the millennium, and Christ's return, is imminent. There is a tone of great urgency throughout all of the writings. Its focus is on personal preparation and study, rather than going out and converting others. The message is that the end is at hand, and that this is so obvious because of the evil of everyone else.

**Comment:** This is an odd article, because it is not really about priesthood in general, as it was practiced at the time. It is about a higher priesthood, Melchizedek's, and also about the nature of sacrifices and offerings. Since this publication depends on scriptural evidence they do not talk about the priesthood tradition, but trace evidence of the priesthood through the bible. They start with Melchizedek, discussing his role in accepting tithing. The author believes that this indicates a mediating role for priests, and that this indicates that man can not communicate directly with God. This idea of priests as an intermediary, being set aside to speak to God, is an old one. This article says that priests are special, because they must be half in God's world and half in this one. One interesting part about that is that they only mention Melchizedek and Christ as having this priesthood, though they talk extensively about offerings given by priests with this priesthood. The author posits that there were in the days of the Old Testament, and are today, two different types of offerings, thanks offerings, and sin-offerings.

**Researcher:** Sarah Wegener

**Excerpt (pages):** "Without going into the details of the Aaronic order of the priesthood, this first and highest order seems to give the simple and radical idea of a priest, which appears to be, a mediator-one who serves as the medium of communication between God and his worshipers; who presents the offerings of the latter, and dispenses the blessings of the former."

"But a mediator presupposes some inability in the worshipers to approach God of themselves, and offer to Him immediately their tribute. We have no reason to suppose that the unfallen creature stood in need of a mediator, or that any thing prevented him from going directly to God; but since the Fall, man has needed a mediator in all his approaches to that great and holy Being with whom he has to do. There is enmity between man and his sovereign the justice of the latter demands that the penalty of transgression should be paid; the fears of the former make him shrink from coming in contact with One whom they represent as a powerful enemy: and there needs 'a daysman between them, that may lay his hands upon both.'

The mediator must either really, or by supposition and appointment, different from those for whom he mediates." [pg27]

"Such is the Great Mediator: 'God and man, in two distinct natures and one person, for ever.' All other priests were meant to represent him, and were solemnly set apart to this office by God's appointment: 'No man taketh this honour unto himself, but that he is called of God, as was Aaron.' Before the separation of the family of Aaron, the head of a family or tribe seems to have officiated in this capacity." [pg 28] "The nature of the various offerings mentioned in Scripture seems to have been twofold: they were either expiatory or Eucharistic." [pg 28] "...the following doctrine concerning Eucharistic and expiatory sacrifices and offerings may be fairly deduced:-Man had been commanded
to render until the Lord a portion of the things of the earth which he possessed in token that God is the true possessor of the whole, that from Him they are received and at his pleasure they are held." [pg 29] "But the Fall placed the worshipers in different circumstances; it not only prevented him from approaching God without a mediator, but he was borne down with a weight of guilt...sacrifices were instituted; which are proper to man, not as a creature, but as a fallen creature." [pg 28]

Length of Relevant Material: 5 pages
Hard Copy (pages):
Date When Photocopying Was Completed:

Topic(s): Second Coming, Jesus Christ, Earth and the environment, God's body
Author: unlisted, perhaps the editor
Title of Book:
Title of Article: "Reigning on Earth no Degradation to our Lord"
Title of Periodical: American Millenarian and Prophetic Review
Place of Publication: New York City
Publisher: Isaac Labagh
Date of Publication: June 1, 1843
Library Location: APS Film 051 B #1093
Nature of Source: From a pre-millennialist periodical published between 1842 to April 1, 1844. Not clearly denominational, it presented excerpts from lectures by various clergy, as well as articles, sections of books, and letters to the editor. While there is mention, not condemnation of William Miller, the periodical does not adhere to his timeline. Though it does hold that the millennium, and Christ's return, is imminent. There is a tone of great urgency throughout all of the writings. Its focus is on personal preparation and study, rather than going out and converting others. The message is that the end is at hand, and that this is so obvious because of the evil of everyone else.

Comment: This short article follows the article about Christ's reign on Earth, and is similar in topic. It is basically attacking a certain point of view about the corporeal nature of Christ, and the sinfulness of matter. The author presents the other side as calling Christ degraded because of His physical condition, and that a physical body can aspire to no greater thing than a throne on Earth. Other opponents are cited as believing that Christ has shed the physical, and will reign in a spiritual world separate from this. The article deals a lot with the nature of physical matter, and asks if it is inherently corrupt. This is one of the most interesting parts, because these supposed opponents are not citing traditional original sin arguments to make this point. They are arguing that while the earth was created by God, the material out of which it was made was always in existence, so the corrupt aspect of the world was something in the material. The author concludes that the earth is not corrupt, because the earth is equally as much a creation of God as Heaven. He also states that there is nothing inherently sinful about physical bodies, because they were also made by God. This article contains interesting material about the nature of God and of physical matter. The primary point, however, is that Christ will be ruling with a physical body on a physical earth, and that this is no degradation to Him.

Researcher: Sarah Wegener
Excerpt (pages): "The scriptural doctrine of our Lord's glorious advent to set up his Millennial kingdom, is objected to by many under the idea that 'to suppose him reigning personally, and visibly in such a world as this, is rather to degrade than to exalt our Lord.'" [pg 7] "They think moreover, that the Lord would see with mortal eyes; forgetting, that in His view this earth is the dwelling-place of immortal spirits.--of his redeemed, of angels and archangels, 'ministering spirits sent forth to minister to those who shall be heirs of salvation.'" [pg 8]

"But (they say) sin is here. True, it is so now; and that the Lord should on that account be nearer to us even now, as a present help, than these objectors really think, is a great condescension; but it is not degradation for the Lord con never be degraded by doing that which he has willed to do."[pg 8]

"They cannot keep in mind, that in the sight of the Lord all his works are equal, and there is nothing offensive but sin...these objectors, in the same way measuring every thing by their own carnal standard, believe that God dwells in heaven-meaning a place of His own making; but they cannot admit that he can dwell on earth, which is also a place of his own making. But why not? Because they think (and, if they knew their own thoughts, they would confess it) that the two places are made with different materials, and that the Creator did not make the materials. This alone can be their reason doe thinking that the earth possesses inherently qualities which must always, and under all circumstances, render it incapable of becoming either paradise or heaven. It is plain that these objectors do not think that the presence of the Lord constitutes heaven, or that sin is the cause of the present condition of this earth and its inhabitants." [pg8-9]

"Nor shall the earth always continue to exhibit on its surface those lamentable traces of the Fall, in sin and sorrow and misery, which alone give occasion to the idea of degradation we are combating. The prophecies all close in a promise of blessings showered down upon the earth; a restitution of all things; when "Satan shall be bound" (Rev. XX. 2)."

Length of Relevant Material: 4 pages

Hard Copy (pages):
Date When Photocopying Was Completed:

Topic(s): Christianization of the Old Testament, Last Days,
Author: Shippie Townsend
Title of Book: An Attempt to illustrate the great subject of the Psalms: Shewing that the principle and ultimate design of them was, to exhibit the sufferings of Christ, and the glory that should follow...
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: Mills and Hicks
Date of Publication: n.d.
Library Location: Microfiche
Nature of Source: This pamphlets is one of many such published yearly in America and England by clergy and laymen to discuss and debate various religious issues. Frequently
these are sermons reprinted, or print-ups of public debates, which are published by request. They likely did not have a large circulation, but probably reflect ideas held by many. Their popularity probably had more to do with how well known the writer was, then how accepted the idea was by people.

Comment: The author's approach to the Old Testament is typical for his time, and illustrates how the growing interest in millenerianism was combined with traditional typology. Mormonism has often been seen as distinctive in their "Christianization of the Old Testament," but this pamphlet makes clear that few Christians thought of any of the scriptures without thinking of Christ. What is different about the Mormon view of the Old Testament is that they really mean the whole gospel and not just Christ. Most Christians thought Christ was a part of the Old Testament, but this was through a combination of projection (through typology) and views of prophecies about Christ.

Researcher: Sarah Wegener

Excerpt (pages): "It is evident, that JESUS CHRIST is the great subject of the scriptures of the Old and New Testament; particularly of the Psalms." [pg 1] "The leading of ancient Israel...must typify spiritual Israel being led by the spirit of God" [pg 1] "It is evident that wherever forgiveness is spoken of in the Old Testament, direct respect is had to the satisfaction of Jesus Christ..." [pg 5] "direct respect is had to the one offering made by Christ, as the complete satisfaction for sin. Thus Jesus Christ...who is God's way of showing mercy, was made known to Moses.--This shews his righteousness, that he may be just, and the justifier of him that believeth in Jesus." [pg 6]

Length of Relevant Material: 10 pages

Hard Copy (pages):

Date When Photocopying Was Completed:

___________________________________________________

Topic(s): Christianization of the Old Testament, Sectarian strife
Author: W. W. Sleigh
Title of Book: The Christian's Defensive Dictionary; being an Alphabetical refutation of the General Objections to the Bible
Title of Article: "Bible"
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Edward C. Biddle
Date of Publication: 1837
Library Location: Br 95.S55
Nature of Source: This book sets out to give answers to common objections to the Bible which Christians commonly face. It does not include the objections, just possible answers alphabetized by topic. The author was a medical doctor, from Ireland, who practiced in London before leaving for America. Theology and religion had always been of interest to him, but in his lectures in America he began to point out how the natural world showed that the scriptures were true. After these he was invited to debate the matter with gentlemen he called "infidels" in New York and Philadelphia. According to his report, he triumphed and was invited to write this book.
Comment: This is the section in the book particularly about the bible. Most of the book relates to the bible in some way, but this deals with it in particular. A lot of the stuff it says is very general, explaining what the bible is and what purpose it serves. What I think is particularly important is the way this author insists on the veracity of revelation, but maintains that not all prophecy is equal. Even more significant is his argument around the mistranslation of the bible. He talks about the unfortunate English translations.

Researcher: Sarah Wegener

Excerpt (pages): "consists essentially of, --1st. Historical facts...2d. Divine commands & divine communications: and 3d. Human commentaries which the writers as honest men, made, to the best of their judgment and opinion. It is therefore a most erroneous, though a very general idea...that every word, and every sentence, in the bible are either divine revelation, or written by divine inspiration." "No Christian could ever imagine that the Patriarchs, the Prophets or the Apostles were at all times under the influence of the Spirit of God." [pg 71] "...there is but one solitary passage in the whole Bible that presents even a shadow of excuse for this mistake; and this shadow vanishes when the passage is correctly translated..." [pg 72]

Length of Relevant Material: 4.5 pages

Hard Copy (pages):

Date When Photocopying Was Completed:

Topics: adam; descent of authority; garden of eden; book of moses; angels

Author: Abraham Rees

Title of Book: The Cyclopaedia; Or, Universal Dictionary of Arts, Sciences, and Literature (41 vols)

Title of Article: "Cabbala"

Title of Periodical:

Place of Publication: Philadelphia, PA

Publisher: Samuel F. Bradford, and Murray, Fairman and Co.

Date of Publication: 1805-24

Library Location: Shaw-Shoemaker, 9234 [#44 of 358], fiche, HBLL, BYU

Nature of Source: This work was on sale in Canandaigua, NY, nine miles from Joseph Smith's house, as early as 1817 (see Quinn, Early Mormonism and the Magic World View, rev., 194 n. 122).

Comment: Adam-sacred book (Moses 5:6); Adam-angels (D&C 29:42); Adam-privileging Seth (107:42); Adam (Michael)-Raphael (D&C 128:21)

Researcher: Jed L. Woodworth

Date: 16 June 1999

Excerpt (pages):

"As to the origin of the cabbala, the Jews relate many marvellous [sic] tales. They derive the mysteries contained in it from Adam; and assert, that whilst the first man was in Paradise, the angel Rafiel brought him a book from heaven, which contained the doctrines of heavenly wisdom; and that when Adam received this book, angels came down from heaven to learn its contents, but that he refused to admit them to the knowledge of sacred things, entrusted to himself alone; that, after the fall, this book was
taken back to heaven; that, after many prayers and tears, God restored it to Adam; and that it passed from Adam to Seth." [no page]

**Length of Relevant Material:** 0.25 p.

**Hard Copy (pages):** [no page; volume?; use "Caballa" for citation]

**Date When Photocopying Was Completed:**  

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**Topics:** apostles; basis of authority; lay priesthood and preaching; primitive church

**Author:** George Washington Doane

**Title of Book:** The Apostolic Commission, The Missionary Charter of the Church

**Title of Article:**

**Place of Publication:** Burlington, N. J.

**Publisher:** J. L. Powell

**Date of Publication:** 1837

**Location:** BV 4253 .B867, HBLL, BYU

**Nature of Source:** Author is Bishop of Episcopal diocese of New Jersey. This sermon was given on occasion of ordination of Joseph Wolff in Trinity Church, Newark, September 26, 1837. Text is Matt. 28:18-30.  

Author trying to persuade hearers to spread word.

**Comment:** Subtitle defines author's understanding of apostle. In passage "office" of apostle seems to be given to any believer who follows Jesus' commission to preach the gospel to all nations. The emphasis here is on the apostle as teacher, as conveyer of information, rather than as witness, which is given as a requirement in Acts 1 and as a definition in D&C 107:23. Strong egalitarian feel to this passage. Every Mormon a missionary; every episcopalian an apostle?

**Researcher:** Jed L. Woodworth

**Date:** 22 June 1999

**Excerpt (pages):** "The office of an Apostle, which the Saviour instituted, and which it was his last act here on earth to invest with due authority, shall never cease, until he cometh in his glory. The testimony which he then commanded our fathers, that they should make it known to their children, that the generations to come might know it, even the children which were yet unborn, he never will let fail. But wo to them who hold it in unrighteousness! Wo to them who hold it in indifference! The promise made to the Apostles was made to them as Missionaries to all nations--as teachers, every where, and through all time, of all the things which Jesus had commanded them. The office cannot be claimed without the commission. The promise cannot be claimed without the work. Do we lay claim to the office of Apostle? We an only hold it under Christ's commission. Do we rely on the promise made by Christ to his Apostles. We are not warrantted in doing so, but as we follow them, in keeping his instructions...."  

[17] Beloved brethren, we claim, and that most justly, as the clear warrant of Holy Scripture and the ancient authors plainly proves, to be AN APOSTOLIC CHURCH. Are we, by evidence as full and conclusive, to the utmost reach of our capacity, A MISSIONARY CHURCH?" (12, 17)

**Length of Relevant Material:** 2 p.
Topics: book of mormon; chiasmus; translation
Author: Thomas Hartwell Horne
Title of Book: An Introduction to the Critical Study and Knowledge of the Holy Scriptures (4 vols)
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: E. Littell
Date of Publication: 1825
Location: Inter-library loan (University of Texas)
Nature of Source: These volumes were advertised for sale, in Palmyra's Wayne Sentinel, on April 6, 13, and 20, 1825. Michael Quinn uses this source to assert pre-1830 English-speaking awareness of chiasmus poetical structures and, further, to suggest a source for the structure of Book of Mormon chiasmus passages such as Alma 36. See Quinn, Early Mormonism, rev., 190-91, 500-501. Horne's discussion on poetry is informed by the work of Robert Lowth, the Bishop of London, whose Latin publications on Hebrew poetry first appeared in English in 1787 and were reprinted in 1816 (Horne, 447., n. 3). Excerpt below comes in chapter ten, volume two, entitled "On the Poetry of the Hebrews."

Comment: Quinn's idea is a real stretch. The examples of parallel poetry included in Horne don't bear a strong resemblance to Book of Mormon poetical structures, which are, besides, pervasive. Horne is also abstruse.

Researcher: Jed L. Woodworth
Date: 8 July 1999
Excerpt (pages): 
"The grand, and indeed, the sole characteristic of Hebrew poetry, is what Bishop Lowth entitles Parallelism, that is, a certain equality, resemblance, or relationship, between the members of each period; so that in two lines, or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure. This is the general strain of the Hebrew poetry; instances of which occur in almost every part of the Old Testament, particularly in the ninety-sixth psalm." (2:449)

Length of Relevant Material: 27 pp
Hard Copy (pages): 2:449
Date When Photocopying Was Completed:

Topics: book of mormon; reformed egyptian; translation; magic; hieroglyphics
Author: Abraham Rees
"Hieroglyphics are properly emblems or signs of divine, sacred, or supernatural things; by which they are distinguished from common symbols, which are signs of sensible and natural things.

Hermes Trismegistus is commonly esteemed the inventor of hieroglyphics; he first introduced them into the Heathen theology: from whence they have been transplanted into the Jewish and Christian....

Sacred things, says Hippocrates, should only be communicated to sacred persons. Hence it was, that the ancient Egyptian communicated to none but their kings and priests, and those who were to succeed to the priesthood and the crown, the secrets of nature, and the secrets of their morality and history; and this they did by a kind of cabbala, which, at the same time that it instructed them, only amused the rest of the people. Hence the use of hieroglyphics, or mystic figures, to veil their morality, politics, &c. from profane eyes."

Length of Relevant Material: 0.25 p.

Hard Copy (pages): [no page; volume?; use "Hieroglyphics" for citation]

Date When Photocopying Was Completed: 16 June 1999
Title of Periodical:

Place of Publication: Philadelphia
Publisher: American Sunday School Union
Date of Publication: 1830
Location: BS 440 .A45 1830 HBLL, BYU

Nature of Source: Author doctor of divinity and professor of "Didactic and Polemic Theology" in Princeton Theological Seminary. Wants to steer clear of "doctrinal sentiment." Insists his dictionary is "purely evangelical" (iv).

Comment: Uses scripture to justify several definitions of Zion beyond stereotypical definition of Zion as mountain-in-Jerusalem: 1) temple and its courts, and 2) inhabitants of Jerusalem, 3) the church 4) heaven.

Researcher: Jed L. Woodworth
Date: 22 June 1999
Excerpt (pages): "...even the temple and its courts are so called [Zion], Psal. lxv. 1. lxxxiv. 7; and the worshippers at the temple, if not the whole inhabitants of Jerusalem, are called Zion, Psalm xcvi. 8. In allusion hereto, the church, whether Jewish or Christian, or heaven, is called Zion: how graciously was she chosen of God for his residence! how firm is her foundation, and how delightful her prospect! how solemn and sweet the fellowship with the worship of God therein! Psal. cii. 13. Isa. ii. 3. Heb. xii. 22. Rev. xiv. 1. Isa. li. 11."

Length of Relevant Material: 0.5 p.
Hard Copy (pages): 545 [or cite "Zion"]

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Topics: corruption of biblical texts; apostasy; corruption of the churches
Author: E[lisha] P[eck]
Title of Book: A Narrative of the Writer's Experience, With a View of Ancient Light, Breaking Forth Anew to the Reader, and Undermining Priest-craft
Title of Article:
Title of Periodical:
Place of Publication: Otsego [sic]
Publisher: E. Phinney
Date of Publication: 1808
Location: Shaw-Shoemaker #15860

Nature of Source: Starts off like a visionary tract. Recounts early wickedness, misery, sees light and joins Communion Baptists, then finally yields to the call to preach (8). Problems when he is called before "the counsel" at "south branch of Elder Farley's Church," where on May 11, 1808, he was excommunicated on three charges: 1) denying that the Savior is infinite; 2) denying the perfection of the Bible; 3) drawing up opposition articles to the church (10-11). Author justifies reasons for his apostasy in this tract.

Comment: Author attempts to show contradictions in effort to prove not every word of Bible true. Main example is discrepancy between the two genealogies of Jesus' ancestry
Joseph Smith, of course, was also concerned with Biblical errors and confusions but did not, judging from the excerpts in the present LDS edition of the Bible, attempt to correct the problems in these two passages. Author's "taking on the learned world" tone reminiscent of Joseph Smith in the King Follett Discourse when he presents new translation of Gen. 1:1. Second paragraph in excerpt below quotes uses same "commandments of men" phrase (Col. 2:22) Joseph Smith remembered being quoted in his 1 V (see JS-H 19).

**Researcher:** Jed L. Woodworth  
**Date:** 8 July 1999  
**Excerpt (pages):**

"It sincerely looks to me, that the Bible cannot be every word true, and given by inspiration of God, as old tradition has and is teaching. I call for all the sectarian pastors, elders, deacons, and bigots, to reconcile the foregoing chapters and reading, so that common sense may see how to judge of truth. If said comparing should fail giving satisfaction, in answering this work, in this channel, then let them confess they are blind guides, or deceitful teachers, and do honor to truth. From the public's real friend and humble servant, the Christian preacher....

[17] ... "I find it better to obey the spirit, than to obey the commandments and doctrine of men; though the Bible is marred, and darkened, in the hands of wicked kings and priests; yet that part given by inspiration of God, is profitable to make us wise to salvation." (13-14, 17)

**Length of Relevant Material:** 24 pp  
**Hard Copy (pages):** 13-14, 17  
**Date When Photocopying Was Completed:**

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**Topics:** corruption of biblical texts; apostasy; corruption of the churches  
**Author:** Elisha Peck  
**Title of Book:** A Narrative of the Writer's Experience, With a View of Ancient Light, Breaking Forth Anew to the Reader, and Undermining Priest-craft\  
**Title of Article:**  
**Place of Publication:** Otsego [sic]  
**Publisher:** E. Phinney  
**Date of Publication:** 1808  
**Location:** Shaw-Shoemaker #15860  
**Nature of Source:** Starts off like visionary tract. Recounts early wickedness, misery, sees light and joins Communion Baptists, then finally yields to the call to preach (8). Problems when he is called before "the counsel" at "south branch of Elder Farley's Church," where on May 11, 1808, he was excommunicated on three charges: 1) denying that the Savior is infinite; 2) denying the perfection of the Bible; 3) drawing up opposition articles to the church (10-11). Author justifies reasons for his apostasy in this tract.
Comment: Author attempts to show contradictions in effort to prove not every word of Bible true. Very interesting argument for corruption of bible. More an argument against the monarchy than anything else. Joseph Smith's time frame for corruption much earlier than 1611 (see 1 Ne. 13:26). The "old Jew" who, according to Joseph Smith in the King Follett Discourse, corrupted Gen. 1:1, probably lived earlier still.

Researcher: Jed L. Woodworth
Date: 8 July 1999
Excerpt (pages):
"I believe the bible was not printed at first from the volumes of parchment, or manuscripts, as they were written by the faithful men of God. The king knew if he suffered them printed, as clear as God had given the light, the people would know too much to be governed by monarchy, they would be of one mind, embracing the old republican principle, given by God, in the foundation, received by Jesus Christ and his apostles, and he, the king, with all his train of nobility must come to digging; so their wicked wits led them to interpret the bible, adding a little here, diminishing a littl there, misplacing, &c. that they have so interwoven the book, that nothing, short of the same spirit which spake by the holy prophets and Jesus Christ, can sever or select the truth in a chain. You will question, why did kings and priests do this? I answer, that they might keep the world in ignorance amusing them in hard labor, and they ride in splendor" (20)

Length of Relevant Material: 24 pp
Hard Copy (pages): 20
Date When Photocopying Was Completed:

Topics: corruption of churches; preparation of the earth and preceding events; second coming; ten tribes; gospel for israel
Author: George Stanley Faber
Title of Book: A General and Connected View of the Prophecies, Relative to the Conversion, Restoration, Union, and Future Glory of the Houses of Judah and Israel; the Progress, and Final Overthrow, of the Antichristian Confederacy in the Land of Palestine; and the Ultimate General Diffusion of Christianity
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: William Andrews
Date of Publication: 1809
Location: Shaw-Shoemaker, 17472
Nature of Source: Author is a reverend and "vicar of Stockton-Upon-Tees." This 384-page work is a sequel to his A Dissertation on the prophecies that relate to the great period of 1260 years, completed in 1806. Author anti-catholic, pre-Millenial, a real decoder. Book of Daniel key for him. Lost ten tribes and Judah will be united as the "great Roman beast," the Catholic church, is being destroyed (vi). Author arranges work into thirty-four different prophecies from the Bible which he quotes and argues for. These prophecies function as chapter divisions.
Comment: First paragraph of excerpt below is first line of book. "House of Israel" for author apparently confined to lost ten tribes united with tribe of Judah. "Ephraim" no special role in the gathering, but seems to be among tribes lost. Gathering of Israel after scattering basic similarity with Mormonism, although word "gathering" not used here. Words "restoration" and "restored," however, are. Portion of Judah surviving to see Savior return is similar to D&C 133:35.

Researcher: Jed L. Woodworth
Date: 22 June 1999
Excerpt (pages): "The restoration of Israel and the overthrow of Anti-christ are so closely connected together, that it will be found impossible to treat the one without likewise treating of the other.... I purpose to take a wider range [than his book 1260 years], and to collect into one point of view the various scattered predictions, which foretell that the whole house of Israel shall assuredly be restored, and that the power of Antichrist shall at the same period be broken for ever...."

[20] "... Judah is indeed restored: but the lost ten tribes of Israel are still dispersed through the extensive regions of the North and of the East. These, according to the sure word of prophecy, however they may be now concealed from mortal knowledge, will be found again, and will be brought back into the country of their fathers. All nations, and all tongues, shall come and see the glory of the Lord; for he will set among them a sign, even the sign of the Son of man, the sign of the illuminated Shechinah; and will send unto them those that have escaped from the slaughter of the Anti-christian confederacy, that they may declare his glory among the nations. Convinced by ocular demonstration that God doth indeed reign in Zion, and at once divinely impelled and enabled both to seek out from among them and to find the long-lost sheep of the house of Israel, they [21] will bring by land, in vast caravans, all the brethren of Judah for an offering unto the Lord, as the great maritime power had already brought the converted Jews for a present unto the Lord to his holy mountain. Then shall the stick of Joseph be united for ever with the stick of Judah: Ephraim shall be no more a separate people: but the whole house of Jacob shall become one nation under one king, even the mystic David, Jesus the Messiah." (1, 20-21)

Length of Relevant Material: 3 p.
Hard Copy (pages): 1, 20-21
Date When Photocopying Was Completed:

Topics: covenants with Israel; Old Testament context for doctrine; Law of Moses
Author: Adam Clarke
Title of Book: The Doctrine of Salvation by Faith Proved: Or, An Answer to the Important Question, What Must I do to be Saved?
Title of Article:  
Title of Periodical:  
Place of Publication: New York
Publisher: J. Soule and T. Mason
Date of Publication: 1819
Location: Shaw-Shoemaker, #47629
Nature of Source: Author the famous Methodist Episcopal Adam Clarke (1760?-1832). This source is 32-page pamphlet on text Acts 16:30, "What must I do to be saved?"

Comment: Like Paul, author believes Law of Moses fulfilled in Christ. Book of Mormon makes the idea ancient, giving people aware of the fulfillment in Christ. "They did look forward to the coming of Christ, considering that the law of Moses was a type of his coming" (Alma 25:16). Christ of course states his own relation to the law. (see 3 Ne. 9:17). So in Joseph Smith we see confirmation of a somewhat hollow assertion, in the form of a living, breathing narrative.

Researcher: Jed L. Woodworth
Date: 1 July, 1999

Excerpt (pages):
"Whether we understand the term law as signifying the rites and ceremonies of the Mosaic institution; or the moral law which relates to the regulation of the manners or conduct of men; the doctrine of salvation, by faith establishes this law. All the law of commandments, consisting of ordinances, had respect to Christ, who alone was the object and the End of this law; and, by His passion and death, the whole of its sacrificial system, in which its essence consisted, was fulfilled and established. (31)

Length of Relevant Material: 1 p.
Hard Copy (pages): 31
Date When Photocopying Was Completed: ________________________________

Topics: covenants with israel; old testament context for doctrine; law of moses
Author: Adam Clarke
Title of Book: The Doctrine of Salvation by Faith Proved: Or, An Answer to the Important Question, What Must I do to be Saved?"
Title of Article: Title of Periodical: 
Place of Publication: New York
Publisher: J. Soule and T. Mason
Date of Publication: 1819
Location: Shaw-Shoemaker, #47629

Nature of Source: Author the famous Methodist Episcopal Adam Clarke (1760?-1832). This source is 32-page pamphlet on text Acts 16:30, "What must I do to be saved?"

Comment: Author answering question, What did redemption do? Answer is twofold: 1) pardon for breach of law, 2) restore man to divine image. Book of Mormon agrees with (1), though it uses "forgiveness" instead of "pardon", and implies (2), as in the following passages: "have ye received God's image in your countenances" (Alma 5:14); God the Son will "take upon him the image of man, and it should be the image after which man was created in the beginning" (Mos. 7:27); after "God created man after his own image," man fell, Christ's "plan of redemption" brought back (Alma 22:12-13).

Author implies transgression in the garden made it impossible for man to fulfill law, as if he might have fulfilled the law before transgression. Fall thus unfortunate.
Book of Mormon, on the other hand, teaches that law could not have saved Adam or any other man. Fall therefore fortunate (see 2 Ne. 2:5, 22-23). In this sense Book of Mormon
gives Pauline understanding of law of Moses an ancient date, even as ancient as the garden of Eden.

Researcher: Jed L. Woodworth
Date: 1 July, 1999
Excerpt (pages):

"The law given to man in his state of innocence was most probably this: 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength.' As he not only broke this law by his first transgression, but also lost the power to fulfill it; the object of God in his redemption, was not merely to provide pardon for the breach of this law, but to restore him to that Divine image which he had lost; hence the Gospel proclaims both pardon and purification: and they that believe are freely justified from all things, and have their hearts purified by faith. Thus the grand original law is once more written on their hearts by the finger of God; and they are restored both to the favour and to the image of their Maker." (32).

Length of Relevant Material: 1 p.
Hard Copy (pages): 32
Date When Photocopying Was Completed: ________________________________

Topics: enoch
Author: Richard Laurence, trans.
Title of Book: The Book of Enoch, the Prophet
Title of Article:
Title of Periodical:
Place of Publication: Oxford
Publisher: Oxford University Press
Date of Publication: 1821
Nature of Source: Text is first English translation of what scholars today call 1 Enoch. Laurence is Archbishop of Cashel, professor of Hebrew at Oxford. Translated this work from an Ethiopic manuscript found in Abyssinia in late 18th century. Manuscript deposited in Oxford's Bodleian library by explorer James Bruce. Laurence discovered, translated first into Latin in 1819. Text 167 pages, divided into chapter and verse. Laurence writes intro in which he dates text to pre-Christian era, early reign of Herod (xxxvi). Laurence presumes text pseudepigraphic: "the composition of some unknown Jew, under the borrowed name of Enoch" (xxiii).
Location of Library: Inter-library loan. U Cal Davis. BYU has third printing, 1833.
Comment: Michael Quinn attempts to link this text as source for Joseph Smith's Prophecy of Enoch (Moses 6_7). See Quinn, Early Mormonism and Magic World View, 190_92, 214_15. Compare excerpt with "And the Lord showed Enoch all things, even unto the end of the world" (Moses 7:67).
Researcher: Jed L. Woodworth
Date: 6 August, 1999
Excerpt (pages):
3. And I, Enoch, I alone saw the likeness of the [25] end of all things. Nor did any human being see it, as I saw it. (19:3; p. 24_25)

Length of Relevant Material: 1 p
Hard Copy (pages): 24-25
Date When Photocopying Was Completed:

Topics: enoch
Author: Richard Laurence, trans.
Title of Book: The Book of Enoch, the Prophet
Title of Article:
Title of Periodical:
Place of Publication: Oxford
Publisher: Oxford University Press
Date of Publication: 1821
Nature of Source: Text is first English translation of what scholars today call 1 Enoch. Laurence is Archbishop of Cashel, professor of Hebrew at Oxford. Translated this work from an Ethiopic manuscript found in Abyssinia in late 18th century. Manuscript deposited in Oxford's Bodleian library by explorer James Bruce. Laurence discovered, translated first into Latin in 1819. Text 167 pages, divided into chapter and verse. Laurence writes intro in which he dates text to pre-Christian era, early reign of Herod (xxxvi). Laurence presumes text pseudepigraphic: "the composition of some unknown Jew, under the borrowed name of Enoch" (xxiii).
Location of Library: Inter-library loan. U Cal Davis. BYU has third printing, 1833.
Comment: Michael Quinn attempts to link this text as source for Joseph Smith's Prophecy of Enoch (Moses 6-7). See Quinn, Early Mormonism and Magic World View, 190-92, 214-15. Compare excerpt with "And as Enoch saw this, he had bitterness of soul, and wept over his brethren, and said unto the heavens: I will refuse to be comforted" (Moses 7:44).
Researcher: Jed L. Woodworth
Date: 6 August, 1999
Excerpt (pages):
1. O that my eyes were clouds of water, that I might weep over you, and pour forth my tears like rain, and rest from the sorrow of my heart!
2. Who has permitted you to hate and to transgress? Judgment shall overtake you, ye sinners. (94:1_2; p. 139)
Length of Relevant Material: 1 p
Hard Copy (pages): 139
Date When Photocopying Was Completed:

Topics: enoch
Author: Richard Laurence, trans.
Title of Book: The Book of Enoch, the Prophet
Title of Article:
Title of Periodical:
Concerning these things will I speak, and these things will I explain to you, my children: I who am Enoch. In consequence of that which has been shewn to me, from my heavenly vision and from the voice of the holy angels have I acquired knowledge; and from the tablet of heaven have I acquired understanding.

4. Enoch then began to speak from a book, and said; I have been born the seventh in the first week, while judgment and righteousness wait with patience. (92:3-4; p. 134)
In those days shall punishment go forth from the Lord of spirits; and the receptacles of water which are above the heavens shall be opened, and the fountains likewise, which are under the heavens and under the earth.

All the waters which are in the heavens and above them shall be mixed together.

The water which is above heaven shall be the agent;
And the water which is under the earth shall be the recipient: and all shall be destroyed which dwell upon earth, and who dwell under the extremities of heaven.

By these means shall they understand the iniquity which they have committed on earth; and by these means shall they perish.

Afterwards the Ancient of days repented, and said; In vain have I destroyed all the inhabitants of the earth.
And he sware by his great name, saying; Henceforwards I will not act thus towards all those who dwell upon earth.
But I will place a sign in the heavens; and it [57] shall be a faithful witness between me and them for ever, as long as the days of heaven and earth last upon earth.

(53:7_11; 54:1-3; pp. 56_57)

Length of Relevant Material: 1 p

Hard Copy (pages): 56_57

Date When Photocopying Was Completed:

Topics: enoch
Author: Richard Laurence, trans.
Title of Book: The Book of Enoch, the Prophet
Title of Article:
Title of Periodical:
Place of Publication: Oxford
Publisher: Oxford University Press
Date of Publication: 1821
Nature of Source: Text is first English translation of what scholars today call 1 Enoch. Laurence is Archbishop of Cashel, professor of Hebrew at Oxford. Translated this work from an Ethiopic manuscript found in Abyssinia in late 18th century. Manuscript deposited in Oxford's Bodleian library by explorer James Bruce. Laurence discovered, translated first into Latin in 1819. Text 167 pages, divided into chapter and verse. Laurence writes intro in which he dates text to pre-Christian era, early reign of Herod
Laurence presumes text pseudepigraphic: "the composition of some unknown Jew, under the borrowed name of Enoch" (xxiii).

**Location of Library:** Inter-library loan. U Cal Davis. BYU has third printing, 1833.

**Comment:** Michael Quinn attempts to link this text as source for Joseph Smith's Prophecy of Enoch (Moses 6:7). See Quinn, Early Mormonism and Magic World View, 190-92, 214-15. Compare excerpt with, "And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying: O Lord, wilt thou not have compassion upon the earth? Wilt thou not bless the children of Noah? And it came to pass that Enoch continued his cry unto the Lord, saying: I ask thee, O Lord, in the name of thine Only Begotten, even Jesus Christ, that thou wilt have mercy upon Noah and his seed, that the earth might never more be covered by the floods" (Moses 7:49-50).

**Researcher:** Jed L. Woodworth

**Date:** 6 August, 1999

**Excerpt (pages):**

8. O my Lord, let the race perish from off the earth which has offended thee, but a righteous and upright race establish for a posterity for ever. Hide not thy face, O Lord, from the prayer of thy servant. (83:8; p. 107)

**Length of Relevant Material:** 1 p

**Hard Copy (pages):** 107

**Date When Photocopying Was Completed:**

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**Topics:** enoch

**Author:** John Shower

**Title of Book:**

**Title of Article:**

**Title of Periodical:** Serious Reflections on Time and Eternity, This World and the Next

**Place of Publication:** Leominster, MA

**Publisher:** Salmon Wilder

**Date of Publication:** 1812

**Nature of Source:** From English edition. No intro to give context. Like Heidegger, author fixated with death. Correct when he says "serious" reflections: says we should think of death every day because we never know when we will be taken. "Let every night's repose, serve me as a memorial of my last sleep! and let my bed stand for the model of my coffin!" (38)

**Library Location:** Shaw-Shoemaker #26736, fiche, HBLL, BYU.

**Comment:** Literal interpretation of "walk with God." Enoch in fact translated.

**Researcher:** Jed L. Woodworth

**Date:** 13 July 1999

**Excerpt (pages):** "There are but those three ways of leaving earth; and the three first men, of whose departure we read in scripture, are instances of all three. ABEL of a violent death, ADAM of a natural one, and ENOCH of a translation. The variety and order of their departure, as one observes, is very admirable, and deserves to be considered. For all mankind must follow one or other of the three examples. Every man or woman, that is born into the world, must leave it by one of those three ways; either be
cut off by a violent death, as ABEL the first man who died; or die a natural death, as ADAM did, who was the second; or be translated, as ENOCH, who was the third we read of"

Length of Relevant Material: 3 p
Hard Copy (pages): 40
Date When Photocopying Was Completed:

Topics: Enoch
Author: Job Orton
Title of Book: A Short and Plain Exposition of the Old Testament, With Devotional and Practical Reflections, For the Use of Families (6 vols.)
Title of Article:
Title of Periodical:
Place of Publication: Charlestown
Publisher: Samuel Etheridge
Date of Publication: 1805-6
Location: BS 1151 .O6 1805, HBLL, BYU
Nature of Source: Orton deceased. Robert Gentleman published this work "from the author's manuscripts" (i). Unclear if Gentleman edited. First American edition, taken from the second London edition. Commentary printed in italics in the middle of the text. Divisions by chapter in scripture. "Reflection" section at end of each chapter has several points each beginning with "Let us..."
Comment: Author thinks Enoch is a prophet because Enoch is able to prophesy Methuselah's name. Footnote says Methuselah means "He dieth, and water is sent forth" See Job 5:10. "And so it will intimate that Enoch, forseeing the deluge, gave his son this name; by which he proved himself a prophet, as well as a preacher of righteousness" (28 n*). Yet no indication that author believes Enoch can prophesy of Jesus Christ to come, or that he can prophesy the future because he has seen it, as with Joseph Smith's Enoch. The second paragraph below moves in the direction of Christianizing Enoch but eventually falls short.

No concept of divine commission. Author's Enoch is a righteous man whom God rewards with translation. Joseph Smith's Enoch is the leader of a community who God rewards with translation after the group has created a society that shuns wickedness. God's removing them seems to be an extension of what they have already done themselves.
Researcher: Jed L. Woodworth
Date: 22 June 1999
Excerpt (pages):
"... Let us observe and acknowledge the goodness of God in translating Enoch. It was a reward for distinguished piety in the midst of a crooked and perverse generation, and a strong proof of a future state and world; for none could think so good a man would perish: it is a proof of the happiness both of soul and body in another state; and (as a prophet) if he wrought no miracles, [30] this would be proof sufficient of his divine mission. This was one of the most instructive circumstances that could happe to the
patriarchal age. Adam, who had such intercourse with God, was dead; Noah, who was to have those favours renewed, was not yet born; in the middle age, when men were growing corrupt, Enoch was taken to heaven; a circumstance that answers such noble ends, as were worthy of God to go out of the common way to accomplish.

"... Let us learn, like Enoch, to walk with God. This is the very essence of religion; it establishes a friendly intercourse between God and his creatures, especially in and through Jesus Christ. If we walk in the light, as he is in the light, then have we fellowship with him. He conversed with God in a friendly, grateful, and dutiful manner, and God with him. This is the most honourable, comfortable, and pleasant life we can live; and if this be our temper and conduct, we shall share in Enoch's happiness; and though we shall not be taken to heaven in so remarkable a way, yet his angels shall carry us to Abraham's bosom, and we shall dwell with God, both body and soul, for ever" (1:29-30)

Length of Relevant Material: 2 p.
Hard Copy (pages): 1:29-30
Date When Photocopying Was Completed:

Topics: enoch
Author: Arthur Matthews
Title of Book: Paraphrase on the Book of Genesis; A Poetical Essay
Title of Article:
Title of Periodical:
Place of Publication: Providence
Publisher: Goddard & Mann
Date of Publication: 1816
Location: Shaw-Shoemaker #38196
Nature of Source: Author takes considerable license to interpret biblical text in poetical form. Unclear who author is.
Comment: Here Enoch exposition becomes occasion for a sermon on the feebleness of man's knowledge. Author admits not much Enoch material to go on. Joseph Smith, on other hand, doesn't seem to mind not having much to go on. With the same Biblical verses at his disposal he explodes with Moses 6 and 7. For Joseph Smith, man has a right to know about Enoch. For author, man has no right.
Researcher: Jed L. Woodworth
Date: 2 July 1999
Excerpt (pages):

"On Eden's east, a most prolific shore,
His wife conceived and to him Enoch bore;
And there a city of most ancient fame
He built, and called it by his infant's name.
But how through nature's chain this did revolve,
Is 'rhaps, a mystery man cannot solve.
Whence comes the wind or whither shall it blow
Is not for mortal, feeble man to know--"
God's ways pass'd finding are to thee, O man;  
Let this suffice, know what he wills he can:  
Such is his wisdom, 'tis to bounds unknown,  
Great Lord of all things he, and God alone.  
To aid this verse I call no fictions nine,  
Or trace the offspring of old Adam's line.  
From Enoch, Irad, Lamach, Jubal came,  
And from a Lamach sprung great Tubal-Cain.  
From these a goodly, noble line we trace--  
Kings, priests and prophets, of illustrious race." (10)

Length of Relevant Material: 1 p  
Hard Copy (pages): 10  
Date When Photocopying Was Completed:

Topics: enoch  
Author: [Augustin Calmet]  
Title of Book: Calmet's Great Dictionary of the Holy Bible, Historical, Critical,  
Geographical, and Etymological.  
Title of Article: "Enoch"  
Title of Periodical:  
Place of Publication: Charlestown [MA?]  
Publisher: Samuel Etheridge, Jr.  
Date of Publication: 4 vols; 1812-17  
Nature of Source: Calmet (1682?–1757) was French Benedictine monk whose  
Commentaire Lit'rale was first translated in English in 1732. Many English editions were  
later published. The edition I am citing here was edited by Charles Taylor. Exact edition  
not listed on title page. I am unclear on Taylor's religion or how much of this excerpt is  
Calmet, how much Taylor. Author says "for God took him" in Genesis means Enoch was  
translated, citing Heb. 11:5 as evidence. Author acknowledges that Tertullian speaks of  
book of Enoch with esteem, but follows Origen, Jerom, and Austin in claim that book  
quoted in Jude has no authority. Most interesting part of this Enoch entry quoted below.  
Comment: Enoch tradition had arrived in English-speaking world by time of this  
publishation. Enoch-angels (Moses 7:25, 27)  
Researcher: Jed L. Woodworth  
Date: 17 June 1999  
Excerpt (pages):  
"The Eastern people have preserved several very uncertain traditions, relating to  
Enoch, whom they call Edris. As, that Enoch received from God the gift of wisdom and  
knowledge in an eminent degree: that God sent him thirty volumes from heaven filled  
with secrets of the most mysterious sciences; for which reason the book of Enoch are so  
celebrated in the East though known only by their reputation. Besides these, he himself  
composed a good number, which are no more known than the former.
"They attribute to him the invention of the pen and the needle, or of writing and sewing; of astronomy and arithmetic, and particularly of geomancy.

"Moreover, it is said, that Edris, or Enoch, was the innocent cause, or occasion, of idolatry; one of his friends afflicted at his removal from earth, having at the instigation of the devil, formed a statue which represented him so naturally, that he conversed whole days with it, and paid particular honours to it, which gradually degenerated into superstition. Some day, Enoch had a son named Sabi, whom the Sabians of the East maintain was the author of their sect.

"The Heathen seem to have had some knowledge of Enoch, and of his prediction of the deluge. Stephens, the Geographer, calls him Anaues, and says, he lived in the city of Iconium in Phrygia. It had been foretold by some oracle, that the world should perish after the death of Anaes. He died at above 100 years of age, and the Phrygians shewed such sorrow on occasion of his death, that it became a proverb; and to lament Anaes, signifies a more than common mourning: Deucalion's deluge followed very soon. Eusebius, Praep. lib. ix. from Eupolemus tells us, that the Babylonians acknowledged Enoch as the first inventor of astrology; that he is the Atlas of the Greeks; that Methuselah was his son, and that he received all his uncommon knowledge by the ministry of an angel." [no page; cite "Enoch"]

Length of Relevant Material: 2 pp.
Hard Copy (pages): [no page; volume 1; cite "Enoch"]
Date When Photocopying Was Completed: ________________
"Enoch, in Biography, the son of Jared and father of Methuselah, was the seventh in lineal descent from Adam, and born in the year B. C. 3382. Eminently distinguished by his piety and virtue in a corrupt age, he was translated to heaven in the 365th year of his age, without undergoing the pains of dissolution. An apocryphal book, entitled "The Book or Prophecies of Enoch," has been ascribed to this celebrated antediluvian, and is cited, as some say, by Jude in his epistle, and more certainly by Irenaeus, Clement of Alexandria, and other ancient fathers. But this book was probably forged in the second century. The Mahometans mention Enoch under the appellation of Edriss, or Idriss, and record many fables concerning him, which it is needless to mention." [no page]
"... In its profane pretensions to be a revelation from God, in the inflation and pomposity of its style, the vanity of its allusions, the absurdity of its legends, and the grossness, and even obscenity, of some of its descriptions, the Book of Enoch cannot, perhaps, be paralleled by any pseudopigraphic [sic] composition which was ever palmed upon a credulous age. That there should be any advocates for the inspiration of such a work, must be truly distressing to every devotional mind; and that they should be found among the clergy of our Established Church, will be regretted by none more than the learned prelate whose work has undesignedly contributed to furnish arguments for a conclusion so full of danger and impiety....

[502] "But enough of Apocryphal figments. We bless God that 'we have a more sure word of prophecy, unto which we do well to take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in our hearts.'" (496, 501-3)

Length of Relevant Material: 8 p.
Hard Copy (pages): 496, 501-3
Date When Photocopying Was Completed:

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Topics: enoch; old testament context for doctrine
Author: Thomas Hartwell Horne
Title of Book: An Introduction to the Critical Study and Knowledge of the Holy Scriptures (4 vols)
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: E. Littell
Date of Publication: 1825
Location: Inter-library loan (University of Texas)

Comment: Excerpt interesting for its emphasis. Horne thinks the Book of Enoch is about visions. Ethical content absent in this summary, which conforms to the actual text. Christology confined to titles of Christ (very little doctrine).
Researcher: Jed L. Woodworth
Date: 8 July 1999
Excerpt (pages):

"The subject of the apocryphal Book of Enoch is, a series of visions respecting the fallen angels, their posterity the giants which occasioned the deluge, the mysteries of heaven, the place of the final judgment of men and angels, and various parts of the [631] universe seen by Enoch. The language is the purest Ethiopic; and its style is evidently copied after that of the book of Daniel...."
... "In the apocryphal Book of Enoch, 'clear and distinct allusions are made to a Being, highly exalted with the Lord of Spirits, under the appellations of the Son of Man [46:1-2; 48:2], the Elect One [48:2], the Messiah [48:11; 51:4], and the Son of God [104:2]...."

[632] "In these passages the pre-existence of the Messiah is asserted in language, which admits not the slightest shade of ambiguity. But allusion is made in this apocryphal production not only to the Elect One, or to the Messiah, 'but also to another Divine Person or Power; both of whom under the joint denomination of the Lords, are stated to have been over the water, that is, over the fluid mass of unformed matter, at the period of creation.'" (1: 630-32)

**Length of Relevant Material:** 6 pp

**Hard Copy (pages):** 1:630-31

**Date When Photocopying Was Completed:**

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**Topics:** Enoch; visions; dreams; revelations

**Author:** [Ann Phillips]

**Title of Book:** A Vision of Heaven & Hell

**Title of Article:**

**Place of Publication:** Barnard, VT

**Publisher:** Joseph Dix

**Date of Publication:** 1812

**Library Location:** Shaw-Shoemaker, #26456, fiche, HBLL, BYU

**Nature of Source:** Author's name on last page, not title page. Unnamed editor of this four-page pamphlet says author "is a young woman of an excellent understanding, eminent for her piety, and is an Ornament to the Religion she professes." (4)

Author says didn't want to talk about vision, but her many friends and a "dying World" compel her on (1). The several visions recorded here are follow-ups to a conversion experience. First she feels justified by blood of Christ. Then two weeks later the "duration of Eternity" was "awakened in my view." Author describes heavenly armies bowed at entrance of gates of heaven. A week later she was with friends, fell into a trance for three hours ("as they told me") (2). During this time an angel took her to hell, where she saw dragon; then to heaven, where saw winged seraphim singing praises to God, and other angels going back and forth between heaven and earth. Excerpt below follows.

Author uses verbs "saw" and "beheld" throughout. Point of narration seems to be simply to tell the experience and through this to convince this dying world that heaven and hell are real. Repent or else.

**Comment:** Connects visionary culture with Enoch. This visionary "has desire" to see Enoch and Elijah. May tap into desires of early Mormon converts for Moses and Enoch material.

**Researcher:** Jed L. Woodworth

**Date:** 14 July 1999

**Excerpt (pages):**

"In my view of DIVINE GLORY, I had a desire to enter, and join the HEAVENLY CHOIR, and asked why I might not. My Guide told me that I must return to
the Earth, and declare to a dying World what I had seen. I had a desire to see GOD in HIS
GLORY. My Guide told me that no flesh could see GOD and live. I saw GOD's Throne,
and the GLORY that issued from it. I also saw the HEAVENLY HOSTS continually
falling before the Throne, crying, Worthy, Worthy is the LORD GOD ALMIGHTY. I
had a desire to see Enoch and Elijah, and a number of other Scripture Worthies, and was
indulged so far as to see them. I saw that one Star differed from another in Glory,
although every vessel was full. The end of the View. (3)

Length of Relevant Material: 4 pp.
Hard Copy (pages): 3
Date When Photocopying Was Completed:

Topics: eternity of matter; creation
Author: John A. Rohr
Title of Book: The Free Mason's Instructor; or, Lectures on the Three First Degrees of
Masonry
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: John A. Rohr
Date of Publication: 1812
Location in Library: Shaw-Shoemaker, #26649, fiche, HBLL, BYU
Nature of Source: Lays out lectures for first three degrees. Author a believer. Uses
emdash frequently when content can't be shared. "Dedicated to all Free and Accepted
Masons" (title page). As for excerpt below, can't tell if the initiate recites, or if the master
recites to initiate. Maybe both. Does this Masonic account imply the eternity of matter?
Here God creates from chaotic matter, but the account does not say if the matter co-exists
with God.

Comment: Excerpt comes from second section of second degree. This excerpt may be
most useful in that it indexes a pre-1842 Masonic account of creation from a primary
source. Well-traveled ground, of course. Compare similar accounts in Genesis, Abraham,
and endowment ceremony.
Researcher: Jed L. Woodworth
Date: 14 July 1999
Excerpt (pages):

"Please explain the six periods.
"Before the Almighty was pleased to command this vast world from chaos to
perfection, the elements and materials lay blended together without form or distinction:
darkness covered the face of the deep, and the spirit of God moved upon the face of the
waters. Then the great Jehovah, as an example to man, was pleased to be six days in
commanding it from chaos to perfection. The first instance of His divine goodness and
power was made manifest by his creating light, and calling it by a new name: the light He
called day, and the darkness night. The second period was employed in laying the
foundation of the earth, which he called firmament, which was to keep the waters that
were above the clouds, and those beneath, asunder. The third period was employed in
commanding those waters within due bounds, on the retreat of which, dry land appeared,
which He called Earth, and the gathering together of the waters he called Sea. The earth being as yet uncultivated, God spake the word, and nature covered it with a beautiful carpet of green, designed as pasture for the brute creation, enriching it with shrubs, trees, flowers, and plants, in full growth and perfection. On the fourth period the Almighty was pleased to command those two grand bodies, the Sun and Moon; the Sun to rule the day, and the Moon the night: and was also pleased to bespangle the ethereal concave with a multiplicity of Stars, that Man, whom he intended to make, might thereon contemplate and adore Him as his great Creator. On the fifth period her created large whales and other fishes which the watery elements produced for the use of man: He likewise commanded the birds to fly in the air that man might delight both his eyes and ears with their beautiful plumage and melodious notes. On the sixth period the Almighty created the beast of the field and the reptiles which crawl on the earth: here we have an instance of his infinite goodness and power, by creating what effects he pleased without the help of natural causes, such as commanding light before he created the sun, and making the earth fruitful without the influence of heavenly bodies: he did not create the beasts of the field without providing sufficient herbage, neither did he make Man till he had furnished him with every thing fit for life and pleasure; then to dignify the works of his hands the more, He created Man, who came into the world with greater pomp than any of the beings which preceded him; for they came into the world with no other than a single command, but in the formation of Man, there was a consultation of the blessed Trinity: for God said, let Us make Man, which was done by forming him out of the dust of the earth: into his nostrils was breathed [21] the breath of life, and man became a living soul. This being the sixth period, the Almighty surveyed the works of his hands, which he saw was good, and to every being which he made, created he a mate, excepting Man, and in order that he might not be left destitute, He caused a deep sleep to fall on Adam, and from his said He took a rib, of which he made Woman. Thus having beautified and adorned the Creation, He rested on the seventh day from all his labour, blessed, hallowed, and sanctified the same, whereby he taught Man a useful lesson, to work six days industriously for himself and family, and on the seventh to praise and glorify God for every thing we so richly enjoy from His all bountiful Hands " (20-21).

Length of Relevant Material: 33 pp
Hard Copy (pages): 20-21 pp
Date When Photocopying Was Completed:

Topics: infant baptism
Author: George Washington Doane
Title of Book: The Church's Care for Little Children
Title of Article:
Title of Periodical:
Place of Publication: Burlington, N. J.
Publisher: J. L. Powell
Date of Publication: 1836
Location: BV 4253 .B867, HBLL, BYU
Nature of Source: Printed sermon. Author is Bishop of Episcopal diocese of New Jersey. This sermon was given to clergy of the diocese of N.J. at the opening of the "annual convention" in Trinity Church, Newark, on May 25, 1836.

Comment: Episcopalians apparently unpersuaded by arguments against infant baptism swirling in recent past. Here is defense. Shows how far apart author and Mormon are. Both use phrase "little children." Both use word "law." But for author, gospel saves little children from law; for Mormon, Christ saves little children, who are all without law.

Author says every little child at birth an "heir" of sorrow and sin. Mormon says little children are "alive in Christ, even from the foundation of the world" and therefore have "curse of Adam taken from them" (Moro. 8:8).

With the starting grounds different, paths diverge from there. Author rhapsodizes over "how beautiful, how admirable" is infant baptism. Mormon insists those who believe it are "in the gall of bitterness and in the bonds of iniquity." (Moro. 8:14). Note how both use God's unchangeability to support their argument.

Researcher: Jed L. Woodworth
Date: 22 June 1999

Excerpt (pages): "The Church is faithful to her Lord in bringing 'little children' to him, in Infant Baptism. I assume that she has right to do so. I undertake no defence of the grounds and reasons of this sacrament. I enter into no argument to prove that the Gospel is more comprehensive, more benevolent, more regardful of human infirmity, than the Law. I can conceive of no necessity to show that He, who, before his crucifixion, said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God,' did not afterwards, when he had risen from the dead, exclude them from the initiatory rite of his religion, or forbid that they should 'be born of water and of the Spirit,' without which, he declared to Nicodemus, none can 'enter into the kingdom of God.' But, the authority conceded, how benign, how beautiful, how admirable for wisdom and benevolence, the uses of the ordinance! The infant sufferer is born into a world of sorrow and of sin, the heir at once of both. At the first threshold of his being, the Saviour's spouse comes out to meet him. She bears him to the bleeding Cross." (5)

Length of Relevant Material: 2 p.
Hard Copy (pages): 5
Date When Photocopying Was Completed:

Topics: israel; descent of israel
Author: William L. Strong
Title of Book: A Sermon Delivered at Somers, January 19, 1819, At the Funeral of Deacon Joseph Sexton
Title of Article:
Title of Periodical:
Place of Publication: Hartford
Publisher: G. Goodwin & Sons
Date of Publication: 1819
Location: Shaw-Shoemaker #49525
Nature of Source: Text for the funeral sermon of Deacon Joseph Sexton, who died January 10, 1819. Author tries to answer the question, What makes a true Israelite?

Comment: Preoccupation with "true" Israelites also Joseph Smith's preoccupation, but author doesn't use the word "pure," doesn't believe blood has anything to do with it, and doesn't think of Israel as a lineage that can be discovered and into which outsiders can be adopted. Both author and Joseph Smith say works help define an Israelite. The true Israelite, affirms author, "is something more than a descendant from Abraham" (6). Author makes more of historical Israel than present. In the end, true Israelite discussion used simply as an analogy for life of deceased. Author stops short of saying deceased was a true Israelite or that hearers of the sermon can or should become such. Only examples of true Israelites author uses are blood Israelites in Bible who did good works.

Researcher: Jed L. Woodworth
Date: 6 July 1999
Excerpt (pages): "The true Israelite possesses a resemblance to the patriarch whose name he bears. Like him, he is strong in faith. Believing that God is possessed of a character infinitely perfect, and that he will do every thing in the best manner, he resigns himself and all his interests to his sovereignty. He rejoices in the promises of his word, and fully believes that not one title of all that he has spoken respecting the present or future world, his friends or his enemies, will fail of being accomplished" (11).

Hard Copy (pages): 11
Date When Photocopying Was Completed: ________________________________

Topics: Jews; covenants withrael; restoration of Israel to knowledge
Author: Thaddeus Mason Harris
Title of Book: Pray for the Jews!: A Sermon Preached at the Thursday Lecture in Boston, August 15, 1816
Title of Article:
Title of Periodical:
Publisher: John Eliot
Date of Publication: 1816
Location: Shaw-Shoemaker #37798
Nature of Source: Author "minister of the First Church in Dorchester" (1). Sermon published for the "Female Society of Boston and the vicinity for promoting christianity among the jews" (1). In final lines, author urges listeners to "pray that the vail may be removed from the hearts of the Jews; that they may acknowledge and receive their long expected Messiah; and enjoy, at length, the privileges of his gospel in their present influence and future blessedness" (15).

Comment: Author implies Jews deserved to suffer because of iniquity. Book of Mormon asserts Jews have been destroyed from one generation to next "according to their iniquities" (2 Ne. 25:9). Ancient promises still extended to Jews, however, as in
Book of Mormon, although author does not extend "ancient covenant" across time as Book of Mormon does explicitly.

Researcher: Jed L. Woodworth
Date: 2 July 1999
Excerpt (pages): "How we are shocked with their [the Jews'] vile ingratitude, their unaccountable obstinacy, their perverse rejection of the counsels of God against themselves!

"But let us not too rashly vent our indignation. Let us not smite whom God hath smitten. They have, indeed, deserved to suffer: and they have suffered much! [8] Still, however, they are God's ancient covenant people, and though they have most basely deserted him, he hath not wholly cast them off. Still he watches over them in all their wanderings; and still, we have reason to believe, has thoughts of peace concerning them. Still are they included in the wonderful plan of his dispensations, and interested in some of the most comforting promises of his word.--Their very preservation is an evidence of this, and appears to be with a view to the future accomplishment of prophecy in their restoration. (7-8)

Length of Relevant Material: 2 pp.
Hard Copy (pages): 7-8
Date When Photocopying Was Completed:

Topics: keys; gathering; priesthood; Zion, basis of authority, dispensations
Author: Charles Buck
Title of Book: A Theological Dictionary, Containing Definitions of All Religious Terms; A Comprehensive View of Every Article in the System of Divinity; An Impartial Account of All the Principal Denominations Which have Subsisted in the Religious World, From the Birth of Christ to the Present Day
Title of Article: "Keys"
Title of Periodical:
Place of Publication: Philadelphia, PA
Publisher: Joseph J. Woodward
Date of Publication: 1826
Location: Amer BR 95.B75 1826 4040 HBLL, BYU
Nature of Source: Buck called "the late Rev.," but I cannot determine which denomination he represents. Opposite title page are cuts of five reformers: Luther and Calvin are on top; Whitfield and Wesley are on bottom; Fox is in the center. Buck obviously not Catholic, as this and entry "keys" would suggest. Book has 615 pages. My conservative guess is about 3 entries per page, or over 1,800 entries total.
Comment: Narrow definition of keys. Besides, this dictionary contains no entries for Zion, Gathering, Israel (entry: "Israelites"), Priesthood (entry: "Priest"), all big ideas for Joseph Smith. Entry "Israelites" equates the word with Jews. First they were called Hebrews, then Israelites, then Jews, and the entry says to see the entry "Jews" for a "history of this people." (277)
Researcher: Jed L. Woodworth
"KEYS, power of the, the term made use of in reference to ecclesiastical jurisdiction, denoting the power of excommunicating and absolving. The Romanists say that the pope has the power of the keys, and can open and shut paradise as he pleases; grounding their opinion on that expression of Jesus Christ to Peter.... [Matt. 16:19] But every one must see that this is an absolute perversion of Scripture; for the keys of the kingdom of heaven most probably refer to the Gospel dispensation, and denote the power and authority of every faithful minister to preach the Gospel, administer the sacraments, and exercise government, that men may be admitted to or excluded from the church, as is proper." (288)

"CABBALISTS, certain doctors among the Jews, who pretend to derive from tradition an acromatic or secret science, called the Cabbala. This science is divided into three sorts. By the first kind, the Jews extract recondite meanings from the words of scripture. The second is a kind of magic, in employing the words and letters of scripture in certain combinations, which they suppose have power over the good and evil spirits of the invisible world familiar with them. The thir, which is properly the Cabbala, is an art, by which they profess to raise mysterious expositions of the scriptures upon the letters of the sentences, to which they apply them.
"The cabbalists suppose every letter, point, or accent of the law to contain some hidden mystery, which was revealed to Moses on Mount Sinai, but not written, (whence it is called the oral law,) but handed down by tradition among these mystic doctors."

[50] "It is said, that the cabbalistic mysteries are at present despised by the more intelligent part of the Jewish nation." (49-50)

Length of Relevant Material: 0.5 p
Hard Copy (pages): 49-50
Date When Photocopying Was Completed:

Topics: magic; temple; learning; seerstones
Author: Hannah Adams
Title of Book: A Dictionary of all Religions and Religious Denominations, Jewish, Heathen, Mahometan, and Christian, Ancient and Modern
Title of Article: "Rosecrucians"
Title of Periodical: 
Place of Publication: New York
Publisher: James Eastburn; 4th ed, rev and enlgd.
Date of Publication: 1817
Location: Shaw-Shoemaker 39921 (fiche 3 of 4) HBLL, BYU
Nature of Source: Rosecrucians are included in this dictionary of "religious denominations." Tone of entry seems to place them in the "heathen" camp listed in the subtitle.
Comment: Shows certain disdain for esoteric tradition. The word "pretend" (last line) connects Freemasons with Rosecrucians even though author admits the two groups have been "confounded." Author cites as source for this entry Mosheim, 4: 226.
Researcher: Jed L. Woodworth
Date: 17 June 1999
Excerpt (pages): 
"ROSECRUCIANS, certain hermetical philosophers, who, in the fourteenth century, formed a secret society, pretending to the knowledge of the philosopher's stone, and other wonderful mysteries derived from the Egyptians, Chaldeans, and Magi. Among their most celebrated professors they reckon Jacob Behmen, the mystic, Dr. Robert Fludd, an English physician, and many others of eccentric genius and learning, who blended the mysteries of alchymy, chemistry, and theology, into one system. The term Rosecrucian is of chemical derevation, from ros, dew, and crux, the cross; because they considered dew as the chief solvent of gold, and the cross as an emblem of lux, the light, those letters being all formed out of the figure of a cross. The Rosecrucians have been sometimes confounded with the free masons, who pretend also to mystic secrets." (249)
Length of Relevant Material: 0.5 p
Hard Copy (pages): 249
Date When Photocopying Was Completed:
Topics: mode of baptism
Author: Daniel Hascall
Title of Book: Definitions of the Greek Bapto, Baptizo, Baptisma and Baptismos, From the Best Authors, and a Literal Translation of all those Passages in the New Testament

Comment: Interdenominal conflict on mode and manner of baptism. See 3 Ne. 11:26, 28.

Researcher: Jed L. Woodworth
Date: 3 July 1999

Excerpt (pages): "Mergo, to immerse, is the Latin word which answers to the Greek Baptizo; but when any thing is immersed in water, it is supposed to be washed, or cleansed; for this reason abluo, and lavo, whose primary meaning is to wash, are added to express that idea. But it is a great mistake to suppose, that all kinds of washing are expressed by this one term. Dyers in coloring cloth dip it in the dye, therefore tingere to color, is sometimes used to explain baptizein. But it would be folly from this to conclude; that a partial coloring of any thing not performed by dipping, is baptism. And we can, with no more propriety infer from the foregoing explanation, that any are baptized by sprinkling, than that we baptize when we throw off our clothes, or that Paul baptized when he shook off the viper from his hand." (4)

Length of Relevant Material: 12 pp
Hard Copy (pages): 4
Date When Photocopying Was Completed:

Topics: mode of baptism; infant baptism
Author: John Leland
Title of Book: Strictures on the Consecration of Christ, and the Rite of Circumcision

Place of Publication: Norwich, CT
Author's concerns stated in following introductory passage: "Many authors, have lately undertaken to prove that the Baptism of Jesus, by John, was no pattern for believers in gospel times; but that it was done under the law as a legal ceremony, and was necessary only to consecrate him as a priest. The same authors generally contend for the divine right of infant sprinkling from the institution of circumcision. If these points can be supported from the scripture, it was greatly stop the growth of error, and settle the wavering minds of thousands."

Author concludes circumcision is not of God but of man, introduced into law later. Follows that infant baptism, if linked to circumcision, is not of God. Author's greatest objection to infant baptism, however, is lack of scriptural support.

Comment: Mormon says little children "cannot repent" (Moro. 8:19, 22). Same implied in discussion below. If children do not know "their right hand from their left," then they cannot willingly break law.

Researcher: Jed L. Woodworth
Date: 14 July 1999
Excerpt (pages):

"I therefore ask, where the positive institution is to be found, that children, not knowing their right hand from their left; not capable of answering good conscience towards God; not offering themselves willingly, but taken by force should be baptized, upon the faith of their parents, or promises of their gossips, by having water sprinkled in their faces? and this done because the Hebrew boys were circumcised at eight days old" (22).

Hard Copy (pages): 22
Date When Photocopying Was Completed:

Topics: nature of man; infant baptism
Author: George Stacey
Title of Book: Brief Remarks on the State of Man, and His Redemption by Jesus Christ
Title of Article:
Title of Periodical:
Place of Publication: Philadelphia
Publisher: Kimber & Conrad
Date of Publication: 1812
Library Location: Shaw-Shoemaker, #26792, fiche, HBLL, BYU
Nature of Source: No clue who author is, but this work has some universalist overtones, as it tries to reconcile plan of redemption with perfect equity and goodness of God. Author does not believe in original sin or innate depravity, but still believes people need redeeming, and that Jesus Christ does the work of redeeming.

Comment: Author has two arguments against original sin. 1) infants unprotected, and 2) best of humanity never good enough. Positive view of humanity. Takes first half of Matt.
5:48 seriously. Thinks man can become perfect in his limited sphere but no more, because man is incapable of "ever attaining to that which is absolute or infinite" (7).

**Researcher:** Jed L. Woodworth  
**Date:** 13 July 1999  
**Excerpt (pages):**

"But this doctrine of original sin or innate depravity is not a solitary speculative error. Connected as it is, in the view of many, with our desert of eternal misery from the first moment of existence, and with the still further opinion, that there are infants not a few, who actually are excluded from the benefit of Christian redemption, it becomes a fearful doctrine indeed in its practical effects or application. It gives support also to the opinion that the best actions of the best of men, those not excepted which are wrought through the agency of the Holy Spirit, are tainted with sin; and that man must continue to live in sin through the whole term of his natural life [7] doctrines, which impugn the power and goodness of God, and the character of the blessed Redeemer, who 'was manifested to take away our sins;' and who taught, 'Be yet therefore perfect.'" (6-7)

**Length of Relevant Material:** 25 pp.  
**Hard Copy (pages):** 6-7  
**Date When Photocopying Was Completed:** ____________________________

**Topics:** nature of man; jesus christ  
**Author:** George Stacey  
**Title of Book:** Brief Remarks on the State of Man, and His Redemption by Jesus Christ  
**Title of Article:**  
**Title of Periodical:**  
**Place of Publication:** Philadelphia  
**Publisher:** Kimber & Conrad  
**Date of Publication:** 1812  
**Library Location:** Shaw-Shoemaker, #26792, fiche, HBLL, BYU  
**Nature of Source:** No clue who author is, but this work has some universalist overtones, as it tries to reconcile plan of redemption with perfect equity and goodness of God. Author does not believe in original sin or innate depravity, but still believes people need redeeming, and that Jesus Christ does the work of redeeming.  
**Comment:** Similar understanding of fall as the following passage from Book of Moses: "And Satan came among the, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Mos. 5:13).

**Researcher:** Jed L. Woodworth  
**Date:** 13 July 1999  
**Excerpt (pages):**

"It will probably be inquired, if man be not born in a state of defilement, or actually polluted with sin, what has he to be redeemed from? To this inquiry it may be sufficient to answer, 'From the power of Satan unto God;' for it must be remembered, that, although he comes into the world in a state of negation as to evil, he is not clothed with that power over the outward creation, nor that divine splendour, which dignified
Adam, when he came out of the hands of his Creator. He is altogether helpless, exposed to temptation, and without the power of resisting it from any inherent strength of his own; much less possessed of the capacity to 'lay hold on eternal life.' But this helplessness, this absolute need of a Saviour, was altogether foreseen by his Creator, and the means of his redemption graciously provided 'before the foundation of the world;' before transgression found entrance." (10)

**Length of Relevant Material:** 25 pp.

**Hard Copy (pages):** 10

**Date When Photocopying Was Completed:**

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**Topics:** new scripture; prophets; common property in the New Testament; translation

**Author:** J. Newton Brown, edit.

**Title of Book:** Encyclopedia of Religious Knowledge: or Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions

**Title of Article:** "Mormonites"

**Title of Periodical:**

**Place of Publication:** Boston

**Publisher:** Shattuck

**Date of Publication:** 1835

**Location:** Amer/Rare BL 31.E465 1835

**Nature of Source:** As large as one volume can get. 1275 pp. Aims to take best from Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; and Jones' Biographical Dictionary, and others. Adds new material. At least 13 ministers from different denominations include articles, but Mormons are not one. Entry "Mormonites" (844) vitriolic.

**Comment:** Reveals attitudes of religious contemporaries towards some Mormon doctrines, particularly modern prophets and revelation. People who would believe Joseph Smith are called "a class of simple and credulous people." They must be must be really dumb because they allowed themselves to be "persuaded to dispose of their property." (This author is no Restorationist). Another problem seems to be Joseph Smith's claim to "revelation from heaven," which is supposed to be shut. Finally, author implies that many believers come from lower, impious classes outside of New England area. When Mormon literature does reach New England, author says, "not a few weak, and some pious people, are caught in the snare." (844)

Also interesting for its comments on Book of Mormon. Another case where a Christian feels he does not have the language in his own tradition to describe the relationship of the Book of Mormon to Bible. So he must go outside of Christianity, to Islam, to pick up the comparison. Islam, of course, is perceived as heathen, which is not an unacceptable category for Mormons. (At the end of the entry, the author deplores atrocities against Mormons as a "friend of humanity," not as a friend to all Christians).

**Researcher:** Jed L. Woodworth

**Date:** 18 June 1999

**Excerpt (pages):**
"MORMONITES; believers in the 'Book of Mormon.' This famous book, which its misguided followers regard as a second Bible, or more properly as the Mohammedans do the Koran, is said to be a translation from certain brass plates, found by one Joseph Smith, in the town of Palmyra, (N.Y.) in 1826. They were inclosed in a box, which had to all appearance been used for common sized window glass. Smith pretended to interpret them, with a stone in his hat, and this hat over his face, while one Martin Harris was employed to write down the contents at his dictation. Some disagreement arising between the parties, Harris went away, and Oliver Cowdry came and wrote for Smith, while he interpreted as above described, till the 'Book of Mormon' was completed. Smith then gave out that it was a revelation from heaven, and that he himself was a prophet; and thus collected around him a class of simple and credulous people, whom he persuaded to dispose of their property, and follow him in the New Zion which he was commissioned to establish in Missouri, west of the Mississippi river, 'in the centre of the world.' They accordingly settled in Jackson county, in that state; and there under the guidance of the new prophet established a new society, from which they send out preachers in all directions to collect proselytes. A weekly periodical has also been established, through which new revelations are from time to time circulated among the community. Many of them find their way to New England, and not a few weak, and some pious people, are caught in the snare.

"The contents of the book of Mormon are a series of puerile eastern romance, with abundance of names, but no dates, localities, or connexion of any sort with sober history. Its style affects an imitation of Scripture, which, with the ignorant, gives it an air of sacredness, like that of a revelation from heaven. The above account of its origin is taken from a statement affirmed and subscribed to, before Charles Dimon, justice of the peace, March 29, 1834, by Mr. Isaac Hale, father-in-law of Joseph Smith, the pretended prophet. While in common with every friend of humanity we deeply deplore the outrages recently committed by some of the citizens of Missouri on the Mormon community, we deem it important that the facts should be known, which show the real foundation of the imposture.--See the Cross and Baptis Journal, 1834." (844)

Length of Relevant Material: 1 p.
Hard Copy (pages): 844
Date When Photocopying Was Completed:

Topics: old testament as context for doctrine; plural marriage; spiritual wives
Author: [Ephraim Stinchfield]
Title of Book: Cochranism Delineated: Or, A Description of, and Specific For a Religious Hydrophobia, Which Has Spread and is still Spreading, in a Number of Towns in the Counties of York and Cumberland: District of Maine
Title of Article:
Title of Periodical:
Place of Publication: Boston
Publisher: N. Coverly
Date of Publication: 1819
Location: Shaw-Shoemaker #49510
Nature of Source: Author's name at end of tract, not on title page, hence brackets. Author "passing through" Scarborough, Maine, in February, 1817, when he hears of Jacob Cochran, leader of religious group centered in Saco. Author attends five public meetings of group in several nearby towns. Sees frenetic motions, hears wailing, feels unnerved by it all. Thinks Cochran is a quack, writes to expose.

Comment: Oath-bound teaching, spiritual wife ideas interesting parallels to Nauvoo.

Researcher: Jed L. Woodworth

Date: 6 July 1999

Excerpt (pages): "They, like all other enthusiasts, pretend to a light, superior to that of any other religious society, since the Apostles; and the power of healing the sick, raising the dead, and casting out devils—all of which, they said, had been literally performed among them. Extraordinary dreams and visions, they asserted, had been experienced, and wonders wrought. They had private, sometimes dark, meetings; in which none, but such as were bound by oath, to the most inviolable secrecy, not to divulge what was transacted in the meeting, upon penalty of eternal damnation, or of having their names blotted out of the book of life, were admitted. That each brother and sister in this fraternity has a spiritual husband, wife, mate, or yoke fellow, such as they choose, or their leaders choose for them. These spiritual mates, dissolve, or disannual, all former marriage connexions; and many of them bed and board together, to the exclusion of all former vows. Such conduct as this, had not become general, and many would deny that such things existed among them, though proved by the most solemn declarations of persons of undoubted veracity."

[18] "Another young man, in presence of Judge Woodman, of Buxton, and myself, with several others, declared, that when he was admitted a [19] member of Cochran's fraternity, he had to hold a Bible in his hand, while Cochran administered a solemn oath, or what was called so. The amount of which, was, that if ever he divulged what took place in their private meetings, his name was to be blotted out of the book of life, and he suffer eternal damnation. He then pointed to, and named this young man's spiritual wife, and said he was willing they should lodge together, which they did, a number of nights, though he declared himself innocent of any sinful conduct. He testified, that Jacob Cochran lodged two nights, to his certain knowledge, while he was there, with a woman not his wife. Five couples more lodged in the same house, who were not husband and wife; one of which, had a wife at home at her father's house at the same time. He tarried at this house of ill-fame four nights, and came away innocent; took another young man with him and went back to Cochrane. They both asked for their dismission, which was granted" (7, 18-19)

Length of Relevant Material: 22 pp

Hard Copy (pages): 7, 18-19

Date When Photocopying Was Completed:

Topics: precolumbian migrations to America; native american history and religion; hieroglyphics; reformed Egyptian; translation

Author: [n.a.]

Title of Book:
"Professor Seyffarth of Leipsig, who has been employed in decyphering [sic] the Egyptian Antiquities at Rome, states, that he has discovered all the dynasties of Egypt, from Menos to the times of the Romas; that he can show that Osiris was a real person; that he has found the picture of a Jew in bonds, and other allusions to the state of slavery to which the Jews were reduced. He adds, that he has found the old and new testaments in the Sefitie, and the Penteteuch in the Memphitic dialect; the acts of the councils of Nicaena in the Coptic language; Coptic glossories [sic] in the Arabic language; and a Mexican manuscript in hieroglyphics, from which he infers, that the Mexicans and the Egyptians had intercourse with each other from the remotest antiquity, and that they had the same system of mythology."

[3]
overpower the moster of Bigotry; by which means a World will be happified." (2) Post-Millennialists?

Comment: Hard to say if author has in mind some actual belief of another demonination when he uses the phrase, "any other system of worlds." Could simply be covering theoretical bases. The phrase "an" angel would seem to go beyond the Book of Revelation's description of fallen angels. See Moses 1:37-39; D&C 29:36-37.

Researcher: Jed L. Woodworth
Date: 1 July, 1999
Excerpt (pages):
"We do not believe that evil came into the world, or any other system of worlds, by the apostacy of an angel; [5] and by the entrance of that angel into a serpent, who thereby enticed or influenced the first man and woman to eat of the fruit that grew upon a certain tree." (4-5)

Length of Relevant Material: 1 p.
Hard Copy (pages): 4-5
Date When Photocopying Was Completed:

Topics: premortal existence; plurality of gods;
Author: Richard Watson
Title of Book: Theological Institutes; or, A View of the Evidence, Doctrines, Morals and Institutions of Christianity
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: B. Waugh and T. Mason
Date of Publication: 1833
Nature of Source: Very dense 656-page treatise. Published for the Methodist Episcopal Church. Author says he writes for young ministers and divinity students in a style "neither Calvanistic on the one hand or Pelagian on the other" (4). First edition published in London? "London, March 26, 1823" follows preface.

Comment: Author attempts to prove the pre-existence in order to prove Trinity is divine. He thinks doing this will in turn prove Christ's divinity. Argument very exclusivistic. This logic might provide creative way to link Joseph Smith's doctrine of pre-existence with plurality to gods. Here could be another instance where Joseph Smith "democratizes" Bible passages normally reserved for Christ. The author of this excerpt seems unwilling to democratize (for if he did, his argument would be null). Author argues entirely from scripture. Uses John 1:15; 3:31; 6:62; 8:58, 17:5, etc. Joseph Smith, on the other hand, doesn't need to prove divinity of a being he has seen, so he becomes free to expand reading of same passages. He agrees with author of premortality of Christ, but broadens by giving premortal lift to Melchizedek priests (types of Christ) then later to entire church.

Researcher: Jed L. Woodworth
Date: 22 June 1999
Excerpt (pages):
"The existence of our Lord prior to his incarnation might be forcibly argued from the declarations that he was 'sent into the world;' that 'he came in the flesh;' that 'he took part of flesh and blood;' that he was 'found in fashion as a man;' and other similar phrases. These are modes of speech which are used of no other person; which are never adopted to express the natural birth, and the commencement of the existence, or ordinary men; and which Socinianism, therefore, leaves without a reason, and without an explanation, when used of Christ. But the arguments drawn from these phrases are rendered wholly unnecessary, by the frequent occurrence of passages which explicitly declare his preexistence, and by which the ingenuity of unsubmissive criticism has been always foiled; the interpretation given, being too forced, and too unsupported, either by the common rules of criticism, or by the idioms of language, to produce the least impression upon any." (241)

Length of Relevant Material: 5 pp.
Hard Copy (pages): 241
Date When Photocopying Was Completed:

Topics: premortal existence; spirit and matter; spirit, soul and body
Author: Hannah Adams
Title of Book: A Dictionary of all Religions and Religious Denominations, Jewish, Heathen, Mahometan, and Christian, Ancient and Modern
Title of Article: "Gnostics"
Title of Periodical: 
Place of Publication: New York
Publisher: James Eastburn; 4th ed, rev and enlgd.
Date of Publication: 1817
Location: Shaw-Shoemaker 39921 (fiche 2 of 4) HBLL, BYU
Nature of Source: comprehensive dictionary; has 12 separate entries for various branches of gnosticism. Author cites as source for this entry Mosheim, 1:69-109
Comment: gnostic beliefs available to American audience by this date pretty large entry--5 columns + just for gnosticism in general; then the entries for 12 branches.
Researcher: Jed L. Woodworth
Date: 17 June 1999
Excerpt (pages): "[Gnosticism] derives its origin from the oriental philosophy. The hypothesis of a soul distinct from the body, which had pre-existed in an angelic state, and was (for some offence committed in that state) degraded and confined to the body as a punishment, had been the great doctrine of the eastern sages from time immemorial. Not being able to conceive how evil in so great an extent could be subservient to good, they supposed that good and evil had different origins. They looked upon matter as the source of all evil, and argued in this manner. There are many evils in this world, and men seem impelled to the practice of those things which reason condemns; but that eternal mind, from which all spirits derive their existence, must be inaccessible to all kinds of evil, being of a most perfect and beneficent nature. Therefore the origin of those evils with which the universe abounds, must be sought somewhere else than in the Deity. Now there
is nothing without or foreign to the Deity but matter: therefore matter is the centre and
source of all evil." (96)

Length of Relevant Material: 0.5 p
Hard Copy (pages): 96
Date When Photocopying Was Completed:

Topics: priesthood and church; descent of authority; priesthood and lineage
Author: Abraham Rees
Title of Book: The Cyclopaedia; Or, Universal Dictionary of Arts, Sciences, and
Literature (41 vols)
Title of Article: "Cabbala"
Title of Periodical: 
Place of Publication: Philadelphia, PA
Publisher: Samuel F. Bradford, and Murray, Fairman and Co.
Date of Publication: 1805-24
Library Location: Shaw-Shoemaker, 9234 [#44 of 358], fiche, HBLL, BYU
Nature of Source: This work was on sale in Canandaigua, NY, nine miles from Joseph
Smith's house, as early as 1817 (see Quinn, Early Mormonism and the Magic World
View, rev., 194 n. 122).
Comment: "The order of this priesthood was confirmed to be handed down from father
to son" (D&C 107:40).
Researcher: Jed L. Woodworth
Date: 16 June 1999
Excerpt (pages):
The word [Caballa]... properly signifies... to receive by tradition, or from father to
son, especially in the Chaldee and Rabbinnical [sic] Hebrew.
"Caballa, then, primarily denotes any sentiment, opinion, usage, or explication of
Scripture, transmitted from father to son." [no page]
Length of Relevant Material: 0.25 p.
Hard Copy (pages): [no page; use "Caballa"]
Date When Photocopying Was Completed:

Topics: redemption; atonement; jesus christ
Author: Adam Clarke
Title of Book: The Doctrine of Salvation by Faith Proved: Or, An Answer to the
Important Question, What Must I do to be Saved"
Title of Article: 
Title of Periodical: 
Place of Publication: New York
Publisher: J. Soule and T. Mason
Date of Publication: 1819
Location: Shaw-Shoemaker, #47629
**Nature of Source:** Author the famous Methodist Episcopal Adam Clarke (1760?-1832). This source is 32-page pamphlet on text Acts 16:30, "What must I do to be saved?"
Context of passage below shows that author believes "God" to be Jesus Christ.

**Comment:** Author gives justice and mercy priority among God's attributes. Alma too. Justice and mercy lock heads (Alma 42:13). Eventual resolution (Alma 42:24-25), as in below excerpt. Alma uses " robbery" or divesting metaphor to talk about resolution (Alma 42:25), while author uses embrace or investing metaphor. This latter usage similar to sixth verse of Eliza R. Snow's text "How Great the Wisdom and the Love," where mercy, love, and justice are said to "meet/in harmony divine" (see LDS Hymns #195)

**Researcher:** Jed L. Woodworth
**Date:** 30 June, 1999

**Excerpt (pages):**
"In the salvation of the human soul, two attributes of God appear to be peculiarly exercised, viz. His justice and His mercy; and to human view, these attributes appear to have very opposite claims; nevertheless, in the scheme of salvation laid down in the Gospel, these claims are harmonized so, that God can be just, and yet the 'justifier of him that believeth on Jesus.' In this scheme 'Mercy and Truth are met together; Righteousness and peace have kissed each other.'" (27)

**Length of Relevant Material:** 1 p.
**Hard Copy (pages):** 27
**Date When Photocopying Was Completed:**

**Topics:** religion and civilization; dispensations; melchizedek priesthood; apostasy; temple; spirit of christ; light of christ; holy ghost

**Author:** Thomas S. Webb
**Title of Book:** The Freemason's Monitor; or, Illustrations of Masonry: In Two Parts
**Title of Article:**
**Title of Periodical:**
**Place of Publication:** New York, NY
**Publisher:** Southwick and Crooker
**Date of Publication:** 1802

**Nature of Source:** The author calls himself a "past Master of Temple Lodge," Albany, NY. He writes this handbook of Masonry procedures and principles primarily for Masons but also for those who are interested in becoming Masons or for those simply inquisitive, "for the gratification of their curiosity." (preface)

**Comment:** This excerpt is the first paragraph of Webb's book, chapter one, falling under the title "Origin of Masonry, and its general Advantages." Important declaration of Masonic power. Here we learn Masonry is very old, even from the "commencement of the world"; that it is an "order"; that this order is the origin of all sciences and arts; and that knowledge in these fields languished in cultures where Masonry was apparently unknown or unappreciated. The text really wants to undergird all civilization with Masonry. Spirit of Christ in D&C 88 has similar rhetorical function, although absence of the Holy Ghost, not Spirit of Christ, seems to be the more likely candidate for culture not flourishing.
"From the commencement of the world, we may trace the foundation of masonry. Ever since symmetry began, and harmony displayed her charms, our order has had a being. During many ages, and in many different countries, it has flourished. No art, no science preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, masonry diffused its influence. This science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism." (13)

**Topics:** religion and civilization; dispensations; melchizedek priesthood; apostasy; temple; spirit of christ; light of christ; holy ghost

**Author:** Thomas S. Webb

**Title of Book:** The Freemason's Monitor; or, Illustrations of Masonry: In Two Parts

**Title of Article:**

**Place of Publication:** New York, NY

**Publisher:** Southwick and Crooker

**Date of Publication:** 1802

**Nature of Source:** The author calls himself a "past Master of Temple Lodge," Albany, NY. He writes this handbook of Masonry procedures and principles primarily for Masons but also for those who are interested in becoming Masons or for those simply inquisitive, "for the gratification of their curiosity." (preface)

**Comment:** This excerpt concludes chapter one of Webb's book, under title "Origin of Masonry, and its general Advantages." The passage seeks to answer the question, What does masonry offer?

The answer, as summarized in the second paragraph, centers on friendship: masonry enhances the quality of relationships between males of differing background, culture, and temperament. This melding-into-friendship idea is also found in the School of the Prophets, a somewhat diverse fraternity (some of whom were Masons) whose salutation read in part: "in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God..." (D&C 88:133).

While the advantages of masonry implicitly place friendship within the broader context of ancient Masonic covenants, the salutation of the School of the Prophets places friendship within the broader context of ancient gospel covenants: "in token or remembrance of the everlasting covenant," in the name of Christ (D&C 88:133).

The Nauvoo endowment subsumes the excerpted advantages of Masonry. Enhanced friendships, unified ethnicities, and mellowed temperaments were all functions
of the Nauvoo endowment for Saints who poured into Nauvoo from various parts of America and Europe. But the endowment goes further by extending male-male to male-female and by giving covenants larger purposes and aims. Where the School of the Prophets seems limited in size, the Nauvoo endowment, like the Masonic order, has no conceivable limit to the number of initiates.

In a general way, the gospel itself subsumes these Masonic advantages. The final sentence illustrates: "In every nation a mason finds a friend, and in every climate a home." There is no doctrine of gathering here, as in Joseph Smith, but twentieth-century LDS would be at home replacing "Mormon" with "mason."

**Researcher:** Jed L. Woodworth  
**Date:** 16 June 1999  
**Excerpt (pages):** "Masonry is a science confined to no particular country, but diffused over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity throughout the world, masonry becomes an universal language. Hence many advantages are gained: The distant Chinese, the wild Arab, and the American savage, will embrace a brother: Briton; and will know, that beside the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed; and a moral brother, though of a different persuasion, engage his esteem. Thus, through the influence of masonry, which is reconcilable to the best policy, all those disputes which embitter life, and sour the tempers of men, are avoided: while the common good, the general design of the craft, is zealously pursued. [15]

"From this view of the system, its utility must be sufficiently obvious. The universal principles of the art unite men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions, in one indissoluble bond of affection, so that in every nation a mason finds a friend, and in every climate of home." (15-16)

**Length of Relevant Material:** 0.5 p.  
**Hard Copy (pages):** 15-16  
**Date When Photocopying Was Completed:**
**Nature of Source:** Author's religion not stated. As can be seen in the subtitle, however, author arguing for depravity of man. Author wants total depravity, for in intro he says he fears that some people look at Adam's death as "only a lingering death of his body, and a partial obscurity of his moral faculty" (2). (See also last line of excerpt below) This excerpt introduces argument of pamphlet.

**Comment:** Author gives "that light that lighteth every man that cometh into the world" (John 1:9) the power to "distinguish between good and evil." Compare with Moro. 7:16, where "the Spirit of Christ is given to every man, that he may know good from evil." Author uses the "light" and "life" and "power" interchangeably; Mormon uses "Spirit" and "life" interchangeably (Moro. 7:16, 18). Author uses the term "natural generation" to describe how the "serpent" conveys depravity; Alma uses "nature" to describe the "devilish" effects of fall (Alma 42:10). Author seems to say that the seed of the woman (the good seed) remains dormant until the moment a person distinguishes between good and evil. Mormon and D&C 88, on the other hand, seem to imply that the light or Spirit of Christ is always present in a person. Total depravity of man a difference here.

**Researcher:** Jed L. Woodworth

**Date:** 18 June 1999

**Excerpt (pages):** "Let us suppose that death and total depravity was the result of transgression. What then? Why, except the same power that breathed into him life and light, should interpose, man must cease to be. If we suppose Adam died not, but had only his moral faculties partly obscured, how shall we account for the immediate opening of his natural eyes--and his moral eye, to see he had done wrong? Let us suppose that the quickening spirit of the second Adam interposed to restore life and light, and consequent enmity between the seed of the serpent and seed of the woman, the very moment Adam died. What then? If so this enmity between these two opposite kinds of seeds, must then, be in Adam; and these unmixable seeds or principles, would each strive against each other.--But how came the seed of the serpent in Adam? Because he yielded to the temptation? How came the seed of the woman in him? Because the Son of man out of his mere good pleasure and love to men, sowed it in him. How is the seed of the serpent communicated to men? By natural generation. How is the seed of the woman communicated? In the same invisible way it was communicated to Adam. "Howbeit that was not first which was spiritual, but that which is natural; and afterward that which is spiritual." The seed of the woman in Adam, being that light that lighteth every man that cometh into the world; by which Adam had the knowledge of good and evil; and as soon as we see children begin to distinguish between good and evil, then we see the effects of this divine seed, or talent, which I fear some people call the remains of the divine light in Adam in Paradise, or natural light: which supposes Adam not to have been totally depraved by the fall, nor mankind in him."

**Length of Relevant Material:**

**Hard Copy (pages):**

**Date When Photocopying Was Completed:**

**Topics:** temple; endowment; learning

**Author:** Thomas S. Webb
The author calls himself a "past Master of Temple Lodge," Albany, NY. He writes this handbook of Masonry procedures and principles primarily for Masons but also for those who are interested in becoming Masons or for those simply inquisitive, "for the gratification of their curiosity." (preface)

Comment: First paragraph of excerpt is the first paragraph of a declaration of good will, read to and then assented by the candidate of Masonry. The second paragraph of excerpt is a statement of the acceptance after the candidate has given his declaration of good will. Both paragraphs use the phrase "mysteries of masonry."

The phrase "mysteries of masonry" may place the phrase "mysteries of [esoteric knowledge]" in the vocabulary of Hyrum Smith, Heber C. Kimball, George Adams and other long-time Masons who later converted to Mormonism. Years before Joseph Smith revealed the Fullness of the Priesthood in Nauvoo, phrases similar in structure to "mysteries of masonry" appear in the revelations. These phrases juxtapose religious vocabulary with "masonry." Examples include "mysteries of God" (D&C 6:7 and 11:7;1829); "mysteries of godliness" (D&C 19:10;1830); and "mysteries of my kingdom" (D&C 63:23;1831). This juxtaposition may push back Joseph Smith's involvement with Masonry to pre-Nauvoo. For early male converts to Mormonism who were also Masons, this juxtaposition may have provided form in which to more easily assimilate the purpose and content of the early revelations.

Researcher: Jed L. Woodworth
Date: 14 June 1999
Excerpt (pages): "'Do you seriously declare, upon your honour, before these gentlemen, that unbiassed [sic] by friends against your own inclination, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of masonry?' I do...."

......[35] "Brethren! At the request of Mr. A.. B. he has been proposed and accepted in regular form, I therefore recommend him as a proper candidate for the mysteries of masonry, and worthy to partake of the privileges of the fraternity; and in consequence of a declaration of his intentions voluntarily made, I believe he will cheerfully conform to the rules of the order!" (35)

Length of Relevant Material: 2 p.
Hard Copy (pages): 34-35
Date When Photocopying Was Completed:

Topics: temple; prophets; Book of Mormon; Translation; gold plates; new scripture; money-digging
Author: Thomas S. Webb
Title of Book: The Freemason's Monitor; or, Illustrations of Masonry: In Two Parts
The author calls himself a "past Master of Temple Lodge," Albany, NY. He writes this handbook of Masonry procedures and principles primarily for Masons but also for those who are interested in becoming Masons or for those inquisitive, "for the gratification of their curiosity." (preface)

Comment: This story was told to the candidates of the Degree of Knights of the Ninth Arch, or Royal Arch, as part of the "history and charge" of that degree. (245) The story is buried towards the end of this three hundred-page book, and does not seem to be of major importance in Masonic ritual. It is not likely that most Masons new the story.

But the story poses an interesting question: What were the boundaries of a "prophet" to Masons who later converted to Mormonism? Here we have a broad, expansive definition in the form of a narrative of the prophet Enoch. Some themes resonating with Mormonism include the following: 1) Enoch is called in vision 2) God appears in the vision 3) God promises to reveal His name through Enoch at some future time 4) Enoch transported to high mountain to receive divine teaching 5) Enoch shown plates of gold on which were written characters never to be pronounced 6) Enoch doesn't receive plates he is shown, but instead makes his own after proving himself by building a temple 7) Enoch insures a pure translation by copying to his own plates the same message he has seen on God's plates 8) Enoch deposits his plates in the earth for safekeeping 9) Enoch wants to preserve God's knowledge from the wicked but at the same time make it accessible to the righteous, so he engraves "hieroglyphics" on a marble pillar, marking the spot where he buried the plate of gold. Presumably only Enoch the prophet or his emissaries can interpret what the hieroglyphics mean--the knowledge is off-limits to the wicked and must be interpreted for the righteous.

Notice also how young and vigorous this prophet is: building temples, fashioning plates, inscribing into metal and marble, depositing records deep in the earth, constructing pillars, and so on. The hand is always important here, and this prophet does not speak so much as he builds. Though he is aggressive, he is no renegade, recording only the "imitation" of the message he has seen. For Masons who were early Mormon converts, all of this could have been part of their conception of who or what a prophet was.

In Webb's text, the story seems to function as a sort of justification for masonry. The hieroglyphics written on the marble pillar contain the Masonic secrets, which in turn guard the sacred gold plate buried deep in the ground.

Brodie's No Man Knows My History (1945/71) uses the story to explain where Joseph Smith lifted imagery for his story of Book of Mormon origins (66, n*). She says the Enoch figure was adopted from the Cabbalistic literature, but does not say whether the story itself came from that literature.

Researcher: Jed L. Woodworth
Date: 15 June 1999
Excerpt (pages):
"Enoch, the son of Jared, was the sixth son in descent from Adam, and lived in the fear and love of his maker; God appeared to him in a vision, and thus deigned to speak to him: As thou art desirous to know my name, attend, and it shall be revealed unto thee. Upon this, a mountain seemed to rise to the heavens, and Enoch was transferred to the top thereof, where he beheld a triangular plate of gold, most brilliantly enlightened, and upon which [246] were some characters which he received a strict injunction never to pronounce.--Presently he seemed to be lowered perpendicularly into the bowels of the earth, through nine arches; in the ninth, or deepest of which, he saw the same brilliant plate which was shewn to him in the mountain.

"Enoch, being inspired by the Most High, and in commemoration of this wonderful vision, built a temple under ground, in the same spot where it was shewn to him....

"Enoch, in imitation of what he had seen, caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of Agate, of the same form. He then engraved upon it the same ineffable characters which God had shewn to him, and placed it on a triangular pedestal of white marble, which he deposited in the ninth, or deepest arch...."

[247]

"....Enoch perceiving that the knowledge of the arts was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences, for the posterity of those whom God should be pleased to spare, he built two great pillars on the top of the highest mountain, the one of brass, to withstand water, the other of marble, to withstand fire; and he engraved on the marble pillar, hieroglyphics, signifying that there was a most precious treasure concealed in the arches under ground, which he had dedicated to God. And he engraved on the pillar of brass principles of the liberal arts, particularly of masonry."

Length of Relevant Material: 2.5 pp.
Hard Copy (pages): 245-47
Date When Photocopying Was Completed:
NOTHING;--unless it have [sic] also taught, that there are three persons who constitute the one God; or at least that there is some threefold distinction, we know not what in the Divinity" (62). Article originally written as article for Theological Review of the Christian Disciple. Published here with changes.

**Comment:** Authors accept pre-Nicean view of God. They are very interested in recovering the original teaching, and they insist Christ did not teach the Trinitarianism. Their first reason for disbelieving the doctrine of Trinity is in fact "because we can trace its history, and show its origin, in a very different source from Christian revelation" (31). This source, of course, turns out to be Platonism. Authors think it makes better sense of scriptures and early Church fathers to view Christ "as a being distinct from GOD, and intermediate between Him and his creatures" (57). Just what the authors mean by "person" hard to get handle on, however.

**Researcher:** Jed L. Woodworth  
**Date:** 6 July 1999

**Excerpt (pages):**

"We wish, however, first to observe, that the ancient doctrine of the Trinity, as it existed before the council of Nice (A. D. 325) was VERY DIFFERENT from the modern, and has this great advantage over the latter, that when viewed in connexion with the unity of God, it is not essentially incredible. The orthodox doctrine, previous to the period just mentioned, taught that the Father alone was the Supreme God; and that [5] the Son and Spirit were distinct beings, deriving their existence from him, and far inferior; each of whom, however, or at least the former, might, in a certain sense, be called God." (4-5)

**Length of Relevant Material:** 2 pp  
**Hard Copy (pages):** 4-5  
**Date When Photocopying Was Completed:**

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**Topics:** visions, angels, revelations, spirit world  
**Author:** [Daniel DeFoe]  
**Title of Book:** The Secrets of the Invisible World Laid Open, or an Universal History of Apparitions, Sacred and Prophane [sic], Whether Angelical, Diabolical, or Departed Souls  
**Title of Article:**

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**Place of Publication:** London  
**Publisher:** D. Steel  
**Date of Publication:** 1770  
**Location:** 823.51 Es73s 1707 Rare 4040, HBLL, BYU  
**Nature of Source:** No author listed for this, the 6th and final printing of this evidently popular work. First edition 1729, London. All printings London. Author of first printing Andrew Moreton, pseud. for Daniel DeFoe (1661?-1731), author of Robinson Crusoe. All reprints after his death. Book first published as The Secrets of the Invisible World Disclos'd: Sacred and Prophane, Under All Denominations; Whether Angelical,
Diabolical, or Human-souls Departed. (See National Union Catalog for Pre-1956 Imprints, 136:645)

A puzzle whether author really believes in what he is writing. Why the pseudonym? "Also the notions of the heathens concerning apparations. Being the most Entertaining, and in Quantity, the Cheapest Book of the Kind," reads the last lines of his subtitle (titlepage). Title of chapter two (of fifteen) in this 1770 printing, from which the excerpt below comes: "The difference between good and bad spirits, with the nature of their errand, from the invisible world, illustrated by several examples."

Comment: Pre-occupation with discerning good and bad spirits. Joseph Smith's view, D&C 129, more sophisticated. Second paragraph in excerpt below may resemble the concern that elicited Joseph Smith doctrine. Was Joseph also trying to help people avoid this "pit" of not knowing what to do when spirits attend?

Researcher: Jed L. Woodworth
Date: 29 June 1999

Excerpt (pages):

"Now as it is difficult to determine whether the spirits that appear are good or evil, or both; the only conclusion upon that point, is to be made from the errand they come about, and I think it is a very just conclusion; for if a spirit or apparation comes to, or haunts us only to terrify or affright, to fill the mind with horror, and the house with disorder, we cannot reasonably suppose that to be a good spirit; and, on the other hand, if it comes to direct to any good or to forwarn and preserve from any approaching evil, it cannot then be reasonably supposed to be an evil spirit.

[6] ..."Secret notices are daily given us of capital dangers attending, and yet how do the most vigilant observers of those signals, and the most eminent omen-hunters, even after those notices, fit still, and grow indolent? or else, amaz'd and bewilder'd, they say, I know there's something a coming to me [7], some mischief attends me, I have plain notice of it, but I don't know what it is, I can't tell what to do, I can do nothing to avoid or prevent it. And thus they fall into the pit, as we may say, with their eyes open, and in spite of the kind spirit's beneficent warning." (5-7)

Length of Relevant Material: 3 p.

Hard Copy (pages): 5-7

Date When Photocopying Was Completed:

Topics: visions, angels, revelations, spirit world, premortal existence
Author: [Daniel DeFoe]
Title of Book: The Secrets of the Invisible World Laid Open, or an Universal History of Apparitions, Sacred and Prophane [sic], Whether Angelical, Diabolical, or Departed Souls
Title of Article:
Title of Periodical:
Place of Publication: London
Publisher: D. Steel
Date of Publication: 1770
Location: 823.51 Es73s 1707 Rare 4040, HBLL, BYU
Nature of Source: No author listed for this, the 6th and final printing of this evidently popular work. First edition 1729, London. All printings London. Author of first printing Andrew Moreton, pseud. for Daniel DeFoe (1661?-1731), author of Robinson Crusoe. All reprintings after his death. Book first published as The Secrets of the Invisible World Disclos'd: Sacred and Prophane, Under All Denominations; Whether Angelical, Diabolical, or Human-souls Departed. (See National Union Catalog for Pre-1956 Imprints, 136:645)

A puzzle whether author really believes what he is writing. Why a pseudonym? "Also the notions of the heathens concerning apparations. Being the most Entertaining, and in Quantity, the Cheapest Book of the Kind," reads the last lines of subtitle (titlepage). Title of chapter three (of fifteen) in this 1770 printing: "Of the appearance of departed unembodied souls." Excerpt comes from this chapter.

Comment: Second half of excerpt intimates a doctrine of premortal life. The word "mass of soul," however, may connect author's reading to eastern and not western religion. Author somewhat skeptical of premortal life idea. Broaches it only in this statement and then in chapter dwells entirely on unembodied spirits who once lived in flesh. Spirit and body distinct. No concept of spirit as a kind of body.

Researcher: Jed L. Woodworth
Date: 29 June 1999
Excerpt (pages):
"It is a material difficulty here, and ought to be consider'd with the utmost plainness, viz. what we mean by unembodied souls; whether we understand souls which have been encas'd in flesh, but being unhous'd, are now moving about, in what state we know not, and are to be spoken of as in their seperate capacity; or whether there is any such thing as a mass of soul, as a learned but pretty much incompitent writer calls it, which waits to be embodied, as the superior disposer of that affair may think proper to direct." (7)

Length of Relevant Material: 25 pp (length of chapter)
Hard Copy (pages): 1 p
Date When Photocopying Was Completed:

Topics: word of wisdom
Author: J. Hardcastle, comp.
Title of Book: The Masonic Museum; Or, Free-Masons' Companion
Title of Article:
Title of Periodical:
Place of Publication: New York
Publisher: J. Hardcastle
Date of Publication: 1816
Location: Shaw-Shoemaker # 37794
Nature of Source: Subtitle says "A Collection of Songs, Chorus, Odes, &c. Adapted to the use of Chapters and Lodges" (title page). Author compiles this volume in "a sincere
desire to be a useful labourer in the vineyard of Masonry" (3). Title of song for chorus excerpted below is "The Pipe of Tobacco" (68).

**Comment:** Anti-tobacco. See D&C 89:8. Ecclesiastes-sounding argument, some of it illogical. We are told, for example, that smoke indicates vanity, and that tobacco is "gone with a puff," and yet this ignores incense as metaphor in the Old Testament for prayers rising up to God. Wants to say tobacco is a problem because it is of the earth and subject to decay. But if this is so, where is Solomon's temple and Masonic lodges of centuries past?

**Researcher:** Jed L. Woodworth  
**Date:** 2 July 1999

**Excerpt (pages):**

"Tobacco is an Indian weed  
Grown green in the morn, cut down at eve,  
Show's our decay, that we're all made of clay;  
Think on this when you're smoking tobacco.  
The pipe that is so lily white  
In which so many take delight  
Is broke with a touch: Man's life is such.  
Think on this when you're smoking tobacco.  
The pipe that is so foul within  
Show's how man's soul is stain'd with sin,  
It doth require, to be purg'd with fire,  
Think on this when you're smoking tobacco.  
The smoke that doth ascend so high  
Shows that we are but vanity  
'Tis all earthly stuff, and is gone with a puff  
Think on this when You're smoking tobacco  
The ashes that are left behind  
Should serve to put us all in mind  
That we all come from dust, and return we must,  
Think on this when you're smoking tobacco. (68)

**Length of Relevant Material:** 0.5 p.  
**Hard Copy (pages):** 68  
**Date When Photocopying Was Completed:**
On this part of the subject candour demands that I should mention what is said in behalf of the use of Tobacco, by the most eminent of the modern Physicians. The editors of the last edition of the Edinburgh Dispensatory observe, that 'Of late, Tobacco, under the form of a vinous or watery infusion, given in small quantities, so as to produce little effect by its action on the stomach, has been found a very useful and powerful diuretic. Dr. Fowler has published several cases of Dropsy and Dysury, in which its employment has been attended with the best effects: and this has been confirmed by the practice of others. Beaten into a mash, with vinegar or brandy, it has sometimes proved servicable for removing hard tumours of the Hypochondres. Two cases of cure by this means are published in the Edinburgh Essays. Injections by the anus of the smoke or decoration have been of advantage in cases of obstinate Constipation, threatening Ileus, of incarcerated Hernia, of spasmodic Asthma, and of persons apparently dead from drowning or other sudden causes. If any of the Tobacco-consumers choose to make use of it... in any of the above cases, they have my full consent. But let them observe, that none of these medical gentleman recommend the constant use of the pipe, the snuff-box, or the quid; in behalf of which, those who use them plead so warmly.' (12)
Publisher: C. S. Van Winkle  
Date of Publication: 1819  
Location: Shaw-Shoemaker #47628  
Nature of Source: Author the famous Methodist Episcopal Adam Clarke (1760?-1832). Small 24-page treatis. Traces history of Nicotiana in the English culture. Title would indicates two-sided argument, but this tract is decidedly anti-tobacco. (Only exceptions I cite in another .) Author quotes medical authorities to make his main points, summarized in the six conclusions excerpted below.

Comment: That the treatis is written at all shows tobacco was then under debate. Floor of School of the Prophets = floor of Methodist church. Tobacco juice is a problem; Emma Smith is not alone. The argument against tobacco here mainly a common sense argument, whereas argument for several uses of tobacco [see other ] relies entirely on medical authorities. Science helps make point #1 below, but in the end author doesn't need science to make his case, going beyond tobacco proper for what he thinks is his strongest argument against it. Tobacco, he says, leads to the greater evil of drunkenness. In contrast to the author's elaborate explanation, D&C 89:8 says simply: tobacco "is not good for man."

Researcher: Jed L. Woodworth  
Date: 30 June, 1999  
Excerpt (pages):  
   "To the great scandal of religious people, the abominable customs of Snuff-taking and chewing have made their way into many congregations; and are likely to be produtive of immense evil. Churches and chapels are most scandalously abused by the Tobacco-chewers who frequent them; and kneeling before the Supreme Being, which is so becoming and necessary when sinners approach their Maker in prayer, is rendered in many seats impracticable, because of the large quantity of Tobacco saliva, which is ejected in all directions.

   [21] ..."To those who are not yet incorporated with the fashionable company of Tobacco-consumers, I would say, never enter. To those who are entered, I would say, desist. First: For the sake of youth health, which must be materially injured, if not destroyed, by it. Secondly: For the sake of your property, which, if you [22] are a poor man, must be considerably impaired by it.... Thirdly: For the sake of your time, a large portion of which is irreparably lost, particularly in smoking. Have you any time to dispose of--to murder? Is there no need of prayer--reading--study? Fourthly: For the sake of your friends, who cannot fail to be pained in your company, for the reasons before assigned. Fifthly: For the sake of your memory, that it may be vigorous and retentive; and for the sake of your judgment, that it may be clear and correct to the end. Lastly: For the sake of your soul.--Do you not think that God will visit you for your loss of time, waste of money, and needless self-indulgence? Have you not seen that the use of Tobacco leads to drunkenness? Do you not know that habitual smokers have the drinking vessel often at hand, and frequently apply to it?.... May God look upon, and save you before it is too late!" (20-22)

Length of Relevant Material: 2 pp.  
Hard Copy (pages): 21-22  
Date When Photocopying Was Completed:
"1. That all true wisdom in the whole earth, is found in the Church of the living God.... [9]
"2. All holy thoughts, exercises and actions in the whole earth are found in Mount Zion....
"3. Therefore, all virtuous and amiable characters in the whole world, are found in the Church of God....
"4. And also, all truly excellent examples in the whole world, are found in Mount Zion.... [10]
"5. In her, the true Church of God, are found all those who are truly benevolent, and who are truly friendly to God and friendly to man in the whole earth....
"6. Here are all the true riches on earth.... [11]
"7. And here are all the pleasures on earth....
"8. All the true honours on earth are found in Mount Zion.... [12]
"9. And all the moral beauty in the whole world is found in this city of God, this Mountain of his Holiness....
"10. In Mount Zion there is safety...." (8-12)
Zion as the "only proper object of joy" (below) is also given in outline in Moses 7:18 ff and in numerous passages in the Doctrine and Covenants. Of course Old Testament passages, particularly in the book of Psalms, would also carry the same meaning.

We do not understand by its being said that Zion, or the Church of God, is the joy of the whole earth; that all the world do actually rejoice in this object; but we are taught that Mount Zion is the proper, and the only proper object of the joy of the whole earth." (8)

Length of Relevant Material: 1 p
Hard Copy (pages): 8
Date When Photocopying Was Completed:

Topics: zion; new jerusalem; city of zion
Author: J. Newton Brown, edit.
Title of Book: Encyclopedia of Religious Knowledge: or Dictionary of the Bible, Theology, Religious Biography, all Religions, Ecclesiastical History, and Missions
Title of Article: "Sion"
Title of Periodical:
Place of Publication: Boston
Publisher: Shattuck
Date of Publication: 1835
Nature of Source: As large as one volume can get. 1275 pp. Aims to take best from Calmet's and Brown's Dictionaries of the Bible; Buck's Theological Dictionary; Abbott's Scripture Natural History; Wells' Geography of the Bible; and Jones' Biographical Dictionary, and others. Adds new material. At least 13 ministers from different denominations include articles, but Mormons are not one. Entry "Mormonites" (844) vitriolic.

Comment: This work shows awareness of Joseph Smith's new language but shows no respect for that language. Under entry "Mormonites," Joseph Smith is said to have persuaded believers to "follow him to the New Zion which he was commissioned to establish in Missouri, west of the Mississippi river, 'in the centre of the world.'" (844). Yet entry "Sion" in this dictionary incorporates only single, traditional meaning of Zion, that of mountain. (Under entry "Zion," reader is told to "See SION." [1184]). "Sion" as mountain entry, a portion of which is excerpted below, comprises two short paragraphs.

Researcher: Jed L. Woodworth
Date: 17 June 1999
Excerpt (pages):

"SION, or ZION; the name of the loftiest mountain on which the city of Jerusalem was built, and on which the citadel of the Jebusites stood when David took possession of it, and transferred his court thither from Hebron...." (1078)

Length of Relevant Material: 1 p.
Hard Copy (pages): 1078 [or cite "Sion"]
Date When Photocopying Was Completed: